

APOSTLE

SYNODAL TRANSLATION

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ACTS OF THE HOLY APOSTLES

Acts of the Holy Apostles, Beginning 1A

I wrote the first book to you, Theophilus, about everything that Jesus did and taught from the beginning until the day He was taken up to heaven, after He had given instructions through the Holy Spirit to the Apostles whom He had chosen—to whom He also revealed Himself alive after His suffering, with many convincing proofs, appearing to them over a period of forty days and speaking about the Kingdom of God. And having gathered them together, He commanded them: “Do not leave Jerusalem, but wait for what the Father has promised, which you have heard from Me; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.” So they gathered together and asked Him, saying, “Lord, is this the time when You will restore the kingdom to Israel?” But He said to them, “It is not for you to know the times or dates that the Father has set by His own authority. But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

Acts 1:1–8
The Glorious Resurrection of Christ

The Acts of the Holy Apostles, Beginning 1B

In my first book, Theophilus, I have written an account of all that Jesus did and taught from the very beginning until the day He was taken up to heaven, after He had given instructions through the Holy Spirit to the apostles He had chosen—to whom He also showed Himself alive after His suffering, appearing to them over a period of forty days and speaking about the Kingdom of God. And while they were at table, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “which you have heard from Me. For John baptized with water, but you will be baptized with the Holy Spirit after these few days have passed.” So, when they had gathered together, they asked Him, “Lord, is this the time when You will restore the kingdom to Israel?” And He said to them, “It is not for you to know the times or dates that the Father has set by His own authority. But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” And when He had said this—while they were watching—He was lifted up, and a cloud took Him out of their sight. And as they were gazing intently into the sky as He was being taken up, suddenly two men in white robes stood beside them and said, “Men of Galilee, why do you stand here looking up into the sky? This Jesus, who has been taken from you into heaven, will come back in the same way you saw Him go into heaven.” Then they returned to Jerusalem from the mountain called the Mount of Olives, which is near Jerusalem, a Sabbath day’s journey away.

Acts 1:1–12
The Ascension of the Lord

The Acts of the Holy Apostles, Chapter 2

In those days the Apostles returned to Jerusalem from the mountain called the Mount of Olives, which is near Jerusalem, a Sabbath day’s journey away. And when they arrived, they went up to the upper room, where they were staying—Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas, the brother of James. All of them were continually devoting themselves to prayer, together with some women and Mary, the mother of Jesus, and His brothers. And in those days Peter stood up in the midst of the disciples and said (for there were about one hundred twenty people gathered together): “Brothers, it

was necessary that the prophecy of the Holy Spirit, spoken through David's mouth in the Scriptures concerning Judas—who became the leader of those who arrested Jesus—be fulfilled. He was numbered among us and received the lot of this ministry.” Therefore, one of those who have been with us the whole time the Lord Jesus lived and ministered among us—beginning from the baptism by John until the day He was taken up from us—must become a witness with us of His resurrection. So they nominated two men: Joseph, called Barsabbas, who was also known as Justus, and Matthias; and they prayed and said, “You, Lord, who know the hearts of all, show us which of these two You have chosen to take the lot of this ministry and apostleship, from which Judas fell away, so that he might take his place.” And they cast lots for them, and the lot fell to Matthias, and he was numbered among the eleven Apostles.

Acts 1:12–17; 21–26
Monday of Bright Week

The Acts of the Holy Apostles, Chapter 3

In those days, when the day of Pentecost had come, all the Apostles were together in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the entire house where they were sitting. And there appeared to them tongues as of fire, distributed among them, and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit enabled them to speak. Now there were Jews in Jerusalem—devout men from every nation under heaven. When this sound occurred, the crowd gathered and was bewildered, for each one heard them speaking in his own language. And they were all amazed and astonished, saying to one another, “Are not all these who are speaking Galileans? How is it that we hear them speaking in our own native languages, the languages in which we were born? Parthians, Medes, Elamites, and residents of Mesopotamia, Jews and Cappadocians, Pontians and Asians, Phrygians and Pamphyliaus, Egyptians and those from parts of Libya near Cyrene, and visitors from Rome—both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own languages about the mighty works of God!”

Acts 2:1–11
Pentecost Week

The Acts of the Holy Apostles, Chapter 4

In those days Peter, standing with the Eleven, raised his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and listen to my words: these men are not drunk, as you suppose, for it is now the third hour of the day; but this is what was foretold by the prophet Joel: ‘In the last days,’ God says, ‘I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, and your old men will dream dreams. Even on my servants and handmaids in those days I will pour out my Spirit, and they will prophesy. “I will show wonders in the heavens above and signs on the earth below—blood and fire and billows of smoke. The sun will be turned to darkness, and the moon to blood, before the great and glorious Day of the Lord comes. And everyone who calls on the name of the Lord will be saved.”’

Acts 2:14–21
Tuesday of Bright Week

The Acts of the Holy Apostles, Chapter 5

In those days Peter addressed the people: “Men of Israel, listen to these words: Jesus of Nazareth, a man attested to you by God through the power, wonders, and signs that God performed through Him among you, as you yourselves know, this Man, delivered up according to the definite counsel and foreknowledge of God, you took and, by the hands of lawless men, crucified and killed; but God raised Him up, having loosed the bonds of death, because it was impossible for death to hold Him. For David says concerning Him: ‘I saw the Lord always before me, for He is at my right hand, so that I may not be shaken.’ Therefore my heart rejoiced and my tongue exulted; even my body will rest in

hope, for You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. You have made known to me the path of life; You will fill me with joy in Your presence. Brethren, let me speak to you boldly about our forefather David: he died and was buried, and his tomb is with us to this day. Now, being a prophet and knowing that God had sworn with an oath to him that He would raise up the Christ from the fruit of his loins and seat Him on his throne, he foretold the resurrection of Christ, saying that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God raised up, of which we are all witnesses. So, having been exalted by the right hand of God and having received the promise of the Holy Spirit from the Father, He poured out what you now see and hear. For David did not ascend into heaven; but he himself says: “The Lord said to my Lord, ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’” Therefore let all the house of Israel know for certain that God has made this Jesus, whom you crucified, both Lord and Christ.

Acts 2:22–36
Wednesday of Bright Week

The Acts of the Holy Apostles, Chapter 6

In those days Peter said to the people: “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call.” And with many other words he testified and exhorted them, saying, “Save yourselves from this perverse generation.” So those who accepted his message were baptized, and about three thousand souls were added that day. And they devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread, and to prayer. A sense of awe came upon everyone, and many wonders and signs were performed by the apostles in Jerusalem.

Acts 2:38–43
Thursday of Holy Week

The Acts of the Holy Apostles, Chapter 7

At that time, Peter and John were going together to the temple at the ninth hour of prayer. And there was a man, lame from birth, whom people carried and set down every day at the temple gate called the Beautiful Gate to ask for alms from those entering the temple. When he saw Peter and John standing at the entrance to the temple, he asked them for alms. Peter and John looked intently at him and said, “Look at us.” And he fixed his gaze on them, expecting to receive something from them. But Peter said, “I have neither silver nor gold; but what I do have, I give to you: In the name of Jesus Christ of Nazareth, rise up and walk.” And taking him by the right hand, he helped him up; and immediately his feet and knees were strengthened, and he leaped up, stood, and began to walk; and he entered the temple with them, walking and leaping and praising God.

Acts 3:1–8
Friday of Bright Week

The Acts of the Holy Apostles, Chapter 8

While the man who had been healed of his lameness stood by Peter and John’s side, the whole crowd, filled with amazement, rushed to them in the portico called Solomon’s. Seeing this, Peter said to the people: “Men of Israel, why are you amazed at this, or why do you stare at us as though by our own power or piety we had made him walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His Son Jesus, whom you handed over and denied in the presence of Pilate, even though he intended to release Him. But you rejected the Holy and Righteous One, and asked that a murderer be granted to you, and you killed the Author of life. God raised Him from the dead, of which we are witnesses. And because of faith in His name, His name has strengthened this man whom you see and know, and the faith that comes from Him has granted him this healing in the presence of all of you.

Acts of the Holy Apostles, Chapter 9

At that time Peter said to the people: “Repent and turn to God, so that your sins may be wiped away, and times of refreshment may come from the presence of the Lord, and He may send Jesus Christ, who was appointed for you—whom heaven had to receive until the times of the fulfillment of all that God had spoken through the mouth of all His holy prophets from of old.” Moses said to the fathers: “The Lord your God will raise up for you a Prophet from among your brothers, like me; listen to Him in everything He tells you; and it shall be that every soul who does not listen to that Prophet shall be cut off from the people.” And all the prophets, from Samuel onward, as many as spoke, also foretold these days. You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring all the families of the earth shall be blessed.’ God, having raised up His Son Jesus, sent Him first to you to bless you, turning each of you away from your wicked deeds.

Acts 3:19–26
Monday of the 2nd Week after Easter

The Acts of the Holy Apostles, Chapter 10

While the apostles were speaking to the people, the priests, the captains of the temple guard, and the Sadducees came up to them, annoyed that they were teaching the people and proclaiming in Jesus the resurrection from the dead; and they laid hands on them and put them in custody until morning, for it was already evening. But many of those who heard the message believed, and the number of men came to about five thousand. The next day, their rulers, the elders, the scribes, the high priest Annas, Caiaphas, John, Alexander, and others of the high-priestly family gathered in Jerusalem; and, placing them in the midst, they asked, “By what power or in whose name have you done this?” Then Peter, filled with the Holy Spirit, said to them: “Rulers of the people and elders of Israel! If we are being questioned today about a good deed done to a crippled man—how he was healed—let it be known to all of you and to all the people of Israel that it was by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

Acts 4:1–10
Tuesday of the Second Week after Easter

The Acts of the Holy Apostles, Chapter 11

At that time, the Jews, seeing the boldness of Peter and John and realizing that they were uneducated and ordinary men, were astonished; yet they recognized that they had been with Jesus. And when they saw the man who had been healed standing there with them, they could say nothing against it. And after ordering them to leave the Sanhedrin, they discussed the matter among themselves, saying, “What are we to do with these men? For it is known to all who live in Jerusalem that a remarkable miracle has been performed through them, and we cannot deny it; but, so that this may not become any more widely known among the people, let us warn them under threat not to speak to anyone about this name.” So they summoned them and ordered them not to speak or teach at all in the name of Jesus. But Peter and John replied to them, “Judge for yourselves whether it is right in God’s sight to obey you rather than God. We cannot help but speak about what we have seen and heard.” So, after threatening them, they released them, finding no way to punish them because of the people; for everyone was praising God for what had happened. For the man on whom this miracle of healing had been performed was over forty years old.

Acts 4:13–22
Wednesday of the Second Week after Easter

The Acts of the Holy Apostles, Chapter 12

At that time, the apostles, having been released, returned to their own people and reported what the chief priests and elders had said to them. When they heard this, they raised their voices together in prayer to God and said: “Sovereign God, Creator of heaven and earth, the sea, and everything in them! Through the mouth of our father David, Your servant, You spoke by the Holy Spirit: ‘Why do the nations rage, and the peoples plot in vain?’ The kings of the earth have risen up, and the rulers have gathered together against the Lord and against His Christ. For indeed, in this city, Herod and Pontius Pilate, together with the Gentiles and the people of Israel, have gathered against Your holy Son Jesus, whom You anointed, to do whatever Your hand and Your counsel had predestined to take place. And now, Lord, look upon their threats, and grant Your servants to speak Your word with all boldness, while You stretch out Your hand to heal and to perform signs and wonders through the name of Your Holy Son, Jesus. And as they prayed, the place where they were gathered trembled, and they were all filled with the Holy Spirit and spoke the word of God with boldness.

Acts 4:23–31

Thursday of the Second Week after Easter

The Acts of the Holy Apostles, Chapter 13

In those days, a man named Ananias, together with his wife Sapphira, sold a piece of property and, with his wife’s knowledge, kept back part of the proceeds; he brought a portion of it and laid it at the apostles’ feet. But Peter said, “Ananias! Why did you allow Satan to put it into your heart to lie to the Holy Spirit and withhold part of the proceeds from the sale of the land? What you owned—was it not yours? And the proceeds from the sale—were they not under your control? Why did you conceive this in your heart? You have not lied to men but to God.” When Ananias heard these words, he fell down dead; and great fear seized all who heard it. Then the young men got up, prepared him for burial, carried him out, and buried him. About three hours later, his wife came in, not knowing what had happened. Peter then asked her, “Tell me, did you sell the land for this amount?” She said, “Yes, for that amount.” But Peter said to her, “Why did you agree to test the Holy Spirit? Look, those who buried your husband are coming in through the door, and they will carry you out as well.” Suddenly she fell at his feet and breathed her last. And the young men came in and found her dead; so they carried her out and buried her beside her husband. And great fear came upon the whole church and upon all who heard of this.

Acts 5:1–11

Friday of the Second Week after Easter

The Acts of the Holy Apostles, Chapter 14

In those days, many signs and wonders were performed among the people by the hands of the Apostles; and they all remained with one accord in Solomon’s Portico. No outsider dared to join them, but the people held them in high esteem. More and more believers—men and women—were being added to the Lord, so that they would carry the sick out into the streets and lay them on beds and mats, so that at least the shadow of Peter might fall on some of them as he passed by. Many people also came to Jerusalem from the surrounding towns, bringing the sick and those possessed by evil spirits, and all of them were healed. But the high priest and all who belonged to the Sadducee sect were filled with jealousy; they laid hands on the apostles and put them in the public prison. But an angel of the Lord opened the prison doors at night, brought them out, and said, “Go and stand in the temple and speak to the people all these words of life.”

Acts 5:12–20

The Second Sunday after Easter, St. Thomas the Apostle

The Acts of the Holy Apostles, Chapter 15

At that time, the Apostles went into the temple in the morning and were teaching. Meanwhile, the high priest and those with him came and convened the Sanhedrin and all the elders of the sons of Israel, and sent men to the prison to bring the Apostles. But when the officers arrived, they did not find them in the prison; so they returned and reported, saying, “We found the prison securely locked and the guards standing at the doors, but when we opened it, we found no one inside.” When the high priest, the captain of the guard, and the other high priests heard these words, they were perplexed as to what this might mean. Then someone came and reported to them, saying, “Look, the men whom you put in prison are standing in the temple and teaching the people.” Then the captain of the guard went with the officers and brought them in without using force, for they were afraid of the people, lest they be stoned. When they had brought them in, they set them before the Sanhedrin; and the high priest questioned them, saying, “Did we not strictly forbid you to teach in this name? And yet here you are, filling Jerusalem with your teaching and trying to bring the blood of that Man upon us.” But Peter and the apostles replied, “We must obey God rather than men. The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted Him by His right hand as Prince and Savior, to grant Israel repentance and forgiveness of sins. We are witnesses to this, as is the Holy Spirit, whom God has given to those who obey Him.” When they heard this, they were furious and plotted to kill them.

Acts 5:21–33
Saturday of the 2nd Week after Easter

The Acts of the Holy Apostles, Chapter 16

As the number of disciples increased, a complaint arose among the Hellenists against the Jews because their widows were being overlooked in the daily distribution of food. Then the Twelve Apostles, having gathered the multitude of disciples, said, “It is not right for us to neglect the word of God to serve tables.” “Therefore, brothers, select from among yourselves seven men of good reputation, full of the Holy Spirit and wisdom; we will appoint them to this task, while we devote ourselves to prayer and the ministry of the word.” This proposal pleased the whole assembly; and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas of Antioch, a convert from among the Gentiles; they presented them to the apostles, and after praying, the apostles laid their hands on them. And the word of God spread, and the number of disciples increased greatly in Jerusalem; and a great many of the priests became obedient to the faith.

Acts 6:1–7
Week 3 after Easter, the Holy Myrrh-Bearing Women

The Acts of the Holy Apostles, Chapter 17

In those days, Stephen, full of faith and power, was performing great wonders and signs among the people. Some from the so-called synagogue of the Libertines, the Cyrenians, the Alexandrians, and some from Cilicia and Asia entered into a dispute with Stephen; but they could not withstand the wisdom and the Spirit with which he spoke. Then they incited certain people to say, “We have heard him speak blasphemous words against Moses and against God.” And they stirred up the people, the elders, and the scribes; and, attacking him, they seized him and brought him before the Sanhedrin. And they produced false witnesses who said, “This man never ceases to speak blasphemous words against this holy place and against the Law.” For we have heard him say that Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us.” And all who were sitting in the Sanhedrin, looking at him, saw that his face was like the face of an angel. Then the high priest said, “Is this true?” But he said, “Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham in Mesopotamia, before he moved to Haran, and said to him, ‘Leave your country, your relatives, and your father’s house, and go to the land that I will show you.’ So he left the land of

the Chaldeans and settled in Haran; and from there, after his father's death, God brought him to this land where you now live. Yet He did not give him even a foot of land as an inheritance here; but Solomon built a house for Him. But the Most High does not dwell in temples made by human hands, as the prophet says: "Heaven is My throne, and the earth is My footstool." "What kind of house will you build for Me," says the Lord, "or what place for My rest? Did not My hand make all these things?" You wicked people! You people with uncircumcised hearts and ears! You always resist the Holy Spirit, just as your fathers did, so do you. Which of the prophets did your fathers not persecute? They killed those who foretold the coming of the Righteous One, whom you have now betrayed and murdered—you who received the law through the ministry of angels but did not keep it. When they heard this, they were cut to the heart and gnashed their teeth at him. But Stephen, filled with the Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God, and he said, "Look, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and with one accord rushed upon him; and, having dragged him out of the city, they began to stone him. The witnesses laid their cloaks at the feet of a young man named Saul, and they stoned Stephen as he prayed and said, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

Acts 6:8–7:5A, 47–60
Monday of the 3rd Week after Easter.
December 27, to Stephen, the First Martyr and Archdeacon

Acts of the Holy Apostles, Chapter 18

In those days, Philip came to the city of Samaria and preached Christ to them. The people listened with one accord to what Philip said, hearing and seeing the miracles he performed. For unclean spirits came out of many who were possessed by them with a great cry, and many who were paralyzed or lame were healed. And there was great joy in that city. Now there was a man in the city named Simon, who had previously practiced sorcery and amazed the people of Samaria, passing himself off as someone great. Everyone, from the least to the greatest, paid attention to him, saying, "This is the great power of God." And they listened to him because he had been astonishing them for quite some time with his sorcery. But when they believed Philip, who was preaching the gospel of the Kingdom of God and the name of Jesus Christ, both men and women were baptized. Simon himself also believed, and after being baptized, he did not leave Philip's side; and, seeing the great miracles and signs being performed, he was amazed. The apostles in Jerusalem, having heard that the Samaritans had received the word of God, sent Peter and John to them; and when they arrived, they prayed for them that they might receive the Holy Spirit. For the Holy Spirit had not yet come upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit.

Acts 8:5–17
Tuesday of the 3rd Week after Easter

The Acts of the Holy Apostles, Chapter 19

In those days, Simon, seeing that the Holy Spirit was given through the laying on of the apostles' hands, brought them money, saying, "Give me also this power, so that whoever I lay my hands on may receive the Holy Spirit." But Peter said to him, "May your silver perish with you, because you thought you could buy the gift of God with money. You have no part or share in this matter, for your heart is not right before God. Therefore, repent of this sin of yours and pray to God; perhaps the intent of your heart may be forgiven you; for I see that you are full of bitterness and bound by iniquity." Simon replied, "Pray to the Lord for me, so that none of what you have said may come upon me." After bearing witness and proclaiming the word of the Lord, they returned to Jerusalem and preached the gospel in many villages of Samaria.

Acts 8:18–25

The Acts of the Holy Apostles, Chapter 20

In those days, an angel of the Lord said to Philip, “Get up and go south along the road from Jerusalem to Gaza—the one that is deserted.” So he got up and went. And behold, an Ethiopian man, a eunuch, a high official of Candace, queen of Ethiopia, and keeper of all her treasury, who had come to Jerusalem to worship, was returning. As he sat in his chariot, he was reading the prophet Isaiah. The Spirit said to Philip, “Go over and join this chariot.” Philip went over and, hearing that he was reading the prophet Isaiah, said, “Do you understand what you are reading?” He replied, “How can I, unless someone explains it to me?” and he invited Philip to come up and sit with him. Now the passage of Scripture that he was reading was this: “Like a sheep He was led to the slaughter; and like a lamb before its shearer is silent, so He does not open His mouth.” In His humiliation, His judgment was carried out. But who can explain His generation? For His life will be taken from the earth.” The eunuch said to Philip, “Please tell me: of whom is the prophet speaking? Of himself, or of someone else?” Philip opened his mouth and, beginning with that passage of Scripture, preached the gospel to him about Jesus. As they continued on their way, they came to some water, and the eunuch said, “Look, here is water. What prevents me from being baptized?” Philip replied, “If you believe with all your heart, you may.” He answered, “I believe that Jesus Christ is the Son of God.” And he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and Philip baptized him. When they came up out of the water, the Holy Spirit came upon the eunuch, but an angel of the Lord snatched Philip away, and the eunuch did not see him anymore, and he went on his way rejoicing.

Acts 8:26–39

Thursday of the 3rd Week after Easter

The Acts of the Holy Apostles, Chapter 21A

In those days Philip found himself in Azotus, and as he traveled through the region, he preached the gospel to all the towns until he came to Caesarea. Saul, however, still breathing threats and murder against the Lord’s disciples, went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any who followed this teaching—whether men or women—he might arrest them and bring them bound to Jerusalem. But as he was traveling and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, “Saul, Saul! Why are you persecuting Me?” He said, “Who are You, Lord?” And the Lord said, “I am Jesus, whom you are persecuting.” “It is hard for you to kick against the goads.” Trembling with fear, he asked, “Lord, what do you want me to do?” And the Lord said to him, “Get up and go into the city, and you will be told what you must do.” The men traveling with him stood there speechless, hearing the voice but seeing no one. Saul rose from the ground, but though his eyes were open, he could see no one. So they took him by the hand and led him into Damascus. For three days he neither saw nor ate nor drank. In Damascus there was a disciple named Ananias; and the Lord said to him in a vision, “Ananias!” He replied, “Here I am, Lord.” The Lord said to him, “Get up and go to the street called Straight, and ask at the house of Judas for a man from Tarsus named Saul; he is now praying, and he has seen in a vision a man named Ananias come to him and lay his hands on him so that he might regain his sight.” Ananias replied, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem; and here he has authority from the chief priests to arrest all who call upon Your name.” But the Lord said to him, “Go, for he is My chosen vessel to proclaim My name before the nations, kings, and the sons of Israel. And I will show him how much he must suffer for My name’s sake.” Ananias went and entered the house; and laying his hands on him, he said, “Brother Saul! The Lord Jesus, who appeared to you on the road as you were traveling, has sent me so that you may receive your sight and be filled with the Holy Spirit.” And immediately something like scales fell from his eyes, and he regained his sight; and he got up, was baptized, and, after taking some food, regained his strength.

Acts 8:40–9:19

The Acts of the Holy Apostles, Chapter 21B

In those days there was a disciple in Damascus named Ananias; and the Lord said to him in a vision, “Ananias!” He replied, “Here I am, Lord.” And the Lord said to him, “Get up and go to the street called Straight, and ask at the house of Judas for a man from Tarsus named Saul; he is now praying, and he has seen in a vision a man named Ananias come to him and lay his hands on him so that he might regain his sight.” Ananias replied, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem; and here he has authority from the chief priests to arrest all who call upon Your name.” But the Lord said to him, “Go, for he is My chosen vessel to proclaim My name before the nations, kings, and the sons of Israel. And I will show him how much he must suffer for My name’s sake.” Ananias went and entered the house; and laying his hands on him, he said, “Brother Saul! The Lord Jesus, who appeared to you on the road you were traveling, has sent me so that you may receive your sight and be filled with the Holy Spirit.” And immediately it was as if scales fell from his eyes, and he could see again; and he got up, was baptized, and, after eating, regained his strength.

Acts 9:10–19
October 1, St. Ananias the Apostle

Acts of the Holy Apostles, Chapter 22

In those days, Saul stayed with the disciples in Damascus for several days. And immediately he began to preach in the synagogues about Jesus, that He is the Son of God. All who heard him were amazed and said, “Isn’t this the very man who in Jerusalem was persecuting those who call on this name? And hasn’t he come here for that very purpose—to arrest them and take them to the high priests?” But Saul grew stronger and stronger, confounding the Jews living in Damascus by proving that Jesus is the Christ. After some time had passed, the Jews plotted to kill him. But Saul learned of their plan. And they kept watch at the gates day and night to kill him. The disciples, however, took him by night and lowered him in a basket over the wall. Saul arrived in Jerusalem and tried to join the disciples; but everyone was afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles and told them how he had seen the Lord on the road, what the Lord had said to him, and how he had preached boldly in the name of Jesus in Damascus. And he stayed with them, going in and out in Jerusalem, and preached boldly in the name of the Lord Jesus. He also spoke and debated with the Hellenists; but they tried to kill him. When the brothers learned of this, they sent him to Caesarea and then on to Tarsus. The churches throughout Judea, Galilee, and Samaria enjoyed a time of peace; they were being built up and walked in the fear of the Lord, and, encouraged by the Holy Spirit, they grew in numbers.

Acts 9:19b–31
Saturday of the 3rd Week after Easter

The Acts of the Holy Apostles, Chapter 23

In those days, Peter, as he traveled about, came to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden with paralysis for eight years. Peter said to him, “Aeneas, Jesus Christ heals you; get up from your bed.” And he got up at once. And all who lived in Lydda and Sharon saw him, and they turned to the Lord. In Joppa there was a disciple named Tabitha, which means “gazelle”; she was full of good deeds and gave generously to the poor. It happened in those days that she fell ill and died. They washed her body and laid her in an upper room. Since Lydda was near Joppa, the disciples, upon hearing that Peter was there, sent two men to him, asking him not to delay in coming to them. Peter got up and went with them; and when he arrived, they led him into the upper room, and all the widows stood before him weeping, showing him the tunics and dresses that Serna had made while she lived with them. Peter sent everyone out, knelt down, and prayed; then, turning to the body, he said, “Tabitha, get up.” And she opened her eyes, and when she saw

Peter, she sat up. He took her by the hand and helped her to her feet; then, calling the saints and the widows, he presented her alive to them. This became known throughout Joppa, and many came to believe in the Lord.

Acts 9:32–42
Week 4 after Easter, about the paralytic

Acts of the Holy Apostles, Chapter 24

In those days, there was a man in Caesarea named Cornelius, a centurion of the Italian Cohort, a devout man who feared God with his entire household, gave generously to the people, and prayed to God regularly. Around the ninth hour of the day, he clearly saw in a vision an angel of God who came in to him and said, “Cornelius!” He looked at him in fear and said, “What is it, Lord?” The angel replied, “Your prayers and acts of charity have been remembered before God. Now send men to Joppa and summon Simon, who is called Peter. He is staying with a certain Simon, a tanner, whose house is by the sea; he will tell you the words by which you and your entire household will be saved.” When the angel who had spoken to Cornelius had departed, Cornelius called two of his servants and a devout soldier from among those with him; after telling them everything, he sent them to Joppa. The next day, as they were traveling and approaching the city, Peter went up to the upper room of the house around the sixth hour to pray. He felt hungry and wanted to eat. While they were preparing the meal, he fell into a trance and saw the sky open and a certain vessel descending toward him—like a large sheet, fastened at the four corners and being lowered to the ground; in it were all kinds of four-footed animals, wild beasts, reptiles, and birds of the air. And a voice said to him, “Get up, Peter; kill and eat.” But Peter said, “No, Lord; I have never eaten anything that is common or unclean.” Then the voice spoke to him a second time, “What God has made clean, do not call unclean.” This happened three times; and the vessel was taken back up into heaven.

Acts 10:1–16
Monday of the 4th Week after Easter

The Acts of the Holy Apostles, Chapter 25

At that time, Peter went down to the men who had been sent to him by Cornelius and said, “I am the one you are looking for; what business have you come on?” They replied, “Cornelius, a centurion—a man of good character and one who fears God, held in high esteem by the entire Jewish people—was commanded by a holy angel to invite you to his house and listen to what you have to say.” Then Peter invited them in and set a meal before them. The next day, he got up and went with them, and some of the brothers from Joppa accompanied him. The next day they arrived in Caesarea. Cornelius was waiting for them, having gathered his relatives and close friends. When Peter entered, Cornelius met him and bowed down at his feet. But Peter lifted him up, saying, “Stand up; I, too, am only a man.” And as he talked with him, he went into the house and found many people gathered there. He said to them, “You know that it is unlawful for a Jew to associate with or visit a Gentile; but God has revealed to me that I should not call any person unholy or unclean. Therefore, when I was summoned, I came without hesitation. So I ask: Why did you send for me?” Cornelius replied, “Four days ago, I was fasting until this very hour, and at the ninth hour I was praying in my house, when suddenly a man in dazzling clothing stood before me and said, ‘Cornelius! Your prayer has been heard, and your acts of charity have been remembered before God.’ ‘So go to Joppa and summon Simon, who is called Peter; he is staying at the house of Simon the tanner by the sea; he will come and tell you.’ I sent for you immediately, and you did well to come. Now we are all here before God to hear everything that has been commanded you by God.”

Acts 10:21–33
Tuesday of the 4th Week after Easter

The Acts of the Holy Apostles, Chapter 26

At that time Peter opened his mouth and said: “I truly realize that God shows no partiality, but in every nation, whoever fears Him and does what is right is acceptable to Him. He sent the word to the children of Israel, proclaiming peace through Jesus Christ; He is the Lord of all. You know what happened throughout Judea, beginning in Galilee, after the baptism preached by John: how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, because God was with Him. And we are witnesses of everything He did in the land of Judea and in Jerusalem, and how they finally killed Him by hanging Him on a tree. God raised Him from the dead on the third day and allowed Him to appear not to all the people, but to witnesses chosen by God—to us who ate and drank with Him after His resurrection from the dead. And He commanded us to preach to the people and to testify that He is the Judge of the living and the dead, appointed by God. All the prophets testify about Him that everyone who believes in Him will receive forgiveness of sins through His name.

Acts 10:34–43

Thursday of the 4th Week after Easter

The Acts of the Holy Apostles, Chapter 27

While Peter was still speaking, the Holy Spirit came upon all who were listening to the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and praising God. Then Peter said, “Who can forbid these people from being baptized with water, since they have received the Holy Spirit just as we have?” And he ordered them to be baptized in the name of Jesus Christ. Afterward, they asked him to stay with them for a few days. The apostles and the brothers in Judea heard that the Gentiles, too, had accepted the word of God. And when Peter came to Jerusalem, the circumcised believers criticized him, saying, “You went to uncircumcised people and ate with them.” But Peter began to explain the matter to them in order, saying, “I was praying in the city of Joppa, and in a trance I saw a vision: a certain vessel, like a large sheet, was being lowered from heaven by its four corners, and it came down to me. I looked into it and, as I examined it, I saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air. And I heard a voice saying to me, ‘Get up, Peter; kill and eat.’ But I said, ‘No, Lord; nothing foul or unclean has ever entered my mouth.’ And the voice answered me a second time from heaven, ‘What God has made clean, do not call unclean.’ This happened three times, and then everything was taken back up into heaven.

Acts 10:44–11:10

Friday of the 4th Week after Easter

The Acts of the Holy Apostles, Chapter 28

In those days, the disciples who had been scattered by the persecution that followed the martyrdom of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one except Jews. But there were some among them who were Cypriots and Cyrenians; and when they came to Antioch, they spoke to the Greeks, proclaiming the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. News of this reached the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged everyone to remain faithful to the Lord with a sincere heart; for he was a good man, full of the Holy Spirit and of faith. And a large number of people were added to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. For a whole year they met in the church and taught a considerable number of people, and it was in Antioch that the disciples were first called “Christians.” Then the disciples decided, each according to his means, to send relief to the brothers living in Judea, which they did, sending what they had collected to the elders through Barnabas and Saul.

Acts 11:19–26; 29–30

Week 5 after Easter, about the Samaritan Woman

The Acts of the Holy Apostles, Chapter 29

In those days, King Herod laid hands on some members of the church to harm them, and he killed James, the brother of John, with the sword. Seeing that this pleased the Jews, he then arrested Peter as well—it was the Feast of Unleavened Bread—and, after taking him into custody, put him in prison and ordered four squads of soldiers to guard him, intending to bring him before the people after the Passover. So Peter was being guarded in prison, while the church was earnestly praying to God for him. When Herod was about to bring him out, that very night Peter was sleeping between two soldiers, bound with two chains, and guards were stationed at the door to watch the prison. And behold, an angel of the Lord appeared, and light filled the prison. The angel nudged Peter in the side, woke him up, and said, “Get up quickly.” And the chains fell off his hands. Then the angel said to him, “Gird yourself and put on your sandals.” He did so. Then the angel said to him, “Put on your cloak and follow me.” Peter went out and followed him, not realizing that what the angel was doing was real, but thinking he was seeing a vision. After passing the first and second guards, they came to the iron gate leading into the city, which opened of its own accord for them; they went out, walked down one street, and suddenly the angel was no longer with him. Then Peter, coming to his senses, said, “Now I truly see that the Lord sent His angel and rescued me from Herod’s hand and from everything the Jewish people were expecting.”

Acts 12:1–11

Saturday of the 4th Week after Easter.

April 23, St. George the Great Martyr.

April 30, St. James the Apostle, son of Zebedee

Acts of the Holy Apostles, Chapter 30

At that time, Peter, after looking around, came to the house of Mary, the mother of John, who was called Mark, where many had gathered and were praying. When Peter knocked at the gate, a servant girl named Rhoda came out to listen; and when she recognized Peter’s voice, she was so overjoyed that she did not open the gate, but ran back inside and announced that Peter was standing at the gate. They said to her, “Are you out of your mind?” But she insisted that it was true. They, however, said, “It must be his angel.” Meanwhile, Peter kept knocking. When they opened the gate, they saw him and were astonished. He motioned with his hand for them to be quiet, told them how the Lord had brought him out of prison, and said, “Tell this to James and the brothers.” Then he went out and went to another place.

Acts 12:12–17

Monday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 31

In those days, Barnabas and Saul, having completed their mission, returned from Jerusalem (to Antioch), taking with them John, who was called Mark. In Antioch, there were some prophets and teachers in the church there: Barnabas, Simeon (called Niger), Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul. While they were serving the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.” So, after fasting and praying, they laid their hands on them and sent them off. These men, having been sent out by the Holy Spirit, went to Seleucia, and from there sailed to Cyprus; and, while in Salamis, they preached the word of God in the Jewish synagogues; they also had John with them to assist in the ministry. After traveling throughout the island as far as Paphos, they found a certain sorcerer, a Jewish false prophet named Bar-Jesus, who was with the proconsul Sergius Paulus, a man of understanding. He summoned Barnabas and Saul, desiring to hear the word of God. But Elymas the sorcerer (for that is what his name means) opposed them, trying to turn the proconsul away from the faith. But Saul—who is also called Paul—filled with the Holy Spirit, fixed his gaze on him and said: “O man full of all deceit and all wickedness, son of the devil, enemy of all righteousness! Will

you stop perverting the straight paths of the Lord? And now, behold, the hand of the Lord is upon you: you will be blind and will not see the sun for a time.” And suddenly darkness and gloom fell upon him, and he went here and there, seeking someone to lead him by the hand. Then the proconsul, seeing what had happened, believed, marveling at the teaching of the Lord.

Acts 12:25–13:12
Tuesday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 32

In those days, having set sail from Paphos, Paul and his companions arrived at Perga in Pamphylia. But John, having parted from them, returned to Jerusalem. They, however, traveling on from Perga, arrived at Antioch in Pisidia and, entering the synagogue on the Sabbath, took their seats. After the reading of the Law and the Prophets, the leaders of the synagogue sent word to them: “Brothers, if you have a word of instruction for the people, please speak.” Paul stood up, motioned with his hand, and said: “Men of Israel and you who fear God, listen. God chose our fathers from among this people and made this nation great during their sojourn in the land of Egypt; with a mighty hand He brought them out of it and sustained them in the wilderness for about forty years. And after destroying seven nations in the land of Canaan, He divided their land among them as an inheritance. After that, for about four hundred and fifty years, He gave them judges until the time of the prophet Samuel. Then they asked for a king, and God gave them Saul, the son of Kish, a man from the tribe of Benjamin. Forty years passed in this way. Having rejected him, God appointed David as their king, of whom He testified, saying, “I have found a man after My own heart, David, the son of Jesse, who will carry out all My will.” From his descendants, God raised up Jesus, the Savior of Israel, as He had promised. Just before His appearance, John preached a baptism of repentance to all the people of Israel.

Acts 13:13–24
Wednesday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 33

In those days, as his ministry was drawing to a close, John said: “Who do you think I am? I am not the One; but behold, One is coming after me, whose sandals I am not worthy to untie. Men, brothers, children of the family of Abraham, and you who fear God among you! The word of this salvation has been sent to you. For the inhabitants of Jerusalem and their rulers, having failed to recognize Him and having condemned Him, fulfilled the prophetic words read every Sabbath; and, finding in Him no fault worthy of death, they asked Pilate to put Him to death. When they had fulfilled all that was written about Him, they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead. For many days He appeared to those who had come with Him from Galilee to Jerusalem, and they are now His witnesses to the people. And we proclaim to you that God has fulfilled the promise made to the fathers by raising Jesus, for us, their children.

Acts 13:25–32
August 29, the Beheading of John the Baptist

The Acts of the Holy Apostles, Chapter 34

In those days, Paul and Barnabas went to the Lycaonian cities of Lystra and Derbe and their surrounding areas, and there they preached the gospel. In Lystra there was a man sitting there who was unable to use his feet; he had been lame from birth and had never walked. He was listening to Paul as he spoke. Paul looked at him and, seeing that he had faith to be healed, said in a loud voice, “I command you in the name of the Lord Jesus Christ: Stand up straight on your feet.” And immediately he leaped up and began to walk. When the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in human form.” And they called Barnabas “Zeus” and Paul “Hermes,” because he was the chief speaker. The priest of the idol Zeus, who was located outside their city, brought oxen to the city gates and laid wreaths

there, intending to offer a sacrifice together with the crowd. But when the apostles Barnabas and Paul heard of this, they tore their clothes and, rushing into the crowd, cried out in a loud voice: “Men! What are you doing? We, too, are human beings just like you, and we are bringing you the good news so that you may turn away from these false gods to the living God, who created the heavens and the earth, the sea, and everything in them, Who in past generations allowed all nations to walk in their own ways, though He never ceased to bear witness to Himself through His good deeds, giving us rain from heaven and fruitful seasons, and filling our hearts with food and joy.” And having said this, they barely persuaded the crowd not to offer sacrifices to them and to go home.

Acts 14:6–18A

Wednesday of the 4th Week after Easter, Midpoint of Pentecost

The Acts of the Holy Apostles, Chapter 35

In those days, Paul and Barnabas went to Derbe. After preaching the Gospel to that city and gaining a number of disciples, they returned through Lystra, Iconium, and Antioch, strengthening the disciples’ spirits, exhorting them to remain in the faith, and teaching that we must enter the Kingdom of God through many tribulations. After ordaining elders for each church, they prayed and fasted and commended them to the Lord in whom they had believed. Then, passing through Pisidia, they came to Pamphylia, and after preaching the word of the Lord in Perga, they went down to Attalia; and from there they sailed to Antioch, from where they had been entrusted by God’s grace with the work they had now completed. When they arrived there and gathered the church together, they recounted everything God had done with them and how He had opened the door of faith to the Gentiles.

Acts 14:20–27

Thursday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 36

In those days, some believers from the sect of the Pharisees stood up and argued that the Gentiles must be circumcised and commanded to observe the Law of Moses. The apostles and elders gathered to consider this matter. After much discussion, Peter stood up and said to them: “Brothers! You know that from the very beginning God chose me from among you so that the Gentiles might hear the word of the Gospel from my lips and believe; and God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he did to us; and he made no distinction between us and them, having purified their hearts by faith. Why, then, are you now putting God to the test by trying to place on the disciples a yoke that neither our fathers nor we have been able to bear? But we believe that we will be saved through the grace of the Lord Jesus Christ, just as they will.” Then the whole assembly fell silent and listened as Barnabas and Paul recounted the signs and wonders God had performed through them among the Gentiles. After they had finished speaking, James began his address and said: “Brothers, listen to me. Simon has explained how God first turned to the Gentiles to form a people for Himself in His name. And this is in accordance with the words of the prophets, as it is written: ‘Afterward I will return and rebuild the fallen tabernacle of David; I will rebuild what has been destroyed, and I will restore it, so that the rest of mankind may seek the Lord, and all the nations among whom My name is proclaimed,’ says the Lord, who does all these things. All of God’s works are known to Him from eternity. Therefore, I consider it best not to place any obstacle in the way of those among the Gentiles who are turning to God, but to write to them that they should abstain from food polluted by idols, from sexual immorality, from what has been strangled, and from blood, and that they should not do to others what they themselves do not wish to have done to them. For the Law of Moses has been proclaimed in every city since ancient times, and it is read in the synagogues every Sabbath. Then the apostles and elders, together with the whole church, decided to choose men from among themselves to send to Antioch with Paul and Barnabas, namely: Judas, surnamed Barsabbas, and Silas, men of standing among the brothers—writing and handing them the following: “The apostles and elders and brothers—to the Gentile brothers in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with their words and unsettled

your minds, saying that you must be circumcised and keep the Law—which we did not authorize them to do—we, having gathered together, unanimously decided, after selecting some men, to send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. So we have sent Judas and Silas, who will explain this to you in person as well. For it has seemed good to the Holy Spirit and to us not to place any further burden on you except these necessary requirements: to abstain from food sacrificed to idols, from blood, from what has been strangled, and from sexual immorality; and not to do to others what you yourselves do not want done to you. If you observe these things, you will do well. Farewell.” So those who had been sent arrived in Antioch and, having gathered the people together, delivered the letter. When they had read it, they rejoiced at this instruction. Judas and Silas, who were also prophets, instructed the brothers at length and strengthened them. After staying there for some time, they were sent off in peace by the brothers to the apostles. But Silas chose to remain there. (Judas, however, returned to Jerusalem.)

Acts 15:5–34
Friday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 37

In those days, Paul and Barnabas were living in Antioch, teaching and proclaiming the word of the Lord, along with many others. After some time, Paul said to Barnabas, “Let us go back and visit our brothers in all the towns where we proclaimed the word of the Lord, to see how they are doing.” Barnabas wanted to take John, also called Mark, with them. But Paul thought it best not to take the man who had deserted them in Pamphylia and had not gone on with them to the work to which they had been sent. This led to a disagreement, so they parted ways; and Barnabas, taking Mark with him, sailed to Cyprus; but Paul, having chosen Silas, set out, having been commissioned by the brothers with the grace of God, and traveled through Syria and Cilicia, strengthening the churches.

Acts 15:35–41
Saturday of the 5th Week after Easter

The Acts of the Holy Apostles, Chapter 38

In those days, as the Apostles were going to the place of prayer, we encountered a certain slave girl who was possessed by a spirit of divination; through her divination she brought her masters a great deal of profit. Following Paul and us, she cried out, saying, “These men are servants of the Most High God, who are proclaiming to us the way of salvation.” She did this for many days. Paul, becoming indignant, turned and said to the spirit, “In the name of Jesus Christ, I command you to come out of her.” And the spirit came out at that very moment. Then her masters, seeing that their hope of profit had vanished, seized Paul and Silas and dragged them to the marketplace before the magistrates. And when they had brought them before the magistrates, they said, “These men, who are Jews, are stirring up trouble in our city and advocating customs that we Romans ought neither to accept nor practice.” The crowd also rose up against them, and the magistrates, having stripped them of their clothes, ordered them to be beaten with rods; and after they had inflicted many blows on them, they threw them into prison, commanding the jailer to guard them carefully. Having received this order, he put them in the inner cell and fastened their feet in the stocks. Around midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; immediately all the doors flew open, and everyone’s chains came loose. The jailer, waking up and seeing that the prison doors were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul cried out in a loud voice, saying, “Do not harm yourself, for we are all here.” He asked for a torch, ran into the dungeon, and, trembling, fell at the feet of Paul and Silas. Then, leading them out, he said, “Sirs, what must I do to be saved?” They replied, “Believe in the Lord Jesus Christ, and you will be saved—you and your entire household.” And they preached the word of the Lord to him and to all who were in his house. And taking them at that hour of the night, he washed their wounds; and immediately he and all his household were baptized. And bringing them into his house,

he set a meal before them and rejoiced with his whole household because he had come to believe in God.

Acts 16:16–34
Week 6 after Easter, about the blind man

The Acts of the Holy Apostles, Chapter 39

In those days, Paul and Silas, having passed through Amphipolis and Apollonia, came to Thessalonica, where there was a Jewish synagogue. Paul, as was his custom, went in to see them and for three Sabbaths reasoned with them from the Scriptures, explaining and proving to them that the Christ had to suffer and rise from the dead, and that this Christ is Jesus, whom I am proclaiming to you. And some of them believed and joined Paul and Silas—a great multitude of God-fearing Greeks, as well as not a few prominent women. But the unbelieving Jews, filled with jealousy, gathered some worthless men from the marketplace, formed a mob, and stirred up the city; then, rushing to Jason’s house, they demanded that the men be brought out to the people. But when they did not find them, they dragged Jason and some of the brothers before the city officials, shouting that these “world-renowned troublemakers” had come here as well, and that Jason had welcomed them, and that they were all acting against the decrees of Caesar by honoring another as king—Jesus. They stirred up the crowd and the city officials who were listening to this. But after receiving a statement from Jason and the others, the officials released them. The brothers, however, immediately sent Paul and Silas off by night to Berea, where, upon arriving, they went to the Jewish synagogue. The people there were more open-minded than those in Thessalonica; they received the message with great eagerness, examining the Scriptures daily to see if these things were so. And many of them believed, including a number of prominent Greek women and men. But when the Jews from Thessalonica learned that the word of God had also been preached by Paul in Berea, they came there as well, stirring up and agitating the crowds. Then the brothers immediately sent Paul on his way, as if he were heading for the coast; but Silas and Timothy remained there. Those who had accompanied Paul escorted him as far as Athens; and after giving instructions to Silas and Timothy to come to him as soon as possible, they departed.

Acts 17:1–15
Monday of the 6th Week after Easter

The Acts of the Holy Apostles, Chapter 40A

In those days, while Paul was waiting in Athens for Silas and Timothy, he was deeply distressed at the sight of the city, which was full of idols. So he reasoned in the synagogue with the Jews and with those who worshiped God, and daily in the marketplace with those who happened to be there. Some of the Epicurean and Stoic philosophers began to argue with him; some said, “What does this babbler want to say?” while others said, “He seems to be preaching about foreign gods,” because he was proclaiming Jesus and the resurrection to them. So they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are preaching? For you are bringing some strange things to our ears. Therefore, we want to know what these things mean.” Now the Athenians and the foreigners living among them spent their time doing nothing more willingly than talking about or listening to something new. And Paul, standing in the Areopagus, said: “Men of Athens! I see in every way that you are very religious. For as I walked around and looked carefully at your sacred objects, I even found an altar with the inscription, ‘To an unknown god.’ It is this God, whom you worship without knowing, that I proclaim to you. The God who created the world and everything in it—He, being the Lord of heaven and earth, does not dwell in temples made by human hands, nor does He require the service of human hands, as though He needed anything, since He Himself gives life and breath and everything to all. From one man He made every nation of mankind to dwell on the face of the whole earth, having determined the appointed times and the boundaries of their habitation, so that they might seek God, whether they might feel after Him and find Him—though He is not far from any one of us; for in Him we live and move and have our being, as even some of your own poets have said: “We are His offspring.” Therefore, since we are God’s offspring,

we must not think that the Deity is like gold, or silver, or stone—a figure fashioned by human art and imagination. Therefore, having passed over the times of ignorance, God now commands all people everywhere to repent, for He has set a day on which He will judge the world with justice through the Man He has appointed, having given proof to all by raising Him from the dead. When they heard about the resurrection of the dead, some mocked him, while others said, “We will hear you on this matter at another time.” So Paul left their presence. But some men joined him and believed; among them were Dionysius the Areopagite, a woman named Damaris, and others with them.

Acts 17:16–34
October 3, St. Dionysius the Areopagite

Acts of the Holy Apostles, Chapter 40B

At that time, the Athenians took Paul and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting?” For you are bringing some strange things to our ears. Therefore, we want to know what these things mean.” Now the Athenians and the foreigners living among them spent their time doing nothing more willingly than talking about or listening to something new. And Paul, standing in the Areopagus, said: “Men of Athens! I see in every way that you are very religious. For as I walked around and looked at your sacred objects, I found an altar with the inscription, ‘To an unknown god.’ It is this God, whom you worship without knowing, that I proclaim to you. The God who created the world and everything in it—He, being the Lord of heaven and earth, does not dwell in temples made by human hands, nor does He require the service of human hands, as though He needed anything, since He Himself gives life and breath and everything to all. From one man He made every nation of mankind to live on the whole face of the earth, having determined the appointed times and the boundaries of their habitation, so that they might seek God, whether they might feel after Him and find Him—though He is not far from any one of us; for in Him we live and move and have our being.

Acts 17:19–28A
Tuesday of the 6th Week after Easter

The Acts of the Holy Apostles, Chapter 40B

In those days, Paul left Athens and went to Corinth; and, finding a certain Jew named Aquila, a native of Pontus who had recently come from Italy, and his wife Priscilla—because Claudius had ordered all Jews to leave Rome—he went to them; and, since they were of the same trade, he stayed with them and worked; for their trade was making tents. Every Sabbath he spoke in the synagogue and tried to persuade both Jews and Greeks. When Silas and Timothy arrived from Macedonia, Paul, moved by the Spirit, testified to the Jews that Jesus is the Christ. But when they opposed him and blasphemed, he shook out his garments and said to them, “Your blood be on your own heads; I am innocent. From now on I will go to the Gentiles.” He left there and went to a certain God-fearing man named Justus, whose house was next to the synagogue. Crispus, the ruler of the synagogue, believed in the Lord along with his entire household, and many of the Corinthians who heard him believed and were baptized. Then the Lord said to Paul in a vision at night, “Do not be afraid, but speak and do not be silent, for I am with you, and no one will harm you, because I have many people in this city.” And he stayed there a year and six months, teaching them the word of God.

Acts 18:1–11
May 11, Renewal of Constantinople.
On the founding of the city

Acts of the Holy Apostles, Chapter 41

In those days, after Paul had been in Caesarea, he went up to Jerusalem, greeted the church, and departed for Antioch. And after spending some time there, he set out and traveled through the regions of Galatia and Phrygia, strengthening all the disciples. A certain Jew named Apollos, a native of Alexandria, a man eloquent and well-versed in the Scriptures, came to Ephesus. He had been

instructed in the basics of the Lord's way and, being zealous, spoke and taught about the Lord accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. Upon hearing him, Aquila and Priscilla welcomed him and explained the way of the Lord to him more accurately. And when he decided to go to Achaia, the brothers sent a message to the disciples there, urging them to welcome him; and when he arrived there, he greatly strengthened those who had come to faith through grace, for he vigorously refuted the Jews in public, proving from the Scriptures that Jesus is the Christ.

Acts 18:22–28
Wednesday of the 6th Week after Easter

The Acts of the Holy Apostles, Chapter 42

In those days, while Apollos was in Corinth, Paul, having traveled through the upper regions, arrived in Ephesus and, finding some disciples there, asked them, “Did you receive the Holy Spirit when you believed?” They replied, “We have not even heard that there is a Holy Spirit.” He asked them, “In what, then, were you baptized?” They replied, “In the baptism of John.” Paul said, “John baptized with a baptism of repentance, telling the people to believe in the One who was to come after him—that is, in Jesus Christ.” When they heard this, they were baptized in the name of the Lord Jesus, and when Paul laid his hands on them, the Holy Spirit came upon them, and they began to speak in other tongues and to prophesy. There were about twelve of them in all. When he went to the synagogue, he preached boldly for three months, discussing and testifying about the Kingdom of God.

Acts 19:1–8
Friday of the 6th Week after Easter.
January 7, St. John the Baptist

The Acts of the Holy Apostles, Chapter 43

In those days, on the first day of the week, when the disciples had gathered to break bread, Paul—intending to depart the next day—spoke with them and continued his message until midnight. There were plenty of lamps in the upper room where we had gathered. During Paul's lengthy discourse, a young man named Eutychus, who was sitting on the windowsill, fell into a deep sleep; and, staggering, he fell down from the third story and was picked up dead. Paul went down, threw himself on top of him, embraced him, and said, “Do not be alarmed, for his spirit is still within him.” Then he went back up, broke bread, ate, and continued talking at length until dawn, and then left. Meanwhile, the boy was brought back alive, and they were greatly comforted.

Acts 20:7–12
Saturday of the 6th Week after Easter

The Acts of the Holy Apostles, Chapter 44

In those days, Paul decided to bypass Ephesus so as not to delay his journey through Asia; for he was hurrying to be in Jerusalem, if possible, by the Day of Pentecost. From Miletus he sent word to Ephesus and summoned the elders of the church; and when they came to him, he said to them: “Take heed to yourselves and to the whole flock, over which the Holy Spirit has made you overseers, to shepherd the church of God, which He purchased for Himself with His own blood. For I know that after my departure, fierce wolves will come in among you, not sparing the flock; and from among yourselves men will arise who will speak perverse things to draw the disciples after them. Therefore be on guard, remembering that for three years, day and night, I never ceased to instruct each one of you with tears. And now, brothers, I entrust you to God and to the word of His grace, which is powerful enough to build you up further and give you an inheritance with all the sanctified. I have not desired silver, gold, or clothing from anyone; you yourselves know that these hands of mine have provided for my own needs and those of those who were with me. In everything I have shown you that by working hard in this way, we must support the weak and remember the words of the Lord

Jesus, for He Himself said, ‘It is more blessed to give than to receive.’ Having said this, he knelt down and prayed with them all.

Acts 20:16–18A; 28–36
Week 7 after Easter, Holy Fathers of the First Ecumenical Council

The Acts of the Holy Apostles, Chapter 45

In those days, Paul and those with him set out and came to Caesarea. They entered the house of Philip the evangelist, one of the seven deacons, and stayed with him. He had four unmarried daughters who prophesied. While we were staying with them for many days, a prophet named Agabus came down from Judea. He came in to us, took Paul’s belt, bound his own hands and feet with it, and said, “Thus says the Holy Spirit: ‘The man to whom this belt belongs will be bound in this way by the Jews in Jerusalem and handed over to the Gentiles.’” When we heard this, both we and the local believers pleaded with him not to go to Jerusalem. But Paul replied, “What are you doing? Why are you weeping and breaking my heart? I am not only willing to be imprisoned, but I am ready to die in Jerusalem for the name of the Lord Jesus.” Since we could not dissuade him, we calmed down and said, “May the Lord’s will be done!”

Acts 21:8–14
Monday of the 7th Week after Easter

The Acts of the Holy Apostles, Chapter 46

At that time, Paul took those men and, having purified himself with them, entered the temple the next day and announced the end of the days of purification, when an offering was to be made for each of them. When the seven days were coming to an end, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, shouting, “Men of Israel, help! This man teaches everyone everywhere against the people, the Law, and this place; moreover, he has brought Greeks into the temple and defiled this holy place.” For they had previously seen Trophimus the Ephesian with him in the city and assumed that Paul had brought him into the temple. The whole city was in an uproar, and a crowd gathered; and, seizing Paul, they dragged him out of the temple, and immediately the doors were shut. Just as they were about to kill him, word reached the commander of the regiment that all of Jerusalem was in an uproar. He immediately took soldiers and centurions and rushed toward them; but when they saw the commander and the soldiers, they stopped beating Paul.

Acts 21:26–32
Tuesday of the 7th Week after Easter

The Acts of the Holy Apostles, Chapter 47

At that time, Paul, fixing his gaze on the Sanhedrin, said: “Men and brothers, I have lived before God with a clear conscience up to this day.” But the high priest Ananias ordered those standing before him to strike him on the mouth. Then Paul said to him: “God will strike you, you whitewashed wall! You sit in judgment according to the law, yet you command that I be struck, contrary to the law.” Those standing by said, “Do you revile God’s high priest?” Paul replied, “I did not know, brothers, that he was the high priest; for it is written, ‘You shall not speak evil of a ruler of your people.’” When Paul realized that some were Sadducees and others Pharisees, he cried out in the Sanhedrin: “Men and brothers! I am a Pharisee, the son of a Pharisee; it is because of my hope in the resurrection of the dead that I am on trial.” When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge both. There was a great outcry; and the scribes of the Pharisee party stood up and argued, saying, “We find nothing wrong with this man; but if a spirit or an angel spoke to him, we will not oppose God.” But as the dispute grew more intense, the commander, fearing that they might tear Paul to pieces, ordered the soldiers to go down, take him from among them, and bring him into the barracks. The following night the Lord appeared to him and

said, “Take courage, Paul; for just as you have testified about Me in Jerusalem, so you must also testify in Rome.”

Acts 23:1–11
Wednesday of the 7th Week after Easter

The Acts of the Holy Apostles, Chapter 48

In those days, King Agrippa and Berenice arrived in Caesarea to pay their respects to Festus. And since they spent many days there, Festus brought up the case of Paul to the king, saying, “There is a man here whom Felix left in custody, against whom the chief priests and the Jewish elders lodged a complaint when I was in Jerusalem, demanding that he be condemned.” I replied to them that it is not the custom of the Romans to hand over anyone to be put to death before the accused has his accusers present and is given the opportunity to defend himself against the charges. When they arrived here, without any delay, the very next day I took my seat on the bench and ordered that man to be brought in. Surrounding him, the accusers did not bring forward any of the charges I had expected; but they had some disputes with him concerning their worship of God and a certain Jesus who had died, of whom Paul claimed that He is alive.

Acts 25:13–19
Thursday of the 7th Week after Easter

Acts of the Holy Apostles, Chapter 49

At that time Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul, stretching out his hand, began to speak in his own defense: “King Agrippa, I consider myself fortunate to be able to defend myself before you today regarding all the charges the Jews have brought against me, especially since you are familiar with all the customs and controversial views of the Jews. Therefore, I ask you to listen to me with an open mind. All the Jews know my life from my youth, which I first spent among my people in Jerusalem; they have known me for a long time, and if they are willing to testify, they will confirm that I lived as a Pharisee according to the strictest teachings of our religion. For this reason, while traveling to Damascus with authority and a commission from the high priests, in broad daylight on the road, O King, I saw a light from heaven, brighter than the sun, which shone upon me and those traveling with me. We all fell to the ground, and I heard a voice speaking to me in Hebrew: “Saul, Saul! Why are you persecuting Me? It is hard for you to kick against the goads.” I said, “Who are You, Lord?” He said, “I am Jesus, whom you are persecuting. But get up and stand on your feet; for I have appeared to you for this very purpose—to appoint you as a servant and a witness of what you have seen and of what I will reveal to you. I will rescue you from the Jewish people and from the Gentiles, to whom I am now sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, and, through faith in Me, may receive forgiveness of sins and a share among those who are sanctified.” Therefore, King Agrippa, I did not disobey the heavenly vision, but first preached to the people of Damascus and Jerusalem, then to all Judea and to the Gentiles, calling them to repent and turn to God, doing deeds worthy of repentance.

Acts 26:1–5; 12–20
May 21, St. Constantine the Great

Acts of the Holy Apostles, Chapter 50A

In those days, when it was decided that we should sail for Italy, Paul and some other prisoners were handed over to a centurion of the Augustan Cohort named Julius. We boarded a ship from Adramyttium and set sail, intending to sail along the coast of Asia. With us was Aristarchus, a Macedonian from Thessalonica. The next day we landed at Sidon. Julius, treating Paul with kindness, allowed him to visit his friends and receive their support. Setting out from there, we sailed to Cyprus because of adverse winds, and, having crossed the sea opposite Cilicia and Pamphylia, we arrived at Myra in Lycia. There the centurion found an Alexandrian ship bound for Italy and put us on board. Sailing slowly for many days and having barely reached the vicinity of Cnidus—because of a wind

that was unfavorable to us—we approached Crete near Salmone. After passing it with difficulty, we arrived at a place called Good Harbors, near which was the city of Lasea. But since quite some time had passed and sailing had become dangerous—for the season for sailing had already passed—Paul advised them, saying, “Men, I can see that this voyage will be fraught with difficulties and great harm, not only to the cargo and the ship but also to our lives.” But the centurion trusted the helmsman and the captain of the ship more than he trusted Paul’s words. And since the harbor was not suitable for wintering, many advised setting out from there so that, if possible, they might reach Phoenix, a harbor on Crete sheltered from the southwest and northwest winds, and spend the winter there. A southerly wind began to blow, and they, thinking they had already achieved their goal, set sail and sailed along the coast of Crete. But soon a violent wind, called the Euroclidon, arose against them. The ship was caught so fiercely that it could not withstand the wind, and we were tossed about, at the mercy of the waves. And, having run aground on a small island called Clauda, we could barely keep the ship afloat. After righting it, we began to use the lifeboats and lash down the ship; fearing that we might run aground, we lowered the sail and drifted along in this manner. The next day, as the storm was battering us severely, we began to jettison the cargo, and on the third day we threw the remaining items overboard with our own hands. But since for many days neither the sun nor the stars were visible and the storm continued to rage, all hope of our salvation finally vanished. And since we had not eaten for a long time, Paul stood up among them and said, “Men! You should have listened to me and not sailed away from Crete; then we would have avoided these hardships and this harm.” But now I urge you to take heart, for not a single soul among you will perish—only the ship. For the angel of God, to whom I belong and whom I serve, appeared to me last night and said, ‘Do not be afraid, Paul! You must stand before Caesar; and behold, God has granted you all those who are sailing with you.’ Therefore, take heart, men, for I believe God that it will be just as I have been told. We are to be cast ashore on some island. On the fourteenth night, as we were being driven along the Adriatic Sea, around midnight the sailors began to suspect that they were approaching some land; and, having sounded the depth, they found twenty fathoms; then, a short distance further on, having sounded again, they found fifteen fathoms. Fearing they might run aground on rocky shoals, they dropped four anchors from the stern and waited for daybreak. When the sailors tried to flee the ship and lowered a boat into the sea, pretending they wanted to drop anchors from the bow, Paul said to the centurion and the soldiers: “Unless they remain on the ship, you cannot be saved.” Then the soldiers cut the ropes holding the boat, and it fell into the water. Before daybreak, Paul urged everyone to eat, saying, “Today is the fourteenth day that you have been waiting without food, having eaten nothing. Therefore, I urge you to eat; this will save your lives, for not a single hair on the head of any of you will be lost.” Having said this, he took some bread, gave thanks to God in the presence of everyone, broke it, and began to eat. Then they all took heart and ate as well. There were two hundred seventy-six of us on the ship. After they had eaten their fill, they began to lighten the ship by throwing the wheat into the sea. When day broke, they could not make out the land, but they saw only a certain bay with a gentle shore, toward which they decided, if possible, to steer the ship. So, having weighed anchor, they set out across the sea; after loosening the rudders and hoisting a small sail to catch the wind, they headed toward the shore. They ran aground on a sandbar, and the ship became stuck. The bow was stuck fast and remained motionless, while the stern was being battered by the force of the waves. The soldiers had agreed to kill the prisoners so that no one would swim away and escape. But the centurion, wanting to save Paul, dissuaded them from this plan and ordered those who could swim to jump in first and reach land, while the rest were to save themselves—some on planks, others on whatever they could find from the ship; and in this way, everyone made it safely ashore.

Acts 27:1–44
Friday of the 7th Week after Easter

The Acts of the Holy Apostles, Chapter 51A

At that time, having been saved, those who were with Paul learned that the island was called Melita. The natives showed us great kindness, for, because of the rain and the cold, they built a fire and welcomed us all. But when Paul had gathered a large amount of brushwood and was piling it on the fire, a viper, driven out by the heat, fastened itself to his hand. When the locals saw the snake hanging from his hand, they said to one another, “This man must be a murderer, since, having been saved from the sea, God’s judgment does not allow him to live.” But he shook the snake into the fire and suffered no harm. They had expected him to break out in a fever or to fall down dead suddenly; but after waiting a long time and seeing that no harm had come to him, they changed their minds and said that he was a god. Near that place were the estates of the island’s governor, named Publius; he welcomed us and treated us hospitably for three days. Publius’s father was lying ill with a fever and stomach pain; Paul went in to him, prayed, and, laying his hands on him, healed him. After this event, others on the island who were sick came and were healed; they showed us great honor and, upon our departure, provided us with what we needed. Three months later, we set sail on an Alexandrian ship named the Dioscuri, which had spent the winter on that island, and, arriving at Syracuse, we stayed there for three days. Sailing from there, we arrived in Riga; and since a southerly wind blew the next day, we arrived at Puteoli on the second day, where we found the brothers, and were asked to stay with them for seven days, after which we went on to Rome. The brothers there, having heard about us, came out to meet us as far as the Appian Way and the three inns. When Paul saw them, he gave thanks to God and took heart. When we arrived in Rome, the centurion handed the prisoners over to the commander, and Paul was permitted to live on his own with a soldier who guarded him. Three days later, Paul summoned the leading men among the Jews, and when they had gathered, he said to them: “Men and brothers! Without having done anything against our people or our ancestral traditions, I was bound in chains and handed over from Jerusalem to the Romans. After examining my case, they wanted to release me, since there was no charge against me worthy of death; but because the Jews objected, I was compelled to appeal to Caesar—not, however, to bring any charge against my own people. For this reason I have summoned you, so that I might see you and speak with you, for it is because of the hope of Israel that I am bound with these chains.” They replied, “We have received no letters about you from Judea, nor has any of the brothers who have come here reported anything about you or spoken ill of you.” Nevertheless, we would like to hear from you what your views are, for we know that this teaching is being debated everywhere.” And after setting a day for him, a great many people came to see him at the inn; and from morning till evening he explained to them the kingdom of God, presenting evidence and proving to them the things concerning Jesus from the Law of Moses and the Prophets. Some were convinced by his words, but others did not believe. Since they were divided among themselves, they left when Paul said the following: “The Holy Spirit spoke well to our fathers through the prophet Isaiah: ‘Go to this people and say: “You will hear with your ears but not understand, and you will look with your eyes but not see.”’ For the hearts of these people have grown callous; they have difficulty hearing with their ears, and they have closed their eyes, so that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and turn back—and I would heal them. Therefore, know this: God’s salvation has been sent to the Gentiles; they will hear it.” When he had said this, the Jews went away, arguing fiercely among themselves. And Paul lived there for two full years, supporting himself, and welcoming all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Acts 28:1–31
Saturday of the 7th Week after Easter

THE EPISTLE OF JAMES

The Epistle of James, beginning 50B

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad—greetings. Consider it pure joy, my brothers and sisters, whenever you face various trials, knowing that the testing of your faith produces perseverance; and let perseverance finish its work so that you may be mature and complete, lacking nothing. If any of you lacks wisdom, let him ask God, who gives to all generously and without reproach, and it will be given to him. But let him ask in faith, without any doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind. Such a person should not expect to receive anything from the Lord. A person with a double mind is unstable in all their ways. Let the lowly brother boast in their exaltation, and the rich in their humiliation, for they will pass away like a flower on the grass. The sun rises, the heat comes, and the heat withers the grass; its flower falls, and its beauty fades; so too does the rich man wither away in his ways. Blessed is the man who endures temptation, for when he has been tested, he will receive the crown of life that the Lord has promised to those who love Him. When tempted, no one should say, “God is tempting me”; for God cannot be tempted by evil, nor does He Himself tempt anyone, but each person is tempted when he is drawn away and enticed by his own desire; then, when desire has conceived, it gives birth to sin, and sin, when it is full-grown, gives birth to death. Do not be deceived, my beloved brothers. Every good gift and every perfect gift comes down from above, from the Father of lights, with whom there is no variation or shadow due to change. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

James 1:1–18
Wednesday of the 31st Week

The Epistle of James, Chapter 51B

My beloved brothers, let every person be quick to listen, slow to speak, slow to anger, for human anger does not produce the righteousness of God. Therefore, having put aside all filthiness and the remnant of malice, receive with meekness the implanted word, which is able to save your souls. Be doers of the word, and not merely hearers who deceive themselves. For whoever hears the word and does not put it into practice is like a man who looks at his natural features in a mirror: he looks at himself, goes away, and immediately forgets what he looks like. But whoever looks intently into the perfect law, the law of liberty, and perseveres in it—being not a forgetful hearer but a doer of the work—will be blessed in what he does. If any of you thinks he is religious but does not bridle his tongue but deceives his heart, his religion is worthless. Pure and undefiled religion before God the Father is this: to care for orphans and widows in their distress and to keep oneself unstained by the world.

James 1:19–27
Thursday of the 31st Week

The Epistle of James, Chapter 52

Brothers, have faith in Jesus Christ, our Lord of glory, without showing partiality. For if a man with a gold ring and fine clothing enters your assembly, and a poor man in shabby clothing also enters, and you, looking at the one in fine clothing, say to him, “You may sit here,” and to the poor man you say, ‘Stand over there,’ or ‘Sit here at my feet’—are you not then passing judgment in your own hearts and becoming judges with evil thoughts? Listen, my beloved brothers and sisters: Has not God chosen the poor of this world to be rich in faith and heirs of the Kingdom that He has promised to

THE EPISTLE OF JAMES

those who love Him? But you have despised the poor. Are not the rich the ones who oppress you and drag you into court? Are they not the ones who defame the good name by which you are called? If you fulfill the royal law according to the Scripture, “Love your neighbor as yourself,” you are doing well. But if you show partiality, you are committing sin and are found guilty before the law. Whoever keeps the whole law but stumbles in one point has become guilty of all of it. For the One who said, “You shall not commit adultery,” also said, “You shall not murder.” Therefore, if you do not commit adultery but do murder, you are also a transgressor of the law. Speak and act as those who are to be judged by the law of liberty. For judgment is without mercy to one who has shown no mercy; but mercy triumphs over judgment.

James 2:1–13
Friday of the 31st Week

The Epistle of James, Chapter 53

Brothers and sisters, what good is it if someone says they have faith but has no deeds? Can such faith save them? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and well fed,” but does not provide for their physical needs—what good is that? So also faith, if it has no works, is dead in and of itself. But someone will say, “You have faith, and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one—you do well; even the demons believe—and tremble. But do you want to know, you foolish person, that faith without works is dead? Was not our father Abraham justified by works when he offered up his son Isaac on the altar? Do you see how faith worked together with his deeds, and by his deeds his faith was made perfect? And the word of Scripture was fulfilled: “Abraham believed God, and it was credited to him as righteousness, and he was called a friend of God.” Do you see that a person is justified by works and not by faith alone? Likewise, was not Rahab the harlot also justified by her works when she received the spies and sent them off by another route? For just as the body without the spirit is dead, so also faith without works is dead.

James 2:14–26
Monday of the 32nd Week

The Epistle of James, Chapter 54

Brothers, not many of you should become teachers, knowing that we will be judged more strictly, for we all stumble in many ways. Whoever does not stumble in what he says is a perfect man, able to keep his whole body in check. Behold, we put bits into the mouths of horses to make them obey us, and we direct their whole bodies. See, even ships—no matter how large they are or how strongly the winds drive them—are steered by a small rudder wherever the helmsman wishes; so also the tongue—a small member—does great things. Consider how a small fire sets ablaze a great mass of matter! And the tongue is a fire, a world of unrighteousness; the tongue is situated among our members in such a way that it defiles the whole body and sets the course of life ablaze, being itself set ablaze by hell. For every kind of beast and bird, of reptile and sea creature, is tamed and has been tamed by human nature, but no one can tame the tongue—it is an uncontrollable evil; it is filled with deadly poison. With it we bless God the Father, and with it we curse people created in the likeness of God. From the same mouth come blessing and cursing: this ought not to be so, my brothers.

James 3:1–10
Tuesday of the 32nd Week

The Epistle of James, Chapter 55

Brothers, can a spring pour out both fresh and bitter water from the same opening? No, my brothers, a fig tree cannot bear olives, nor can a grapevine bear figs. Likewise, a single spring cannot pour out both salt and fresh water. If any of you are wise and understanding, prove it by your good conduct, accompanied by gentle wisdom. But if you have bitter envy and strife in your hearts, do not boast or lie against the truth. This is not the wisdom that comes down from above, but is earthly,

unspiritual, demonic; for where there is envy and strife, there is disorder and every evil practice. But the wisdom that comes down from above is first of all pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial, and sincere. And the fruit of righteousness is sown in peace by those who make peace. Where do your conflicts and quarrels come from? Is it not from your desires that war within your members? You desire and do not have; you kill and envy—and yet you cannot obtain; you quarrel and fight—and yet you do not have, because you do not ask. You ask and do not receive, because you ask not for what is good, but to spend it on your own desires. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Therefore, whoever wants to be a friend of the world makes himself an enemy of God. Or do you think that Scripture says in vain, “The Spirit who dwells in us yearns jealously”? But He gives greater grace; therefore it is said, “God opposes the proud but gives grace to the humble.”

James 3:11–4:6
Wednesday of the 32nd Week

The Epistle of James, Chapter 56

Beloved, submit yourselves to God; resist the devil, and he will flee from you. Draw near to God, and He will draw near to you; cleanse your hands, you sinners, and purify your hearts, you double-minded. Be contrite, weep, and mourn; let your laughter be turned to mourning and your joy to sorrow. Humble yourselves before the Lord, and He will exalt you. Do not speak evil of one another, brothers: whoever speaks evil of a brother or judges his brother speaks evil of the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. There is only one Lawgiver and Judge, who is able to save and to destroy; but who are you to judge another? Now listen, you who say, “Today or tomorrow we will go to such-and-such a city, spend a year there, carry on business, and make a profit”—you who do not know what tomorrow will bring. For what is your life? A vapor that appears for a little while and then vanishes. Instead of saying, “If the Lord wills and we are still alive, we will do this or that,” you, in your arrogance, boast—and all such boasting is evil. Therefore, whoever knows how to do good and does not do it commits sin. Listen, you rich people: weep and wail over the misfortunes that are coming upon you. Your wealth has rotted, and your clothes are eaten by moths. Your gold and silver have rusted, and their rust will testify against you and consume your flesh like fire; you have hoarded treasure for the last days. Behold, the wages you have withheld from the laborers who reaped your fields cry out, and the cries of the reapers have reached the ears of the Lord of Hosts. You have lived in luxury on earth and indulged yourselves; you have fattened your hearts as if for a day of slaughter. You have condemned and killed the Righteous One; He did not resist you. Therefore, brothers, be patient until the coming of the Lord. Behold, the farmer waits for the precious harvest from the earth and is patient for its sake until he receives the early and late rains. You also be patient; strengthen your hearts, for the coming of the Lord is near. Do not grumble against one another, brothers and sisters, so that you may not be judged; behold, the Judge is standing at the door.

James 4:7–5:9
Thursday of the 32nd Week

The Epistle of James, beginning 57A

Brothers, take the prophets who spoke in the name of the Lord as an example of suffering and patience. Behold, we count those who endured as blessed. You have heard of Job’s patience and have seen the outcome the Lord gave him, for the Lord is very merciful and compassionate. Above all, my brothers, do not swear—not by heaven, nor by earth, nor by any other oath—but let your “Yes” be “Yes” and your “No” be “No,” so that you may not fall under judgment. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. If any of you are sick, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will heal the sick, and the Lord will raise him up; and if he has committed sins, they will be forgiven him. Confess your sins to one another and pray for one another, that you

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may be healed; the fervent prayer of a righteous person is powerful. Elijah was a man just like us, and he prayed earnestly that it might not rain, and it did not rain on the earth for three years and six months. And he prayed again, and the heavens gave rain, and the earth produced its fruit. Brothers and sisters! If anyone among you strays from the truth, and someone brings him back, let him know that whoever turns a sinner from his wrong path will save his soul from death and cover a multitude of sins.

James 5:10–20
July 20, the Prophet Elijah.
During a drought

The Epistle of James, Chapter 5:7B

Brethren, take the prophets who spoke in the name of the Lord as an example of suffering and patience. Behold, we count those who endured as blessed. You have heard of Job’s patience and have seen the outcome the Lord gave him, for the Lord is very merciful and compassionate. Above all, my brothers, do not swear—neither by heaven nor by earth, nor by any other oath—but let your “Yes” be “Yes” and your “No” be “No,” so that you may not fall under judgment. If any of you are suffering, let him pray. If anyone is cheerful, let him sing psalms. If any of you are sick, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will heal the sick, and the Lord will raise him up; and if he has committed sins, they will be forgiven him. Confess your sins to one another and pray for one another, that you may be healed; the fervent prayer of a righteous person has great power.

James 5:10–16
On the Sick

THE FIRST EPISTLE OF PETER

First Epistle of Peter, Chapter 58A

Peter, an apostle of Jesus Christ, to the exiles scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and sprinkling with the blood of Jesus Christ: May grace and peace be multiplied to you. It was this very salvation that the prophets sought and searched for as they prophesied about the grace that was to be given to you, trying to discern the time and circumstances indicated by the Spirit of Christ within them, as He foretold Christ's sufferings and the glory that would follow. It was revealed to them that what is now preached to you—through the Holy Spirit sent from heaven—was not for their own benefit but for ours; and this is what even the angels long to look into. For it is written in Scripture: "Behold, I am laying in Zion a cornerstone, chosen and precious; and whoever believes in Him will not be put to shame." So He is precious to you who believe, but to those who do not believe, He is "the stone the builders rejected, which has become the cornerstone"—a stone of stumbling and a rock of offense. They stumble over it because they disobey the word, and to this end they were set apart. But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light; once not a people, but now the people of God; once not shown mercy, but now shown mercy.

1 Peter 1:1–2, 10–12; 2:6–10
Friday of the 32nd Week

First Epistle of Peter, beginning 58B

Brethren, blessed be God, the Father of our Lord Jesus Christ, who in His great mercy has brought us to new life through the resurrection of Jesus Christ from the dead, to a living hope, to an imperishable inheritance, pure, unfading, and kept in heaven for you, preserved by God's power through faith for salvation, which is ready to be revealed in the last time. Rejoice in this, even though you may now have to suffer a little while, if necessary, through various trials, so that your faith—once tested—may prove more precious than gold that perishes, even though it is tested by fire, to the praise, honor, and glory at the revelation of Jesus Christ, whom, though you have not seen, you love, and in whom, though you have not yet seen him, you believe and rejoice with an inexpressible and glorious joy, as you attain the salvation of your souls through your faith.

1 Peter 1:3–9
June 29, Saints Peter and Paul the Apostles, Parimia 1

First Epistle of Peter, reading 58B

Beloved, gird up the loins of your mind, be sober, and set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not conform to the desires you once had in your ignorance, but, following the example of the Holy One who called you, be holy yourselves in all your conduct. For it is written: "Be holy, for I am holy." And if you call Him Father, who judges everyone impartially according to their deeds, then conduct your time as strangers here with reverence, knowing that you were not redeemed from your futile way of life, handed down to you from your fathers, with perishable silver or gold, but with the precious blood of Christ, as of a spotless and blameless Lamb.

1 Peter 1:13–19
June 29, Saints Peter and Paul the Apostles, Parimia 2

First Epistle of Peter, beginning in A.D. 58

Beloved, I urge you, as sojourners and exiles, to abstain from the fleshly desires that wage war against the soul, and to conduct yourselves honorably among the Gentiles, so that, though they now slander you as evildoers, they may, upon seeing your good deeds, glorify God on the day of visitation. Therefore, submit to every human authority for the Lord's sake: whether to the king as the supreme authority, or to governors as those sent by him to punish evildoers and to commend those who do good—for this is the will of God, that by doing good, silence the ignorance of foolish people—as free people, not using our freedom as a cover for evil, but as servants of God. Honor everyone, love the brotherhood, fear God, and honor the king. Servants, obey your masters with all respect, not only the kind and gentle ones, but also the harsh ones. For it is pleasing to God if anyone, mindful of God, endures suffering while being treated unjustly. For what credit is there if you endure when you are beaten for your misdeeds? But if, while doing good and suffering, you endure, this is pleasing to God. For you have been called to this, because Christ also suffered for us, leaving us an example, so that we might follow in His footsteps. He committed no sin, and no deceit was found in His mouth. When reviled, He did not revile in return; when suffering, He did not threaten, but entrusted Himself to the righteous Judge. He Himself bore our sins in His body on the tree, so that, having been freed from sin, we might live for righteousness.

1 Peter 2:11–24A
June 29, Saints Peter and Paul the Apostles, Parimia 3

First Epistle of Peter, Chapter 59

Beloved, Christ suffered for us, leaving us an example, so that we might follow in His footsteps. He committed no sin, and no deceit was found in His mouth. When reviled, He did not revile in return; when suffering, He did not threaten, but entrusted Himself to the Righteous Judge. He Himself bore our sins in His own body on the tree, so that, having been freed from sins, we might live for righteousness; by His wounds you have been healed. For you were like sheep going astray (without a shepherd), but now you have returned to the Shepherd and Overseer of your souls. Likewise, you wives, submit to your husbands, so that those of them who do not obey the word may be won over without a word by the conduct of their wives, when they see your pure and reverent conduct. Let your adornment not be merely external—braided hair, gold jewelry, or fine clothing—but the inner person of the heart, with the imperishable beauty of a gentle and quiet spirit, which is precious in God's sight. This is how the holy women of the past, who put their hope in God, used to adorn themselves by submitting to their husbands. Thus Sarah obeyed Abraham, calling him "lord." You are her children if you do what is right and are not troubled by any fear. Likewise, husbands, treat your wives with understanding, as the weaker vessel, showing them honor as co-heirs of the grace-filled life, so that your prayers may not be hindered. Finally, all of you, be of one mind, compassionate, loving toward one another, merciful, kind, and humble; do not repay evil with evil or insult with insult; on the contrary, bless others, knowing that you have been called to inherit a blessing.

1 Peter 2:21b–3:9
Monday of the 33rd Week

First Epistle of Peter, Chapter 60

Beloved, whoever loves life and desires to see good days, let him keep his tongue from evil and his lips from deceitful speech; let him turn away from evil and do good; let him seek peace and pursue it, for the eyes of the Lord are on the righteous, and His ears are open to their prayer, but the face of the Lord is against those who do evil (to wipe them out from the earth). And who will harm you if you are zealous for what is good? But even if you suffer for righteousness' sake, you are blessed; do not fear their threats or be troubled. Sanctify the Lord God in your hearts; always be ready to give a defense to anyone who asks you for a reason for the hope that is in you, with gentleness and respect. Keep a clear conscience, so that those who slander you as evildoers may be put to shame when they

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see the goodness of your life in Christ. For if it is God's will, it is better to suffer for doing good than for doing evil; for Christ also, in order to bring us to God, suffered once for our sins—the righteous for the unrighteous—and was put to death in the flesh, but having been made alive by the Spirit, through whom He also went and preached to the spirits in prison—those who had once been disobedient—while God's patience waited in the days of Noah, during the time the ark was being built, in which a few, that is, eight souls, were saved from the flood. So also, baptism, which corresponds to this pattern—not a washing away of bodily impurity, but a pledge to God of a good conscience—saves us through the resurrection of Jesus Christ, who, having ascended into heaven, is at the right hand of God, and to whom the angels, authorities, and powers have submitted.

1 Peter 3:10–22
Tuesday of the 33rd Week

First Epistle of Peter, Chapter 61

Beloved, just as Christ suffered in the flesh for us, so you also should arm yourselves with the same mindset; for whoever suffers in the flesh has ceased from sin, so that for the rest of the time in the flesh he may no longer live according to human desires but according to the will of God. For it is enough that in the past you lived according to the will of the pagans, indulging in impurity, lusts (sodomy, bestiality, lustful thoughts), drunkenness, gluttony, and senseless idolatry; which is why they are surprised that you do not join them in the same debauchery, and they slander you. They will give an account to Him who is about to judge the living and the dead. For this is why the gospel was preached even to the dead, so that, though judged according to human standards in the flesh, they might live according to God in the spirit. In any case, the end of all things is near. Above all, love one another deeply, for love covers a multitude of sins. Show hospitality to one another without grumbling. Serve one another, each with the gift he has received, as good stewards of God's varied grace. If anyone speaks, let him speak as the very words of God; if anyone serves, let him serve with the strength God provides, so that in everything God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.

1 Peter 4:1–11
Wednesday of the 33rd Week

First Epistle of Peter, Chapter 62

Beloved, do not be surprised at the fiery trial that has come upon you to test you, as though something strange were happening to you; but rejoice insofar as you share in the sufferings of Christ, so that you may also rejoice and be overjoyed when His glory is revealed. If you are reviled for the name of Christ, you are blessed, for the Spirit of Glory, the Spirit of God, rests upon you. He is blasphemed by them, but glorified by you. Just be careful that none of you suffers as a murderer, or a thief, or a criminal, or as one who encroaches on another's property; but if as a Christian, do not be ashamed, but glorify God for such a fate. For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the outcome for those who do not obey the Gospel of God? And if the righteous are barely saved, where will the ungodly and the sinner appear? Therefore, let those who suffer according to God's will entrust their souls to Him as their faithful Creator, while doing good. I urge your shepherds—as a fellow shepherd, a witness to Christ's sufferings, and a partaker in the glory that is to be revealed—shepherd the flock of God that is among you, overseeing it not under compulsion but willingly, as God would have you, not for sordid gain but eagerly, and not lording it over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are subject to the shepherds, obey them; and all of you, clothe yourselves with humility in your dealings with one another, for God opposes the proud but gives grace to the humble.

1 Peter 4:12–5:5
Thursday of the 33rd Week

First Epistle of Peter, Chapter 63

Brothers and sisters, submit yourselves to God's mighty hand, so that He may exalt you in due time. Cast all your anxieties on Him, for He cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him with firm faith, knowing that your brothers throughout the world are undergoing the same kinds of sufferings. But the God of all grace, who has called you to His eternal glory in Christ Jesus, will Himself—after you have suffered a little while—perfect you, establish you, strengthen you, and make you unshakable. To Him be glory and power forever and ever. Amen. I have written this briefly to you through Silvanus, whom I believe to be your faithful brother, to encourage you, comfort you, and testify that this is the true grace of God in which you stand. The church in Babylon, chosen just as you are, and Mark, my son, send you greetings. Greet one another with a kiss of love. Peace to all of you in Christ Jesus. Amen.

1 Peter 5:6–14
April 25, St. Mark the Apostle

THE SECOND EPISTLE OF PETER

Second Epistle of Peter, Chapter 64

Simon Peter, a servant and apostle of Jesus Christ, to those who have received a faith as precious as ours through the truth of our God and Savior Jesus Christ: May grace and peace be multiplied to you in the knowledge of God and of Jesus Christ, our Lord. Since His divine power has granted us everything necessary for life and godliness through the knowledge of Him who called us by His own glory and goodness—through which great and precious promises have been bestowed upon us—so that through them you may become partakers of the divine nature, having escaped the corruption that is in the world because of sinful desire: therefore, by applying every effort to this, demonstrate in your faith virtue, in virtue self-control, in self-control temperance, in temperance patience, in patience godliness, in godliness brotherly kindness, and in brotherly kindness love. If these qualities are present in you and continue to grow, you will not fail to make progress and bear fruit in the knowledge of our Lord Jesus Christ. But whoever lacks these qualities is blind, having turned a blind eye and forgotten the cleansing from his past sins. Therefore, brothers, make every effort to confirm your calling and election.

2 Peter 1:1–10
Friday of the 33rd Week

Second Epistle of Peter, Chapter 65

Brothers, make every effort to confirm your calling and election more and more firmly; by doing so, you will never stumble, and thus you will be granted free access to the eternal Kingdom of our Lord and Savior Jesus Christ. For this reason, I will never cease to remind you of this, even though you already know it and are established in the truth. I consider it right, as long as I am in this earthly tent, to stir you up with reminders, knowing that I must soon leave my tent, just as our Lord Jesus Christ has revealed to me. I will therefore strive to ensure that you always keep this in mind, even after I am gone. For we proclaimed to you the power and coming of our Lord Jesus Christ, not by following cleverly devised myths, but as eyewitnesses of His majesty. For He received honor and glory from God the Father when a voice came to Him from the majestic glory, saying, “This is My beloved Son, in whom I am well pleased.” And we heard this voice coming from heaven while we were with Him on the holy mountain. Moreover, we have the prophetic word confirmed; and you do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

2 Peter 1:10–19
August 6, The Transfiguration of the Lord

Second Epistle of Peter, Chapter 66

Beloved, know first of all that no prophecy of Scripture comes from one’s own interpretation. For no prophecy was ever produced by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. There were also false prophets among the people, just as there will be false teachers among you, who will introduce destructive heresies and, by rejecting the Lord who redeemed them, bring swift destruction upon themselves. And many will follow their debauchery, and through them the way of truth will be blasphemed. And out of greed they will ensnare you with flattering words; their judgment has long been ready, and their destruction does not slumber. For if God did not spare the angels who sinned, but, having bound them with chains of darkness, delivered them to be kept in custody for judgment; and if He did not spare the first world, but preserved the family of

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Noah, the preacher of righteousness, in eight souls when He brought the flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction, turning them to ashes, setting an example for future ungodly people, and rescued the righteous Lot, weary of living among people of unbridled debauchery, He rescued (for this righteous man, living among them, was tormented daily in his righteous soul as he saw and heard their lawless deeds)—then, certainly, the Lord knows how to rescue the godly from temptation and to keep the lawless under guard until the day of judgment, for punishment.

2 Peter 1:20–2:9
Monday of the 34th Week

Second Epistle of Peter, beginning 67

Beloved, the Lord knows how to rescue the godly from temptation and to keep the lawless under guard until the day of judgment for punishment—especially those who follow the corrupt desires of the flesh, who despise authority, are insolent, self-willed, and do not shrink from slandering superiors, whereas even the angels, though superior to them in strength and power, do not bring a condemning judgment against them before the Lord. Like speechless animals, driven by instinct, born to be caught and destroyed, they slander what they do not understand; in their corruption they will be destroyed. They will receive retribution for their lawlessness, for they take pleasure in daily luxury; shameless and defiled, they revel in their deceit while feasting with you. Their eyes are full of lust and unceasing sin; they seduce unstable souls; their hearts are trained in greed: these are the sons of cursing. Having left the straight path, they have gone astray, following in the footsteps of Balaam, the son of Beor, who loved unrighteous gain but was convicted of his lawlessness: a speechless donkey, speaking with a human voice, put a stop to the prophet's folly. They are waterless springs, clouds and mists driven by a storm; for them the gloom of eternal darkness has been reserved. For, uttering pompous empty words, they ensnare those who have barely escaped from those who are in error into carnal lusts and debauchery. They promise them freedom, while they themselves are slaves to corruption; for whoever is overcome by something is a slave to it. For if, having escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome by them, the latter state is worse for them than the former. It would have been better for them never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment delivered to them. But what happens to them is in accordance with the true proverb: "A dog returns to its own vomit," and "A pig, after being washed, goes back to wallowing in the mud."

2 Peter 2:9–22
Tuesday of the 34th Week

2 Peter, beginning of 68A

Beloved, this is now the second letter I am writing to you. In both of them I am stirring up your pure minds by way of reminder, so that you may remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior, as delivered by your apostles. First of all, you must know that in the last days scoffers will come, following their own evil desires and saying, "Where is the promise of His coming? For ever since the fathers fell asleep—that is, since the beginning of creation—all things have remained the same." Those who think this way do not know that in the beginning, by the word of God, the heavens and the earth were formed out of water and by water; for the world of that time perished, being flooded by water. But the present heavens and earth, reserved by the same Word, are being kept for fire on the day of judgment and destruction of the ungodly. One thing must not be hidden from you, beloved: with the Lord, one day is like a thousand years, and a thousand years are like one day. The Lord is not slow to fulfill his promise, as some count slowness; but he is patient toward us, not wishing that anyone should perish, but that all should come to repentance. But the day of the Lord will come like a thief in the night; and then the heavens will pass away with a roar, and the elements will be destroyed by fire, and the earth and everything

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in it will be burned up. If all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, as you look forward to and long for the coming of the day of God, when the heavens, ablaze, will be dissolved and the elements, burning with fire, will melt away? But according to His promise, we look forward to new heavens and a new earth, where righteousness dwells. Therefore, beloved, as you await these things, strive to be found by Him without spot or blemish in this world; and regard the Lord's patience as salvation, just as our beloved brother Paul, by the wisdom given to him, has written to you, as he speaks of this in all his letters—in which there are some things hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures as well. Therefore, beloved, since you have been forewarned about this, be on your guard so that you are not carried away by the error of the lawless and fall from your secure position, but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

2 Peter 3:1–18
Wednesday of the 34th Week

THE FIRST EPISTLE OF JOHN

First Epistle of John, beginning 68B

Concerning what was from the beginning, what we have heard, what we have seen with our own eyes, what we have looked upon and touched with our hands, concerning the Word of life—for life appeared, and we have seen it and testify to it, and we proclaim to you this eternal life, which was with the Father and was revealed to us—what we have seen and heard, we proclaim to you, so that you also may have fellowship with us; and our fellowship is with the Father and with His Son, Jesus Christ. And we are writing these things to you so that your joy may be complete. And this is the gospel that we have heard from Him and proclaim to you: God is light, and in Him there is no darkness at all. If we say that we have fellowship with Him yet walk in darkness, we are lying and not living according to the truth; but if we walk in the light, just as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanses us from all sin.

1 John 1:1–7
May 8, St. John the Theologian

First Epistle of John, beginning of chapter 69

Beloved, if we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He, being faithful and righteous, will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My children! I am writing this to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the Righteous One; He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. And by this we know that we have come to know Him: if we keep His commandments. Whoever says, “I have come to know Him,” but does not keep His commandments is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected: by this we know that we are in Him. Whoever says he abides in Him must walk just as He walked.

1 John 1:8–2:6
Thursday of the 34th Week

First Epistle of John, beginning of chapter 70

Beloved, I am writing to you not a new commandment, but an ancient commandment that you have had from the beginning. The ancient commandment is the word that you have heard from the beginning. Yet I am also writing a new commandment to you, which is true in Him and in you: for the darkness is passing away, and the true light is already shining. Whoever says he is in the light but hates his brother is still in the darkness. Whoever loves his brother abides in the light, and there is no cause for stumbling in him. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. I am writing to you, children, because your sins have been forgiven for His name’s sake. I am writing to you, fathers, because you have known Him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I am writing to you, young men, because you have come to know the Father. I have written to you, fathers, because you have come to know the One who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. Do not love the world or the things in the world. Whoever loves the world does not have the love of the Father within them. For everything in the world—the

lust of the flesh, the lust of the eyes, and the pride of life—is not from the Father but from the world. And the world is passing away, along with its lusts, but whoever does the will of God lives forever.

1 John 2:7–17
Friday of the 34th Week

First Epistle of John, Chapter 71

Children, it is the last hour. And just as you have heard that the Antichrist is coming, and now many antichrists have appeared, so we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out, and by that it was made clear that not all of them were of us. However, you have an anointing from the Holy One, and you know everything. I have written to you not because you do not know the truth, but because you know it, and also because every lie is not of the truth. Who is a liar but the one who denies that Jesus is the Christ? This is the antichrist—the one who denies the Father and the Son. Whoever denies the Son does not have the Father either; but whoever confesses the Son has the Father as well. So let what you heard from the beginning remain in you; if what you heard from the beginning remains in you, then you also will remain in the Son and in the Father. And the promise He made to us is eternal life. I have written this to you about those who are leading you astray. Moreover, the anointing you received from Him remains in you, and you do not need anyone to teach you; but just as this very anointing teaches you about all things—and it is true and not a lie—remain in what it has taught you. Therefore, little children, abide in Him, so that when He appears, we may have confidence and not be ashamed before Him at His coming. If you know that He is righteous, know also that everyone who practices righteousness is born of Him. See what love the Father has given us, that we should be called and be children of God. The world does not know us because it did not know Him. Beloved, we are now children of God; but what we will be has not yet been revealed. We know only that when it is revealed, we will be like Him, because we will see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure. Everyone who commits sin also commits lawlessness; and sin is lawlessness. And you know that He appeared to take away our sins, and that in Him there is no sin. Everyone who abides in Him does not sin; everyone who sins has neither seen Him nor known Him. Children, let no one deceive you. Whoever does what is right is righteous, just as He is righteous. Whoever commits sin is of the devil, because the devil sinned first. For this very reason the Son of God appeared: to destroy the works of the devil. Everyone born of God does not sin, because His seed remains in him; and he cannot sin, because he is born of God. This is how the children of God and the children of the devil are distinguished.

1 John 2:18–3:10A
Monday of the 35th Week

The First Epistle of John, beginning 72

Beloved, whoever does not practice righteousness is not from God, nor is anyone who does not love his brother. For this is the message you have heard from the beginning: that we should love one another, not as Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil, and his brother's were righteous. Do not be surprised, my brothers and sisters, if the world hates you. We know that we have passed from death to life because we love our brothers and sisters; whoever does not love his brother remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. We have come to know love by this: that He laid down His life for us; and we ought to lay down our lives for our brothers. But whoever has the world's goods and sees his brother in need, yet closes his heart against him—how does the love of God abide in him? My children, let us not love in word or speech, but in deed and in truth. And this is how we know that we are of the truth, and how we set our hearts at rest before Him: for if our heart condemns us, how much more will God, since God is greater than our heart and knows everything.

1 John 3:10b–20

First Epistle of John, beginning 73A

Beloved, if our heart does not condemn us, we have confidence before God, and whatever we ask we receive from Him, because we keep His commandments and do what is pleasing in His sight. And His commandment is this: that we believe in the name of His Son Jesus Christ and love one another, just as He commanded us. And whoever keeps His commandments abides in Him, and He in that person. And by this we know that He abides in us: by the Spirit whom He has given us. Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you may know the Spirit of God (and the spirit of error): every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess that Jesus Christ has come in the flesh is not from God, but is the spirit of the Antichrist, of whom you have heard that he is coming, and he is already in the world. Children, you are from God, and you have overcome them; for the One who is in you is greater than the one who is in the world. They are from the world; that is why they speak from the world's perspective, and the world listens to them. We are from God; whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.

1 John 3:21–4:6

Wednesday of the 35th Week.

September 26, St. John the Theologian, 1st Parimia

First Epistle of John, beginning 73B

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love one another, God abides in us, and His love is perfected in us. We know that we abide in Him and He in us by the fact that He has given us of His Spirit. And we have seen and testify that the Father sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have come to know the love that God has for us, and we have believed in it. God is love, and whoever remains in love remains in God, and God in him.

1 John 4:11–16

September 26, St. John the Theologian, 2nd Parimia

First Epistle of John, beginning 73B

Beloved, no one has ever seen God. If we love one another, God abides in us, and His love is perfected in us. We know that we abide in Him and He in us by the Spirit He has given us. And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have come to know the love that God has for us, and we have believed in it. God is love, and whoever abides in love abides in God, and God in him. Love is made complete in us so that we may have confidence on the day of judgment, because as He is, so are we in this world. There is no fear in love, but perfect love drives out fear, because fear involves torment. The one who fears is not perfect in love. Let us love Him, because He first loved us.

1 John 4:12–19

September 26, St. John the Theologian

First Epistle of John, beginning 74A

Beloved, if anyone says, "I love God," yet hates his brother, he is a liar; for whoever does not love his brother, whom he has seen, how can he love God, whom he has not seen? And we have this commandment from Him: whoever loves God must also love his brother. Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the One who begot Him also loves the One born of Him. We know that we love God's children when we love God and keep His commandments. For this is love for God: that we keep His commandments; and His commandments

are not burdensome. For everyone born of God overcomes the world; and this is the victory that has overcome the world—our faith. Who is it that overcomes the world, if not the one who believes that Jesus is the Son of God?

1 John 4:20–5:5

September 26, St. John the Theologian, 3rd Parimia

First Epistle of John, beginning 74B

Beloved, if anyone says, “I love God,” yet hates his brother, he is a liar; for whoever does not love his brother whom he has seen, how can he love God whom he has not seen? And we have this commandment from Him: whoever loves God must also love his brother. Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the One who begot Him also loves the One born of Him. We know that we love God’s children when we love God and keep His commandments. For this is love for God: that we keep His commandments; and His commandments are not burdensome. For everyone born of God overcomes the world; and this is the victory that has overcome the world—our faith. Who is it that overcomes the world, if not the one who believes that Jesus is the Son of God? This is Jesus Christ, who came by water and blood and the Spirit—not by water only, but by water and blood—and the Spirit testifies about Him, because the Spirit is the truth. For there are three that testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three are in agreement. If we accept human testimony, God’s testimony is greater, for this is the testimony of God, by which God has testified concerning His Son. Whoever believes in the Son of God has this testimony within himself; whoever does not believe God has made Him a liar, because he does not believe the testimony with which God has testified concerning His Son. This testimony is that God has given us eternal life, and this life is in His Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I have written these things to you who believe in the name of the Son of God, so that you may know that you have eternal life because you believe in the Son of God. And this is the confidence we have in Him: that whenever we ask anything according to His will, He hears us. And since we know that He hears us in whatever we ask, we also know that we have received from Him what we asked of Him. If anyone sees his brother committing a sin that does not lead to death, let him pray, and God will give him life—that is, to the one who commits a sin that does not lead to death. There is a sin leading to death; I am not saying that he should pray for that. Every wrongdoing is a sin, but there is a sin that does not lead to death. We know that everyone born of God does not sin; but the one born of God keeps himself safe, and the evil one does not touch him. We know that we are from God and that the whole world lies in wickedness. We also know that the Son of God has come and has given us light and understanding, so that we may know the true God and be in His true Son, Jesus Christ. He is the true God and eternal life. Children, keep yourselves from idols. Amen.

1 John 4:20–5:21

Thursday of the 35th Week

THE SECOND EPISTLE OF JOHN

2 John, verse 75

The Elder—to the chosen lady and her children, whom I love in truth, and not only I, but also all who have come to know the truth, for the sake of the truth that abides in us and will be with us forever. May grace, mercy, and peace be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. I was overjoyed to find some of your children walking in the truth, just as we have been commanded by the Father. And now I ask you, lady—not as though I were prescribing a new commandment to you, but the one we have had from the beginning—that we love one another. And this is love: that we keep His commandments. This is the commandment you have heard from the beginning—that you should keep it. For many deceivers have gone out into the world, those who do not confess that Jesus Christ has come in the flesh; such a person is a deceiver and an antichrist. Watch yourselves, so that we may not lose what we have worked for, but may receive a full reward. Anyone who goes beyond the teaching of Christ and does not remain in it does not have God; whoever remains in the teaching of Christ has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or even greet him. For whoever greets him shares in his evil deeds. I have much to write to you, but I do not want to do so with ink on paper; rather, I hope to come to you and speak face to face, so that your joy may be complete. The children of your chosen sister send you their greetings. Amen.

2 John 1:1–13
Friday of the 35th Week

THE THIRD EPISTLE OF JOHN

The Third Epistle of John, Chapter 76

The Elder—to the beloved Gaius, whom I love in truth. Beloved, I pray that you may be in good health and prosper in every way, just as your soul prospers. For I rejoiced greatly when the brothers came and testified to your faithfulness, as you walk in the truth. There is no greater joy for me than to hear that my children are walking in the truth. Beloved, you are doing the right thing in what you do for the brothers and for strangers. They have testified before the church about your love. You will do well to send them on their way as is fitting for God, for they went out for His name's sake, taking nothing from the Gentiles. Therefore, we ought to welcome such people so that we may become fellow workers for the truth. I wrote to the church, but Diotrephes, who loves to be first among them, does not receive us. Therefore, if I come, I will bring to light the things he is doing—how he slanders us with malicious words—and not content with that, he himself does not receive the brothers, and forbids those who wish to, and expels them from the church. Beloved, do not imitate what is evil, but what is good. Whoever does what is right is from God; whoever does what is wrong has not seen God. Everyone, and the truth itself, bears witness to Demetrius; we also bear witness, and you know that our testimony is true. I had much to write, but I do not want to write to you with ink and a reed pen; rather, I hope to see you soon and speak face to face. Peace be with you. The friends send their greetings; greet the friends by name. Amen.

3 John 1:1–15
Monday of Cheese Week

THE LETTER OF JUDE

The Epistle of Jude, beginning 77

Jude, a servant of Jesus Christ and brother of James, to those who are called, sanctified by God the Father, and kept by Jesus Christ: may grace, peace, and love be multiplied to you. Beloved, although I was eager to write to you about our common salvation, I felt it necessary to write and urge you to contend for the faith that was once for all entrusted to the saints. For certain people have crept in—those who were long ago destined for this condemnation, ungodly people who turn the grace of our God into a license for immorality and deny our only Sovereign, God, and our Lord Jesus Christ. I want to remind you—though you already know this—that the Lord, after delivering the people from the land of Egypt, later destroyed those who did not believe; and He keeps the angels who did not maintain their dignity but abandoned their own dwelling place in eternal chains, in darkness, for the judgment of the great day. Just as Sodom and Gomorrah and the surrounding cities, which in the same way practiced sexual immorality and pursued unnatural desires, were subjected to the punishment of eternal fire and set as an example—so will it be with these dreamers, who defile the flesh, reject authority, and slander the exalted powers. When the Archangel Michael was disputing with the devil about the body of Moses, he did not dare to pronounce a condemnatory judgment, but said, “May the Lord rebuke you.” But these people blaspheme what they do not understand; and what they do understand by nature, like speechless animals, they corrupt themselves by doing.

Jude 1:1–10
Tuesday of Cheese Week

The Epistle of Jude, Chapter 78

Woe to them, for they follow the way of Cain; they are led astray by the lure of gain, like Balaam; and they perish in their rebellion, like Korah. Such people are a stumbling block at your love feasts; while feasting with you, they fatten themselves without fear. They are waterless clouds, driven by the wind; autumn trees, barren, twice dead, uprooted; raging sea waves, foaming with their own shame; wandering stars, for whom the gloom of utter darkness is reserved forever. Enoch, the seventh from Adam, also prophesied about them, saying: “Behold, the Lord is coming with myriads of His holy angels—to execute judgment on all and to convict all the ungodly among them of all the deeds their ungodliness has produced, and of all the harsh words the ungodly sinners have spoken against Him.” These are grumblers, never satisfied, following their own lusts (wickedly and lawlessly); their mouths spew out boastful words; they show favoritism for the sake of gain. But you, beloved, remember what was foretold by the apostles of our Lord Jesus Christ. They told you that in the last days scoffers would appear, following their own ungodly desires. These are people who separate themselves (from the unity of the faith), who are of the flesh and lack the Spirit. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Be merciful to some, showing discernment; save others with fear, snatching them from the fire; rebuke them with fear, abhorring even the garment defiled by the flesh. Now to Him who is able to keep you from falling and to present you blameless before His glory with great joy—to the only wise God, our Savior, through Jesus Christ our Lord—be glory, majesty, power, and authority, before all ages, now and forevermore. Amen.

Jude 1:11–25
Thursday of Cheese Week

EPISTLE TO THE ROMANS

Epistle to the Romans, beginning 79A

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God—which He had previously promised through His prophets in the Holy Scriptures—concerning His Son, who was born of the seed of David according to the flesh and was revealed as the Son of God in power, by the Holy Spirit, through His resurrection from the dead—concerning Jesus Christ our Lord, through whom we have received grace and the apostleship to bring all nations to faith in His name, among whom you also are, those called by Jesus Christ—to all in Rome, beloved of God, the called-to-be-saints: Grace to you and peace from God our Father and the Lord Jesus Christ. I do not want to keep you in the dark, brothers and sisters, about the fact that I have often intended to come to you (but have been hindered until now), so that I might bear some fruit among you as well as among the other nations. I am in debt both to the Greeks and to the barbarians, to the wise and to the uneducated. So, as for me, I am ready to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel of Christ, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek. In it the righteousness of God is revealed from faith to faith, as it is written: “The righteous will live by faith.”

Romans 1:1–7; 13–17
Tuesday of the First Week after Pentecost

Epistle to the Romans, beginning 79B

Brothers and sisters, grace and peace to you from God our Father and the Lord Jesus Christ. First of all, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. God is my witness—whom I serve with my spirit in the gospel of His Son—that I constantly remember you, always asking in my prayers that God’s will may someday enable me to come to you, for I long to see you so that I may impart to you some spiritual gift for your upbuilding, that is, to be encouraged together with you by the faith we share—yours and mine.

Romans 1:7–12
Saturday of the 1st Week

Epistle to the Romans, beginning of chapter 80

Brothers and sisters, the wrath of God is revealed from heaven against all the ungodliness and unrighteousness of people who suppress the truth by their unrighteousness. For what can be known about God is plain to them, because God has made it plain to them. For His invisible attributes—His eternal power and divine nature—have been clearly seen since the creation of the world through what has been made, so that they are without excuse. But even though they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile, and their senseless hearts were darkened; claiming to be wise, they became fools, and exchanged the glory of the incorruptible God for an image resembling corruptible man, and birds, and four-footed animals, and creeping things—therefore God gave them over in the lusts of their hearts to impurity, so that they defiled their own bodies. They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. Therefore God gave them over to shameful passions: their women exchanged natural relations for those that are contrary to nature; likewise, the men, abandoning natural relations with women, burned with passion for one another, men committing shameful acts with men and receiving in themselves the due penalty for their error.

Romans 1:18–27

Epistle to the Romans, beginning 81A

Brethren, since the Gentiles did not care to have God in their understanding, God gave them over to a depraved mind—to commit indecency, so that they are filled with every kind of unrighteousness, fornication, deceit, greed, malice, full of envy, murder, strife, deceit, wickedness, slanderers, God-haters, abusers, boastful, proud, inventors of evil, disobedient to parents, senseless, faithless, unloving, implacable, and unmerciful. They know God's righteous judgment, that those who practice such things deserve death; yet not only do they do them, but they also approve of those who practice them. Therefore, you have no excuse, O man, whoever you are who judges another; for in the very judgment with which you judge another, you condemn yourself, since, while judging another, you are doing the very same things. And we know that God's judgment is truly upon those who do such things. Do you really think, man, that you will escape God's judgment by condemning those who do such things while doing the very same yourself? Or do you disregard the riches of God's kindness, gentleness, and patience, not realizing that God's kindness leads you to repentance? But because of your stubbornness and unrepentant heart, you are storing up wrath for yourself on the day of wrath and revelation of the righteous judgment of God, who will render to each person according to his deeds: to those who, by persevering in good deeds, seek glory, honor, and immortality—eternal life; but to those who are stubborn and do not obey the truth, but give themselves over to unrighteousness—wrath and fury. There is sorrow and distress for every human soul that does evil—first the Jew, then the Greek.

Romans 1:28–2:9
Thursday of the First Week

Epistle to the Romans, beginning 81B

Brothers, glory, honor, and peace to everyone who does what is right—first to the Jew, then to the Greek! For God shows no partiality. Those who, without the Law, have sinned will perish under the Law; but those who have sinned under the Law will be condemned by the Law (for it is not those who hear the Law who are righteous before God, but those who do the Law will be justified; for when Gentiles, who do not have the Law, do by nature what the Law requires, they, though they do not have the Law, are a law to themselves: they show that the work of the law is written on their hearts, their conscience bearing witness to it, and their thoughts sometimes accusing and sometimes defending one another)—on the day when, according to my gospel, God will judge the secret things of men through Jesus Christ.

Romans 2:10–16
Week 2

Epistle to the Romans, beginning 82

Brothers, when Gentiles, who do not have the law, do by nature what the law requires, they are a law to themselves, even though they do not have the law: they show that the work of the law is written on their hearts, their conscience bearing witness to it, and their thoughts sometimes accusing and sometimes defending one another—on the day when, according to my gospel, God will judge the secret things of men through Jesus Christ. Behold, you call yourself a Jew, and you rely on the law, and you boast in God, and you know His will, and you discern what is excellent, having been instructed by the law, and you are confident that you are a guide to the blind, a light to those in darkness, an instructor of the foolish, a teacher of children, having in the Law the standard of conduct and truth—how is it that, while teaching others, you do not teach yourself? You preach not to steal, yet you steal? You say, “Do not commit adultery,” yet you commit adultery? You abhor idols, yet you commit sacrilege? Do you boast in the law, yet dishonor God by breaking the law? For, as it is written, “The name of God is blasphemed among the Gentiles because of you.” Circumcision is of value if you keep the law; but if you are a transgressor of the law, your circumcision has become

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uncircumcision. So if an uncircumcised person keeps the requirements of the law, will not his uncircumcision be regarded as circumcision? And will not the uncircumcised by nature, who keeps the law, condemn you, a transgressor of the law, even though you have the Scriptures and are circumcised? For a Jew is not one who is one outwardly, nor is circumcision that which is outward in the flesh; but a Jew is one who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter; his praise is not from people but from God.

Romans 2:14–29
Friday of the First Week

Epistle to the Romans, beginning 83

Brethren, a Jew is not one who is such outwardly, nor is circumcision that which is outward, in the flesh; but a Jew is one who is such inwardly, and circumcision is that which is of the heart, by the Spirit, not by the letter: his praise is not from men, but from God. So what advantage is there in being a Jew, or what value is there in circumcision? A great advantage in every respect, but most of all in that the word of God has been entrusted to them. For what if some were unfaithful? Will their unfaithfulness nullify God's faithfulness? By no means. God is faithful, but every human being is a liar, as it is written: "You are righteous in Your words, and You will prevail in Your judgment." If, then, our unrighteousness serves to bring out the righteousness of God, what shall we say? Is God unjust when He brings His wrath to pass? (I am speaking in human terms.) By no means. For how else could God judge the world? For if God's faithfulness is made all the more evident through my unfaithfulness to the glory of God, why should I still be judged as a sinner? And should we do evil so that good may result, as some slanderously accuse us of teaching? Their judgment is just. So then, what? Do we have any advantage? Not at all. For we have already shown that both Jews and Greeks are all under sin, as it is written: "There is none righteous, not even one; there is none who understands; there is none who seeks God; all have turned aside; together they have become worthless; there is none who does good, not even one." Their throats are open graves; they deceive with their tongues; the poison of vipers is on their lips. Their mouths are full of slander and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways; they do not know the way of peace. There is no fear of God before their eyes.

Romans 2:28–3:18
Monday of the 2nd Week

Epistle to the Romans, beginning 84

Brothers, we know that whenever the Law speaks, it speaks to those who are under the Law, so that every mouth may be silenced and the whole world may be held accountable to God; for by the works of the Law no human being will be justified before Him, since through the Law comes the knowledge of sin. But now, apart from the law, the righteousness of God has been revealed—the righteousness of God through faith in Jesus Christ for all who believe—for there is no distinction, since all have sinned and fall short of the glory of God, and are justified freely by His grace, through the redemption in Christ Jesus, whom God presented as a sacrifice of atonement through His blood, by faith—to demonstrate His righteousness, because in His forbearance He had passed over the sins previously committed, so that He might demonstrate His righteousness at the present time, in order that He might be just and the justifier of the one who has faith in Jesus.

Romans 3:19–26
Saturday of the 2nd Week

Epistle to the Romans, beginning at verse 85

Brothers, we acknowledge that a person is justified by faith, apart from the works of the law. Is God the God of the Jews only, and not also of the Gentiles? Certainly of the Gentiles as well, for there is one God who will justify the circumcised by faith and the uncircumcised through faith. So, do we nullify the law through faith? By no means; on the contrary, we uphold the law. What, then, did

Abraham, our father, gain according to the flesh? If Abraham was justified by works, he has something to boast about—but not before God. For what does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

Romans 3:28–4:3
Saturday of the 3rd Week

Epistle to the Romans, beginning 86

Brethren, the reward of the one who does works is not credited as a favor, but as a debt. But to the one who does not do works, yet believes in Him who justifies the ungodly, his faith is credited as righteousness. So David also calls the man blessed to whom God credits righteousness apart from works: “Blessed are those whose lawless deeds are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Does this blessing refer to circumcision or to uncircumcision? We say that Abraham’s faith was credited to him as righteousness. When was it credited? After circumcision or before circumcision? Not after circumcision, but before circumcision. And he received the sign of circumcision as a seal of righteousness through the faith he had while still uncircumcised, so that he became the father of all who believe while uncircumcised, that righteousness might also be credited to them, and the father of the circumcised—not only those who have been circumcised, but also those who follow in the footsteps of the faith of our father Abraham, which he had while still uncircumcised.

Romans 4:4–12
Tuesday of the 2nd Week

Epistle to the Romans, beginning 87

Brothers, the promise that Abraham and his descendants would be heirs of the world was not given through the law, but through the righteousness of faith. If those who rely on the law are heirs, then faith is in vain and the promise is void; for the law brings wrath, since where there is no law, there is no transgression. Therefore, it is by faith, so that it may be by grace, so that the promise may be certain for all—not only for those under the Law but also for those who have the faith of the descendants of Abraham, who is the father of us all (as it is written, “I have made you the father of many nations”) before God, in whom he believed—the One who gives life to the dead and calls into existence the things that do not exist. He believed in hope against hope, and through this he became the father of many nations, as it is said, “So shall your offspring be.” And, not wavering in his faith, he did not consider that his own body, being nearly a hundred years old, was already as good as dead, nor that Sarah’s womb was barren; he did not waver in unbelief regarding God’s promise, but remained firm in his faith, giving glory to God and being fully convinced that He is able to fulfill what He has promised. That is why it was credited to him as righteousness. Moreover, it was not written only with regard to him that it was credited to him, but also with regard to us; it will be credited to us as well, who believe in Him who raised Jesus Christ, our Lord, from the dead—He who was delivered up for our sins and raised for our justification.

Romans 4:13–25
Wednesday of the 2nd Week

Epistle to the Romans, beginning 88A

Brethren, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom, by faith, we have also gained access to this grace in which we stand, and we boast in the hope of the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope; and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us. For while we were still weak, Christ died for the ungodly at the appointed time. For scarcely anyone would die for a righteous person—though perhaps for a good deed someone might even dare to die. But God demonstrates His love for us in that while we were

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still sinners, Christ died for us. Much more, then, having now been justified by His blood, we will be saved through Him from God's wrath. For if, while we were still enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved by His life.

Romans 5:1–10
Week 3

Epistle to the Romans, beginning 88B

Brothers, while we were still weak, Christ died for the ungodly at the appointed time. For scarcely anyone would die for a righteous person—though perhaps for a good person someone might even dare to die. But God demonstrates His love for us in that while we were still sinners, Christ died for us. Therefore, much more now that we have been justified by His blood, we will be saved through Him from God's wrath. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, will we be saved by His life. Not only that, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Romans 5:6–11
Good Friday at the 3rd hour

Epistle to the Romans, beginning at 89

Brothers and sisters, if, while we were still enemies, we were reconciled to God through the death of His Son, how much more, having been reconciled, will we be saved by His life. And not only that, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation. Therefore, just as sin entered the world through one man, and death through sin, so death spread to all people, because all have sinned. For even before the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses even over those who had not sinned, in accordance with the transgression of Adam, who is a type of the one to come. But the gift of grace is not like the transgression. For if, by the transgression of the one, many died, how much more has the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like the judgment for one who sinned; for the judgment for one transgression leads to condemnation, but the gift of grace leads to justification from many transgressions.

Romans 5:10–16
Thursday of the 2nd Week

Epistle to the Romans, verse 90

Brothers and sisters, if through the offense of one person death reigned through that one person, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one Jesus Christ. Therefore, just as through the transgression of one, condemnation came to all people, so through the righteousness of one, justification leading to life came to all people. For just as through the disobedience of one man many became sinners, so through the obedience of one many will be made righteous. The Law, however, came later, and thus transgression increased. But where sin increased, grace abounded all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. What then shall we say? Are we to continue in sin so that grace may abound? By no means! We died to sin; how then can we live in it?

Romans 5:17–6:2
Friday of the 2nd Week

Epistle to the Romans, beginning 91

Brothers and sisters, all of us who were baptized into Christ Jesus were baptized into His death. Therefore, we were buried with Him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been

united with Him in the likeness of His death, we will certainly also be united with Him in the likeness of His resurrection, knowing that our old self was crucified with Him so that the body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. If, then, we have died with Christ, we believe that we will also live with Him, knowing that Christ, having been raised from the dead, dies no more; death no longer has dominion over Him. For in that He died, He died once for all to sin; but in that He lives, He lives to God. So you also must consider yourselves dead to sin but alive to God in Christ Jesus our Lord.

Romans 6:3–11
Holy Saturday

Epistle to the Romans, Chapter 92

Brothers and sisters, consider yourselves dead to sin but alive to God in Christ Jesus our Lord. Therefore, do not let sin reign in your mortal body, so that you obey its desires; and do not present your members as instruments of unrighteousness to sin, but present yourselves to God as those who have been brought from the dead to life, and your members to God as instruments of righteousness. Sin must not reign over you, for you are not under the law but under grace. What then? Are we to sin because we are not under the law but under grace? By no means. Do you not know that if you present yourselves to anyone as slaves for obedience, you are the slaves of the one you obey—whether of sin, leading to death, or of obedience, leading to righteousness? Thanks be to God that, though you were once slaves of sin, you have become obedient from the heart to the pattern of teaching to which you were entrusted.

Romans 6:11–17
Saturday of the 4th Week

Epistle to the Romans, beginning 93

Brothers and sisters, having been set free from sin, you have become slaves to righteousness. I am speaking in human terms because of the weakness of your flesh. Just as you used to present your members as slaves to impurity and lawlessness for acts of lawlessness, so now present your members as slaves to righteousness for acts of holiness. For when you were slaves to sin, you were free from righteousness. What fruit did you have then? Those very deeds of which you are now ashamed, for their end is death. But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the end result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Romans 6:18–23
Week 4

Epistle to the Romans, beginning 94

Brothers and sisters, do you not know—for I am speaking to those who know the law—that the law has authority over a person only as long as he lives? A married woman is bound by the law to her living husband; but if her husband dies, she is released from the law of marriage. Therefore, if she marries another while her husband is still alive, she is called an adulteress; but if her husband dies, she is free from the law, and she is not an adulteress if she marries another man. So also, my brothers, you have died to the law through the body of Christ, so that you may belong to another—to him who was raised from the dead—in order that we may bear fruit for God. For when we were living according to the flesh, the sinful desires revealed by the law were at work in our members, bearing fruit for death; but now, having died to the law that bound us, we have been set free from it, so that we may serve God in the newness of the Spirit and not according to the old letter of the law. What then shall we say? Is sin from the law? By no means! Yet I did not come to know sin except through the law. For I would not have known what “covet” meant if the law had not said, “You shall not covet.” But sin, taking its opportunity through the commandment, produced in me every kind of covetous desire; for apart from the law, sin is dead. I once lived without the law; but when the

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commandment came, sin came to life, and I died; and thus the commandment, which was given for life, served to bring me to death, because sin, taking its opportunity through the commandment, deceived me and killed me through it. Therefore, the law is holy, and the commandment is holy, righteous, and good. So then, has what is good become a source of death to me? By no means! But sin, which is revealed as sin because it brings death to me through what is good, makes sin exceedingly sinful through the commandment.

Romans 7:1–13
Monday of the 3rd Week

Epistle to the Romans, beginning 95

Brothers, we know that the law is spiritual, but I am carnal, sold under sin. For I do not understand what I do: for I do not do what I want, but what I hate, that I do. But if I do what I do not want, I agree with the law that it is good; and so it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me—that is, in my flesh—because the desire to do what is good is present in me, but I do not find the strength to carry it out. The good that I want to do, I do not do; but the evil that I do not want to do, I do. If, then, I do what I do not want to do, it is no longer I who do it, but the sin that dwells within me. So I find this law at work: When I want to do what is good, evil is right there with me. For in my inner being I delight in God’s law; but I see in my members another law at war with the law of my mind, making me a prisoner of the law of sin that is at work in my members. What a wretched man I am! Who will rescue me from this body of death? I thank God through Jesus Christ our Lord. So then, with my mind I serve the law of God, but with my flesh I serve the law of sin. Therefore, there is now no condemnation for those who are in Christ Jesus, who do not live according to the flesh but according to the Spirit, because the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.

Romans 7:14–8:2
Tuesday of the 3rd Week

Epistle to the Romans, beginning 96A

Brothers and sisters, the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. Since the law, weakened by the flesh, was powerless, God sent His Son in the likeness of sinful flesh as a sacrifice for sin and condemned sin in the flesh, so that the righteousness of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. The mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not submit to God’s law, nor can it. Therefore, those who live according to the flesh cannot please God. But you do not live according to the flesh but according to the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Therefore, brothers and sisters, we are not obligated to the flesh to live according to the flesh; for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the flesh, you will live.

Romans 8:2–13
Wednesday of the 3rd Week

Epistle to the Romans, beginning 96B

Brethren, since the law, weakened by the flesh, was powerless, God sent His Son in the likeness of sinful flesh as a sacrifice for sin and condemned sin in the flesh, so that the righteousness of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according

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to the Spirit set their minds on the things of the Spirit. The mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not submit to God's law, nor can it. Therefore, those who live according to the flesh cannot please God. But you do not live according to the flesh but according to the Spirit, if indeed the Spirit of God dwells in you.

Romans 8:3–9A
December 28, the Holy Martyrs of Nicomedia

Epistle to the Romans, beginning 96B

Brothers and sisters, those who live according to the flesh cannot please God. But you do not live according to the flesh but according to the Spirit, provided that the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Therefore, brothers and sisters, we are not obligated to the flesh to live according to the flesh; for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the flesh, you will live. For all who are led by the Spirit of God are sons of God.

Romans 8:8–14
January 4, the 70 Apostles

Epistle to the Romans, Chapter 97

Brothers and sisters, all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry out, "Abba, Father!" This very Spirit testifies to our spirit that we are children of God. And if we are children, then we are also heirs—heirs of God and joint heirs with Christ, provided that we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits in eager expectation for the revelation of the sons of God, because the creation was subjected to futility not willingly, but because of the one who subjected it, in the hope that the creation itself will be set free from its bondage to decay into the freedom of the glory of the children of God.

Romans 8:14–21
Saturday of the 5th Week

Epistle to the Romans, beginning at verse 98

Brothers and sisters, we know that all creation groans and suffers together to this day; and not only that, but we ourselves, having the firstfruits of the Spirit, also groan within ourselves, waiting for adoption as sons and the redemption of our bodies. For we are saved by hope. But hope, when it is seen, is no longer hope; for if one sees it, why hope for it? But when we hope for what we do not see, we wait for it with patience. Likewise, the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with groanings too deep for words. And He who searches the hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Romans 8:22–27
Thursday of the 3rd Week

Epistle to the Romans, beginning 99

Brothers and sisters, we know that all things work together for good for those who love God, who are called according to His purpose. For those whom He foreknew, He also predestined to be conformed to the image of His Son, so that He might be the firstborn among many brothers and sisters. And those whom He predestined, He also called; and those whom He called, He also justified;

and those whom He justified, He also glorified. What then shall we say to this? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all—how will He not also graciously give us all things with Him? Who will bring a charge against God’s elect? It is God who justifies them. Who is to condemn? Christ Jesus died—more than that, he was raised to life—and is at the right hand of God, interceding for us. Who will separate us from the love of God—tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword? As it is written: “For Your sake we are being put to death all day long; we are regarded as sheep to be slaughtered.” But we overcome all these things by the power of Him who loved us. For I am convinced that neither death nor life, nor angels nor rulers, nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, will be able to separate us from the love of God in Christ Jesus our Lord.

Romans 8:28–39
To the Martyrs

Epistle to the Romans, Chapter 100

Brothers, I speak the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart: I myself would wish to be separated from Christ for the sake of my brothers, my kinsmen according to the flesh—that is, the Israelites—to whom belong the adoption as sons, the glory, the covenants, the giving of the law, the worship, and the promises; theirs are the fathers, and from them, according to the flesh, came Christ, who is over all, God blessed forever, Amen.

Romans 9:1–5
Saturday of the 6th Week

Epistle to the Romans, Chapter 101

Brothers, it is not that the word of God has failed: for not all who are of Israel are truly Israel, and not all who are of Abraham’s seed are Abraham’s children; but it is written, “Through Isaac your seed shall be named.” That is, it is not the children of the flesh who are the children of God, but the children of the promise are counted as the seed. And the word of the promise is this: “At this very time I will come, and Sarah will have a son.” And this is not the only instance; the same was true of Rebekah, when she conceived two sons at the same time by Isaac, our father. For even before they were born, and had done nothing good or bad—so that God’s purpose of election might depend not on works but on Him who calls—it was said to her, “The older will serve the younger,” as it is written: “I loved Jacob, but I hated Esau.” What then shall we say? Is God unjust? By no means! For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” So then, it does not depend on human will or effort, but on God, who has mercy. For Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show My power in you, and that My name might be proclaimed throughout the whole earth.” So then, He has mercy on whom He wills, and He hardens whom He wills. You will say to me, “Why does He still find fault? For who can resist His will?”

Romans 9:6–19
Friday of the 3rd Week

Epistle to the Romans, beginning 102

Brethren, God shows mercy to whom He wills, and hardens whom He wills. You might ask me, “Why then does He still bring charges? For who can resist His will?” But who are you, O man, to argue with God? Will the work say to the one who made it, “Why did you make me this way?” Does not the potter have the right over the clay, to make from the same lump one vessel for honorable use and another for dishonorable use? What then, if God, desiring to display His wrath and reveal His power, with great patience has spared the vessels of wrath, prepared for destruction, so that He might at the same time reveal the riches of His glory upon the vessels of mercy, which He has prepared for

glory—upon us, whom He has called not only from the Jews but also from the Gentiles? As it is written in Hosea: “I will call those who were not My people ‘My people,’ and her who was not beloved ‘Beloved.’” And in the very place where it was said to them, “You are not My people,” there they will be called “sons of the living God.” And Isaiah declares concerning Israel: “Even if the sons of Israel were as numerous as the sand of the sea, only a remnant will be saved; for the Lord will bring the matter to an end and settle it swiftly in righteousness; the Lord will carry out a decisive judgment on the earth.” And as Isaiah predicted: “If the Lord of Hosts had not left us a remnant, we would have become like Sodom and been like Gomorrah.” What then shall we say? The Gentiles, who did not pursue righteousness, have attained righteousness—the righteousness that comes from faith. But Israel, who pursued the law of righteousness, did not attain the law of righteousness. Why? Because they sought it not by faith but by the works of the law. For they stumbled over the stumbling stone, as it is written: “Behold, I am laying in Zion a stumbling stone and a rock of offense; yet whoever believes in Him will not be put to shame.”

Romans 9:18–33
Monday of the 4th Week

Epistle to the Romans, beginning 103

Brethren, the desire of my heart and my prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For, not understanding the righteousness of God and seeking to establish their own righteousness, they did not submit to the righteousness of God, because the fulfillment of the Law is Christ, for the righteousness of everyone who believes. Moses writes about the righteousness that comes from the Law: “The one who does these things will live by them.” But the righteousness that comes from faith says this: “Do not say in your heart, ‘Who will ascend into heaven?’”—that is, to bring Christ down. Or, “Who will descend into the abyss?”—that is, to bring Christ up from the dead. But what does Scripture say? “The word is near you, in your mouth and in your heart”—that is, the word of faith that we proclaim. For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved; for with the heart one believes and is justified, and with the mouth one confesses and is saved.

Romans 10:1–10
Week 5

Epistle to the Romans, beginning 104

Brothers, Scripture says: “Everyone who believes in Him will not be put to shame.” There is no distinction here between Jew and Greek, for the same Lord is Lord of all, rich toward all who call upon Him. For everyone who calls upon the name of the Lord will be saved. But how can they call upon Him in whom they have not believed? How can they believe in the One of whom they have not heard? And how can they hear without someone to preach? And how can they preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news of peace, who bring good news of what is good!” But not all have obeyed the gospel. For Isaiah says, “Lord, who has believed what we have heard?” So faith comes from hearing, and hearing comes from the word of God. But I ask: Did they not hear? On the contrary, their voice has gone out to all the earth, and their words to the ends of the world. I ask again: Did Israel not know? But Moses says first, “I will provoke you to jealousy by a nation that is not a people; I will anger you by a nation that has no understanding.” And Isaiah says boldly, “I was found by those who did not seek Me; I revealed Myself to those who did not ask for Me.” And concerning Israel he says, “All day long I have held out My hands to a disobedient and contrary people.” So I ask: Has God perhaps rejected His people? By no means. For I, too, am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people, whom He foreknew.

Romans 10:11–11:2A
Tuesday of the 4th Week

Epistle to the Romans, beginning 105

Brothers, do you not know what the Scripture says in the account of Elijah? How he complains to God about Israel, saying, “Lord, they have killed Your prophets and torn down Your altars; I alone am left, and they are seeking my life.” What, then, is God’s reply to him? ‘I have reserved for Myself seven thousand men who have not bowed the knee to Baal.’ So too at the present time, by the election of grace, a remnant has been preserved. But if by grace, then not by works; otherwise grace would no longer be grace. And if by works, then it is no longer grace; otherwise a work is no longer a work. So what? Israel did not receive what it sought; but the elect received it, while the rest were hardened, as it is written: “God has given them a spirit of stupor, eyes that cannot see and ears that cannot hear, even to this day.” And David says: “Let their table become a snare, a trap, and a snare to them as retribution; let their eyes be darkened so that they cannot see, and let their backs be bent forever.” So I ask: Have they stumbled so as to fall completely? By no means. But their stumbling has brought salvation to the Gentiles, to provoke them to jealousy. If their stumbling is riches for the world, and their failure is riches for the Gentiles, how much more will their fullness be!

Romans 11:2–12
Wednesday of the 4th Week

Epistle to the Romans, Chapter 106

Brothers, I am speaking to you Gentiles. As the Apostle to the Gentiles, I praise my ministry. Will I not stir up jealousy in my kinsmen according to the flesh and save some of them? For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? If the firstfruits are holy, so is the whole; and if the root is holy, so are the branches. But if some of the branches were broken off, and you, a wild olive tree, were grafted in among them and have come to share in the root and the rich juice of the olive tree, do not boast over the branches. But if you do boast, remember that it is not you who support the root, but the root that supports you. You might say, “The branches were broken off so that I might be grafted in.” Very well. They were broken off because of their unbelief, but you stand by faith: do not be proud, but fear. For if God did not spare the natural branches, see whether He will spare you either. Thus you see God’s kindness and severity: severity toward those who have fallen away, and kindness toward you, if you remain in God’s grace; otherwise, you too will be cut off. But even those, if they do not persist in unbelief, will be grafted in, for God is powerful enough to graft them in again. For if you were cut off from the wild olive tree by nature and grafted—not by nature—into the good olive tree, how much more will these natural branches be grafted back into their own olive tree.

Romans 11:13–24
Thursday of the 4th Week

Epistle to the Romans, beginning at verse 107

Brothers, I do not want to keep you in the dark about this mystery—so that you may not be conceited—that a partial hardening has come upon Israel, until the full number of the Gentiles has come in; and so all Israel will be saved, as it is written: “The Deliverer will come from Zion; He will turn away ungodliness from Jacob.” And this is the covenant I will make with them when I take away their sins. As regards the gospel, they are enemies for your sake; but as regards election, they are God’s beloved because of their forefathers. For God’s gifts and his calling are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they are now disobedient so that you may receive mercy, so that they too may receive mercy. For God has consigned all to disobedience so that He may have mercy on all. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? Or who has been His counselor? Or who has first given to Him, that He should repay him? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Romans 11:25–36
Friday of the 4th Week

Epistle to the Romans, beginning 108

Brothers and sisters, I urge you by the mercy of God to present your bodies as a living sacrifice, holy and pleasing to God—this is your spiritual worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind, so that you may discern what is the will of God—what is good, pleasing, and perfect. By the grace given to me, I say to each of you: Do not think of yourselves more highly than you ought to think, but think with sober judgment, in accordance with the measure of faith that God has assigned to each of you.

Romans 12:1–3
Saturday of the 7th Week

Epistle to the Romans, Chapter 109

Brothers and sisters, just as we have many members in one body, but not all members have the same function, so we, though many, are one body in Christ, and individually members of one another. Rejoice with those who rejoice, and weep with those who weep. Be of one mind toward one another; do not set your minds on high things, but associate with the humble; do not be conceited; do not repay anyone evil for evil, but be eager to do what is good toward all people. If possible, as far as it depends on you, live at peace with everyone. Do not take revenge yourselves, beloved, but leave room for God's wrath. For it is written: "Vengeance is mine; I will repay," says the Lord. Therefore, if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this, you will heap burning coals on his head. Do not be overcome by evil, but overcome evil with good.

Romans 12:4–5; 15–21
Monday of the 5th Week

Epistle to the Romans, beginning 110

Brothers and sisters, since we have been given different gifts according to the grace bestowed upon us, if you have the gift of prophecy, prophesy in proportion to your faith; if you have the gift of service, serve; if you are a teacher, teach; if you are an encourager, encourage; if you are a giver, give generously; if you are a leader, lead with diligence; if you are a benefactor, give generously. Let love be sincere; abhor what is evil, cling to what is good; love one another with tenderness; show consideration for one another; do not grow weary in your zeal; be fervent in spirit; Serve the Lord; take comfort in hope; be patient in affliction, and be constant in prayer; share in the needs of the saints; be eager to show hospitality. Bless those who persecute you; bless them, and do not curse them.

Romans 12:6–14
Week 6

Epistle to the Romans, beginning 111

Brothers and sisters, let every person be subject to the governing authorities, for there is no authority except from God, and those that exist have been instituted by God. Therefore, whoever resists the authority resists what God has appointed, and those who resist will bring judgment upon themselves. For rulers are not a terror to good conduct, but to bad. Do you want to have no fear of the authority? Do what is right, and you will receive praise from the authorities, for the ruler is God's servant for your good. But if you do what is wrong, be afraid, for he does not bear the sword in vain; he is God's servant, an avenger who brings punishment on those who do wrong. Therefore, you must obey not only out of fear of punishment but also out of a sense of duty. For this reason you also pay taxes, for they are God's servants, engaged in this very task. So give to everyone what is due: to whom tax is due, pay tax; to whom tribute is due, pay tribute; to whom fear is due, show fear; to whom honor is due, show honor. Owe no one anything, except to love one another; for whoever loves

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another has fulfilled the law. For the commandments, “You shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not covet,” and any other commandment, are summed up in this one word: “Love your neighbor as yourself.” Love does no harm to a neighbor; therefore, love is the fulfillment of the law.

Romans 13:1–10
Saturday of the 8th Week

Epistle to the Romans, beginning 112

Brothers and sisters, salvation is now nearer to us than when we first believed. The night is nearly over; the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Just as in the daytime, let us conduct ourselves properly, not indulging in feasting and drunkenness, nor in sexual immorality and debauchery, nor in quarrels and jealousy; but put on our Lord Jesus Christ, and do not let the care for the flesh turn into lust. Accept the one who is weak in faith without arguing over opinions. For one person is convinced that everything is permissible to eat, while the weak person eats only vegetables. Whoever eats must not despise the one who does not eat, and whoever does not eat must not condemn the one who eats, for God has accepted him. Who are you to condemn another’s servant? He stands or falls before his own Lord. And he will be raised up, for God is able to raise him up.

Romans 13:11b–14:4
Cheese-Fasting Week.
June 24, Nativity of John the Forerunner

Epistle to the Romans, beginning 113

Brothers and sisters, whoever distinguishes between days does so for the Lord; and whoever does not distinguish between days does not do so for the Lord. Whoever eats, eats for the Lord, since he gives thanks to God; and whoever does not eat, does not eat for the Lord, and gives thanks to God. For none of us lives for himself, and none of us dies for himself; but if we live, we live for the Lord, and if we die, we die for the Lord. So then, whether we live or die, we belong to the Lord. For this is why Christ died, rose again, and came to life—so that he might be Lord both of the dead and the living.

Romans 14:6–9
Saturday of the 9th Week.
In Memory of the Departed (Monday)

Epistle to the Romans, beginning 114

Brethren, Christ died, rose again, and lives so that He may reign over both the dead and the living. Why then do you judge your brother? Or you who look down on your brother? We will all stand before the judgment seat of Christ. For it is written: “As I live,” says the Lord, “every knee shall bow before Me, and every tongue shall confess to God.” So then, each of us will give an account of ourselves to God. So let us no longer judge one another, but rather decide how not to cause your brother to stumble or be led into temptation. I know and am convinced in the Lord Jesus that nothing in itself is unclean; but to the one who regards something as unclean, it is unclean. If your brother is distressed because of food, you are no longer acting in love. Do not destroy with your food the one for whom Christ died. Do not let your good be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit. Whoever serves Christ in this way is pleasing to God and approved by people.

Romans 14:9–18
Tuesday of the 5th Week

Epistle to the Romans, beginning 115

Brothers, let us pursue what promotes peace and mutual edification. Do not destroy the work of God for the sake of food. Everything is clean, but it is wrong for a person to eat in a way that causes others to stumble. It is better not to eat meat, not to drink wine, and not to do anything that causes your brother to stumble, be led astray, or become discouraged. Do you have faith? Keep it to yourself before God. Blessed is the one who does not condemn himself for what he chooses. But the one who doubts, if he eats, is condemned, because he does not act in faith; and whatever is not done in faith is sin. Now to Him who is able to strengthen you, through my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for ages past but has now been revealed, and through the prophetic writings, as commanded by the eternal God, proclaimed to all nations for their submission to faith, to the one and only wise God, through Jesus Christ, be glory forever and ever. Amen.

Romans 14:19–26
Cheesefare Saturday

Epistle to the Romans, beginning at verse 116

Brethren, we who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please our neighbor for their good, to build them up. For Christ did not please Himself, but as it is written: “The insults of those who insult You have fallen on Me.” And everything that was written in the past was written for our instruction, so that through patience and the comfort found in the Scriptures we might keep our hope alive. May the God of patience and comfort grant you to be of one mind with one another, in accordance with the teaching of Christ Jesus, so that with one heart and one voice you may glorify God and the Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ has accepted you, for the glory of God.

Romans 15:1–7
Week 7

Epistle to the Romans, beginning 117

Brothers and sisters, accept one another, just as Christ accepted you for the glory of God. I understand that Jesus Christ became a minister to the circumcised—for the sake of God’s truth, to fulfill the promises made to the fathers—and to the Gentiles—out of mercy, so that they might glorify God, as it is written: “For this I will praise You, O Lord, among the Gentiles, and I will sing praises to Your name.” And again it is said: “Rejoice, you Gentiles, with His people.” And again: “Praise the Lord, all you Gentiles, and glorify Him, all you nations.” Isaiah also says: “There shall be a shoot from the stump of Jesse, and He shall rise to rule the nations; in Him the Gentiles shall hope.” May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. And I myself am confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another; but I have written to you, brothers, with some boldness, partly as a reminder to you, by the grace given to me by God to be a minister of Jesus Christ to the Gentiles and to perform the sacred ministry of the gospel of God, so that this offering from the Gentiles, sanctified by the Holy Spirit, may be acceptable to God.

Romans 15:7–16
Wednesday of the 5th Week

Epistle to the Romans, beginning 118

Brothers, I can boast in Jesus Christ in matters pertaining to God, for I would not dare to say anything that Christ has not accomplished through me in bringing the Gentiles to faith, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that the gospel of Christ has been proclaimed by me from Jerusalem and its surroundings all the way to Illyricum.

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Moreover, I made it a point not to preach where Christ was already known, so as not to build on someone else's foundation, but as it is written: "Those who have not been told of Him will see, and those who have not heard will understand." This very thing has often prevented me from coming to you. But now, since I have no further work to do in these regions, and since I have long desired to come to you, as soon as I set out for Spain, I will come to you. For I hope that, on my way there, I will see you and that you will accompany me there, as soon as I have enjoyed your company, even if only for a short time. And now I am going to Jerusalem to minister to the saints, for Macedonia and Achaia are eager to make a contribution for the poor among the saints in Jerusalem. They are eager to do so, and indeed they are in debt to them. For if the Gentiles have shared in their spiritual blessings, they ought also to serve them in material needs. After I have completed this and have safely delivered to them the fruit of this service, I will set out through your region to Spain, and I am confident that when I come to you, I will come with the full blessing of the gospel of Christ.

Romans 15:17–29
Thursday of the 5th Week

Epistle to the Romans, beginning 119

Brothers, I urge you, brothers, by our Lord Jesus Christ and the love of the Spirit, join with me in prayer to God on my behalf, that I may be delivered from the unbelievers in Judea and that my service for Jerusalem may be of benefit to the saints, so that, if it pleases God, I may come to you with joy and find rest with you. May the God of peace be with you all. Amen.

Romans 15:30–33
Saturday of the 10th Week

Epistle to the Romans, Chapter 120

Brothers and sisters, I present to you Phoebe, our sister and a deaconess of the church in Cenchreae. Welcome her in the Lord, as is fitting for the saints, and help her with whatever she may need from you, for she has been a helper to many—and to me as well. Greet Priscilla and Aquila, my fellow workers in Christ Jesus (who risked their lives for me—to whom not only I am grateful, but all the Gentile churches as well)—and the church in their home. Greet my beloved Epenetus, who was the first convert in Achaia to Christ. Greet Miriam, who has worked hard for us. Greet Andronicus and Junia, my kinsmen and fellow prisoners, who are renowned among the apostles and who believed in Christ before I did. Greet Amplias, my beloved in the Lord. Greet Urban, our fellow worker in Christ, and Stachys, whom I love. Greet Apelles, who has been tested in Christ. Greet the faithful from the household of Aristobulus. Greet Herodion, my kinsman. Greet those in the household of Narcissus who are in the Lord. Greet Tryphena and Tryphosa, who labor for the Lord. Greet Persis, my beloved, who has labored much for the Lord. Greet Rufus, chosen in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermas, and the other brothers with them. Greet Philologus and Julia, Nereus and his sister, Olympas, and all the saints with them. Greet one another with a holy kiss. All the churches of Christ send you greetings.

Romans 16:1–16
Friday of the 5th Week

Epistle to the Romans, beginning 121A

Brothers and sisters, I urge you to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned; keep away from them. For such people do not serve our Lord Jesus Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the unsuspecting. Your obedience to the faith is known to all; therefore I rejoice over you, but I wish that you might be wise in what is good and innocent in what is evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen. Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my kinsmen, send you greetings. I, Tertius, who wrote this letter, also greet you in the Lord. Gaius, my host and that of the whole church,

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sends you greetings. Erastus, the city treasurer, and Quartus, the brother, send you greetings. The grace of our Lord Jesus Christ be with you all. Amen.

Romans 16:17–24
Monday of the 6th Week

Epistle to the Romans, beginning 121B

Brothers and sisters, I urge you to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned; keep away from them. For such people do not serve our Lord Jesus Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the unsuspecting. Your obedience to the faith is known to all; therefore I rejoice over you, but I wish that you would be wise in what is good and innocent in what is evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:17–20
Week 1 of Great Lent, during the prayer service

FIRST EPISTLE TO THE CORINTHIANS

First Epistle to the Corinthians, beginning 122

Paul, an apostle of Jesus Christ by the will of God, and Sosthenes our brother, to the church of God in Corinth, to those sanctified in Christ Jesus, called to be saints, together with all those who call upon the name of our Lord Jesus Christ, both in every place and among us: Grace to you and peace from God our Father and the Lord Jesus Christ. I always give thanks to my God for you, because of the grace of God given to you in Christ Jesus, for in Him you have been enriched in every way—with all speech and all knowledge—since the testimony of Christ has been confirmed among you, —so that you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ, who will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor 1:1–9
Tuesday of the 6th Week

First Epistle to the Corinthians, beginning 123

Brothers and sisters, grace and peace to you from God our Father and the Lord Jesus Christ. I always give thanks to my God for you because of the grace of God that has been given to you in Christ Jesus, for in Him you have been enriched in every way—with all speech and all knowledge—because the testimony about Christ has been confirmed among you, —so that you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ, who will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor 1:3–9
Saturday of the 11th Week

First Epistle to the Corinthians, beginning at verse 124

Brothers and sisters, I urge you in the name of our Lord Jesus Christ to agree with one another, so that there may be no divisions among you, but that you may be united in the same mind and in the same judgment. For it has been reported to me by Chloe's people, my brothers and sisters, that there are quarrels among you. I mean that some of you say, "I follow Paul"; "I am of Apollos"; "I am of Cephas"; "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one might say that I baptized in my own name. I also baptized the household of Stephanas; beyond that, I do not know if I baptized anyone else. For Christ did not send me to baptize, but to preach the gospel—not with eloquent speech, lest the cross of Christ be emptied of its power. For the message of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

1 Cor 1:10–18
Week 8

First Epistle to the Corinthians, beginning 125A

Brothers, the message of the cross is folly to those who are perishing, but to us who are being saved, it is the power of God. For it is written: "I will destroy the wisdom of the wise, and the discernment of the discerning I will reject." Where is the wise person? Where is the scribe? Where is the debater of this age? Has not God turned the wisdom of this world into folly? For since, in the wisdom of God, the world through its own wisdom did not come to know God, it pleased God to save

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those who believe through the folly of the message. For the Jews demand signs, and the Greeks seek wisdom; but we preach Christ crucified—a stumbling block to the Jews and folly to the Greeks—but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

1 Corinthians 1:18–24
September 14, Exaltation of the Holy Cross

First Epistle to the Corinthians, beginning at 125B

Brothers, the message of the cross is folly to those who are perishing, but to us who are being saved, it is the power of God. For it is written: “I will destroy the wisdom of the wise, and the discernment of the discerning I will reject.” Where is the wise person? Where is the scribe? Where is the debater of this age? Has not God turned the wisdom of this world into folly? For since, in the wisdom of God, the world through its own wisdom did not come to know God, it pleased God to save those who believe through the folly of the message. For the Jews demand signs, and the Greeks seek wisdom; but we preach Christ crucified—a stumbling block to the Jews and folly to the Greeks—but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God; for the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength. Consider, brothers and sisters, who you are who have been called: not many of you are wise by human standards, not many are powerful, not many are of noble birth; but God chose the foolish things of the world to put the wise to shame, and God chose the weak things of the world to put the strong to shame; and God chose the lowly things of the world and the despised things—and the things that are not—to nullify the things that are, so that no flesh might boast before God. From Him you also are in Christ Jesus, who became for us wisdom from God, righteousness, sanctification, and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.” And when I came to you, brothers and sisters, I came to proclaim to you the message of God—not with eloquent speech or human wisdom—for I resolved to know nothing among you except Jesus Christ, and him crucified.

1 Cor 1:18–2:2
Good Friday

First Epistle to the Corinthians, beginning 125B

Brothers, consider who you are who have been called: not many of you are wise by human standards, not many are powerful, not many are of noble birth; but God chose the foolish things of the world to put the wise to shame, and God chose the weak things of the world to put the strong to shame; and God chose the lowly things of the world and the despised things—and the things that are not—to nullify the things that are, so that no flesh might boast before God.

1 Cor 1:26–29
Saturday of the 12th Week.
Saturday after the Exaltation

First Epistle to the Corinthians, beginning at verse 126

Brothers, we preach wisdom among those who are mature, but not the wisdom of this age or of the rulers of this age, who are passing away; rather, we preach the wisdom of God, mysterious and hidden, which God ordained before the ages for our glory, which none of the rulers of this age has known; for if they had known it, they would not have crucified the Lord of glory. But as it is written: “What no eye has seen, what no ear has heard, and what no human heart has conceived—what God has prepared for those who love him.”

1 Cor 2:6–9
Saturday of the 13th Week.
Saturday before the Exaltation

First Epistle to the Corinthians, beginning at verse 127

Brothers and sisters, no eye has seen, no ear has heard, and no human heart has conceived what God has prepared for those who love Him. But God has revealed it to us through His Spirit; for the Spirit searches all things, even the depths of God. For who among men knows what is in a man, except the spirit of the man that dwells in him? In the same way, no one knows the things of God except the Spirit of God. But we have not received the spirit of this world, but the Spirit who is from God, so that we may know the things that God has granted us; and we proclaim them not with words taught by human wisdom, but with words taught by the Holy Spirit, combining spiritual truths with spiritual truths. The natural person does not accept what comes from the Spirit of God, for he regards it as folly; and he cannot understand it, because such things must be judged spiritually. But the spiritual person judges all things, yet no one can judge him. For who has known the mind of the Lord, that he may judge him? But we have the mind of Christ. And I could not speak to you, brothers, as to spiritual people, but as to people of the flesh, as to infants in Christ. I fed you with milk, not with solid food, for you were not yet ready for it, and even now you are not ready, because you are still people of the flesh. For if there is jealousy, strife, and divisions among you, are you not still carnal? And are you not acting according to human customs? For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not still carnal? Who is Paul? Who is Apollos? They are merely servants through whom you came to believe, and that only as the Lord assigned to each. I planted, Apollos watered, but God gave the growth; so neither the one who plants nor the one who waters is anything, but only God, who gives the growth. The one who plants and the one who waters are one, but each will receive his own reward according to his own labor.

1 Cor 2:9–16; 3:1–8
Wednesday of the 6th Week

First Epistle to the Corinthians, beginning at verse 128

Brothers, we are God’s fellow workers, and you are God’s field, God’s building. By the grace God has given me, like a skilled architect, I laid the foundation, and another is building upon it; but let each one take care how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. Whether anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw—each one’s work will be revealed; for the day will bring it to light, since it will be revealed by fire, and the fire will test each one’s work to see what it is worth. If anyone’s work that he has built endures, he will receive a reward. But if anyone’s work is burned up, he will suffer loss; yet he himself will be saved, but only as one escaping through the flames. Do you not know that you are God’s temple, and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him; for God’s temple is holy, and you are that temple.

1 Cor 3:9–17
Week 9 of the September

First Epistle to the Corinthians, beginning at verse 129

Brothers and sisters, let no one deceive himself. If any of you thinks he is wise in this age, let him become a fool, so that he may become wise. For the wisdom of this world is folly before God, as it is written: “He catches the wise in their craftiness.” And again: “The Lord knows the thoughts of the wise, that they are futile.” So let no one boast in human beings, for everything belongs to you: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future—all belong to you; and you belong to Christ, and Christ belongs to God.

1 Cor 3:18–23
Thursday of the 6th Week

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First Epistle to the Corinthians, beginning 130A

Brothers, everyone should regard us as servants of Christ and stewards of the mysteries of God. Now it is required of stewards that each one be found faithful. It matters very little to me what you think of me or what others think; I do not even judge myself. For though I am unaware of anything against myself, I am not thereby justified; the Lord is my judge. Therefore, do not pass judgment before the time, until the Lord comes, who will bring to light what is hidden in darkness and reveal the motives of the heart; and then each one will receive praise from God.

1 Cor 4:1–5
Saturday of the 14th Week

First Epistle to the Corinthians, beginning 130B

Brothers, do not judge anything before the time, until the Lord comes, who will bring to light what is hidden in darkness and reveal the motives of the heart; and then each one will receive praise from God. This, brothers, I have applied to myself and Apollos for your sake, so that you may learn from us not to go beyond what is written, and not to boast against one another. For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you had not received it? You are already full; you are already rich; you have become kings without us. Oh, if only you were really kings, so that we might reign with you!

1 Cor. 4:5–8
Friday of the 6th Week

First Epistle to the Corinthians, Reading 131

Brothers, God has judged us, the last of the apostles, to be as though condemned to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are in glory, but we are in disgrace. Even to this day we go hungry and thirsty, we are in rags, we are beaten, and we wander about; we labor, working with our own hands. When we are cursed, we bless; when we are persecuted, we endure; when we are slandered, we pray; we are like refuse to the world, like dust trampled underfoot by all to this very day. I am not writing this to put you to shame, but to admonish you as my beloved children. For though you have thousands of teachers in Christ, you do not have many fathers; for I became your father in Christ Jesus through the gospel. Therefore I urge you: imitate me, just as I imitate Christ.

1 Cor 4:9–16
Week 10.
To the Apostles

First Epistle to the Corinthians, beginning 132

Brothers, I have sent Timothy to you, my beloved and faithful son in the Lord, who will remind you of my ways in Christ, just as I teach everywhere in every church. Since I have not come to you, some among you have become arrogant; but I will come to you soon, if the Lord wills, and I will test not the words of those who are arrogant, but their power, for the Kingdom of God is not in word but in power. What do you want? For me to come to you with a rod, or with love and a spirit of gentleness? There is a reliable report that immorality has arisen among you—and such immorality as is not even heard of among the pagans—that someone has his father's wife as his own. And you are proud, instead of weeping so that the one who did this might be removed from among you. And I, though absent in body but present in spirit, have already decided—as if I were with you—that the one who has done this should be handed over to Satan in your assembly, in the name of our Lord Jesus Christ, in union with my spirit, by the power of our Lord Jesus Christ, so that his flesh may be destroyed but his spirit saved on the day of our Lord Jesus Christ.

1 Cor 4:17–5:5
Saturday of the 15th Week

First Epistle to the Corinthians, beginning 133, 206

Brothers and sisters, a little leaven leavens the whole batch of dough. Therefore, purge out the old leaven, so that you may be a new batch of dough, since you are unleavened—for our Passover, Christ, has been sacrificed for us. Therefore, let us celebrate not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Christ redeemed us from the curse of the law by becoming a curse for us (for it is written, “Cursed is everyone who is hanged on a tree”), so that the blessing of Abraham might come to the Gentiles through Christ Jesus, that we might receive the promised Spirit through faith.

1 Cor 5:6b–8; Gal 3:13–14
Holy Saturday, at Matins

First Epistle to the Corinthians, beginning at verse 134

Brothers and sisters, I wrote to you in my letter not to associate with sexually immoral people—not, that is, with the sexually immoral of this world, or with the greedy, or with swindlers, or with idolaters, for then you would have to leave this world. But I wrote to you not to associate with anyone who, while claiming to be a brother, remains a sexually immoral person, or a greedy person, or an idolater, or a slanderer, or a drunkard, or a swindler; with such a one you must not even eat. For what business is it of mine to judge those outside the church? Do you not judge those inside? God will judge those on the outside. Therefore, expel the wicked person from among you. How dare any of you, when you have a dispute with another, go to court before the ungodly rather than before the saints? Do you not know that the saints will judge the world? If the world is to be judged by you, are you not qualified to judge trivial matters? Do you not know that we are to judge angels? How much more, then, matters of this life? Yet when you have disputes about matters of this life, you appoint as judges those who are of no account in the church. To your shame, I say: Is there not a single wise person among you who can settle disputes between brothers? Yet a brother goes to court against a brother—and before unbelievers, no less. It is already a great disgrace for you that you have lawsuits among yourselves. Wouldn't it be better for you to put up with being wronged? Wouldn't it be better for you to endure hardship? But you yourselves wrong others and take from them—and from your own brothers at that. Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither fornicators, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. And such were some of you; but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 Cor 5:9–6:11
Monday of the 7th Week

First Epistle to the Corinthians, beginning at verse 135

Brothers and sisters, everything is permissible for me, but not everything is beneficial; everything is permissible for me, but nothing should have dominion over me. Food is for the stomach, and the stomach is for food; but God will destroy both. But the body is not meant for sexual immorality, but for the Lord, and the Lord for the body. God raised the Lord; he will also raise us by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Far be it! Or do you not know that whoever is united with a prostitute becomes one body with her? For it is said, “The two will become one flesh.” But whoever is united with the Lord is one spirit with the Lord. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Do you not know that your bodies are a temple of the Holy Spirit who dwells in you, whom you have received from God, and that you are not your own? For you were bought at a price. Therefore glorify God in your bodies and in your spirits, which belong to God.

1 Cor 6:12–20

1 Corinthians, beginning of verse 136

Brothers and sisters, glorify God in your bodies and in your spirits, which belong to God. Now regarding the matter about which you wrote to me: it is good for a man not to touch a woman. But to avoid sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband fulfill his marital duty toward his wife, and likewise the wife toward her husband. The wife does not have authority over her own body, but the husband does; likewise, the husband does not have authority over his own body, but the wife does. Do not deprive one another, except perhaps by mutual consent for a time, so that you may devote yourselves to fasting and prayer; then come together again, so that Satan may not tempt you because of your lack of self-control. However, I say this as a concession, not as a command. For I wish that all people were as I am; but each has his own gift from God, one in this way, another in that way. To the unmarried and to widows I say: it is good for them to remain as I am. But if they cannot exercise self-control, let them marry; for it is better to marry than to burn with passion. And to those who are married, it is not I who command, but the Lord: a wife must not separate from her husband—but if she does, she must remain unmarried or be reconciled to her husband—and a husband must not divorce his wife. To the rest I say—not the Lord—if any brother has an unbelieving wife, and she is willing to live with him, he must not divorce her.

1 Cor 6:20b–7:12

Tuesday of the 7th Week

First Epistle to the Corinthians, beginning at 137

Brothers and sisters, if any brother has an unbelieving wife, and she is willing to live with him, he must not divorce her; and a wife who has an unbelieving husband, and he is willing to live with her, must not divorce him. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband. Otherwise, your children would be unclean, but now they are holy. But if the unbeliever wishes to separate, let him do so; in such cases, the brother or sister is not bound; for the Lord has called us to peace. How do you know, wife, whether you will save your husband? Or you, husband, how do you know whether you will save your wife? Let each person remain in the condition in which God placed him, and in the calling to which the Lord has called him. This is my rule in all the churches: If anyone was called while circumcised, let him not become uncircumcised; if anyone was called while uncircumcised, let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing—but keeping God's commandments is everything. Let each one remain in the calling in which he was called. If you were called while a slave, do not be troubled; but if you can gain your freedom, make the most of it. For a slave who has been called in the Lord is the Lord's free man; likewise, one who has been called as a free person is Christ's slave. You were bought at a price; do not become slaves to people. Brothers and sisters, whatever your calling, remain in that calling before God.

1 Cor 7:12b–24

Wednesday of the 7th Week

First Epistle to the Corinthians, beginning at verse 138

Brothers, whatever state you were in when you were called, remain in that state before God. Concerning virginity, I have no command from the Lord, but I give my opinion as one who by the Lord's grace has been granted the privilege of being faithful to Him. In view of the present distress, I think it is best for a person to remain as he is. Are you married to a wife? Do not seek a divorce. Are you unmarried? Do not seek a wife. However, if you do marry, you do not sin; and if a virgin marries, she does not sin. But such people will have troubles of the flesh, and I have pity on you. I tell you, brothers: the time is short, so those who have wives should be as though they had none; and

those who mourn, as though they did not mourn; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not acquire; and those who make use of this world, as though they did not make use of it; for the form of this world is passing away. And I want you to be free from anxiety. An unmarried man is concerned with the things of the Lord, how he may please the Lord; but a married man is concerned with the things of the world, how he may please his wife. There is a difference between a married woman and an unmarried woman: an unmarried woman is concerned with the things of the Lord, how she may please the Lord, so that she may be holy in both body and spirit; but a married woman is concerned with the things of the world, how she may please her husband. I say this for your own good, not to place a yoke on you, but so that you may serve the Lord in an orderly and undistracted manner.

1 Cor 7:24–35
Thursday of the 7th Week

First Epistle to the Corinthians, beginning at verse 139

Brothers and sisters, I say this for your own good, not to place a yoke on you, but so that you may serve the Lord in an orderly and undistracted manner. But if anyone thinks it is improper for his daughter to remain unmarried as she grows older, let him do as he wishes; he does not sin; let such people marry. But whoever is firmly resolved in his heart, and is not constrained by need but is free to act as he wishes, and has decided in his heart to keep his daughter unmarried, does well. Therefore, the one who marries off his daughter does well; but the one who does not do even better. A wife is bound by law as long as her husband lives; but if her husband dies, she is free to marry anyone she wishes, provided it is in the Lord. Yet she is happier if she remains as she is, according to my advice; and I believe I, too, have the Spirit of God. Now concerning food offered to idols, we know—for we all have knowledge—but knowledge puffs up, while love builds up. Anyone who thinks he knows something does not yet know as he ought to know. But to the one who loves God, knowledge is given by Him. So then, regarding the eating of food offered to idols, we know that an idol is nothing in the world, and that there is no God but the One. For although there are so-called gods, whether in heaven or on earth—as there are many “gods” and many “lords”—yet for us there is one God, the Father, from whom are all things, and for whom we exist; and one Lord, Jesus Christ, through whom are all things, and through whom we exist. But not everyone has this knowledge: some, even to this day, with a conscience that acknowledges idols, eat food offered to idols as if it were an idolatrous sacrifice, and their conscience, being weak, is defiled.

1 Cor 7:35–8:7
Friday of the 7th Week

First Epistle to the Corinthians, beginning at verse 140

Brothers and sisters, food does not bring us closer to God: for whether we eat or do not eat, we gain nothing; whether we eat or do not eat, we lose nothing. Take care, however, that this freedom of yours does not become a stumbling block to the weak. For if anyone sees you, who have knowledge, sitting at a table in a temple, will not his conscience, as one who is weak, be led to eat food offered to idols as well? And because of your knowledge, a weak brother—for whom Christ died—will be destroyed. And by sinning in this way against your brothers and wounding their weak consciences, you are sinning against Christ. Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to stumble. Am I not an apostle? Am I not free? Did I not see Jesus Christ, our Lord? Are you not my work in the Lord? If I am not an apostle to others, I am an apostle to you; for you are the seal of my apostleship in the Lord.

1 Cor 8:8–9:2
Week 35, Meatfare Week

First Epistle to the Corinthians, beginning at verse 141

Brothers, you are the seal of my apostleship in the Lord. This is my defense against those who condemn me. Do we not have the right to eat and drink? Do we not have the right to take a sister as a wife, just as the other apostles do, and the Lord's brothers, and Cephas? Or is it only I and Barnabas who have no right to refrain from working? What soldier ever serves at his own expense? Who plants a vineyard and does not eat its fruit? Who tends a flock and does not drink the milk from the flock? Am I saying this merely from a human point of view? Does not the Law say the same thing? For it is written in the Law of Moses: "You shall not muzzle an ox while it is treading out the grain." Is God concerned about oxen? Or is this, of course, said for our sake? Yes, it is written for our sake; for whoever plows should plow in hope, and whoever threshes should thresh in hope of receiving the reward. If we have sown spiritual things among you, is it too much if we reap material things from you? If others have authority over you, do we not have even more? Yet we have not made use of this authority, but we endure everything so as not to hinder the gospel of Christ.

1 Corinthians 9:2b-12
Week 11

First Epistle to the Corinthians, beginning at 142

Brothers and sisters, do you not know that those who serve in the sanctuary eat from the sanctuary? And those who minister at the altar share in the offerings of the altar? In the same way, the Lord has commanded that those who preach the gospel should live from the gospel. But I have made no use of any of these rights. Nor did I write this so that it might be done for my sake. For it is better for me to die than to have my praise destroyed. For if I preach the gospel, I have nothing to boast of, since it is a duty laid upon me; and woe to me if I do not preach the gospel! For if I do this willingly, I have a reward; but if unwillingly, I am still fulfilling the ministry entrusted to me. What, then, is my reward? That, while preaching the Gospel, I may proclaim Christ without charge, making no use of my authority in the Gospel.

1 Cor 9:13-18
Monday of the 8th Week

First Epistle to the Corinthians, beginning 143A

Brothers, though I am free from all, I have made myself a servant to all, so that I might win more people: to the Jews I became like a Jew, to win the Jews; to those under the law I became as one under the law, to win those under the law; to those outside the law I became as one outside the law—though I am not outside the law before God, but under Christ's law—to win those outside the law; to the weak I became weak, to win the weak. To all I have become all things, so that I might save at least some. And I do this for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners compete, but only one receives the prize? So run in such a way as to win. All athletes exercise self-control in everything; they do so to receive a perishable crown, but we—an imperishable one. Therefore, I do not run aimlessly; I do not fight as one who beats the air. But I discipline my body and bring it into subjection, so that after I have preached to others, I myself will not be disqualified.

1 Cor 9:19-27
The Eve of Theophany (Monday-Friday)

First Epistle to the Corinthians, beginning 143B

Brothers, though I am free from all, I have made myself a servant to all, so that I might win more: to the Jews I became like a Jew, to win the Jews; to those under the law I became as one under the law, to win those under the law; to those outside the law I became as one outside the law—though I am not outside the law before God, but under Christ's law—to win those outside the law; to the weak I became weak, to win the weak. To all I have become all things, so that I might save at least some.

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And I do this for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners compete, but only one receives the prize? So run in such a way as to win. All athletes exercise self-control in everything; they do so to receive a perishable crown, but we—an imperishable one. And so I do not run aimlessly; I do not fight as one who beats the air. But I discipline my body and bring it into subjection, so that after I have preached to others, I myself will not be disqualified. I do not want to leave you in the dark, brothers, about the fact that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink—for they drank from the spiritual rock that followed them, and that rock was Christ.

1 Cor 9:19–10:4
The Eve of Theophany (Saturday, Sunday)

First Epistle to the Corinthians, beginning 143B

Brethren, I do not want to keep you in the dark about this: our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink: for they drank from the spiritual rock that followed them; and that rock was Christ.

1 Cor. 10:1–4
The Great Consecration of Water

First Epistle to the Corinthians, beginning 144

Brethren, God was not pleased with many of our fathers, for they were struck down in the wilderness. And these things happened as examples for us, so that we might not lust after evil things, as they did. Do not become idolaters, as some of them did, of whom it is written: “The people sat down to eat and drink, and rose up to play.” Let us not commit sexual immorality, as some of them did, and twenty-three thousand of them perished in a single day. Let us not put Christ to the test, as some of them did and were killed by snakes. Do not grumble, as some of them did and were destroyed by the destroyer. All these things happened to them as examples, and they were written down as warnings for us, who live in these last days. Therefore, whoever thinks they are standing firm should be careful not to fall.

1 Cor 10:5–12
Tuesday of the 8th Week

First Epistle to the Corinthians, beginning 145

Brothers and sisters, whoever thinks he stands, let him take care not to fall. The temptation you face is no different from that of other human beings; and God is faithful, who will not let you be tempted beyond your strength, but with the temptation will also provide a way out, so that you may be able to endure it. Therefore, my beloved, flee from idolatry. I speak to you as people of sound judgment; judge for yourselves what I say. Is not the cup of blessing that we bless a participation in the blood of Christ? Is not the bread that we break a participation in the body of Christ? Since there is one loaf, we, though many, are one body, for we all partake of the one loaf. Consider Israel according to the flesh: are not those who eat the sacrifices partakers of the altar? What am I saying, then? That an idol is anything, or that a sacrifice offered to an idol means anything? No, but that when the Gentiles offer sacrifices, they offer them to demons and not to God. But I do not want you to be in fellowship with demons. You cannot drink the Lord’s cup and the cup of demons; you cannot partake of the Lord’s table and the table of demons. Are we going to provoke the Lord to anger? Are we stronger than He is?

1 Cor 10:12–22
Wednesday of the 8th Week

First Epistle to the Corinthians, beginning 146

Brothers and sisters, everything is permissible for me, but not everything is beneficial; everything is permissible for me, but not everything builds up. Let no one seek his own good, but the good of others. Eat whatever is sold in the market without raising any questions, for the sake of a clear conscience; for the earth is the Lord's, and everything in it. If any of the unbelievers invites you and you wish to go, eat whatever is set before you without raising any questions, for the sake of a clear conscience. But if anyone says to you, "This has been offered to idols," do not eat it, for the sake of the one who told you and for the sake of your conscience. For the earth is the Lord's, and everything in it.

1 Corinthians 10:23–28
Saturday of the 16th Week.
Meatfare Saturday

First Epistle to the Corinthians, beginning at verse 147

Brothers and sisters, if anyone says to you, "This has been offered to idols," do not eat it, for the sake of the one who told you and for the sake of your conscience. For the earth is the Lord's, and everything in it. By "conscience" I do not mean my own, but that of another; for why should my freedom be judged by another's conscience? If I partake of food with thanksgiving, why am I to be condemned for what I give thanks for? So whether you eat or drink, or whatever you do, do all to the glory of God. Do not cause anyone to stumble—neither Jews, nor Greeks, nor the church of God—just as I try to please everyone in everything, not seeking my own advantage, but the advantage of many, so that they may be saved. Be imitators of me, just as I am of Christ. I commend you, brothers and sisters, for remembering everything I have taught you and holding fast to the traditions just as I passed them on to you. I also want you to know that Christ is the head of every man, the husband is the head of the wife, and God is the head of Christ. Every man who prays or prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered dishonors her head, for it is the same as if she were shaven. For if a woman does not want to be covered, let her have her hair cut off; but if it is a shame for a woman to have her hair cut off or to be shaven, let her be covered. Therefore, a man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of the man.

1 Cor 10:28–11:7
Thursday of the 8th Week

First Epistle to the Corinthians, beginning at 148

Brothers, a man is not from a woman, but a woman is from a man; nor was a man created for a woman, but a woman for a man. Therefore a woman ought to have a sign of authority on her head, for the angels' sake. Nevertheless, neither is a man without a woman, nor a woman without a man, in the Lord. For just as the woman is from the man, so also the man is through the woman; yet all things are from God. Judge for yourselves: Is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man has long hair, it is a disgrace to him, but if a woman has long hair, it is her glory, since her hair is given to her as a covering? But if anyone is inclined to argue about this, we have no such custom, nor does the church of God. But in suggesting this, I do not commend you, for you gather not for the better but for the worse. For, first of all, I hear that when you gather in church, there are divisions among you, which I partly believe. For there must be divisions among you so that those who are approved may be recognized. Furthermore, when you come together, it is not to partake of the Lord's Supper; for each one rushes ahead to eat his own meal, so that one remains hungry while another gets drunk. Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? I will not praise you.

1 Cor 11:8–22
Friday of the 8th Week

First Epistle to the Corinthians, beginning at 149

Brothers and sisters, I received from the Lord himself what I also passed on to you: that on the night he was betrayed, the Lord Jesus took bread, and after giving thanks, he broke it and said, “Take, eat; this is my body, broken for you; do this in remembrance of me.” In the same way, after supper, He took the cup and said, “This cup is the new covenant in My blood; do this, whenever you drink it, in remembrance of Me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes. Therefore, whoever eats this bread or drinks the Lord’s cup unworthily will be guilty of sinning against the Lord’s Body and Blood. Let a person examine himself, and so let him eat of this bread and drink from this cup. For whoever eats and drinks unworthily eats and drinks judgment upon himself, not discerning the Lord’s Body. That is why many of you are weak and sick, and quite a few are dying. For if we would judge ourselves, we would not be judged. But when we are judged, we are disciplined by the Lord so that we may not be condemned with the world.

1 Cor 11:23–32
Holy Thursday

First Epistle to the Corinthians, beginning at verse 150

Brothers and sisters, if we were to judge ourselves, we would not be judged. But when we are judged, we are disciplined by the Lord so that we may not be condemned with the world. Therefore, my brothers and sisters, when you come together for the Lord’s Supper, wait for one another. If anyone is hungry, let him eat at home, so that your coming together may not lead to your condemnation. I will make other arrangements when I come. I do not want to leave you, brothers, in ignorance concerning the spiritual gifts. You know that when you were pagans, you used to go to mute idols, as if they were leading you. Therefore I tell you that no one speaking by the Spirit of God will say “Jesus is accursed,” and no one can say “Jesus is Lord” except by the Holy Spirit. There are different kinds of gifts, but the same Spirit; there are different kinds of service, but the same Lord; and there are different kinds of working, but the same God works all things in all people.

1 Cor 11:31–12:6
Monday of the 9th Week

First Epistle to the Corinthians, beginning 151

Brothers and sisters, to each one is given a manifestation of the Spirit for the common good. To one is given through the Spirit a message of wisdom, to another a message of knowledge—both by the same Spirit; to another faith—by the same Spirit; to another gifts of healing—by the same Spirit; to another the working of miracles; to another prophecy; to another the ability to distinguish between spirits; to another various kinds of tongues; to another the interpretation of tongues. Yet all these are produced by the one and the same Spirit, who distributes them to each one individually as He wills.

1 Cor 12:7–11
November 17, St. Gregory, Bishop of Neocaesarea

First Epistle to the Corinthians, beginning 152

Brothers and sisters, just as the body is one but has many members, and all the members of the one body, though many, form one body—so it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. The body, however, is not made up of a single member but of many. If the foot were to say, “I do not belong to the body because I am not a hand,” would it for that reason not belong to the body? And if the ear were to say, “I do not belong to the body because I am not an eye,” would it for that reason not belong to the body? If the whole body were an eye, where would the sense of hearing be? If the whole body were the sense of hearing, where would the sense of smell be? But God has arranged the members, each one in the body, just as He pleased. And if they were all one member, where would the body be? But now there are many members, yet one body. The eye cannot say to the hand, “I have

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no need of you,” nor can the head say to the feet, “I have no need of you.” On the contrary, the members of the body that seem to be the weakest are far more necessary, and those that seem to us to be less honorable in the body—we take greater care of them; and our less presentable parts are more carefully covered, while our presentable parts have no need of such care. But God has arranged the body, giving greater care to the less perfect parts, so that there may be no division in the body, but that all the members may care for one another equally. Therefore, if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

1 Cor 12:12–26
Tuesday of the 9th Week

First Epistle to the Corinthians, beginning 153

Brothers and sisters, you are the body of Christ, and individually you are its members. And God has appointed in the church, first, apostles; second, prophets; third, teachers; then, to some, the working of miracles; to others, gifts of healing; to others, the helping of others; to others, the administration of affairs; and to others, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healing? Do all speak in tongues? Are all interpreters? Strive for the greater gifts, and I will show you a still more excellent way. If I speak in the tongues of men and of angels, but do not have love, I am a clanging gong or a resounding cymbal. If I have the gift of prophecy and understand all mysteries and all knowledge, and if I have all faith so that I can move mountains, but do not have love, I am nothing. And if I give away all my possessions and surrender my body to be burned, but do not have love, I gain nothing. Love is patient, love is kind; love does not envy; love does not boast, is not proud; it does not act unbecomingly, does not seek its own, is not provoked, does not take into account a wrong suffered; it does not rejoice in unrighteousness, but rejoices with the truth; it bears all things, believes all things, hopes all things, endures all things. Love never fails.

1 Cor 12:27–13:8A
To the Unmercenaries

First Epistle to the Corinthians, beginning 154A

Brethren, love is patient, love is kind; love does not envy; love does not boast, is not proud, does not act unbecomingly, does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices in the truth; it bears all things, believes all things, hopes all things, endures all things. Love never fails, even though prophecies will cease, tongues will fall silent, and knowledge will be done away with. For we know in part and prophesy in part; but when the perfect comes, the partial will be done away with. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; but when I became a man, I put away childish things. Now we see as it were through a glass, darkly, but then face to face; now I know in part, but then I shall know fully, even as I am fully known. And now these three remain: faith, hope, and love; but the greatest of these is love. Pursue love; strive earnestly for the spiritual gifts, especially that of prophecy. For whoever speaks in a tongue does not speak to people but to God; for no one understands him, but he speaks mysteries in the Spirit; but whoever prophesies speaks to people for their edification, exhortation, and comfort. The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church. I wish you all could speak in tongues, but it is better to prophesy; for the one who prophesies is superior to the one who speaks in tongues, unless he also interprets, so that the church may be edified.

1 Cor 13:4–14:5
Wednesday of the 9th Week

First Epistle to the Corinthians, beginning 154B

Brothers and sisters, when I was a child, I spoke like a child, I thought like a child, I reasoned like a child; but when I became a man, I put away childish things. Now we see as through a dim

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mirror, in a riddle; but then we shall see face to face. Now I know in part; but then I shall know fully, even as I have been fully known. And now these three remain: faith, hope, and love; but the greatest of these is love. Pursue love; strive earnestly for spiritual gifts, especially the gift of prophecy. For whoever speaks in a tongue does not speak to people but to God; for no one understands him, but he speaks mysteries in the Spirit; but whoever prophesies speaks to people for their edification, exhortation, and comfort. The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church. I wish you all could speak in tongues, but it is better to prophesy; for the one who prophesies is superior to the one who speaks in tongues, unless he also interprets, so that the church may be edified.

1 Cor 13:11–14:5
July 15, Sts. Cyriacus and Julitta

First Epistle to the Corinthians, beginning 155

Brothers and sisters, if I come to you, brothers and sisters, and speak in unknown tongues, what good will I do you unless I make myself understood to you—whether by revelation, knowledge, prophecy, or teaching? Even lifeless objects that produce sound—a flute or a harp—if they do not produce distinct notes, how can one tell what is being played on the flute or the harp? And if a trumpet gives an uncertain sound, who will prepare for battle? So if you speak in tongues without making sense, how will anyone know what you are saying? You will be speaking into the wind. For example, there are many different words in the world, and not one of them is without meaning. But if I do not understand the meaning of the words, I am a stranger to the speaker, and the speaker is a stranger to me. So you, too, as you strive for spiritual gifts, seek to be enriched by them for the edification of the church. Therefore, whoever speaks in a tongue should pray for the gift of interpretation. For when I pray in a tongue, my spirit prays, but my mind remains unfruitful. What then should I do? I will pray with the Spirit, and I will pray with my mind; I will sing with the Spirit, and I will sing with my mind. For if you bless with the Spirit, how can the layperson standing there say “Amen” to your thanksgiving? For he does not understand what you are saying. You give thanks well, but the other person is not edified. I thank my God that I speak in tongues more than all of you; yet in the church I would rather speak five words with my mind, so that I may instruct others, than many words in an unknown tongue.

1 Cor 14:6–19
Thursday of the 9th Week

First Epistle to the Corinthians, beginning at verse 156

Brothers and sisters, do not be children in your thinking; be infants in evil, but be mature in your thinking. It is written in the Law: “I will speak to this people in other tongues and with other lips, yet even then they will not listen to Me,” says the Lord. Thus, speaking in tongues is a sign not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers. If the whole church comes together and everyone speaks in unknown tongues, and some who are uninformed or unbelievers come in, will they not say that you are out of your minds? But when all are prophesying, and an unbeliever or an uninformed person enters, he is convicted by all, he is judged by all. And in this way the secrets of his heart are revealed, and he will fall on his face, worship God, and say, “God is truly with you.”

1 Cor 14:20–25
Saturday of the 17th Week

First Epistle to the Corinthians, beginning at verse 157

Brothers and sisters, when you come together, and each of you has a psalm, a teaching, a tongue, a revelation, or an interpretation—let all these things be for edification. If anyone speaks in a tongue, let two or at most three speak, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in the church and speak to himself and to God. Let two or at most three prophets speak,

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and let the others weigh what is said. But if a revelation comes to another who is present, let the first one be silent. For you can all prophesy one after another, so that all may be instructed and all may be encouraged. And prophetic spirits are subject to the prophets, for God is not a God of disorder but of peace. This is the practice in all the churches of the saints. Your wives are to remain silent in the churches, for they are not permitted to speak, but must be in submission, as the law also says. If they want to learn something, let them ask their husbands at home; for it is improper for a woman to speak in church. Did the word of God originate with you? Or did it reach you alone? If anyone considers himself a prophet or spiritual, let him recognize that what I am writing to you is the Lord's command. But if anyone does not understand, let him not understand. Therefore, brothers, strive earnestly to prophesy, but do not forbid speaking in tongues; only let everything be done decently and in order.

1 Cor 14:26–40
Friday of the 9th Week

First Epistle to the Corinthians, beginning at verse 158

Brothers and sisters, I remind you of the gospel I preached to you, which you received, in which you stand firm, and by which you are being saved—provided you hold firmly to the message just as I preached it to you, unless you have believed in vain. For I passed on to you as of first importance what I also received: that Christ died for our sins according to the Scriptures, that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the Twelve; then to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep; then to James, and to all the apostles; and last of all, as to one born out of due time, he appeared to me also. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and His grace toward me was not in vain, but I worked harder than all of them—not I, however, but the grace of God that is with me. So whether it is I or they, this is what we preach, and this is what you believed.

1 Cor 15:1–11
Week 12

First Epistle to the Corinthians, beginning 159

Brothers and sisters, if it is preached that Christ has been raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our preaching is in vain, and your faith is in vain. Moreover, we would be found to be false witnesses about God, because we would have testified that God raised Christ—whom He did not raise—if, that is, the dead do not rise; for if the dead do not rise, then Christ has not risen either. And if Christ has not been raised, your faith is futile; you are still in your sins. Therefore, those who have died in Christ have perished. And if we have hoped in Christ only for this life, we are of all people most to be pitied.

1 Cor 15:12–19
Monday of the 10th Week

First Epistle to the Corinthians, beginning at verse 160

Brothers and sisters, Christ has been raised from the dead, the firstborn of the dead. For just as death came through a man, so also the resurrection of the dead comes through a man. Just as in Adam all die, so in Christ all will be made alive, each in his own order: Christ the firstborn, then those who belong to Christ, at His coming. And then comes the end, when He will hand over the Kingdom to God the Father, when He will put an end to every rule, authority, and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death, for He has put everything under His feet. Now when it is said that everything has been put under Him, it is clear that this excludes the One who put everything under Him. When He has put everything under Him, then

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the Son Himself will be subject to the One who put everything under Him, so that God may be all in all.

1 Cor 15:20–28
In Memory of the Departed (Thursday)

First Epistle to the Corinthians, beginning 161

Brothers, what do those who are baptized for the dead do? If the dead are not raised at all, why are people baptized for them? Why do we also face danger every hour? I die every day—as I bear witness to you, brothers and sisters, through the praise I have in Christ Jesus, our Lord. According to human reasoning, when I fought with wild beasts in Ephesus, what benefit did I gain if the dead are not raised? Let us eat and drink, for tomorrow we die! Do not be deceived: bad company corrupts good character. Come to your senses, as you ought, and do not sin; for, to your shame, I must say that some of you do not know God. But someone will say, “How will the dead be raised? And in what kind of body will they come?” You fool! What you sow will not come to life unless it dies. And when you sow, you do not sow the body that is to come, but a bare grain, perhaps of wheat or some other kind; but God gives it a body as he wills, and to each seed its own body.

1 Cor 15:29–38
Tuesday of the 10th Week

First Epistle to the Corinthians, beginning 162

Brothers and sisters, not all flesh is the same; there is one kind of flesh for humans, another for animals, another for fish, and another for birds. There are heavenly bodies and earthly bodies; but the glory of the heavenly is one kind, and the glory of the earthly is another. The sun has one kind of glory, the moon another, and the stars another; and one star differs from another in glory. So it is with the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in humiliation, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. As it is written: “The first man, Adam, became a living being”; the last Adam is a life-giving spirit.

1 Cor 15:39–45
Saturday of the 18th Week.
In memory of the departed (Tuesday)

First Epistle to the Corinthians, beginning 163

Brothers, the first man was from the earth, a man of dust; the second man is the Lord from heaven. As is the man of dust, so are those of dust; and as is the heavenly one, so are those who are heavenly. And just as we have borne the image of the man of dust, so shall we bear the image of the heavenly one. But I will tell you this, brothers: flesh and blood cannot inherit the Kingdom of God, nor does the perishable inherit the imperishable. I will tell you a mystery: not all of us will die, but all of us will be changed—in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body has put on imperishability and this mortal body has put on immortality, then the word that is written will be fulfilled: “Death has been swallowed up in victory.” O death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ!

1 Cor 15:47–57
In Memory of the Departed (Friday)

First Epistle to the Corinthians, beginning 164

Brothers and sisters, be steadfast, immovable, always excelling in the Lord’s work, knowing that your labor is not in vain before the Lord. Now concerning the collection for the saints, do as I have

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directed the churches of Galatia. On the first day of the week, each of you should set aside a sum of money in keeping with your income, so that no collections need be made when I come. When I arrive, I will send those whom you have chosen, along with letters, to deliver your gift to Jerusalem.

1 Cor 15:58–16:3
Saturday of the 19th Week

First Epistle to the Corinthians, beginning at 165

Brothers, if it is appropriate for me to set out, those you have chosen will go with me. I will come to you after I have passed through Macedonia, for I am going through Macedonia. Perhaps I will stay with you for a while, or even spend the winter there, so that you may see me off to wherever I am going. For I do not want to see you now just in passing, but I hope to stay with you for a while, if the Lord permits. As for Ephesus, I will remain there until Pentecost, for a great and wide door has been opened to me, and there are many adversaries. If Timothy comes to you, see to it that he is safe among you; for he is doing the Lord's work, just as I am. Therefore, let no one despise him, but send him on his way in peace so that he may come to me, for I am waiting for him along with the brothers. As for our brother Apollos, I strongly urged him to go to you with the brothers; but he was not at all willing to go now, and he will come when it is convenient for him.

1 Cor 16:4–12
Wednesday of the 10th Week

First Epistle to the Corinthians, beginning at verse 166

Brothers, stay alert, stand firm in the faith, be courageous, be steadfast. Let everything you do be done in love. I urge you, brothers (you know the household of Stephanas, that they are the firstfruits of Achaia and that they have devoted themselves to the service of the saints), to show respect to such people and to everyone who helps and works hard. I am glad that Stephanas, Fortunatus, and Achaicus have arrived; they have made up for your absence to me, for they have refreshed my spirit and yours. Honor such people. The churches in Asia send you greetings; Aquila and Priscilla, along with the church in their home, send you heartfelt greetings in the Lord. All the brothers send their greetings. Greet one another with a holy kiss. My own greeting, written by my own hand, Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. Maranatha. The grace of our Lord Jesus Christ be with you, and my love be with all of you in Christ Jesus. Amen.

1 Cor 16:13–24
Week 13

SECOND EPISTLE TO THE CORINTHIANS

Second Epistle to the Corinthians, beginning 167A

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God in Corinth, together with all the saints throughout Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our afflictions, so that we may be able to comfort those who are in any affliction with the comfort with which God Himself comforts us! For just as the sufferings of Christ abound in us, so also our comfort abounds through Christ. Whether we are afflicted, it is for your comfort and salvation, which is accomplished by enduring the very sufferings we ourselves endure. And our hope for you is firm. When we are comforted, it is for your comfort and salvation, knowing that you share in both our sufferings and our comfort.

2 Cor 1:1–7
Thursday of the 10th Week

Second Epistle to the Corinthians, beginning 167B

Brothers and sisters, blessed be God, the Father of our Lord Jesus Christ, the Father of mercy and the God of all comfort, who comforts us in all our afflictions, so that we may be able to comfort those who are in any affliction with the comfort with which God himself comforts us! For just as the sufferings of Christ abound in us, so also our comfort abounds through Christ. Whether we are afflicted, it is for your comfort and salvation, which is accomplished by enduring the very sufferings that we ourselves endure. And our hope for you is firm. When we are comforted, it is for your comfort and salvation, knowing that you share in both our sufferings and our comfort.

2 Cor 1:3–7
To the Martyrs

Second Epistle to the Corinthians, beginning 168

Brothers and sisters, we do not want to leave you, brothers and sisters, in the dark about the distress we experienced in Asia, for we were overwhelmed beyond our strength, so that we did not even expect to survive. But we had already received the sentence of death within ourselves, so that we might not rely on ourselves but on God, who raises the dead—He who delivered us from such a life-threatening situation and continues to deliver us, and in whom we trust that He will deliver us again, with the help of your prayers for us, so that many may give thanks on our behalf for the grace granted to us through the intercession of many.

2 Cor 1:8–11
Saturday of the 20th Week

Second Epistle to the Corinthians, reading 169

Brothers and sisters, our commendation is the testimony of our conscience that we have lived in the world, and especially among you, with simplicity and godly sincerity—not by human wisdom but by the grace of God. And we write to you nothing other than what you read or understand, and what, I hope, you will come to understand fully—since you have already understood it in part—that we will be your praise, just as you are ours, on the day of our Lord Jesus Christ. And with this confidence, I had intended to come to you first, so that you might receive the blessing a second time, and through you to pass on to Macedonia, and from Macedonia to come back to you again; and you would have escorted me to Judea. Having such an intention, did I act rashly? Or do I act according to the flesh,

so that I say “yes, yes” one moment and “no, no” the next? As God is my witness, our message to you has never been “yes” one moment and “no” the next. For the Son of God, Jesus Christ, whom we preached among you—I, Silvanus, and Timothy—was not “yes” and “no”; but in Him there was “yes”—for all the promises of God in Him are “yes,” and in Him “Amen”—to the glory of God through us.

2 Cor 1:12–20
Friday of the 10th Week

Second Epistle to the Corinthians, beginning at verse 170

Brothers, it is God who establishes us with you in Christ and has anointed us, who has also sealed us and given the Spirit as a deposit in our hearts. I call God to witness against my soul that, out of consideration for you, I have not yet come to Corinth—not because we lord it over your faith, but because we share in your joy; for you stand firm in the faith. Therefore, I decided within myself not to come to you again with sorrow. For if I grieve you, who will bring me joy except the one I have grieved? This is precisely what I wrote to you, so that when I come, I might not be grieved by those over whom I ought to rejoice; for I am confident in all of you that my joy is also your joy. Out of great sorrow and a heavy heart, I wrote to you with many tears—not to grieve you, but so that you might know the love I have in abundance for you.

2 Cor 1:21–2:4
Week 14

Second Epistle to the Corinthians, beginning 171

Brothers and sisters, my joy is also your joy. Out of great sorrow and a heavy heart, I wrote to you with many tears—not to grieve you, but so that you might know the love I have in abundance for you. If anyone has caused grief, he has not grieved me alone, but—to put it mildly—all of you as well. This punishment from many is enough for him, so it is better for you to forgive him and comfort him, lest he be overwhelmed by excessive sorrow. And so I urge you to show him love. For this is why I wrote—to test whether you are obedient in everything. And whoever you forgive, I also forgive; for if I have forgiven anyone for anything, I have forgiven him for your sake in the name of Christ, so that Satan might not outwit us, for we are not unaware of his schemes. When I came to Troas to preach the gospel of Christ, although the Lord had closed the door to me, I had no peace of mind because I did not find my brother Titus there; but after saying goodbye to them, I went to Macedonia. But thanks be to God, who always leads us in triumph in Christ and through us spreads the fragrance of the knowledge of himself in every place. For we are the fragrance of Christ to God.

2 Cor 2:3B–15A
Monday of the 11th Week

Second Epistle to the Corinthians, beginning at verse 172

Brothers and sisters, thanks be to God, who always enables us to triumph in Christ and through us spreads the fragrance of the knowledge of Himself in every place. For we are the fragrance of Christ to God among those who are being saved and among those who are perishing: to the one a fragrance leading to death, to the other a fragrance leading to life. And who is qualified for this? For we do not distort the word of God, as many do, but we preach with sincerity, as from God, before God, in Christ. Must we really get to know you all over again? Do we really need, as some do, letters of recommendation to you or from you? You are our letter, written in our hearts, known and read by all people; you show by your conduct that you are a letter from Christ, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

2 Cor 2:14–3:3
Tuesday of the 11th Week

Second Epistle to the Corinthians, beginning at verse 173

Brothers, we have this confidence in God through Christ, not because we are capable of conceiving anything on our own, as if from ourselves, but our ability comes from God. He has given us the ability to be ministers of the New Covenant—not of the letter, but of the Spirit—for the letter kills, but the Spirit gives life. If, then, the ministry of the deadly letter, engraved on stones, was so glorious that the sons of Israel could not look at Moses' face because of the passing glory of his face—how much more glorious, then, must the ministry of the Spirit be? For if the ministry of condemnation is glorious, how much more does the ministry of righteousness abound in glory! That which was once glorious is no longer considered so, because of the surpassing glory of what is to come. For if what is temporary is glorious, how much more glorious is what remains!

2 Cor 3:4–11

Wednesday of the 11th Week

Second Epistle to the Corinthians, beginning 174

Brothers, having such hope, we act with great boldness, not as Moses did, who put a veil over his face so that the sons of Israel might not gaze upon the end of what is passing away. But their minds are hardened; for to this day, when the Old Testament is read, the same veil remains unlifted, because only through Christ is it removed. Even to this day, when they read Moses, a veil lies over their hearts; but when they turn to the Lord, then the veil is removed. The Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all, with unveiled face, beholding the glory of the Lord as in a mirror, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2 Cor 3:12–18

Saturday of the 21st Week

Second Epistle to the Corinthians, reading 175

Brothers and sisters, since we have such a ministry by God's grace, we do not lose heart; but having put aside secret and shameful deeds, not resorting to trickery, and not distorting the word of God, but by setting forth the truth plainly, we commend ourselves to every man's conscience before God. But even if our gospel is veiled, it is veiled to those who are perishing, to the unbelievers, whose minds the god of this age has blinded, so that the light of the gospel of the glory of Christ—who is the image of the invisible God—might not shine on them. For we do not preach ourselves, but Jesus Christ as Lord; and we are your servants for Jesus' sake, because God, who commanded the light to shine out of darkness, has shone in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Cor 4:1–6

Thursday of the 11th Week

Second Epistle to the Corinthians, reading 176

Brothers and sisters, God, who commanded light to shine out of darkness, has shone in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. But we carry this treasure in earthen vessels, so that the surpassing power may be attributed to God and not to us. We are hard-pressed on every side, but not crushed; we are perplexed, but not in despair; we are persecuted, but not forsaken; we are struck down, but not destroyed. We always carry about in our body the death of the Lord Jesus, so that the life of Jesus may also be revealed in our body. For while we live, we are constantly being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh—so that death is at work in us, but life in you. But having the same spirit of faith as it is written, "I believed, and therefore I spoke," we also believe, and therefore we speak, knowing that He who raised the Lord Jesus will also raise us through Jesus and present us with you

before Himself. For everything is for your sake, so that the abundance of grace may result in all the more thanksgiving from many, to the glory of God.

2 Cor 4:6–15
Week 15.
To the Venerable

Second Epistle to the Corinthians, Reading 177

Brethren, having the same spirit of faith, as it is written: “I believed, and therefore I spoke,” and we believe, and therefore we speak, knowing that He who raised the Lord Jesus will also raise us through Jesus and present us before Himself with you. For everything is for your sake, so that the abundance of grace may produce all the more thanksgiving in many, to the glory of God. Therefore we do not lose heart; but even though our outer self is wasting away, our inner self is being renewed day by day. For our light and momentary affliction is producing for us an eternal glory beyond all measure, as we look not to the things that are seen but to the things that are unseen; for the things that are seen are temporary, but the things that are unseen are eternal.

2 Cor 4:13–18
Friday of the 11th Week

2 Corinthians, verse 178

Brothers and sisters, we know that when our earthly home—this tent—is destroyed, we have a dwelling in heaven from God, a house not made with human hands, eternal. That is why we groan, longing to be clothed with our heavenly dwelling—so that, when we are clothed, we may not be found naked. For while we are in this tent, we groan under our burden, because we do not wish to be unclothed but to be clothed, so that what is mortal may be swallowed up by life. It is for this very purpose that God created us and gave us the Spirit as a pledge. Therefore, we are always confident; and since we know that while we are at home in the body, we are away from the Lord—for we walk by faith, not by sight—we are confident and would rather be away from the body and at home with the Lord. And so we make every effort—whether we remain in the body or depart from it—to be pleasing to Him; for we must all appear before the judgment seat of Christ.

2 Cor 5:1–10A
Saturday of the 22nd Week.
In memory of the departed (Wednesday)

Second Epistle to the Corinthians, reading 179

Brothers and sisters, we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done while living in the body, whether good or evil. Therefore, knowing the fear of the Lord, we persuade people; but to God we are open; I hope we are also open to your consciences. We are not commending ourselves to you again, but we are giving you a reason to boast about us, so that you may have something to say to those who boast in appearance rather than in heart. If we are out of our minds, it is for God; if we are of sound mind, it is for you. For the love of Christ compels us, since we have come to this conclusion: if one died for all, then all died. And Christ died for all, so that those who live might no longer live for themselves but for him who died for them and was raised again.

2 Cor 5:10–15
Monday of the 12th Week

Second Epistle to the Corinthians, beginning at verse 180

Brothers and sisters, Christ died for all, so that those who live might no longer live for themselves but for him who died for them and was raised to life. Therefore, from now on we regard no one according to the flesh; even if we once regarded Christ according to the flesh, we no longer do so. Therefore, if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has

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come. All this is from God, who through Jesus Christ reconciled us to himself and gave us the ministry of reconciliation, because God was in Christ reconciling the world to himself, not counting people's sins against them, and he has entrusted to us the message of reconciliation. Therefore, we are ambassadors for Christ, as though God were making His appeal through us; we implore you on behalf of Christ: Be reconciled to God. For He made Him who knew no sin to be sin on our behalf, so that in Him we might become the righteousness of God.

2 Cor 5:15–21
Tuesday of the 12th Week

Second Epistle to the Corinthians, reading 181

Brothers and sisters, as Christ's fellow workers, we implore you not to receive God's grace in vain. For it is said: "At the acceptable time I heard you, and on the day of salvation I helped you." Behold, now is the acceptable time; behold, now is the day of salvation. We give no one any cause for offense in anything, so that our ministry may not be discredited; but in everything we show ourselves to be servants of God—in great patience, in afflictions, in needs, in distresses, in beatings, in prisons, in exiles, in labors, in sleepless nights, in fasting, in purity, in wisdom, in generosity, in kindness, in the Holy Spirit, in sincere love, in the word of truth, in the power of God, with the weapons of righteousness in our right and left hands, in honor and dishonor, in reproach and praise: we are regarded as deceivers, yet we are faithful; we are unknown, yet we are recognized; we are regarded as dead, yet here we are, alive; we are punished, yet we do not die; we are afflicted, yet we always rejoice; we are poor, yet we make many rich; we have nothing, yet we possess everything.

2 Cor 6:1–10
Week 16.
To the Martyrs

Second Epistle to the Corinthians, reading 182A

Brethren, our mouths are open to you, Corinthians; our hearts are wide open. You are not confined in us, but you are confined in your own hearts. In return—I speak as to children—expand your hearts as well. Do not be yoked together with unbelievers, for what partnership has righteousness with lawlessness? What fellowship has light with darkness? What agreement is there between Christ and Belial? Or what portion does a believer share with an unbeliever? What harmony is there between the temple of God and idols? For you are the temple of the living God, as God has said.

2 Cor 6:11–16A
Wednesday of the 12th Week

Second Epistle to the Corinthians, beginning 182B

Brethren, you are the temple of the living God, as God has said: "I will dwell in them and walk among them; I will be their God, and they shall be My people." Therefore, come out from among them and be separate, says the Lord, and do not touch what is unclean; and I will receive you. "And I will be a Father to you, and you shall be My sons and daughters," says the Lord Almighty. Therefore, beloved, since we have such promises, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

2 Cor 6:16b–7:1
Week 17

Second Epistle to the Corinthians, beginning at verse 183

Brothers and sisters, let us purify ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God. Bear with us. We have wronged no one, harmed no one, and sought no gain from anyone. I do not say this to condemn you; for I have said before that you are in our hearts, so that we may live and die together. I have great hope in you and take great pride in you; I am filled with comfort and overflowing with joy, despite all our distress. For when we came to Macedonia, our

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bodies had no rest, but we were hard-pressed on every side: attacks from without, fears within. But God, who comforts the humble, comforted us by Titus's arrival—and not only by his arrival, but also by the comfort he himself received from you, as he told us of your eagerness, your weeping, and your longing for me, so that I rejoiced even more. Therefore, even if I caused you grief with that letter—and I do not regret it, though I did regret it at first—I see that the letter did cause you grief, though only for a time. Now I rejoice—not because you were grieved, but because your grief led to repentance; for you were grieved for the sake of God, so that you suffered no harm at all from us. For godly sorrow produces a repentance that leads to salvation.

2 Cor 7:1B–10A
Thursday of the 12th Week

Second Epistle to the Corinthians, beginning at verse 184

Brothers and sisters, godly sorrow brings about repentance that leads to salvation, but worldly sorrow brings about death. For see what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation against the one who did wrong, what fear, what longing, what zeal, what determination to vindicate yourselves! In every respect you have shown yourselves to be blameless in this matter. Therefore, if I wrote to you, it was not because of the one who caused the offense or because of the one who was offended, but so that our concern for you before God might be made clear to you. For this reason we were comforted by your comfort; and we are even more gladdened by Titus's joy, since you all have reassured his spirit. So I was not put to shame when I boasted about you to him; just as we spoke the whole truth to you, so our praise to Titus proved to be true; and his heart is greatly inclined toward you, as he recalls the obedience of all of you, how you received him with fear and trembling. So I rejoice that in everything I can rely on you.

2 Cor 7:10–16
Friday of the 12th Week

Second Epistle to the Corinthians, beginning 185

Brothers, we want to tell you about the grace of God that has been given to the churches in Macedonia, for in the midst of a great trial, they are overflowing with joy; and their deep poverty has resulted in an abundance of their generosity. For they are eager to give, both according to their means and beyond their means—I am a witness: they urged us most earnestly to accept their gift and their participation in the ministry to the saints; and not only did they give what we had hoped for, but they gave themselves first to the Lord, and then to us by the will of God.

2 Cor 8:1–5
Saturday of the 23rd Week

Second Epistle to the Corinthians, reading 186

Brothers and sisters, just as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in your love for us—so also excel in this very virtue. I say this not as a command, but to test the sincerity of your love by the zeal of others. For you know the grace of our Lord Jesus Christ, that though He was rich, He became poor for your sake, so that you might become rich through His poverty. I give this advice: for it is to your benefit, since you not only began to do this but also desired to do so as early as last year. Now, then, complete the work itself, so that what you have earnestly desired may be fulfilled in proportion to your means. For if there is a willingness, it is accepted according to what one has, not according to what one lacks. It is not intended that others should have it easy while you have it hard, but that there should be equality. Now your abundance is to make up for their lack; and later their abundance will make up for your lack, so that there may be equality, as it is written: “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

2 Cor 8:7–15

Second Epistle to the Corinthians, reading 187

Brothers and sisters, thanks be to God, who has put such zeal for you into Titus's heart. For although I had asked him, he went to you of his own accord, being very eager. We have also sent with him a brother who is praised in all the churches for his preaching, and who was chosen by the churches to accompany us for this act of charity, which we serve to the glory of the Lord Himself and in accordance with your eagerness, taking care not to be criticized by anyone for the abundance of offerings entrusted to our ministry; for we strive to do what is right not only before the Lord but also before people. We have sent with them our brother, whose zeal we have tested many times in many ways, and who is now even more zealous because of his great confidence in you. As for Titus, he is my partner and fellow worker among you; and as for our brothers, they are messengers of the churches, the glory of Christ. Therefore, in the presence of the churches, show them the proof of your love and that we have good reason to boast about you. It is, however, unnecessary for me to write to you about helping the saints, for I know your eagerness, and I boast about you to the Macedonians that Achaia has been ready since last year; and your zeal has encouraged many. I have sent the brothers so that my boasting about you will not prove empty in this matter, but so that, as I said, you may be ready, and so that when the Macedonians come with me and find you unprepared, we—not “you”—will not be put to shame, having boasted with such confidence. Therefore, I thought it necessary to urge the brothers to go on ahead to you and make the necessary arrangements in advance, so that your previously announced contribution might be ready as a blessing and not as a burden.

2 Cor 8:16–9:5

Tuesday of the 13th Week

Second Epistle to the Corinthians, Reading 188

Brothers and sisters, whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. God is able to make you rich in every way, so that, having all sufficiency in all things at all times, you may abound in every good work, as it is written: “He has scattered abroad, he has given to the poor; his righteousness endures forever.” He who supplies seed to the sower and bread for food will also supply and increase the harvest of your righteousness, so that you may be enriched in every way for all generosity, which through us produces thanksgiving to God.

2 Cor 9:6–11

Week 18

Second Epistle to the Corinthians, beginning 189

Brothers and sisters, this ministry not only supplies the needs of the saints but also produces abundant thanksgiving to God in many; for, seeing the proof of this ministry, they glorify God for your obedience to the gospel of Christ that you have confessed and for your sincere fellowship with them and with everyone, praying for you out of their affection for you, because of the abundance of God's grace in you. Thanks be to God for His unspeakable gift! As for me, Paul—who am humble when I am with you in person, yet bold toward you when I am absent—I urge you with the gentleness and humility of Christ. I ask that, upon my arrival, I may not have to resort to that firm boldness which I intend to use against some who think of us as acting according to the flesh. For though we walk in the flesh, we do not wage war according to the flesh. The weapons of our warfare are not of the flesh, but are powerful through God for the destruction of strongholds: with them we demolish arguments and every lofty thing raised up against the knowledge of God, and we take every thought captive to obey Christ, and we are ready to punish every act of disobedience when your obedience is complete. Do you look at the person? Whoever is confident that he belongs to Christ should judge for himself that, just as he belongs to Christ, so do we belong to Christ.

Second Epistle to the Corinthians, beginning 190

Brothers, whoever is confident that he belongs to Christ should judge for himself that, just as he belongs to Christ, so do we. For even if I were to boast all the more about our authority—which the Lord has given us for your upbuilding, not for your destruction—I would not be put to shame. However, let it not seem that I intimidate you only through my letters. For if anyone says, “In his letters he is forceful and powerful, but in person he is weak, and his speech is insignificant”—let such a person know that just as we are in our letters when we are absent, so we are in person as well. For we do not dare to compare or measure ourselves against those who boast about themselves: they measure themselves by themselves and compare themselves to themselves foolishly. But we will not boast beyond measure, but only within the limits of the sphere God has assigned to us—a sphere that extends even to you. For we do not consider ourselves to have failed to reach you, since we have indeed reached you with the gospel of Christ. We do not boast beyond measure, nor do we rely on the labors of others; rather, we hope that as your faith grows, our portion among you will increase abundantly, so that we may continue to preach the Gospel to you, rather than boast in a portion already prepared by others. Let the one who boasts, boast in the Lord. For it is not the one who commends himself who is approved, but the one whom the Lord commends.

Second Epistle to the Corinthians, reading 191

Brethren, if only you would be a little more forbearing with my foolishness! But you do bear with me. For I am jealous for you with the jealousy of God; for I have betrothed you to one husband, to present you as a pure virgin to Christ. But I am afraid that, just as the serpent deceived Eve by his cunning, so your minds may be led astray from the simplicity that is in Christ. For if someone were to come and preach a different Jesus than the one we preached, or if you were to receive a different Spirit than the one you received, or a different gospel than the one you accepted—you would be very forgiving toward such a person. But I think that in no way am I inferior to those “super-apostles”—though I may be unskilled in speech, I am not lacking in knowledge. In fact, we are well known to you in every respect.

Second Epistle to the Corinthians, beginning 192

Brothers, I think that in no way am I inferior to the leading apostles: though I am unskilled in speech, I am not lacking in knowledge. In fact, you know us well in every respect. Did I sin by humbling myself so that you might be exalted, because I preached the gospel of God to you free of charge? I have been a burden to other churches, receiving support from them so that I might serve you; and while I was with you, though I was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need; and in everything I have strived and will continue to strive not to be a burden to you. In the truth of Christ, I declare that this praise will not be taken away from me in the regions of Achaia. Why, then, do I act this way? Is it because I do not love you? God knows! But just as I have acted, so I will continue to act, so as not to give those who seek a pretext any grounds for complaint, so that in the very things they boast about, they may be found to be just like us. For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder—for even Satan disguises himself as an angel of light; so it is no great thing if his servants also disguise themselves as servants of righteousness; but their end will correspond to their deeds. I will say this as well: let no one regard me as foolish; but if not, then accept me—even as a fool—so that I too may boast a little. What I am about to say, I will say not in the Lord, but as it were

in folly, in the midst of such boldness to boast. Just as many boast according to the flesh, so I too will boast. For you, who are wise, readily put up with the foolish: you put up with it when someone enslaves you, when someone takes advantage of you, when someone robs you, when someone exalts himself, when someone strikes you in the face. To my shame, I must say that we lacked the strength to do this.

2 Cor 11:5–21A
Friday of the 13th Week

Second Epistle to the Corinthians, beginning 193

Brothers, if anyone dares to boast about anything, then (speaking foolishly) I too dare to boast. Are they Jews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? (Speaking in madness:) I am even more so. I have labored far more, been in far more beatings, spent more time in prison, and faced death many times. Five times I received from the Jews forty lashes minus one; three times I was beaten with rods; once I was stoned; three times I was shipwrecked; I spent a night and a day in the depths of the sea; I have traveled many times, facing dangers on rivers, dangers from robbers, dangers from my own people, dangers from pagans, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers, in toil and in weariness, often in sleeplessness, in hunger and thirst, often in fasting, in the cold and in nakedness. Aside from these external trials, I have daily crowds of people and the care of all the churches. Who is weak, and I am not weak with them? Who is led astray, and I am not indignant on their behalf? If I must boast, I will boast of my weaknesses. God and the Father of our Lord Jesus Christ, blessed forever, knows that I am not lying. In Damascus, the provincial governor of King Aretas was guarding the city of Damascus to arrest me; and I was let down in a basket through a window along the wall and escaped his hands. It is not profitable for me to boast, for I will come to the visions and revelations of the Lord. I know a man in Christ who, fourteen years ago (whether in the body, I do not know; whether out of the body, I do not know—God knows), was caught up to the third heaven. And I know of such a man (though I do not know whether in the body or out of the body—God knows) that he was caught up into Paradise and heard inexpressible words, which a human being is not permitted to speak. Of such a man I may boast; but of myself I will not boast, except of my weaknesses. However, if I were to boast, I would not be acting foolishly, for I would be speaking the truth; but I refrain, so that no one might think of me more highly than what is evident in me or what is heard from me. And to keep me from becoming conceited because of the surpassing greatness of these revelations, I was given a thorn in the flesh, a messenger of Satan, to torment me, so that I would not become conceited. Three times I pleaded with the Lord to take it away from me. But the Lord said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will all the more gladly boast of my weaknesses, so that the power of Christ may rest upon me.

2 Cor 11:21b–12:9
June 29, Saints Peter and Paul, the Apostles

Second Epistle to the Corinthians, Reading 194

Brothers, God and the Father of our Lord Jesus Christ, blessed forever, knows that I am not lying. In Damascus, the governor of King Aretas was guarding the city of Damascus to arrest me; and I was let down in a basket through a window along the wall and escaped his hands. It is not profitable for me to boast, for I will come to the visions and revelations of the Lord. I know a man in Christ who, fourteen years ago (whether in the body I do not know, or out of the body I do not know—God knows), was caught up to the third heaven. And I know of such a man (though I do not know whether in the body or out of the body—God knows) that he was caught up into Paradise and heard inexpressible words, which a human being is not permitted to speak. Of such a man I may boast; but of myself I will not boast, except of my weaknesses. However, if I were to boast, I would not be acting foolishly, for I would be speaking the truth; but I refrain, so that no one might think of me

more highly than what is evident in me or what is heard from me. And to keep me from becoming conceited because of the surpassing greatness of these revelations, I was given a thorn in the flesh, a messenger of Satan, to torment me, so that I would not become conceited. Three times I pleaded with the Lord to take it away from me. But the Lord said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will all the more gladly boast of my weaknesses, so that the power of Christ may rest upon me.

2 Cor 11:31–12:9
Week 19

Second Epistle to the Corinthians, beginning 195

Brothers, I take pleasure in weaknesses, in insults, in hardships, in persecutions, and in distresses for Christ’s sake; for when I am weak, then I am strong. I have gone so far as to boast foolishly—you forced me to do so. You ought to have praised me, for I am in no way inferior to the leading apostles, even though I am nothing. The marks of an apostle were displayed among you through every kind of endurance, signs, wonders, and miracles. For what do you lack compared to the other churches, except that I myself was not a burden to you? Forgive me for this fault. Behold, for the third time I am ready to come to you, and I will not be a burden to you, for I seek not your interests but you yourselves. It is not children who should accumulate wealth for their parents, but parents for their children. I will gladly spend my own resources and exhaust myself for your souls, even though, though I love you exceedingly, I am less loved by you. Suppose that I myself have not been a burden to you, but—being crafty—have taken advantage of you by deceit. But have I benefited from you through any of those I sent to you? I urged Titus and sent one of the brothers with him: did Titus take advantage of you in any way? Did we not act in the same spirit? Did we not walk in the same way? Do you still think that we are merely justifying ourselves to you? We speak before God, in Christ, and all this, beloved, is for your edification.

2 Cor 12:10–19
Monday of the 14th Week

Second Epistle to the Corinthians, beginning 196

Brothers and sisters, I am afraid that when I come, I may find you not as I wish, and that you may find me not as you wish—that I may find among you strife, jealousy, anger, quarrels, slander, pride, or disorder; lest, when I come again, my God should humble me before you, and lest I should mourn over many who have sinned before and have not repented of the impurity, fornication, and debauchery they have committed. This is the third time I am coming to you. Every word will be confirmed by the testimony of two or three witnesses. I have warned you before, and I warn you again, as if I were with you for the second time; and now, even though I am absent, I am writing to those who have sinned before and to all the others that when I come again, I will show no mercy.

2 Cor 12:20–13:2
Tuesday of the 14th Week

Second Epistle to the Corinthians, beginning 197

Brothers and sisters, you are seeking proof as to whether Christ speaks through me: He is not powerless for you, but powerful in you. For though He was crucified in weakness, He lives by the power of God; and we too, though weak in Him, will live with Him by the power of God in you. Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Jesus Christ is in you? Unless, of course, you yourselves do not measure up. As for us, I hope you will recognize that we do measure up. We pray to God that you may do no evil—not so that we may appear to be what we ought to be—but so that you may do what is right, even if we do not appear to be what we ought to be. For we are not strong against the truth, but strong for the truth. We rejoice when we are weak and you are strong; this is what we pray for—your perfection. That is why I am writing this while I am away, so that when I am present I will not have to use the authority given to

SECOND LETTER TO THE CORINTHIANS

me by the Lord—which is for building up, not for tearing down—in a stern manner. In any case, brothers and sisters, rejoice, strive for perfection, encourage one another, be of one mind, and live in peace—and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints send you greetings. The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. Amen.

2 Cor 13:3–13
Wednesday of the 14th Week

EPISTLE TO THE GALATIANS

Epistle to the Galatians, beginning 198

Paul the Apostle, chosen not by men nor through a man, but by Jesus Christ and God the Father, who raised Him from the dead, and all the brothers who are with me—to the churches in Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins to rescue us from this present evil age, according to the will of God our Father; to Him be glory forever and ever. Amen. I am astonished that you are so quickly turning away from the one who called you by the grace of Christ to a different gospel—which, however, is not really a different gospel, but is only the work of certain people who are troubling you and seeking to distort the gospel of Christ. But even if we or an angel from heaven were to preach to you a gospel other than the one we preached to you, let him be accursed. As we have said before, so I say again now: whoever preaches to you a gospel other than the one you received, let him be accursed. Am I now seeking the approval of people, or of God? Am I trying to please people? If I were still trying to please people, I would not be a servant of Christ. And in what I am writing to you, I am not lying before God. After this, I went into the regions of Syria and Cilicia. I was not personally known to the churches of Christ in Judea, but they had only heard that the one who once persecuted them was now preaching the faith he had previously sought to destroy—and they glorified God because of me. Then, fourteen years later, I went up to Jerusalem again with Barnabas, taking Titus along with me. I went by revelation and presented there—even to the most prominent leaders—the gospel I had been preaching to the Gentiles, to see if my labor was or had been in vain. But they did not force Titus, who was with me—even though he was a Greek—to be circumcised. And as for the false brothers who had secretly slipped in to spy on the freedom we have in Christ Jesus, in order to enslave us, we did not yield to them for even a moment, nor did we submit to them, so that the truth of the gospel might be preserved among you.

Gal 1:1–10; 1:20–2:5
Thursday of the 14th Week

Epistle to the Galatians, beginning 199

Brothers, grace and peace to you from God the Father and our Lord Jesus Christ, who gave Himself for our sins to rescue us from this present evil age, according to the will of God our Father; to Him be glory forever and ever. Amen. I am astonished that you are so quickly turning away from the one who called you by the grace of Christ to a different gospel—which, however, is not really a different gospel, but is only the work of certain people who are troubling you and seeking to distort the gospel of Christ. But even if we or an angel from heaven were to preach to you a gospel other than the one we preached to you, let him be accursed. As we have said before, so I say again now: whoever preaches to you a gospel other than the one you received, let him be accursed. Am I now seeking the approval of people, or of God? Am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.

Gal 1:3–10
Saturday of the 25th Week

Epistle to the Galatians, beginning 200

Brothers, I declare to you that the Gospel I preached is not of human origin, for I neither received it nor learned it from any human being, but through a revelation of Jesus Christ. You have heard of my former way of life in Judaism, how I persecuted the church of God fiercely and tried to destroy

it, and how I advanced in Judaism more than many of my contemporaries among my people, being an extreme zealot for the traditions of my ancestors. But when God, who set me apart from my mother's womb and called me by His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, —I did not immediately consult with flesh and blood, nor did I go to Jerusalem to the apostles who were there before me, but I went into Arabia and then returned to Damascus. Then, three years later, I went up to Jerusalem to see Peter and stayed with him for fifteen days. As for the other apostles, I saw none of them except James, the Lord's brother.

Gal 1:11–19

Week 20.

The Week After the Nativity of Christ

Epistle to the Galatians, beginning 201

Brothers, as for those who are considered prominent—whatever their status may have been—they mean nothing to me: God does not show partiality. And those who are prominent have not added anything to my ministry. On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been for the circumcised (for the One who worked through Peter in his apostleship among the circumcised also worked through me among the Gentiles), and when they learned of the grace given to me, James, Cephas, and John—who were regarded as pillars—gave Barnabas and me the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised, provided only that we remember the poor—which I have also been eager to do.

Gal 2:6–10

Friday of the 14th Week

Epistle to the Galatians, beginning 202

Brothers, when Peter came to Antioch, I personally stood up to him, because he was open to criticism. For before certain men came from James, he used to eat with the Gentiles; but when they arrived, he began to withdraw and separate himself, fearing those who were circumcised. The other Jews joined him in his hypocrisy, so that even Barnabas was led astray by their hypocrisy. But when I saw that they were not acting in accordance with the truth of the Gospel, I said to Peter in front of everyone: "If you, being a Jew, live like a Gentile and not like a Jew, why are you forcing the Gentiles to live like Jews?" We are Jews by nature, not sinners from among the Gentiles; yet, having come to know that a person is justified not by the works of the law but only by faith in Jesus Christ, we also believed in Christ Jesus, so that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh will be justified.

Gal 2:11–16

Monday of the 15th Week

Epistle to the Galatians, beginning 203

Brethren, having come to know that a person is justified not by the works of the law but by faith in Jesus Christ alone, we have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh will be justified. But if, while seeking justification in Christ, we ourselves have been found to be sinners, is Christ then a minister of sin? By no means! For if I rebuild what I have torn down, I prove myself to be a transgressor. Through the law I have died to the law, so that I may live for God. I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. And the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.

Gal 2:16–20

Week 21.

The Week After the Exaltation

Epistle to the Galatians, beginning 204

Brothers, I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain. O foolish Galatians! Who has bewitched you, that you should not obey the truth—you before whose eyes Jesus Christ was clearly portrayed as though crucified? This is the only thing I want to know from you: Did you receive the Spirit through the works of the law, or through hearing the message of faith? Are you so foolish that, having begun by the Spirit, you are now trying to finish by the flesh? Have you suffered so much for nothing? Oh, if only it were for nothing! Does the One who gives you the Spirit and works miracles among you do so through the works of the law, or through faith? Just as Abraham believed God, and it was credited to him as righteousness, so too, know that those who believe are the children of Abraham.

Gal 2:21–3:7
Tuesday of the 15th Week

Epistle to the Galatians, beginning 205

Brothers, the Scriptures, foreseeing that God would justify the Gentiles by faith, foretold to Abraham, “In you all the nations shall be blessed.” Thus, those who believe are blessed along with faithful Abraham, while all who rely on the works of the law are under a curse. For it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” But that no one is justified before God by the Law is clear, for “the righteous will live by faith.” The Law, however, is not based on faith; rather, “the one who does these things will live by them.”

Gal 3:8–12
Saturday of the 26th Week.
Saturday before the Nativity of Christ

Epistle to the Galatians, Reading 206

See Reading [133](#).

Epistle to the Galatians, Reading 207

Brethren, I speak in human terms: even a covenant ratified by a human being, no one annuls or adds to it. But the promises were made to Abraham and to his seed. It does not say, “and to his descendants,” as if referring to many, but as to one: “and to your seed,” which is Christ. I am saying that the law, which appeared four hundred and thirty years later, does not annul the covenant concerning Christ—a covenant previously ratified by God—so that the promise might be rendered void. For if the inheritance comes through the law, it no longer comes through the promise; but God granted it to Abraham through the promise. Why, then, was the Law given? It was given later because of transgressions, until the time of the coming of the Seed to whom the promise refers, and it was delivered through angels by the hand of a mediator. But there is not more than one mediator—God is one. Is the Law, then, contrary to God’s promises? By no means! For if a law had been given that could impart life, then righteousness would indeed come from the law; but Scripture has confined all under sin, so that the promise might be given to those who believe through faith in Jesus Christ.

Gal 3:15–22
Wednesday of the 15th Week.
The Eve of the Nativity of Christ, at Vespers (Saturday, Sunday)

Epistle to the Galatians, beginning 208A

Brothers and sisters, before the coming of faith, we were held in custody under the law, until the time when faith was to be revealed. Thus the law served as our guardian until Christ came, so that we might be justified by faith; but now that faith has come, we are no longer under a guardian. For you are all children of God through faith in Christ Jesus; all of you who were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek; there is no longer slave or free; there

is no longer male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Gal 3:23–29
To the devout women.
On the Eve of the Nativity of Christ, at the 3rd hour

Epistle to the Galatians, beginning 208B

Brethren, until faith came, we were held captive under the law, until the time when faith was to be revealed. Thus the law was our guardian until Christ came, so that we might be justified by faith; but now that faith has come, we are no longer under a guardian. For you are all children of God through faith in Christ Jesus; all of you who were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Gentile, slave or free, male or female; for you are all one in Christ Jesus. If, then, you belong to Christ, you are Abraham's offspring and heirs according to the promise. I will say this: an heir, as long as he is a child, is no different from a slave, even though he is the master of everything; he is subject to guardians and stewards until the time set by his father. In the same way, while we were still children, we were enslaved to the elemental spirits of the world; but when the fullness of time had come, God sent His Son (the only-begotten), born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons.

Gal 3:23–4:5
Thursday of the 15th Week

Epistle to the Galatians, beginning 209

Brethren, when the fullness of time had come, God sent His Son (the Only-Begotten), born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And since you are sons, God has sent the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore, you are no longer a slave, but a son; and if a son, then an heir of God through Jesus Christ.

Gal 4:4–7
December 25, Christmas

Epistle to the Galatians, beginning 210A

Brothers, when you did not know God, you served gods that in reality are not gods. But now that you have come to know God—or rather, have been made to know God—why are you turning back to those feeble and poor material principles, wanting to be enslaved to them again? You are observing days, months, seasons, and years. I fear for you—have I labored in vain among you? I urge you, brothers and sisters, to be like me, for I am just like you. You have done me no wrong: you know that, though I preached the gospel to you at first in the weakness of the flesh, you did not despise or turn away from my trial in the flesh, but received me as an angel of God, as Christ Jesus. How blessed you were! I testify about you that, if it were possible, you would pluck out your own eyes and give them to me. So then, have I become your enemy by telling you the truth? They are jealous of you in an impure way; they want to exclude you so that you might be jealous of them. It is good to be jealous for what is good at all times, and not just when I am with you. My children, for whom I am again in the pains of childbirth until Christ is formed in you! I wish I could be with you now and change my tone, for I am perplexed about you. Tell me, you who want to be under the law: do you not listen to the law?

Gal 4:8–21
Friday of the 15th Week

Epistle to the Galatians, beginning 210B

Brothers, not knowing God, you served gods that are not gods at all. But now that you have come to know God—or rather, have been made to know God—why are you turning back to those feeble

and poor material principles, and seeking to be enslaved to them once more? You observe days, months, seasons, and years. I fear for you—have I labored in vain among you? I urge you, brothers and sisters, to be like me, for I am just like you. You have done me no wrong: you know that, though I preached the gospel to you for the first time in the weakness of the flesh, you did not despise or reject my trial in the flesh, but received me as an angel of God, as Christ Jesus.

Gal 4:8–14
On the Sick

Epistle to the Galatians, beginning 210B

Brethren, Abraham had two sons, one by a slave woman and the other by a free woman. But the one by the slave woman was born according to the flesh, while the one by the free woman was born according to the promise. There is an allegory here. These are two covenants: one from Mount Sinai, which gives birth to slavery—that is Hagar—for Hagar represents Mount Sinai in Arabia and corresponds to the present Jerusalem, because she is in slavery with her children; but the Jerusalem above is free—she is the mother of us all. For it is written: “Rejoice, you barren woman who does not give birth; break forth and cry aloud, you who have not been in labor; for the children of the forsaken woman are far more numerous than those of the woman who has a husband.” We, brothers and sisters, are children of the promise through Isaac. But just as at that time the one born according to the flesh persecuted the one born according to the Spirit, so it is now. What does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” Therefore, brothers and sisters, we are children of the free woman, not of the slave woman.

Gal 4:22–31
September 9, the Righteous Joachim and Anne
September 23, the Conception of St. John the Forerunner

Epistle to the Galatians, Chapter 211

Brothers, we are children of the promise through Isaac. But just as the one born according to the flesh once persecuted the one born according to the Spirit, so it is now. What does Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” Therefore, brothers, we are children of the free woman, not of the slave woman. So stand firm in the freedom that Christ has given us, and do not submit again to the yoke of slavery. Listen, I, Paul, tell you this: if you are circumcised, Christ will be of no benefit to you. I also testify to every man who is circumcised that he must keep the whole Law. You who seek to be justified by the law have severed yourselves from Christ; you have fallen away from grace. But we, through the Spirit, wait in hope for the righteousness that comes by faith. For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love. You were doing well; who hindered you from obeying the truth? Such persuasion does not come from the One who called you. A little leaven leavens the whole batch of dough. I am confident in the Lord that you will think no other way; but whoever is causing you to stumble, whoever he may be, will bear his own judgment.

Gal 4:28–5:10
Monday of the 16th Week

Epistle to the Galatians, beginning 212

Brothers, why am I still being persecuted if I am now preaching circumcision? In that case, the offense of the cross would have ceased. Oh, if only those who are causing you trouble would be removed! You have been called to freedom, brothers; only do not use your freedom as an opportunity to indulge the flesh, but through love serve one another. For the whole law is fulfilled in one commandment: “Love your neighbor as yourself.” But if you bite and devour one another, watch out that you are not consumed by one another. I say this: Walk by the Spirit, and you will not gratify the desires of the flesh; for the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh—and these are opposed to one another—so that you may not do what you want. But if

you are led by the Spirit, you are not under the law. The works of the flesh are evident; they are: adultery, sexual immorality, impurity, debauchery, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, rivalries, dissensions, (seductions,) heresies, hatred, murders, drunkenness, orgies, and things like these. I warn you, as I have warned you before, that those who do such things will not inherit the kingdom of God.

Gal 5:11–21
Tuesday of the 16th Week

Epistle to the Galatians, beginning 213

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Against such things there is no law. But those who belong to Christ have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not boast against one another, provoke one another, or envy one another. Brothers, if anyone should fall into sin, you who are spiritual should restore such a one in a spirit of gentleness, watching yourselves so that you may not be tempted. Bear one another's burdens, and in this way fulfill the law of Christ.

Gal 5:22–6:2
Saturday of the 27th Week.
To the Reverend

Epistle to the Galatians, Chapter 214

Brethren, bear one another's burdens, and in this way fulfill the law of Christ. For whoever thinks himself to be something, when he is nothing, deceives himself. Let each one examine his own work, and then he will have cause for boasting only in himself and not in another, for each one will bear his own burden. If you are instructed by the word, share every good thing with the one who instructs you. Do not be deceived: God is not mocked. Whatever a person sows, that he will also reap: whoever sows to his own flesh will reap corruption from the flesh, but whoever sows to the Spirit will reap eternal life from the Spirit. Let us not grow weary in doing good, for in due time we will reap a harvest, if we do not lose heart. So then, while we still have time, let us do good to all, but especially to those of the household of faith.

Gal 6:2–10
Wednesday of the 16th Week

Epistle to the Galatians, beginning 215A

Brothers, you see how much I have written to you with my own hand. Those who want to boast in the flesh are forcing you to be circumcised, only so that they will not be persecuted for the cross of Christ; for even those who are circumcised do not keep the law, but they want you to be circumcised so that they may boast in your flesh. But I do not wish to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision means anything; what matters is a new creation. To those who walk by this rule, peace and mercy be upon them, and upon the Israel of God. However, let no one cause me trouble, for I bear on my body the marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Gal 6:11–18
Week 22

Epistle to the Galatians, beginning 215B

Brothers, I do not wish to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but a new creation. To those who walk by this rule, peace and mercy be upon them, and upon the Israel of God. However, let no one cause me trouble, for I bear on

EPISTLE TO THE GALATIANS

my body the marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Gal 6:14–18
Good Friday, at the 1st hour

EPISTLE TO THE EPHESIANS

The Epistle to the Ephesians, beginning 216

Paul, an apostle of Jesus Christ by the will of God, to the saints in Ephesus who are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be God, the Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly realms, for He chose us in Him before the foundation of the world, that we might be holy and blameless before Him in love, having predestined us to be adopted as His children through Jesus Christ, according to the good pleasure of His will, to the praise of the glory of His grace, with which He has blessed us in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He lavished upon us in all wisdom and understanding, making known to us the mystery of His will according to His good pleasure.

Eph 1:1–9A

Thursday of the 16th Week

Epistle to the Ephesians, beginning 217

Brothers and sisters, we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He lavished upon us in all wisdom and understanding, revealing to us the mystery of His will according to His good pleasure, which He purposed in Him, in the fullness of time, to unite all things in heaven and on earth under the head, Christ. In Him we have also become heirs, having been predestined for this by the One who works all things according to the counsel of His will, so that we, who previously hoped in Christ, might serve to the praise of His glory. In Him you also, having heard the word of truth—the gospel of your salvation—and having believed in Him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance, for the redemption of His possession, to the praise of His glory. Therefore, having heard of your faith in Christ Jesus and of your love for all the saints, I give thanks to God for you without ceasing, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation.

Eph 1:7–17A

Friday of the 16th Week

Epistle to the Ephesians, beginning 218

Brothers and sisters, I always give thanks to God for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation to know Him, and may enlighten the eyes of your hearts, so that you may know what is the hope of His calling, and what is the riches of His glorious inheritance for the saints, and how immeasurably great is the power of His might toward us who believe, according to the working of His mighty power, which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavens, far above every Principality, and Power, and Might, and dominion, and every name that is named, not only in this age but also in the one to come, and He put all things under His feet and appointed Him as head over all things for the church, which is His body, the fullness of Him who fills all in all.

Eph 1:16–23

Saturday of the 28th Week

Epistle to the Ephesians, beginning at verse 219

Brethren, God and the Father of our Lord Jesus Christ has put all things under His feet and has exalted Him far above all things, as head of the Church, which is His Body, the fullness of Him who fills all in all. And you, who were dead because of your transgressions and sins—in which you once lived according to the ways of this world, following the ruler of the kingdom of the air, the spirit now at work in the sons of disobedience—among whom we all once lived in accordance with the desires of our flesh, carrying out the will of the flesh and of the mind—and by nature were children of wrath, just like the rest.

Eph 1:22–2:3
Monday of the 17th Week

Epistle to the Ephesians, beginning 220A

Brothers and sisters, God, who is rich in mercy, out of His great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— —and raised us up with Him and seated us with Him in the heavenly realms in Christ Jesus, so that in the coming ages He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not from yourselves; it is the gift of God—not by works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand for us to walk in.

Eph 2:4–10
Week 23

Epistle to the Ephesians, beginning 220B

Brothers, remember that you, who were once Gentiles in the flesh, called “uncircumcised” by those who call themselves “circumcised”—by a circumcision performed by human hands—were at that time without Christ, alienated from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world. But now, in Christ Jesus, you who were once far off have been brought near by the blood of Christ.

Eph 2:11–13
Saturday of the 29th Week

Epistle to the Ephesians, beginning 221

Brethren, Christ is our peace, who has made the two one and has broken down the dividing wall of hostility, having abolished the law of commandments through His flesh, and the law of commandments through His teaching, so that He might create in Himself one new man from the two, thus making peace, and might reconcile both to God in one body through the cross, having put to death the hostility on it. And when He came, He proclaimed peace to you, both those far off and those near, because through Him we all—both groups—have access to the Father in one Spirit. So then, you are no longer strangers or sojourners, but fellow citizens with the saints and members of God’s household, having been built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone, on which the whole structure, being fitted together, grows into a holy temple in the Lord, in which you, too, are being built together into a dwelling place for God by the Spirit.

Eph 2:14–22
Week 24

Epistle to the Ephesians, beginning 222

Brothers and sisters, you are no longer strangers or foreigners, but fellow citizens with the saints and members of God’s household, having been built upon the foundation of the apostles and prophets,

with Christ Jesus Himself as the cornerstone, on which the whole structure, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place for God by the Spirit. For this very reason, I, Paul, have become a prisoner of Jesus Christ for you Gentiles. As you have heard about the administration of God's grace given to me for your sake—for the mystery has been revealed to me by revelation (as I wrote briefly above)—you can discern, as you read, my understanding of the mystery of Christ, which was not made known to previous generations of human beings, but has now been revealed by the Holy Spirit to His holy apostles and prophets, so that the Gentiles might be fellow heirs, members of the same body, and sharers in His promise in Christ Jesus through the gospel, of which I have become a minister by the gift of God's grace given to me by the working of His power.

Eph 2:19–3:7
Tuesday of the 17th Week

Epistle to the Ephesians, beginning 223

Brothers, to me, the least of all the saints, this grace was given—to preach to the Gentiles the unfathomable riches of Christ and to make known to everyone what is the plan of the mystery hidden from eternity in God, who created all things through Jesus Christ, so that now, through the Church, the manifold wisdom of God might be made known to the principalities and powers in the heavenly places, according to the eternal purpose that He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him. Therefore, I urge you not to lose heart over my sufferings for your sake, which are your glory. For this reason I bow my knees before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth derives its name, that He may grant you, according to the riches of His glory, to be strengthened with power through His Spirit in your inner being, and that Christ may dwell in your hearts through faith, so that, rooted and grounded in love, you may have the power—together with all the saints—to comprehend the breadth and length and depth and height, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to Him who, by the power at work within us, is able to do far more abundantly than all we ask or think, to Him be glory in the church through Christ Jesus to all generations, forever and ever. Amen.

Eph 3:8–21
Wednesday of the 17th Week

Epistle to the Ephesians, beginning 224A

Brethren, I, a prisoner in the Lord, urge you to live a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, and striving to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

Eph 4:1–6
Week 25

Epistle to the Ephesians, beginning 224B

Brethren, to each of us grace has been given according to the measure of Christ's gift. Therefore it is said: "When He ascended on high, He led captives in His train and gave gifts to men." And what does "ascended" mean, if not that He had previously descended into the lower parts of the earth? He who descended is the very same who ascended far above all the heavens, so that He might fill all things. And He appointed some as apostles, some as prophets, some as evangelists, and some as pastors and teachers, to equip the saints for the work of ministry, for the edification of the Body of Christ, until we all reach unity in the faith and in the knowledge of the Son of God, into a mature man, into the measure of the full stature of Christ.

Eph 4:7–13

The Week after Theophany.
To the Holy Fathers

Epistle to the Ephesians, beginning 225

Brethren, so that we may no longer be infants, tossed to and fro and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes, but may grow up in every way into Him who is the Head, Christ, from whom the whole body, joined and held together by every supporting ligament, as each part does its part, grows into a body that builds itself up in love. Therefore I say and solemnly urge you in the Lord: do not continue to act as the other nations do, following the futility of their minds, having their understanding darkened, alienated from the life of God because of their ignorance and the hardness of their hearts. Having become callous, they have given themselves over to debauchery, committing every kind of impurity with insatiable lust.

Eph 4:14–19
Thursday of the 17th Week

Epistle to the Ephesians, beginning 226

Brethren, I speak and implore you in the Lord that you no longer walk as the rest of the nations do, following the futility of their minds, having their understanding darkened, alienated from the life of God because of their ignorance and the hardness of their hearts. Having become callous, they have given themselves over to sensuality, committing every kind of impurity with insatiable greed. But you did not come to know Christ that way; for you have heard of Him and have been taught by Him—since the truth is in Jesus—to put off the former way of life of the old self, which is corrupted by deceitful desires, and to be renewed in the spirit of your mind, and to put on the new self, created after the likeness of God in righteousness and holiness of the truth. Therefore, having put away falsehood, speak the truth to one another.

Eph 4:17–25A
Friday of the 17th Week

Epistle to the Ephesians, beginning 227

Brethren, having put away falsehood, speak the truth each to his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and do not give the devil a foothold. If anyone has been stealing, let him no longer steal, but rather let him work, doing what is useful with his own hands, so that he may have something to share with those in need. Let no corrupting talk come out of your mouths, but only what is good for building up, as fits the occasion, that it may impart grace to those who hear. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamor, and slander, along with all malice, be put away from you; but be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.

Eph 4:25–32
Monday of the 18th Week

Epistle to the Ephesians, beginning 228

Brothers and sisters, imitate God, as beloved children, and live in love, just as Christ loved us and gave Himself up for us as an offering and sacrifice to God, a fragrant aroma. And sexual immorality and all impurity and greed must not even be mentioned among you, as is fitting for saints. Likewise, coarse language, idle talk, and jesting are not fitting for you, but rather thanksgiving; for know this: no fornicator, or impure person, or covetous person—who is an idolater—has any inheritance in the Kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience; therefore, do not be their accomplices. You were once darkness, but now you are light in the Lord.

Eph 5:1–8A

The Epistle to the Ephesians, beginning at verse 229

Brothers and sisters, live as children of the light, for the fruit of the Spirit consists in all goodness, righteousness, and truth. Test what is pleasing to God, and do not take part in the fruitless works of darkness, but rather expose them. For it is shameful even to mention what they do in secret. But whatever is exposed is made manifest by the light, for whatever is made manifest is light. Therefore it is said, “Awake, O sleeper, and arise from the dead, and Christ will shine on you.” So then, be careful how you live—not as unwise people but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of God is. And do not get drunk with wine, which leads to debauchery; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.

Eph 5:8b–19

Week 26.

Monday of the Holy Spirit

Epistle to the Ephesians, beginning 230A

Brothers and sisters, always give thanks to God the Father for everything, in the name of our Lord Jesus Christ, submitting to one another out of reverence for God. Wives, submit to your husbands as to the Lord, for the husband is the head of the wife, just as Christ is the head of the Church, and He is the Savior of the body. But just as the Church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the Church and gave Himself up for her, to sanctify her, having cleansed her by the washing of water with the word.

Eph 5:20–26

Tuesday of the 18th Week

Epistle to the Ephesians, beginning 230B

Brothers, always give thanks to God the Father for everything, in the name of our Lord Jesus Christ, and submit to one another out of reverence for God. Wives, submit to your husbands as to the Lord, for the husband is the head of the wife, just as Christ is the head of the Church, and He is the Savior of the body. But just as the Church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the Church and gave Himself up for her, to sanctify her, having cleansed her by the washing of water with the word, so that He might present her to Himself as a glorious Church, without spot or wrinkle or any such thing, but that she might be holy and blameless. In the same way, husbands should love their wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the Church, because we are members of His body, of His flesh and of His bones. “Therefore a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery—but I am talking about Christ and the Church. Each one of you must love his wife as he loves himself, and the wife must respect her husband.

Eph 5:20–33A

During the celebration of the sacrament of Marriage

Epistle to the Ephesians, beginning 231

Brothers, love your wives, just as Christ loved the Church and gave Himself up for her, to sanctify her, having cleansed her by the washing of water with the word, so that He might present her to Himself as a glorious Church, without spot or wrinkle or any such thing, but that she might be holy and blameless. In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the Church, because we are members of His body, of His flesh and of His bones. “Therefore a man will leave his father and mother and be united to his wife, and the two will become

one flesh.” This mystery is profound; I am referring to Christ and the Church. So each one of you must love his wife as he loves himself.

Eph 5:25–33A
Wednesday of the 18th Week

Epistle to the Ephesians, beginning 232

Brothers, each of you must love your wife as you love yourself; and a wife must respect her husband. Children, obey your parents in the Lord, for this is right. “Honor your father and mother”—this is the first commandment with a promise: “so that it may go well with you and you may live long on the earth.” And you, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. Servants, obey your earthly masters with fear and trembling, in sincerity of heart, as you would Christ, not with mere show of service, as if to please people, but as servants of Christ, doing the will of God from the heart, serving with good will, as to the Lord and not to men, knowing that each one will receive from the Lord according to the good he has done, whether he is a slave or a free man. And you, masters, treat them in the same way, showing leniency, knowing that there is a Lord in heaven over both you and them, and that He shows no partiality.

Eph 5:33–6:9
Thursday of the 18th Week

Epistle to the Ephesians, beginning 233

Brothers, be strengthened in the Lord and in the power of His might. Put on the full armor of God, so that you may be able to stand against the schemes of the devil, for our struggle is not against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this age, against the spiritual forces of evil in the heavenly realms. For this reason, take up the full armor of God, so that you may be able to stand firm on the evil day and, having done everything, to stand. Therefore, stand firm, having girded your loins with truth, having put on the breastplate of righteousness, and having shod your feet with the readiness to proclaim the gospel of peace; above all, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one; and take the helmet of salvation, and the spiritual sword, which is the Word of God.

Eph 6:10–17
Week 27.
The Saturday after Epiphany.
To the Confessors

Epistle to the Ephesians, beginning 234

Brethren, pray at all times in the Spirit, with all kinds of prayers and supplications, and be watchful in this very matter with all perseverance and supplication for all the saints and for me, so that I may be granted the word to proclaim openly and boldly through my lips the mystery of the gospel, for which I am serving as an ambassador in chains, so that I may preach boldly, as I ought to. And so that you, too, may know about my circumstances and what I am doing, Tychicus, my beloved brother and faithful servant in the Lord, will tell you everything. I have sent him to you for this very purpose—so that you may learn about us and so that he may encourage your hearts. Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ. Grace to all who love our Lord Jesus Christ with an undying love. Amen.

Eph 6:18–24
Friday of the 18th Week

LETTER TO THE PHILIPPIANS

Epistle to the Philippians, beginning 235

Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, together with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God every time I remember you, always in every prayer of mine for all of you, offering my prayer with joy, because of your partnership in the gospel from the very first day until now. I am confident that he who began a good work in you will carry it on until the day of Jesus Christ. It is right for me to think this way about all of you, since I hold you in my heart, all of you who are my partners in grace, as I am defended and encouraged in the gospel.

Phil. 1:1–7
Monday of the 19th Week

Epistle to the Philippians, beginning at verse 236

Brothers and sisters, God is my witness that I love all of you with the love of Jesus Christ; and I pray that your love may abound more and more in knowledge and every kind of discernment, so that, as you discern what is best, you may be pure and blameless on the day of Christ, filled with the fruits of righteousness through Jesus Christ, to the glory and praise of God. I want you to know, brothers, that my circumstances have served to further the success of the gospel, so that my imprisonment for Christ has become known throughout the praetorium and to everyone else, and most of the brothers in the Lord, encouraged by my imprisonment, have begun to proclaim the word of God with greater boldness and without fear.

Phil. 1:8–14
Tuesday of the 19th Week

Epistle to the Philippians, beginning 237

Brothers, I want you to know that my circumstances have served to further the gospel, so that my imprisonment for Christ has become known throughout the praetorium and to everyone else, and most of the brothers in the Lord, encouraged by my imprisonment, have begun to proclaim the word of God with greater boldness and without fear. Some, to be sure, preach Christ out of envy and rivalry, while others do so with good intentions. Those who preach Christ out of rivalry do so insincerely, thinking to increase the burden of my chains; but others do so out of love, knowing that I have been appointed to defend the gospel. But what does it matter? Whether they preach Christ out of hypocrisy or out of sincerity, I rejoice in it and will continue to rejoice, for I know that this will lead to my salvation through your prayers and the help of the Spirit of Jesus Christ, in accordance with my confidence and hope.

Phil 1:12–20A
Wednesday of the 19th Week

Epistle to the Philippians, Reading 238

Brothers, I will not be put to shame in anything, but with all boldness—now as always—Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ, and to die is gain. But if living in the flesh means bearing fruit for my ministry, then I do not know which to choose. I am torn between the two: I long to depart and be with Christ, for that is far better; yet it is more necessary for you that I remain in the flesh. And I know for certain that I will remain and continue to

be with all of you for your progress and joy in the faith, so that your praise in Christ Jesus may abound through me when I come to you again. Only live in a manner worthy of the gospel of Christ.

Phil 1:20B–27A
Thursday of the 19th Week

Epistle to the Philippians, beginning 239

Brothers, live in a manner worthy of the gospel of Christ, so that—whether I come and see you or do not come—I may hear of you that you are standing firm in one spirit, striving with one mind for the faith of the gospel, and not being intimidated in any way by your opponents: for this is a sign of their destruction, but of your salvation. And this is from God, for it has been granted to you for Christ’s sake not only to believe in Him, but also to suffer for Him in the same way that you have seen in me and now hear about me. Therefore, if there is any encouragement in Christ, if there is any comfort from love, if there is any fellowship of the Spirit, if there is any compassion and sympathy, then make my joy complete: have the same mindset, share the same love, be of one mind and one purpose; do nothing out of rivalry or conceit, but in humility consider others better than yourselves. Let each of you look not only to your own interests, but also to the interests of others.

Phil. 1:27–2:4
Friday of the 19th Week

Epistle to the Philippians, reading 240

Brothers and sisters, you should have the same attitude that was in Christ Jesus: Though He was in the form of God, He did not regard equality with God as something to be grasped; rather, He emptied Himself, taking the form of a servant, becoming like human beings and appearing in human form; He humbled Himself, becoming obedient even to the point of death—even death on a cross. Therefore God exalted Him and gave Him a name above every name, so that at the name of Jesus every knee should bow—in heaven, on earth, and under the earth—and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Phil. 2:5–11
Most Holy Mother of God

Epistle to the Philippians, Chapter 241

Brethren, just as you have always been obedient—not only in my presence but much more now in my absence—work out your salvation with fear and trembling, for it is God who works in you both to will and to act according to His good pleasure. Do everything without grumbling or doubt, so that you may be blameless and pure, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like stars in the world, holding fast to the word of life, to my praise on the day of Christ.

Phil 2:12–16A
Monday of the 20th Week

Epistle to the Philippians, Reading 242

Brethren, I have not labored in vain, nor have I toiled in vain. But even if I am to be poured out as a sacrifice upon the offering and service of your faith, I rejoice and share in your joy. Rejoice in this very thing, and share in my joy. I hope in the Lord Jesus to send Timothy to you soon, so that I too, upon learning of your circumstances, may be encouraged in spirit. For I have no one as zealous as he, who cares for you so sincerely; for everyone seeks their own interests, not those of Jesus Christ. And you know his faithfulness, for he has served me in the gospel as a son serves his father. So I hope to send him as soon as I find out what will happen to me.

Phil 2:16b–23
Tuesday of the 20th Week

Epistle to the Philippians, beginning 243

Brothers, I am confident in the Lord that I myself will come to you soon. However, I thought it best to send Epaphroditus to you—my brother, fellow worker, and fellow soldier, and your messenger and one who served me in my time of need—because he longed to see all of you and was deeply distressed that a report of his illness had reached you. For he was ill, near death; but God had mercy on him—and not only on him but also on me—so that I would not have sorrow added to my sorrow. Therefore I sent him back quickly, so that when you see him again, you may rejoice, and I may be less sorrowful. So welcome him in the Lord with all joy, and hold such people in high regard, for he came close to death for the sake of Christ's work, risking his life to make up for the shortfall in your service to me.

Phil 2:24–30
Wednesday of the 20th Week

Epistle to the Philippians, beginning 244

Brothers and sisters, rejoice in the Lord. It is no trouble for me to write the same things to you, and it is edifying for you. Watch out for the dogs, watch out for the evil workers, watch out for those who advocate circumcision—for we are the true circumcision, who serve God in the Spirit and glory in Christ Jesus, and do not rely on the flesh, though I myself have reason to rely on the flesh. If anyone else thinks he has reason to rely on the flesh, I have even more reason: I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as for my teaching, I followed the Pharisees; as for my zeal, I persecuted the church of God; as for my righteousness based on the law, I was blameless. But whatever gains I had, I have counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord; for His sake I have suffered the loss of all things and count them as rubbish, that I may gain Christ.

Phil. 3:1–8
Thursday of the 20th Week

Epistle to the Philippians, Reading 245

Brothers and sisters, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord; for His sake I have forsaken all things, and I count them as rubbish, so that I may gain Christ and be found in Him—not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that comes through faith; that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, so that I may attain the resurrection from the dead. I do not say this because I have already attained it or am already perfect; but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself to have attained this; but forgetting what lies behind and straining toward what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. So, whoever among us is mature should think this way; but if you think differently, God will reveal even that to you. In any case, we should think in accordance with how far we have come and live by that standard. Brothers and sisters, join with me in imitating me, and keep your eyes on those who live according to the example you have in us. For many—of whom I have often told you, and now even with tears—are acting as enemies of the cross of Christ. Their end is destruction; their god is their stomach; and their glory is in their shame; they are focused on earthly things.

Phil 3:8b–19
Friday of the 20th Week

Epistle to the Philippians, beginning 246

Brothers, our citizenship is in heaven, from where we also await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like His glorious body, by the power with which He works and subdues all things to Himself. Therefore, my beloved and longed-for brothers and sisters, my joy and my crown, stand firm in the Lord, my beloved. I urge Euodia, and I urge Syntyche, to be of the same mind in the Lord. And I ask you, my faithful fellow worker, to help them, who have labored in the gospel alongside me, Clement, and my other fellow workers, whose names are in the book of life.

Phil 3:20–4:3
To the Holy Martyrs

Letter to the Philippians, verse 247

Brothers and sisters, rejoice always in the Lord; again I say, rejoice. Let your gentleness be known to all people. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God; and the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, my brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice—and the God of peace will be with you.

Phil. 4:4–9
Week of Vay

Epistle to the Philippians, Chapter 248

Brothers and sisters, I rejoiced greatly in the Lord that you have once again begun to care for me; you did care for me before, but circumstances did not allow it. I say this not because I am in need, for I have learned to be content with whatever I have. I know how to live in poverty, and I know how to live in abundance; I have been trained in every way to be content, whether well-fed or hungry, in plenty or in want. I can do all things through Christ who strengthens me. Nevertheless, you did well to share in my distress. You know, Philippians, that at the beginning of the gospel, when I left Macedonia, no church shared with me in giving and receiving except you alone; even in Thessalonica you sent me help once and twice for my needs. I say this not because I am seeking a gift, but I am seeking the fruit that increases to your credit. I have received everything and have more than enough; I am well satisfied, having received from Epaphroditus what you sent—a fragrant offering, a sacrifice acceptable and pleasing to God. May my God supply every need of yours according to His riches in glory through Christ Jesus. To God our Father be glory forever and ever! Amen. Greet every saint in Christ Jesus. The brothers who are with me send you greetings. All the saints send you greetings, especially those from Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen.

Phil 4:10–23
Monday of the 21st Week

EPISTLE TO THE COLOSSIANS

Epistle to the Colossians, beginning 249A

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the holy and faithful brothers and sisters in Christ Jesus who are in Colossae. Since you have been taught by Epaphras, our beloved fellow worker, who is a faithful minister of Christ on your behalf—he has told us of your love in the Spirit—we have not ceased to pray for you since the day we heard of this, asking that you may be filled with the knowledge of His will, with all wisdom and spiritual understanding, so that you may live a life worthy of God, pleasing Him in every way, bearing fruit in every good work and growing in the knowledge of God, strengthened with all power according to the might of His glory, with all patience and grace, rejoicing.

Col 1:1–2, 7–11
Tuesday of the 21st Week

Epistle to the Colossians, beginning 249B

Brothers and sisters, grace and peace to you from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus and of your love for all the saints, in hope of what is reserved for you in heaven—of which you heard before in the true word of the gospel, which is among you, just as it is in the whole world, and is bearing fruit, and is growing, just as it is among you, from the day you heard and truly came to know God's grace.

Col 1:3–6
Saturday of the 31st Week

Epistle to the Colossians, beginning at verse 250

Brethren, give thanks to God the Father, who has called us to share in the inheritance of the saints in the light, who has delivered us from the dominion of darkness and brought us into the Kingdom of His beloved Son, in whom we have redemption through His blood, the forgiveness of sins, who is the image of the invisible God, the firstborn over all creation; for through Him all things were created, in heaven and on earth, the visible and the invisible—whether thrones, dominions, principalities, or powers—all things were created through Him and for Him; and He is before all things, and in Him all things hold together. And He is the head of the body, the Church; He is the beginning, the firstborn from the dead, so that in everything He might have the preeminence.

Col 1:12–18
Week 28.
August 16, Feast of the Transfer of the Image Not Made by Hands

Epistle to the Colossians, Chapter 251

Brethren, Christ is the head of the body, the Church; He is the beginning, the firstborn from the dead, so that He might have preeminence in all things, for it pleased the Father that in Him all fullness should dwell, and that through Him He might reconcile all things to Himself, having made peace through Him by the blood of His cross, both things on earth and things in heaven. And you, who were once alienated and enemies, inclined toward evil deeds, He has now reconciled in the body of His Flesh, through His death, so that He might present you holy and blameless and beyond reproach before Himself—provided that you remain steadfast and unshaken in the faith and do not fall away from the hope of the gospel that you heard, which has been proclaimed to every creature under heaven, and of which I, Paul, have become a minister.

Col 1:18–23
Wednesday of the 21st Week

Epistle to the Colossians, beginning 252

Brethren, I now rejoice in my sufferings for your sake, and I fill up in my flesh what is lacking in the afflictions of Christ for the sake of His Body, which is the Church, of which I have become a minister according to the stewardship from God that was entrusted to me for your sake, to fulfill the word of God—the mystery hidden from ages and generations, but now revealed to His saints, to whom God has chosen to make known what is the riches of the glory of this mystery among the Gentiles—which is Christ in you, the hope of glory—whom we proclaim, admonishing everyone and teaching everyone with all wisdom, so that we may present everyone perfect in Christ Jesus; For this I labor and struggle with His strength, which powerfully works within me.

Col 1:24–29
Thursday of the 21st Week

Letter to the Colossians, beginning at 253

Brothers, I want you to know what a struggle I am going through for you and for those in Laodicea and Hierapolis, and for all who have not seen my face in the flesh, so that their hearts may be encouraged, united in love for every treasure of full understanding, for the knowledge of the mystery of God the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge. I say this so that no one may deceive you with persuasive arguments; for though I am absent in body, I am with you in spirit, rejoicing as I see your well-being and the steadfastness of your faith in Christ. Therefore, just as you received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in it with thanksgiving.

Col 2:1–7
Friday of the 21st Week

Epistle to the Colossians, beginning 254

Brethren, see to it that no one leads you astray with philosophy and empty deceit, according to human tradition, according to the elements of the world, and not according to Christ; for in Him dwells all the fullness of the Godhead bodily, and you have fullness in Him, who is the head of all principality and power. In Him you were also circumcised with a circumcision not made with hands, by putting off the body of the flesh, by the circumcision of Christ; having been buried with Him in baptism, in Him you were also raised with Him through faith in the power of God, who raised Him from the dead.

Col 2:8–12
January 1, The Circumcision of the Lord

Epistle to the Colossians, beginning 255

Brethren, God has made you, who were dead in your sins and in the uncircumcision of your flesh, alive together with Christ, having forgiven us all our sins, having canceled the handwritten document against us that stood against us, and He has taken it out of the way and nailed it to the cross; stripping the principalities and powers of their power, he publicly humiliated them by his victory over them. Therefore, let no one judge you regarding food or drink, or a festival, or a new moon, or a Sabbath—these are a shadow of what is to come, but the reality is in Christ. Let no one deceive you with a self-imposed humility and the worship of angels, intruding into things he has not seen, puffed up by his fleshly mind, and not holding fast to the Head, from whom the whole body, being joined and held together by every joint with which it is supplied, grows according to God's growth. So if you have died with Christ to the elements of the world, why, as though you were still living in the world, do you submit to regulations?

Col 2:13–20

Monday of the 22nd Week

Epistle to the Colossians, beginning at verse 256

Brethren, if you have died with Christ to the elements of the world, why, as though you were still living in the world, do you submit to regulations such as “Do not handle,” “Do not taste,” “Do not touch” (all of which are destined to perish through use), based on human commandments and teachings? This has only the appearance of wisdom in self-imposed worship, humility, and the mortification of the body, but it is of little value in restraining the indulgence of the flesh. Therefore, if you have been raised with Christ, seek the things above, where Christ is seated at the right hand of God; set your minds on things above, not on earthly things. For you have died, and your life is hidden with Christ in God.

Col 2:20–3:3
Tuesday of the 22nd Week

Epistle to the Colossians, beginning 257

Brethren, when Christ, your life, appears, then you also will appear with Him in glory. Therefore, put to death your earthly members: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry—for which God’s wrath is coming upon the sons of disobedience, among whom you once walked when you lived among them. But now put all these things aside: anger, rage, malice, slander, and filthy language from your lips; do not lie to one another, since you have stripped off the old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator, where there is neither Greek nor Jew, neither circumcision nor uncircumcision, neither barbarian, Scythian, slave, nor free, but Christ is all and in all.

Col 3:4–11
Week 29.
Week of the Holy Forefathers

Epistle to the Colossians, beginning 258

Brethren, as God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if anyone has a complaint against another; just as Christ forgave you, so also you must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of God rule in your hearts, to which you were called in one body, and be at peace with one another. Let the word of Christ dwell in you richly, with all wisdom; teach and admonish one another with psalms, hymns, and spiritual songs, singing to the Lord in your hearts with gratitude.

Col 3:12–16
Week 30.
To the Venerable

Epistle to the Colossians, beginning 259

Brothers and sisters, whatever you do, whether in word or deed, do everything in the name of the Lord Jesus Christ, giving thanks to God the Father through Him. Wives, submit to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this is pleasing to the Lord. Fathers, do not provoke your children, lest they become discouraged. Servants, obey your earthly masters in everything, not only when they are watching, as if to please people, but with sincerity of heart, fearing God. And whatever you do, do it wholeheartedly, as for the Lord and not for people, knowing that you will receive an inheritance as your reward from the Lord, for you are serving the Lord Christ. But whoever does wrong will receive the consequences of their wrongdoing; He shows no partiality. Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.

Col 3:17–4:1
Wednesday of the 22nd Week

Epistle to the Colossians, reading 260A

Brothers and sisters, be steadfast in prayer, keeping watch in it with thanksgiving. Pray also for us, that God may open a door for the word, so that we may proclaim the mystery of Christ, for which I am in chains, so that I may make it known as I ought to proclaim it. Deal wisely with those outside, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how to answer everyone. Tychicus, my beloved brother and faithful servant and fellow worker in the Lord, will tell you everything about me. I have sent him to you so that he may learn about your circumstances and encourage your hearts, along with Onesimus, our faithful and beloved brother who is one of you. They will tell you everything that is happening here.

Col 4:2–9
Thursday of the 22nd Week

Epistle to the Colossians, beginning 260B

Brothers and sisters, conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how to answer everyone. Tychicus, my beloved brother and faithful servant and fellow worker in the Lord, will tell you everything about me. I have sent him to you so that he may learn of your circumstances and comfort your hearts, along with Onesimus, our faithful and beloved brother who is one of you. They will tell you everything that is happening here. Luke, the beloved physician, and Demas send their greetings. I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you all. Amen.

Col 4:5–9, 14, 18
October 18, St. Luke the Apostle

Epistle to the Colossians, beginning 261

Brothers, Aristarchus, my fellow prisoner, sends you his greetings, as does Mark, the nephew of Barnabas (about whom you received instructions: if he comes to you, welcome him), and Jesus, who is called Justus—both of them circumcised. They are the only fellow workers for the Kingdom of God who have been a comfort to me. Epaphras, your own, a servant of Jesus Christ, sends you greetings. He is always striving on your behalf in his prayers, that you may stand firm and be filled with everything that pleases God. I testify about him that he has great zeal and concern for you and for those in Laodicea and Hierapolis. Luke, the beloved physician, and Demas send their greetings. Greet the brothers in Laodicea, and Nympha, and the church in her home. When this letter has been read among you, see to it that it is also read in the church at Laodicea; and you, in turn, read the letter from Laodicea. Tell Archippus: See that you fulfill the ministry you have received in the Lord. My greeting in my own handwriting, Paul's. Remember my chains. Grace be with you all. Amen.

Col 4:10–18
Friday of the 22nd Week

FIRST EPISTLE TO THE THESSALONIANS

First Epistle to the Thessalonians, beginning 262

Paul, Silvanus, and Timothy—to the church in Thessalonica in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. We always give thanks to God for all of you, remembering you in our prayers, constantly recalling your work of faith, your labor of love, and your steadfastness of hope in our Lord Jesus Christ before God our Father, knowing your election, beloved brothers and sisters chosen by God; for our gospel did not come to you in word only, but also in power and in the Holy Spirit, and with full conviction—just as you yourselves know what kind of people we were among you.

1 Thessalonians 1:1–5
Monday of the 23rd Week

First Epistle to the Thessalonians, beginning 263

Brothers, you have become imitators of us and of the Lord, having received the word amid many afflictions with the joy of the Holy Spirit, so that you have become a model for all the believers in Macedonia and Achaia. For the word of the Lord has spread from you not only throughout Macedonia and Achaia, but in every place the report of your faith in God has gone out, so that we have no need to say anything. For they themselves tell of us what kind of reception we had among you, and how you turned to God from idols to serve the living and true God and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

1 Thessalonians 1:6–10
Tuesday of the 23rd Week

First Epistle to the Thessalonians, beginning 264

Brothers, you yourselves know how our coming to you was not in vain; but after we had suffered and been reviled in Philippi, as you know, we dared, in our God, to preach the gospel of God to you with great courage. For in our teaching there is neither error nor impure motives nor deceit; but just as God has deemed us worthy to be entrusted with the gospel, so we speak, seeking to please not people but God, who tests our hearts. For we never used flattering words before you, as you know, nor did we act out of greed—God is our witness! We do not seek human praise, neither from you nor from others; we could have acted with authority, as apostles of Christ, but we were gentle among you, just as a nursing mother cares tenderly for her own children. So, out of our deep concern for you, we were eager to share with you not only the gospel of God but also our very souls, because you had become so dear to us.

1 Thessalonians 2:1–8
Wednesday of the 23rd Week

First Epistle to the Thessalonians, beginning 265

Brothers and sisters, you remember our toil and hardship: working night and day so as not to be a burden to any of you, we preached the gospel of God to you. You and God are witnesses to how holy, righteous, and blameless we were among you believers; for you know how, just as a father does with his own children, we urged, exhorted, and implored each one of you to live in a manner worthy of God, who has called you into His kingdom and glory. Therefore, we also give thanks to God without ceasing, because when you received the word of God that you heard from us, you accepted it not as a human word but as the word of God—which it truly is—and it is at work in you who

believe. For you, brothers and sisters, have become imitators of the churches of God in Christ Jesus that are in Judea.

1 Thessalonians 2:9–14A
Thursday of the 23rd Week

First Epistle to the Thessalonians, beginning at verse 266

Brothers, you have become imitators of the churches of God in Christ Jesus that are in Judea, for you have suffered the same things from your own countrymen as they did from the Jews, who killed both the Lord Jesus and His prophets, and drove us out, and who do not please God and are hostile to all people, preventing us from speaking to the Gentiles so that they might be saved, and thereby constantly filling up the measure of their sins; but wrath is drawing near upon them to the end. As for us, brothers, having been separated from you for a short time in person, though not in heart, we have longed all the more to see your faces. And so we—I, Paul—wanted to come to you more than once, but Satan hindered us. For who is our hope, or our joy, or the crown of our boasting? Is it not you before our Lord Jesus Christ at His coming?

1 Thessalonians 2:14–19
Friday of the 23rd Week

First Epistle to the Thessalonians, reading 267

Brothers and sisters, you are our glory and our joy. And so, unable to bear it any longer, we decided to remain in Athens alone, and sent Timothy, our brother and a servant of God and our fellow worker in the gospel of Christ, to strengthen you and encourage you in your faith, so that no one might be shaken by these afflictions; for you yourselves know that this is what we are destined to face. For even when we were with you, we foretold that we would suffer, as indeed has happened, and as you know. Therefore, I too, unable to bear it any longer, sent to inquire about your faith, so that the tempter might not have tempted you and our labor might not have been in vain. But now that Timothy has come to us from you and has brought us good news about your faith and love, and that you always remember us fondly, longing to see us just as we long to see you, we have been comforted by you, brothers and sisters, in the midst of all our affliction and distress, because of your faith; for we are alive as long as you stand firm in the Lord.

1 Thessalonians 2:20–3:8
Monday of the 24th Week

First Epistle to the Thessalonians, beginning 268

Brothers, how can we thank God enough for you, for all the joy we have in you before our God, as we pray earnestly day and night to see your faces and make up for what is lacking in your faith? May God himself, our Father, and our Lord Jesus Christ direct our journey to you. And may the Lord fill you and overflow you with love for one another and for all, just as we are filled with love for you, so that your hearts may be established blamelessly in holiness before God our Father at the coming of our Lord Jesus Christ with all His saints. Amen.

1 Thessalonians 3:9–13
Tuesday of the 24th Week

First Epistle to the Thessalonians, beginning 269

Brothers and sisters, we urge and implore you in the name of Christ Jesus to continue to grow in the way we have taught you to live and please God, for you know the instructions we gave you from the Lord Jesus. For God's will is your sanctification: that you abstain from sexual immorality; that each of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God; that you not wrong or exploit your brother in any way: for the Lord is the avenger of all these things, just as we have previously told you and testified. For God did not call us to impurity, but to holiness. Therefore, whoever is disobedient is not disobedient to man

but to God, who has also given us His Holy Spirit. As for brotherly love, there is no need to write to you; for you yourselves have been taught by God to love one another, and indeed you do so toward all the brothers throughout Macedonia. We urge you, brothers, to excel even more and to make every effort to live quietly, to mind your own business, and to work with your own hands, just as we commanded you; so that you may conduct yourselves properly toward outsiders and lack nothing.

1 Thessalonians 4:1–12
Wednesday of the 24th Week

First Epistle to the Thessalonians, beginning 270

Brothers and sisters, I do not want you to be ignorant about those who have fallen asleep, so that you may not grieve as others do who have no hope. For if we believe that Jesus died and rose again, then God will also bring with Him those who have fallen asleep in Jesus. For this we declare to you by the word of the Lord: we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself, at the command, at the voice of the archangel, and at the trumpet of God, will descend from heaven, and the dead in Christ will rise first; then we who are still alive, together with them, will be caught up in the clouds to meet the Lord in the air, and so we will always be with the Lord.

1 Thessalonians 4:13–17
In Memory of the Departed (Saturday)

First Epistle to the Thessalonians, Chapter 271

Brothers and sisters, there is no need to write to you about times and seasons, for you yourselves know very well that the day of the Lord will come like a thief in the night. For when they say, “Peace and safety,” then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and they will not escape. But you, brothers and sisters, are not in darkness, so that the day should catch you by surprise like a thief. For you are all children of the light and children of the day; we are not children of the night or of darkness. Therefore, let us not sleep as others do, but let us stay awake and be sober. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we are children of the day, let us be sober, having put on the breastplate of faith and love, and the helmet of the hope of salvation.

1 Thessalonians 5:1–8
Thursday of the 24th Week

First Epistle to the Thessalonians, beginning 272

Brothers and sisters, God has not destined us for wrath, but to receive salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we may live together with Him. Therefore, comfort one another and build each other up, just as you are already doing. We urge you, brothers, to respect those who labor among you, and your leaders in the Lord, and those who instruct you, and to hold them in special esteem with love because of their work; live in peace with one another. Faithful is the One who calls you, who will also bring this to pass. Brothers, pray for us. Greet all the brothers with a holy kiss. I urge you in the Lord to read this letter to all the holy brothers. The grace of our Lord Jesus Christ be with you. Amen.

1 Thessalonians 5:9–13; 24–28
Friday of the 24th Week

First Epistle to the Thessalonians, beginning of 273

Brothers and sisters, we urge you to admonish the disorderly, encourage the fainthearted, support the weak, and be patient with everyone. See to it that no one repays evil for evil, but always seek to do good to one another and to everyone. Rejoice always. Pray without ceasing. Give thanks in all circumstances, for this is God’s will for you in Christ Jesus. Do not quench the Spirit. Do not despise prophecies. Test everything; hold fast to what is good. Abstain from every form of evil. May the God

FIRST EPISTLE TO THE THESSALONIANS

of peace himself sanctify you completely, and may your spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ.

1 Thessalonians 5:14–23
Saturday of the 32nd Week

SECOND EPISTLE TO THE THESSALONIANS

Second Epistle to the Thessalonians, beginning 274A

Paul, Silvanus, and Timothy—to the church in Thessalonica in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. We ought always, as is right, to give thanks to God for you, brethren, because your faith is growing, and the love each of you has for one another is increasing among all of you, so that we ourselves boast about you in the churches of God, because of your endurance and faith in all the persecutions and afflictions you are enduring as proof that God’s righteous judgment is coming, so that you may be deemed worthy of the Kingdom of God, for which you are suffering. For it is righteous before God to repay with affliction those who afflict you, and to grant you who are afflicted relief along with us, at the revelation of the Lord Jesus from heaven, with the angels of His power, in flaming fire, as He exacts vengeance on those who do not know God and do not obey the gospel of our Lord Jesus Christ, who will suffer punishment, eternal destruction, from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints and to be marveled at on that day among all who have believed—since you have believed our testimony.

2 Thessalonians 1:1–10
Monday of the 25th Week

Second Epistle to the Thessalonians, reading 274B

Brothers and sisters, you have believed our message. For this reason, we always pray for you, that our God may make you worthy of His calling and fulfill every good work of grace and the work of faith with power, so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ. We urge you, brothers and sisters, regarding the coming of our Lord Jesus Christ and our gathering together to Him, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word or a letter supposedly from us, claiming that the day of the Lord has already come.

2 Thessalonians 1:10b–2:2
Tuesday of the 25th Week

Second Epistle to the Thessalonians, beginning 275

Brothers and sisters, we urge you, regarding the coming of our Lord Jesus Christ and our gathering together to Him, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word or a letter supposedly from us, claiming that the Day of the Lord has already come. Let no one deceive you in any way; for that day will not come until the apostasy comes first and the man of lawlessness is revealed—the son of destruction, who opposes and exalts himself above everything that is called God or is worshiped, so that he sits in the temple of God, presenting himself as God. Do you not remember that I told you these things while I was still with you? And now you know what is holding him back, so that he may be revealed in his own time. For the mystery of lawlessness is already at work; only it will not be fully revealed until the one who is now holding it back is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will destroy by the breath of His mouth and annihilate by the appearance of His coming—the one whose coming, by the working of Satan, will be with all power and false signs and wonders, and with every unrighteous deception among those who are perishing, because they did not accept the love of the truth so as to be saved. And for this reason God sends them a powerful delusion, so that they may believe what is

false, in order that all may be condemned who did not believe the truth but took pleasure in unrighteousness.

2 Thessalonians 2:1–12
Wednesday of the 25th Week

Second Epistle to the Thessalonians, beginning 276

Brothers, we must always give thanks to God for you, brothers beloved by the Lord, because God chose you from the beginning, through the sanctification of the Spirit and faith in the truth, for salvation, to which He also called you through our gospel, so that you might attain the glory of our Lord Jesus Christ. Therefore, brothers, stand firm and hold fast to the traditions that you were taught, whether by word of mouth or by our letter. May our Lord Jesus Christ himself, and God our Father, who has loved us and given us eternal comfort and good hope through grace, comfort your hearts and establish you in every good work and word. Therefore, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, just as it is among you, and that we may be delivered from disorderly and wicked people, for not everyone has faith. But the Lord is faithful; he will strengthen you and guard you from the evil one. We are confident about you in the Lord that you are doing and will continue to do what we command you. May the Lord direct your hearts into the love of God and the patience of Christ.

2 Thessalonians 2:13–3:5
Thursday of the 25th Week

Second Epistle to the Thessalonians, Reading 277

Brothers, we urge you in the name of our Lord Jesus Christ to keep away from any brother who is living in a disorderly manner and not according to the tradition you received from us, for you yourselves know how you ought to imitate us; for we did not behave disorderly among you, nor did we eat anyone's bread for free, but we worked hard day and night so as not to be a burden to any of you—not because we lacked the right to do so, but to set ourselves as an example for you to follow. For when we were with you, we gave you this command: "If anyone is unwilling to work, let him not eat." But we hear that some among you are living in idleness, doing nothing but busying themselves with trivial matters. We urge and appeal to such people in the name of our Lord Jesus Christ that they should work quietly and earn their own living. But you, brothers and sisters, do not grow weary in doing good. If anyone does not obey our instruction in this letter, take note of that person and have no fellowship with him, so that he may be put to shame. Yet do not regard him as an enemy, but admonish him as a brother. May the Lord of peace himself give you peace at all times and in every way. The Lord be with you all! My greeting, written by my own hand, Paul's, which is the sign in every letter; I write this way: The grace of our Lord Jesus Christ be with you all. Amen.

2 Thessalonians 3:6–18
Friday of the 25th Week

FIRST EPISTLE TO TIMOTHY

First Epistle to Timothy, beginning 278

Paul, an apostle of Jesus Christ by the command of God, our Savior, and of the Lord Jesus Christ, our hope, to Timothy, my true son in the faith: Grace, mercy, and peace from God our Father and Christ Jesus our Lord. When I went to Macedonia, I urged you to remain in Ephesus and instruct certain people not to teach anything different or to engage in myths and endless genealogies, which promote more disputes than they do God's work of building up the faith. The aim of this exhortation is love from a pure heart, a clear conscience, and sincere faith. By turning away from these, some have strayed into meaningless talk, desiring to be teachers of the law, yet understanding neither what they are saying nor what they are asserting.

1 Tim 1:1–7
Monday of the 26th Week

First Epistle to Timothy, beginning 279

My son Timothy, we know that the law is good, if one uses it lawfully, knowing that the law is not laid down for the righteous, but for the lawless and disobedient, the ungodly and sinners, the unchaste and defiled, for those who dishonor their father and mother, for murderers, for the sexually immoral, the homosexuals, the slave-traffickers, (slanderers, bestiality practitioners,) liars, perjurers, and for everything that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which has been entrusted to me. I thank Christ Jesus our Lord, who has given me strength, because He considered me faithful, appointing me to His service—even though I was once a blasphemer, a persecutor, and a violent man; yet I received mercy because I acted in ignorance and unbelief; and the grace of our Lord (Jesus Christ) has been abundantly revealed in me, along with faith and love in Christ Jesus.

1 Tim 1:8–14
Tuesday of the 26th Week

First Epistle to Timothy, beginning 280A

My son Timothy, I thank Christ Jesus our Lord, who has given me strength, that He has deemed me faithful and appointed me to ministry—me, who was once a blasphemer, a persecutor, and a violent man, but was shown mercy because I acted in ignorance and unbelief; and the grace of our Lord (Jesus Christ) was abundantly poured out upon me, along with faith and love in Christ Jesus. This saying is trustworthy and fully worthy of acceptance: Christ Jesus came into the world to save sinners—of whom I am the foremost. But that is why I was shown mercy—so that in me, the foremost of sinners, Jesus Christ might display all his patience as an example to those who would believe in him for eternal life. To the King of the ages, the incorruptible, invisible, and only wise God, be honor and glory forever and ever. Amen.

1 Tim 1:12–17
October 2, St. Cyprian

First Epistle to Timothy, beginning 280B

My son Timothy, this saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the foremost. But for this reason I was shown mercy, so that in me, the foremost, Christ Jesus might display all His patience as an example to those who would

believe in Him for eternal life. To the King of the ages, the incorruptible, invisible, and only wise God, be honor and glory forever and ever. Amen.

1 Tim 1:15–17
Week 31

First Epistle to Timothy, beginning 281

My son Timothy, I am giving you this charge in accordance with the prophecies previously made about you, so that you may fight the good fight in accordance with them, as a good soldier, holding fast to faith and a good conscience—which some have rejected and thus suffered shipwreck in the faith; such as Hymenaeus and Alexander, whom I have handed over to Satan so that they may learn not to blaspheme. I therefore want men everywhere to pray, lifting up holy hands without anger or doubt; and that women, too, should adorn themselves with modest attire, with modesty and self-control, not with braided hair, gold, pearls, or costly clothing, but with good deeds, as is proper for women who profess godliness. A wife must learn in silence, with all submission; but I do not permit a wife to teach or to have authority over her husband, but to remain in silence. For Adam was formed first, then Eve; and it was not Adam who was deceived, but the woman, having been deceived, fell into transgression; yet she will be saved through childbearing, if she continues in faith and love and holiness with modesty.

1 Tim 1:18–20; 2:8–15
Wednesday of the 26th Week

First Epistle to Timothy, beginning 282

My son Timothy, I urge you first of all to make supplications, prayers, supplications, and thanksgivings for all people, for kings, and for all who are in authority, so that we may lead a quiet and peaceable life in all godliness and purity; for this is good and acceptable in the sight of our Savior God, who desires all people to be saved and to come to the knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave Himself as a ransom for all. This is the testimony I was appointed to give—I speak the truth in Christ, I am not lying—as a preacher and apostle to the Gentiles, a teacher of the faith and the truth.

1 Tim 2:1–7
September 1, New Year's Day

First Epistle to Timothy, beginning 283

My son Timothy, this saying is true: if anyone desires the office of a bishop, he desires a noble task. But a bishop must be blameless, the husband of one wife, sober-minded, self-controlled, respectable, honest, hospitable, able to teach, not a drunkard, not violent, not quarrelsome, not greedy for gain, but gentle, peaceable, not a lover of money, one who manages his own household well, keeping his children in submission with all dignity; for if anyone does not know how to manage his own household, how will he care for the Church of God? He must not be a recent convert, lest he become conceited and fall under condemnation with the devil. He must also have a good reputation among outsiders, so that he may not fall into reproach and the devil's snare. Deacons, too, must be upright, not double-tongued, not given to wine, not greedy for gain, and keeping the mystery of the faith with a clear conscience. Such men must first be tested; then, if they are blameless, they are to be admitted to ministry. Likewise, their wives must be upright, not slanderers, sober-minded, and faithful in all things. A deacon must be the husband of one wife, one who manages his children and his household well. For those who serve well gain for themselves a good standing and great confidence in the faith in Christ Jesus.

1 Tim 3:1–13
Thursday of the 26th Week

First Epistle to Timothy, beginning 284

My son Timothy, I am writing this to you in the hope of coming to see you soon, so that if I am delayed, you may know how to conduct yourself in the house of God, which is the church of the living God, the pillar and foundation of the truth. And without a doubt, this is the great mystery of godliness: God was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed in throughout the world, and exalted in glory. But the Spirit clearly says that in the last days some will fall away from the faith, paying attention to deceiving spirits and the teachings of demons, through the hypocrisy of liars whose consciences are seared, who forbid marriage and the eating of foods that God created to be received with thanksgiving by those who believe and know the truth. For every creation of God is good, and nothing is to be rejected if it is received with thanksgiving, for it is sanctified by the word of God and prayer.

1 Tim. 3:14–4:5
The Saturday before Theophany

First Epistle to Timothy, beginning 285A

My son Timothy, every creation of God is good, and nothing is to be rejected if it is received with thanksgiving, for it is sanctified by the word of God and prayer. By teaching these things to the brothers, you will be a good servant of Jesus Christ, nourished by the words of faith and the sound teaching that you have followed. But avoid irreverent babble and old wives' tales; rather, train yourself in godliness, for physical training is of little value, but godliness is of value in every way, holding promise for both the present life and the life to come. Pay close attention to yourself and to your teaching; persevere in these things, for by doing so you will save both yourself and those who hear you.

1 Tim 4:4–8, 16
Friday of the 26th Week

First Epistle to Timothy, beginning 285B

My son Timothy, this saying is true and worthy of full acceptance. For this is why we labor and endure reproach—because we place our hope in the living God, who is the Savior of all people, especially of the faithful. Preach these things and teach them. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Until I come, devote yourself to reading, exhortation, and teaching. Do not neglect the gift that is within you, which was given to you through prophecy with the laying on of hands by the priesthood. Give attention to these things; devote yourself to them, so that your progress may be evident to all.

1 Tim 4:9–15
Week 32

First Epistle to Timothy, beginning 285B

My son Timothy, do not rebuke an older man, but exhort him as you would a father; younger men, as brothers; older women, as mothers; and young women, as sisters—with all purity. Honor widows—true widows. But if any widow has children or grandchildren, let them first learn to show piety toward their own family and to repay their parents, for this is pleasing to God. A true widow, living alone, sets her hope on God and devotes herself to supplications and prayers day and night; but the one who is given to pleasure is dead even while she lives. And instill this in them, so that they may be blameless. For if anyone does not provide for his own—and especially for those of his household—he has denied the faith and is worse than an unbeliever. A widow is to be chosen who is at least sixty years old, the wife of one husband, and known for her good deeds—if she has raised children, welcomed strangers, washed the feet of the saints, helped those in need, and been diligent in every good work.

1 Timothy 5:1–10
Monday of the 27th Week

First Epistle to Timothy, beginning 286

My son Timothy, do not accept young widows, for they, indulging in luxury contrary to Christ, desire to marry. They are subject to condemnation because they have rejected their former faith; moreover, being idle, they learn to go from house to house, and not only are they idle, but they are also gossips, busybodies, and talkers of things they ought not to. Therefore, I desire that young widows marry, bear children, manage their households, and give the adversary no occasion for slander; for some have already been led astray by Satan. If any believer has widows in his or her care, they should provide for them and not burden the Church, so that the Church may provide for true widows. It is fitting to show special honor to the presbyters in authority, especially to those who labor in the word and in teaching. For Scripture says, “Do not muzzle an ox while it is threshing,” and, “The laborer is worthy of his wages.” Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. Rebuke those who sin in the presence of all, so that the others may also be afraid. I charge you in the presence of God and of the Lord Jesus Christ and of the chosen angels to keep these instructions without prejudice, doing nothing out of partiality.

1 Tim 5:11–21
Tuesday of the 27th Week

First Epistle to Timothy, beginning 287

My son Timothy, do not lay hands on anyone hastily, and do not share in the sins of others. Keep yourself pure. From now on, do not drink only water, but use a little wine for the sake of your stomach and your frequent ailments. The sins of some people are obvious and lead directly to condemnation, while those of others are revealed later. Likewise, good deeds are evident; and even if they are not, they cannot be hidden. Slaves who are under the yoke must regard their masters as worthy of every honor, so that there may be no blasphemy against the name of God and the teaching. Those who have believers as masters must not treat them with contempt, for they are brothers; but they must serve them all the more because they are believers and beloved, and do them good. Teach this and exhort them. Anyone who teaches otherwise and does not follow the sound words of our Lord Jesus Christ and the teaching of godliness is conceited, knows nothing, but is consumed by a passion for disputes and arguments, from which come envy, strife, slander, and malicious suspicions. These are empty arguments among people of corrupt minds, alienated from the truth, who think that godliness is a means to financial gain. Stay away from such people. It is a great gain to be godly and content. For we brought nothing into the world, and it is clear that we can take nothing out of it. If we have food and clothing, let us be content with that. But those who desire to get rich fall into temptation and a snare, and into many foolish and harmful desires that plunge people into ruin and destruction; for the love of money is the root of all kinds of evil, and some, by craving it, have strayed from the faith and brought upon themselves many sorrows. But you, man of God, flee from all this.

1 Tim 5:22–6:11A
Wednesday of the 27th Week

First Epistle to Timothy, beginning 288

My son Timothy, grow in righteousness, godliness, faith, love, patience, and gentleness. Fight the good fight of faith; take hold of the eternal life to which you were called, and you have made a good confession in the presence of many witnesses. Before God, the Giver of Life, and before Christ Jesus, who bore witness to the good confession before Pontius Pilate, I charge you to keep the commandment pure and blameless until the appearing of our Lord Jesus Christ, which in its own time will be revealed by the blessed and only mighty King of kings and Lord of lords, the only one who possesses immortality, who dwells in unapproachable light, whom no one has seen or can see. To him be honor and eternal power! Amen.

1 Timothy 6:11b–16
Saturday after Christmas

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First Epistle to Timothy, beginning 289

My son Timothy, exhort those who are rich in this present age not to be conceited, nor to set their hope on the uncertainty of riches, but on God, who richly provides us with everything to enjoy; that they may practice generosity, grow rich in good deeds, be generous and willing to share, and thus lay up for themselves a treasure—a solid foundation for the future—so that they may attain eternal life. O Timothy, guard what has been entrusted to you, avoiding worthless chatter and the disputes of so-called knowledge, which, when people have given themselves over to it, have led some to stray from the faith. Grace be with you. Amen.

1 Tim 6:17–21
Thursday of the 27th Week

SECOND EPISTLE TO TIMOTHY

Second Epistle to Timothy, beginning 290A

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life in Christ Jesus, to Timothy, my beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. Do not be ashamed of the testimony of our Lord Jesus Christ, nor of me, His prisoner; but suffer for the gospel of Christ by the power of God, who saved us and called us to a holy calling, not because of our works but according to His own purpose and grace, given to us in Christ Jesus before the ages began, but now revealed through the appearing of our Savior Jesus Christ, who has destroyed death and brought life and immortality to light through the gospel—for which I have been appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I am suffering as I do; yet I am not ashamed. For I know whom I have believed, and I am convinced that He is able to guard what I have entrusted to Him until that day. Hold fast to the pattern of sound teaching that you have heard from me, in faith and love in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells within us. You know that all the Asians have deserted me, including Phygelus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus, for he has often refreshed me and was not ashamed of my chains, but when he was in Rome, he searched for me diligently and found me. May the Lord grant him to find favor with the Lord on that day; and you know better than anyone how much he served me in Ephesus.

2 Timothy 1:1–2, 8–18
Friday of the 27th Week

Second Epistle to Timothy, beginning 290B

My son Timothy, I thank God, whom I serve with a clear conscience as my ancestors did, that I constantly remember you in my prayers day and night, and I long to see you, remembering your tears, so that I may be filled with joy as I recall your sincere faith, which first dwelt in your grandmother Lois and your mother Eunice; I am confident that it is in you as well. For this reason, I remind you to rekindle the gift of God that is within you through my laying on of hands; for God has not given us a spirit of fear, but of power, love, and self-control. So do not be ashamed of the testimony of our Lord Jesus Christ, nor of me, His prisoner; but share in suffering for the gospel of Christ by the power of God, who has saved us and called us to a holy calling—not because of our own works, but according to His own purpose and grace, which was given to us in Christ Jesus.

2 Timothy 1:3–9A
January 22, St. Timothy the Apostle

Second Epistle to Timothy, beginning 291

My son Timothy, do not be ashamed of the testimony of our Lord Jesus Christ, nor of me, His prisoner; but suffer for the gospel of Christ by the power of God, who has saved us and called us to a holy calling, not because of our works but according to His own purpose and grace, given to us in Christ Jesus before the ages began, but now revealed through the appearing of our Savior Jesus Christ, who has destroyed death and brought life and immortality to light through the gospel—for which I have been appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I am suffering as I do; yet I am not ashamed. For I know whom I have believed, and I am convinced that He is able to guard what I have entrusted to Him until that day. Hold fast to the pattern of sound teaching that you have heard from me, in faith and love in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells within us. You know that all the Asians have deserted me,

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including Phygelus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus, for he has often refreshed me and was not ashamed of my chains, but when he was in Rome, he searched for me diligently and found me. May the Lord grant him to find favor with the Lord on that day; and you know better than anyone how much he served me in Ephesus.

2 Timothy 1:8–18
November 28, St. Stephen the New.
The Holy Martyrs.
Confessors

Second Epistle to Timothy, beginning 292

My son Timothy, be strengthened, my son, in the grace of Christ Jesus, and what you have heard from me in the presence of many witnesses, entrust to faithful people who will be able to teach others as well. Therefore, endure suffering as a good soldier of Jesus Christ. No soldier entangles himself in the affairs of daily life so that he may please his commander. And if anyone competes, he is not crowned unless he competes according to the rules. The hardworking farmer is the first to partake of the crops. Understand what I am saying. May the Lord give you understanding in everything. Remember the Lord Jesus Christ, of the seed of David, who was raised from the dead, according to my gospel—for which I suffer even to the point of being chained like a criminal; but there are no chains for the word of God. Therefore I endure everything for the sake of the elect, so that they too may obtain salvation in Christ Jesus with eternal glory.

2 Timothy 2:1–10
To the Martyrs

Second Epistle to Timothy, beginning 293

My son Timothy, this saying is trustworthy: If we have died with Him, we will also live with Him; if we endure, we will also reign with Him; if we deny Him, He will also deny us; if we are unfaithful, He remains faithful, for He cannot deny Himself. Remind them of this, solemnly warning them before the Lord not to engage in disputes, for they are of no benefit whatsoever but only cause confusion among those who listen. Strive to present yourself to God as one approved, a worker who does not need to be ashamed, correctly handling the word of truth. But avoid irreverent babble, for those who indulge in it will progress even further in wickedness, and their teaching will spread like a cancer. Such are Hymenaeus and Philetus, who have strayed from the truth by saying that the resurrection has already taken place, and are undermining the faith of some. But God's solid foundation stands firm, bearing this seal: "The Lord knows those who are His"; and, "Let everyone who confesses the name of the Lord turn away from wickedness."

2 Timothy 2:11–19
Saturday of the 33rd Week

2 Timothy, beginning of 294

My son Timothy, in a large house there are vessels not only of gold and silver, but also of wood and clay; and some are for honorable use, while others are for common use. Therefore, whoever keeps himself pure from these things will be a vessel for honorable use, set apart and useful to the Lord, prepared for every good work. Flee youthful passions, and hold fast to righteousness, faith, love, and peace with all who call upon the Lord from a pure heart. Avoid foolish and ignorant disputes, knowing that they give rise to quarrels; but a servant of the Lord must not quarrel but be kind to everyone, able to teach, patient, correcting opponents with gentleness—in the hope that God may grant them repentance leading to a knowledge of the truth, so that they may escape the snare of the devil, who has taken them captive to do his will.

2 Timothy 2:20–26
Monday of the 28th Week

Second Epistle to Timothy, beginning 295

My son Timothy, know this: In the last days, difficult times will come. For people will be self-centered, lovers of money, boastful, arrogant, slanderers, disobedient to their parents, ungrateful, unholy, unfriendly, unforgiving, slanderers, intemperate, cruel, haters of what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. Avoid such people. Among these are those who sneak into people's homes and seduce women who are steeped in sin, driven by various lusts, always learning but never able to come to a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men oppose the truth—men of perverse minds and ignorant in the faith. But they will not get very far, for their folly will be plain to all, just as it was with those men.

2 Timothy 3:1–9
Saturday of the 34th Week

Second Epistle to Timothy, Chapter 296

My son Timothy, you have followed my example in teaching, in conduct, in purpose, in faith, in generosity, in love, in patience, and in the persecutions and sufferings that befell me in Antioch, Iconium, and Lystra—persecutions from which I was delivered by the Lord. Indeed, all who desire to live a godly life in Christ Jesus will be persecuted. But evil people and impostors will go from bad to worse, deceiving and being deceived. But you must continue in what you have been taught and what has been entrusted to you, knowing from whom you learned it. Moreover, you have known the Holy Scriptures from childhood, which are able to make you wise for salvation through faith in Christ Jesus.

2 Timothy 3:10–15
Week 33, on the Tax Collector and the Pharisee

Second Epistle to Timothy, Chapter 297

My son Timothy, all Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that the man of God may be complete, equipped for every good work. Therefore, I charge you in the presence of God and of our Lord Jesus Christ, who is to judge the living and the dead at His appearing and His kingdom: preach the word; be ready in season and out of season; correct, rebuke, and encourage—with great patience and careful instruction. For the time will come when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander off into myths.

2 Timothy 3:16–4:4
Tuesday of the 28th Week

Second Epistle to Timothy, beginning 298

My son Timothy, be watchful in all things, endure suffering, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith; and now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that Day—and not only to me, but also to all who have loved His appearing.

2 Timothy 4:5–8
The Week Before Theophany

Second Epistle to Timothy, Chapter 299

My son Timothy, do your best to come to me soon. For Demas has deserted me, having loved this present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia; only Luke is with me. Take Mark and bring him with you, for I need him for ministry. I have sent Tychicus to

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Ephesus. When you come, bring the cloak that I left with Carpus in Troas, and the books, especially the leather ones. Alexander the coppersmith has done me much harm. May the Lord repay him according to his deeds! You, too, be on your guard against him, for he has strongly opposed our message. At my first defense, no one stood with me; everyone deserted me. May it not be held against them! But the Lord stood by me and strengthened me, so that through me the gospel might be fully proclaimed and all the Gentiles might hear it; and I was delivered from the lion's mouth. And the Lord will rescue me from every evil deed and preserve me for His heavenly kingdom; to Him be glory forever and ever. Amen. Greet Priscilla and Aquila and the household of Onesiphorus. Erastus remained in Corinth; but I left Trophimus sick in Miletus. Do your best to come before winter. Eubulus, Pudens, Linus, Claudia, and all the brothers send their greetings. May the Lord Jesus Christ be with your spirit. Grace be with you. Amen.

2 Timothy 4:9–22
Wednesday of the 28th Week

EPISTLE TO TITUS

Epistle to Titus, beginning 300A

Paul, a servant of God, an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that leads to godliness, in the hope of eternal life, which God—who does not change His word—promised before the ages began, but revealed His word at the proper time through the preaching entrusted to me by the command of our Savior, God, —to Titus, a true son in the common faith: grace, mercy, and peace from God the Father and the Lord Jesus Christ, our Savior. Speak these things, exhort, and rebuke with all authority, so that no one may despise you. Remind them to be obedient and submissive to the authorities and rulers, to be ready for every good work, to speak evil of no one, to be not quarrelsome but gentle, and to show all meekness toward all people. For we too were once foolish, disobedient, led astray, slaves to various passions and pleasures, living in malice and envy, hateful and hating one another. When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. See to it that Zenas the lawyer and Apollos are sent on their way so that they lack nothing. All who are with me send you greetings. Greet those who love us in the faith. Grace be with you all. Amen.

Titus 1:1–4; 2:15–3:3; 3:12–13, 15
August 25, St. Titus the Apostle

Epistle to Titus, beginning 300B

My son Titus, I left you in Crete so that you might set in order what remains to be done and appoint elders in every town, as I directed you: if a man is blameless, the husband of one wife, with children who are believers and are not open to the charge of debauchery or insubordination. For a bishop must be blameless, as a steward of God, not arrogant, not quick-tempered, not a drunkard, not violent, not greedy for gain, but hospitable, a lover of what is good, self-controlled, righteous, devout, self-controlled, holding fast to the true word in accordance with sound doctrine, so that he may be able to teach sound doctrine and to refute those who oppose it. For there are many who are disobedient, babbling and deceitful, especially among the circumcised, whose mouths must be stopped; they are upsetting whole households by teaching things they ought not to, for the sake of shameful gain. Of them a certain poet of their own said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. For this reason, rebuke them sharply, so that they may be sound in the faith, not paying attention to Jewish myths and the commands of people who have turned away from the truth. To the pure, all things are pure; but to the defiled and unbelieving, nothing is pure; indeed, both their minds and their consciences are defiled. They claim to know God, but by their deeds they deny him, being detestable, disobedient, and unfit for any good work. But you must speak what is in accordance with sound doctrine.

Titus 1:5–2:1
Thursday of the 28th Week

Epistle to Titus, beginning 301

My son Titus, everything is pure to those who are pure; but to those who are defiled and unbelieving, nothing is pure; indeed, both their minds and their consciences are defiled. They claim to know God, but by their actions they deny Him, being detestable, disobedient, and unfit for any good work. But you must speak what is in accordance with sound doctrine: that the older men be sober-minded, dignified, self-controlled, sound in faith, in love, and in patience; that the older women likewise dress modestly, as befits the saints, not slanderers, not addicted to much wine, teachers of

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what is good; that they may instruct the young women to love their husbands, love their children, be self-controlled, pure, managers of their households, kind, and submissive to their husbands, so that the word of God may not be discredited. Exhort young men also to be self-controlled. In everything set an example of good works; in your teaching, show purity, dignity, integrity, sound speech, and blameless conduct, so that the opponent may be put to shame, having nothing bad to say about us. Exhort slaves to obey their masters, to please them in everything, not to talk back, not to steal, but to show all good faithfulness, so that in everything they may be an ornament to the teaching of our Savior, God.

Titus 1:15–2:10
Friday of the 28th Week

Epistle to Titus, beginning 302A

My son Titus, the grace of God has appeared, bringing salvation to all people, teaching us to renounce ungodliness and worldly passions, and to live self-controlled, righteously, and godly in this present age, as we await the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ, who gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession, zealous for good works. But when the grace and love of our Savior, God, appeared, He saved us, not because of righteous deeds that we had done, but according to His mercy, through the washing of regeneration and renewal by the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs according to hope of eternal life.

Titus 2:11–14; 3:4–7
January 6, The Epiphany

Epistle to Titus, beginning 302B

My son Titus, this saying is true; and I want you to affirm it, so that those who have believed in God may be diligent in doing good works: this is good and beneficial to people. But avoid foolish controversies, genealogies, disputes, and quarrels about the law, for they are unprofitable and vain. As for a heretic, after a first and second warning, have nothing to do with him, knowing that such a person has strayed and is sinning, being self-condemned. When I send Artemas or Tychicus to you, make haste to come to me at Nicopolis, for I have decided to spend the winter there. See to it that Zenas the lawyer and Apollos are sent on their way so that they lack nothing. Let our people also learn to practice good works, to meet urgent needs, so that they may not be unfruitful. All who are with me send you greetings. Greet those who love us in the faith. Grace be with you all. Amen.

Titus 3:8–15
The Holy Fathers of the Fifth Ecumenical Council

LETTER TO PHILEMON

Epistle to Philemon, beginning 302B

Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon our beloved and fellow worker, and to Apphia our beloved sister, and to Archippus our fellow soldier, and to the church in your home: Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God, always remembering you in my prayers, having heard of your love and faith toward the Lord Jesus and toward all the saints, so that the fellowship of your faith may be effective in the knowledge of every good thing among you in Christ Jesus. For we have great joy and comfort in your love, because through you, brother, the hearts of the saints have been encouraged. Therefore, though I have great boldness in Christ to command you to do what is right, out of love I prefer to ask you—none other than I, Paul the elder, and now a prisoner of Jesus Christ—I appeal to you on behalf of my son Onesimus, whom I have begotten in my chains: he was once unfit for you, but now he is fit for you and for me; I am sending him back to you; you, in turn, receive him as you would my own heart. I wanted to keep him with me, so that he might serve me in my chains in place of you for the sake of the gospel; but I did not want to do anything without your consent, so that your good deed might not be out of obligation but of your own free will. For perhaps he was taken away for a time so that you might receive him forever—not as a slave any longer, but as one higher than a slave, a beloved brother, especially to me, and all the more so to you, both in the flesh and in the Lord. Therefore, if you are in fellowship with me, receive him as you would receive me. And if he has wronged you in any way, or still owes you anything, charge it to me. I, Paul, have written this with my own hand: I will pay for it; I am not telling you about what you already owe me. So, brother, let me benefit from you in the Lord; set my heart at ease in the Lord. Hoping for your obedience, I have written to you, knowing that you will do even more than I say. At the same time, prepare a place for me to stay; for I hope that, through your prayers, I will be granted to you. Epaphras, my fellow prisoner for the sake of Christ Jesus, sends you greetings, as do Mark, Aristarchus, Demas, and Luke, my fellow workers. The grace of our Lord Jesus Christ be with your spirit. Amen.

Philemon 1:1–25
November 22, St. Philemon the Apostle

LETTER TO THE HEBREWS

The Epistle to the Hebrews, beginning 303

God, who spoke to the fathers of old many times and in many ways through the prophets, has in these last days spoken to us through His Son, whom He appointed heir of all things, through whom He also made the ages. He, being the radiance of His glory and the exact representation of His being, and upholding all things by the word of His power, after He had by Himself provided purification for our sins, sat down at the right hand of the throne of the Majesty on high, having become as much superior to the angels as the name He has inherited is more excellent than theirs. For to which of the angels did God ever say, “You are My Son; today I have begotten You”? Or again, “I will be His Father, and He will be My Son”? Likewise, when He brings the Firstborn into the world, He says, “Let all the angels of God worship Him.” Concerning the angels it is said: “You make Your angels spirits and Your servants a flaming fire.” But of the Son: “Your throne, O God, endures forever and ever; the scepter of Your kingdom is a scepter of righteousness. You have loved righteousness and hated lawlessness; therefore God, with the oil of joy more than Your companions. And: “In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You remain; and they will all wear out like a garment; like a robe You will fold them up, and they will be changed; but You are the same, and Your years will have no end.”

Hebrews 1:1–12
Saturday of the First Week of Great Lent.
Christmas Eve

Epistle to the Hebrews, beginning at 304

In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You remain; and all will wear out like a garment; like a robe You will fold them up, and they will be changed; but You are the same, and Your years will have no end. To which of the angels did God ever say, “Sit at My right hand until I make Your enemies a footstool for Your feet”? Are they not all ministering spirits, sent out to serve those who are to inherit salvation? Therefore, we must pay special attention to what we have heard, lest we drift away. For if the word proclaimed through angels was binding, and every transgression and disobedience received its just punishment, how shall we escape if we neglect so great a salvation—which was first proclaimed by the Lord and was confirmed to us by those who heard Him?

Heb 1:10–2:3
Week 2 of Great Lent

Epistle to the Hebrews, beginning 305

Brethren, if the word proclaimed through angels was binding, and every transgression and disobedience received its just punishment, how shall we escape if we neglect so great a salvation, which was first proclaimed by the Lord, was confirmed among us by those who heard it from Him, accompanied by God’s testimony through signs and wonders, various miracles, and the outpouring of the Holy Spirit according to His will? For God did not subject the coming world, of which we speak, to the angels; but rather, someone has testified somewhere, saying: “What is man that You are mindful of him? Or the son of man that You visit him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands; You have put all things under his feet.” When, then, He had subjected all things to him, He left nothing unsubjected to him. Yet at present we do not yet see that all things have been subjected to him; but

THE LETTER TO THE HEBREWS

we do see that Jesus, who was made a little lower than the angels because of the suffering of death, has been crowned with glory and honor, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and through whom all things exist, in bringing many sons to glory, should make the author of their salvation perfect through suffering.

Hebrews 2:2–10
November 8, Feast of the Archangels

Epistle to the Hebrews, Chapter 306

Brethren, both the one who sanctifies and those who are sanctified are all from the One; therefore He is not ashamed to call them brothers, saying: “I will declare Your name to My brothers; in the midst of the congregation I will sing Your praise.” And again: “I will put my trust in Him.” And again: “Here am I and the children whom God has given me.” And since the children share in flesh and blood, He Himself likewise shared in the same, so that through death He might destroy the one who holds the power of death—that is, the devil—and free those who, through fear of death, were subject to slavery all their lives. For He does not take angels as His heirs, but the descendants of Abraham. Therefore, He had to become like His brothers in every way, so that He might be a merciful and faithful high priest before God, to make atonement for the sins of the people. For since He Himself has suffered when He was tempted, He is able to help those who are being tempted.

Hebrews 2:11–18
December 26, Feast of the Holy Mother of God.
March 25, Annunciation of the Most Holy Theotokos.
Good Friday at the 6th Hour.
Minor Blessing of Water

Epistle to the Hebrews, beginning at 307

Holy brothers, partakers of the heavenly calling, consider the Messenger and High Priest of our confession, Jesus Christ, who was faithful to the One who appointed Him, just as Moses was faithful in all God’s house. For He is worthy of greater glory than Moses, just as the one who built the house has greater honor than the house itself; for every house is built by someone, but the one who built everything is God.

Hebrews 3:1–4
On the Dedication of the Temple

The Epistle to the Hebrews, beginning 308

Brethren, Moses was faithful in all God’s house as a servant, for the testimony of what was to be proclaimed; but Christ is faithful as a Son over God’s house; and we are His house, if only we hold fast to the confidence and the hope of which we boast until the end. Therefore, as the Holy Spirit says, “Now, while you hear His voice, do not harden your hearts as you did during the time of grumbling, on the day of testing in the wilderness, where your fathers tested Me, put Me to the test, and saw My works for forty years.” Therefore I was angry with that generation and said, ‘They are always going astray in their hearts; they have not known My ways.’ Therefore I swore in My wrath, ‘They shall not enter My rest.’ With whom, then, was He angry for forty years? Was it not against those who sinned, whose bones fell in the wilderness? Against whom did He swear that they would not enter His rest, if not against those who were disobedient? So we see that they could not enter because of their unbelief.

Heb 3:5–11; 17–19
Monday of the 29th Week

Epistle to the Hebrews, beginning 309

Brothers, see to it that none of you has a deceitful and unfaithful heart, leading you to turn away from the living God. But encourage one another daily, as long as it is still called “today,” so that none of you may be hardened by the deceitfulness of sin. For we have become partakers of Christ, provided

we hold fast to the life we have begun until the end, as long as it is said, “Today, when you hear His voice, do not harden your hearts as in the time of the grumbling.” For some of those who heard grumbled; but not all who came out of Egypt with Moses.

Hebrews 3:12–16
Saturday of the Second Week of Great Lent

The Epistle to the Hebrews, beginning 310

Brothers, let us be careful that, while the promise of entering His rest still remains, none of you may be found to have fallen short. For the message was proclaimed to us just as it was to them; but the word they heard did not benefit them, because it was not mixed with faith in those who heard it. But we who have believed enter that rest, just as He has said: “I swore in My wrath, ‘They shall not enter My rest,’” even though His works were completed at the foundation of the world. For nowhere does it say of the seventh day, “And God rested on the seventh day from all His works.” And again here: “They shall not enter My rest.” Therefore, since some still have to enter it, and those to whom it was first proclaimed did not enter it because of their disobedience, He still designates a certain day—“today”—speaking through David after such a long time, as stated above: “Today, when you hear His voice, do not harden your hearts.” For if Joshua had given them rest, there would have been no mention afterward of another day. Therefore, a Sabbath rest still remains for the people of God. For whoever has entered His rest has also rested from his own works, just as God did from His. Let us therefore strive to enter that rest, so that no one may fall into disobedience by following the same example. For the word of God is living and active, sharper than any double-edged sword: it penetrates even to dividing soul and spirit, joints and marrow, and judges the thoughts and intentions of the heart. And there is no creature hidden from Him, but all things are naked and open to the eyes of Him to whom we must give an account.

Hebrews 4:1–13
Tuesday of the 29th Week

Epistle to the Hebrews, beginning 311A

Brethren, since we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but One who, like us, has been tempted in every way, yet without sin. Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help us in our time of need. For every high priest, chosen from among men, is appointed to serve God on behalf of men, to offer gifts and sacrifices for sins, able to deal gently with those who are ignorant and wayward, since he himself is also subject to weakness; and for this reason he must offer sacrifices for sins, both for the people and for himself. And no one takes this honor upon himself, but he is called by God, just as Aaron was. So also Christ did not take upon Himself the honor of being High Priest, but the One who said to Him, “You are My Son; today I have begotten You”; as He also says in another place, “You are a priest forever according to the order of Melchizedek.”

Heb 4:14–5:6
Week 3 of Great Lent

Epistle to the Hebrews, beginning 311B

Brethren, no one takes honor upon himself, but he is called by God, just as Aaron was. So also Christ did not take upon Himself the honor of being High Priest, but the One who said to Him, “You are My Son, I have begotten You today”; as He also says in another place: “You are a priest forever according to the order of Melchizedek.” During the days of His flesh, He offered up prayers and supplications with loud cries and tears to the One who was able to save Him from death, and He was heard because of His reverence; though He was a Son, He learned obedience through what He suffered; and having been made perfect, He became the source of eternal salvation for all who obey Him, having been designated by God as High Priest according to the order of Melchizedek.

Heb 5:4–10
To the Saints

Epistle to the Hebrews, Chapter 312

Brethren, we ought to speak at length about the priesthood of Christ; but it is difficult to explain, because you have become unable to listen. For, judging by the time that has passed, you ought by now to be teachers; yet you need to be taught again the first principles of the word of God, and you need milk, not solid food. Anyone who is nourished by milk is unversed in the word of truth, for he is an infant; but solid food is for the mature, whose senses have been trained by practice to discern good from evil. Therefore, having left behind the elementary teachings about Christ, let us press on toward maturity; and let us not lay again the foundation of repentance from dead works and faith in God, the teaching on baptisms, the laying on of hands, the resurrection of the dead, and the eternal judgment. And we will do this, if God permits. For it is impossible—once people have been enlightened, have tasted the heavenly gift, have become partakers of the Holy Spirit, have tasted the good word of God and the powers of the age to come, and have fallen away—to renew them again through repentance, when they crucify the Son of God anew within themselves and revile Him. The land that drinks in the rain falling on it many times and produces a crop useful to those for whom it is cultivated receives a blessing from God; but the land that produces thorns and thistles is worthless and close to being cursed, and its end is to be burned.

Heb 5:11–6:8
Wednesday of the 29th Week

Epistle to the Hebrews, beginning 313

Brothers, we hope for you, beloved, that you are in good health and holding fast to your salvation, even though we speak in this way. For God is not unjust to forget your work and the labor of love you have shown in His name, having served and continuing to serve the saints. We hope, then, that each of you, for the sake of complete confidence in your hope, will show the same zeal to the very end, so that you may not grow sluggish, but may imitate those who, through faith and patience, inherit the promises.

Hebrews 6:9–12
Saturday of the 4th Week of Great Lent

Epistle to the Hebrews, beginning 314

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely I will bless you and multiply you.” And so Abraham, through patience, received what was promised. People swear by a higher power, and an oath, serving as confirmation, settles every dispute among them. Therefore, God, desiring to show the heirs of the promise the immutability of His will more clearly, used an oath as a means, so that through two unchangeable things—in which it is impossible for God to lie—we who have taken hold of the hope set before us might have a firm assurance—a hope that is like a safe and secure anchor for the soul, reaching deep behind the curtain, where Jesus entered on our behalf as our forerunner, having become a High Priest forever according to the order of Melchizedek.

Hebrews 6:13–20
Week 4 of Great Lent.
The Prophets

The Epistle to the Hebrews, beginning 315

Brethren, Melchizedek, king of Salem and priest of the Most High God, the one who met Abraham and blessed him as he returned after defeating the kings, to whom Abraham gave a tenth of everything—first, by the meaning of his name—King of Righteousness—and then also King of Salem, that is, King of Peace—without father, without mother, without genealogy, having neither

beginning of days nor end of life, being made like the Son of God, remains a priest forever. See how great is the one to whom even Abraham the patriarch gave a tithe of his finest spoils. Those who receive the priesthood from the sons of Levi are commanded to collect tithes from the people according to the law—that is, from their own brothers—even though they too are descended from Abraham. But this one, who is not of their lineage, received a tithe from Abraham and blessed the one who had received the promise.

Heb 7:1–6
Thursday of the 29th Week

Epistle to the Hebrews, beginning at 316

Brethren, without any dispute, the lesser is blessed by the greater. Here mortal men collect tithes, but there, the one who has the testimony that he is alive. And, so to speak, Levi himself, who receives tithes, gave a tithe through Abraham; for he was still in his father's loins when Melchizedek met him. Therefore, if perfection were to be attained through the Levitical priesthood—for the law of the people is associated with it—what further need would there be for another priest to arise in the order of Melchizedek, rather than being named after the order of Aaron? For with a change in the priesthood, there must also be a change in the law. For the One of whom this is spoken belonged to a different tribe, from which no one had ever approached the altar. For it is well known that our Lord arose from the tribe of Judah, about which Moses said nothing concerning the priesthood. And this is even more clearly seen in the fact that, in the likeness of Melchizedek, another Priest arises—one who is not according to the law of a fleshly commandment, but according to the power of an indestructible life. For it is testified: "You are a priest forever according to the order of Melchizedek."

Heb 7:7–17
February 2, Presentation of the Lord

Epistle to the Hebrews, Chapter 317

Brethren, the abolition of the former commandment is due to its weakness and uselessness, for the law brought nothing to perfection; but a better hope is introduced, through which we draw near to God. And since this was not without an oath—for those were priests without an oath, but this One with an oath, since it is said of Him, "The Lord has sworn and will not change His mind: 'You are a priest forever according to the order of Melchizedek'"—Jesus has become the guarantor of a better covenant. Moreover, there were many of those priests, because death prevented any one of them from remaining in office; but He, since He remains forever, has an unchanging priesthood, and therefore is able to save forever those who come to God through Him, since He always lives to intercede for them.

Hebrews 7:18–25
Friday of the 29th Week

Epistle to the Hebrews, beginning 318A

Brethren, such a High Priest is fitting for us: holy, innocent, undefiled, separated from sinners, and exalted above the heavens—who has no need, like those high priests, to offer sacrifices day after day, first for his own sins and then for the sins of the people, since He did this once for all by offering Himself. For the law appoints as high priests men who are subject to weakness; but the word of the oath, which came after the law, appointed the Son, who is perfect forever. The main point of what we are saying is this: we have such a High Priest, who has taken His seat at the right hand of the throne of majesty in heaven and is the minister of the sanctuary and of the true tabernacle, which the Lord set up, not man.

Heb 7:26–8:2
To the Holy Martyrs.
To the Holy Martyrs.
Confessors

Epistle to the Hebrews, beginning 318B

Brethren, every high priest is appointed to offer gifts and sacrifices; therefore, it was necessary that this One also have something to offer. If He had remained on earth, He would not have been a priest at all, for here there are priests who, according to the law, offer gifts—who serve a copy and shadow of the heavenly things, as was said to Moses when he was about to construct the tabernacle: “See,” it is said, “make everything according to the pattern shown to you on the mountain.” But this High Priest has received a ministry that is all the more excellent, inasmuch as He is the mediator of a better covenant, which has been established on better promises.

Heb 8:3–6
To the Believers

The Epistle to the Hebrews, beginning 319

Brothers, if the first covenant had been faultless, there would have been no need to look for another. But the prophet, rebuking them, says: “Behold, the days are coming,” says the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah—not like the covenant I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt; for they did not remain in my covenant, and I disregarded them,” says the Lord. “This is the covenant I will make with the house of Israel after those days,” says the Lord: “I will put my laws in their minds and write them on their hearts; and I will be their God, and they will be my people. And no one will teach his neighbor or his brother, saying, ‘Know the Lord,’ because they will all know Me, from the least to the greatest; for I will be merciful toward their iniquities, and I will remember their sins and their lawless deeds no more. By calling it “new,” He has shown that the first is growing old; and what is growing old and becoming obsolete is near to disappearing.

Hebrews 8:7–13
Monday of the 30th Week

Epistle to the Hebrews, beginning 320

Brethren, the first covenant had regulations concerning worship and the earthly sanctuary; for the first tabernacle was set up, in which were the lampstand, the table, and the display of the bread, and which is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies, containing a golden censer and the ark of the covenant overlaid with gold on all sides, where there was a golden jar containing manna, Aaron’s rod that had blossomed, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; which need not be discussed in detail at this time. With this arrangement, the priests always enter the first tabernacle to perform the divine service; but the second is entered only once a year by the high priest alone, not without blood, which he offers for himself and for the sins of the people committed in ignorance.

Hebrews 9:1–7
November 21, The Presentation of the Most Holy Mother of God

Epistle to the Hebrews, beginning 321A

Brothers, by this the Holy Spirit shows that the way into the Holy Place has not yet been opened, as long as the former tabernacle remains standing. It is a symbol of the present time, in which gifts and sacrifices are offered that cannot make the worshiper’s conscience perfect—sacrifices involving food and drink, various washings, and rituals pertaining to the flesh—which were established only until the time of reformation. And so He is the mediator of the new covenant, so that, through His death—which was for the redemption of the transgressions committed under the first covenant—those who are called to an eternal inheritance may receive what was promised. For where there is a will, the death of the testator must follow; for a will takes effect only after the testator has died: it has no force while the testator is still alive. That is why even the first covenant was not ratified without blood. For Moses, having proclaimed all the commandments of the Law before the whole people,

took the blood of calves and goats, along with water, scarlet wool, and hyssop, and sprinkled both the book itself and the entire people, saying, “This is the blood of the covenant that God has commanded you.” He also sprinkled the blood on the tabernacle and all the vessels used in worship. Indeed, almost everything is purified with blood according to the law, and without the shedding of blood there is no forgiveness. Thus, the copies of the heavenly things had to be purified with these means, but the heavenly things themselves with better sacrifices.

Heb 9:8–10; 15–23
Tuesday of the 30th Week

Epistle to the Hebrews, beginning 321B

Brethren, Christ, the High Priest of the good things to come, having come through the greater and more perfect tabernacle, not made with hands—that is, not of this creation—and not with the blood of goats and calves, but with His own Blood, entered the Holy Place once for all and obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, when sprinkled, sanctify those who are defiled so that their bodies may be cleansed, how much more will the Blood of Christ—who through the Holy Spirit offered Himself without blemish to God—cleanse our consciences from dead works to serve the living and true God.

Heb 9:11–14
Week 5 of Great Lent

Epistle to the Hebrews, Chapter 322

Brethren, Christ did not enter a sanctuary made with human hands—a mere copy of the true one—but into heaven itself, to appear now on our behalf before the face of God; and not to offer Himself repeatedly, as the high priest enters the sanctuary annually with the blood of others; otherwise, He would have had to suffer repeatedly since the foundation of the world; but He appeared once for all at the end of the ages to put away sin by His sacrifice. And just as it is appointed for people to die once, and after that comes judgment, so Christ, having offered Himself once to bear the sins of many, will appear a second time—not to deal with sin again, but to save those who are eagerly waiting for Him.

Hebrews 9:24–28
Saturday of the 5th Week of Great Lent

Epistle to the Hebrews, Chapter 323

Brethren, the law, having a shadow of the good things to come, but not the very image of the things themselves, can never, by the same sacrifices offered year after year, make those who draw near perfect. Otherwise, they would have ceased to be offered, for those who offer them, having been cleansed once for all, would no longer have any consciousness of sin. But the sacrifices serve as a yearly reminder of sins, for it is impossible for the blood of bulls and goats to take away sins. Therefore, when Christ entered the world, He said: “You did not desire sacrifices and offerings, but You prepared a body for Me.” “You take no pleasure in burnt offerings or sacrifices for sin.” Then I said, “Here I am—as it is written about Me at the beginning of the book—to do Your will, O God.” Having first said, “You did not desire or take pleasure in sacrifices, offerings, burnt offerings, or sin offerings—which are offered according to the law,” He then added, “Behold, I have come to do Your will, O God.” He sets aside the first in order to establish the second. It is by this very will that we have been sanctified through the once-for-all offering of the body of Jesus Christ. Every priest stands daily in service, offering the same sacrifices over and over again—sacrifices that can never take away sins. But He, having offered one sacrifice for sins, sat down forever at the right hand of God, waiting from that time onward until His enemies are made a footstool for His feet. For by a single offering He has made those who are being sanctified perfect forever. The Holy Spirit also testifies to us about this; for it is said: “This is the covenant I will make with them after those days,” says the Lord: “I will put my laws into their hearts, and I will write them on their minds, and I will no longer remember

their sins and lawless deeds.” Now where there is forgiveness of sins, there is no longer any offering for sin.

Hebrews 10:1–18
Wednesday of the 30th Week

Epistle to the Hebrews, beginning 324

Brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus Christ, by a new and living way that He opened for us through the curtain—that is, through His flesh—and since we have a great High Priest over the house of God, let us draw near with a sincere heart, in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for He who promised is faithful. Let us consider one another to stir up love and good works. Let us not neglect meeting together, as is the habit of some, but let us encourage one another—and all the more as you see that day drawing near. For if, after receiving the knowledge of the truth, we sin willfully, there no longer remains a sacrifice for sins, but a fearful expectation of judgment and the fury of a fire ready to devour the adversaries. If anyone who rejects the law of Moses is put to death without mercy on the testimony of two or three witnesses, how much more severe a punishment, do you think, will be reserved for the one who tramples underfoot the Son of God, treats as profane the blood of the covenant by which he was sanctified, and insults the Spirit of grace? We know the One who said, “Vengeance is Mine; I will repay,” says the Lord. And again, “The Lord will judge His people.” It is a dreadful thing to fall into the hands of the living God!

Hebrews 10:19–31
Good Friday, at the 9th hour

Epistle to the Hebrews, Chapter 325

Brothers and sisters, remember your former days, when, having been enlightened, you endured a great struggle of suffering—sometimes being publicly exposed to insults and afflictions, and at other times sharing in the sufferings of those who were in the same situation; for you sympathized with my chains and joyfully accepted the plundering of your property, knowing that you have a better and enduring possession in heaven. So do not throw away your confidence, which has a great reward. You need patience so that, having done the will of God, you may receive what was promised; for yet a little while—very little indeed—and the One who is coming will come and will not delay. The righteous will live by faith.

Heb 10:32–38A
The third Saturday of Great Lent.
To the Holy Martyrs

The Epistle to the Hebrews, Chapter 326

Brethren, do not forsake your hope, for which there is a great reward. You need patience so that, having fulfilled God’s will, you may receive what was promised; for yet a little while—very little indeed—and the One who is to come will come and will not delay. The righteous shall live by faith; but if anyone wavers, My soul has no pleasure in him. But we are not of those who waver and are lost, but we stand firm in faith for the salvation of our souls. Faith is the assurance of things hoped for and the conviction of things not seen. Through it the ancients were commended. By faith we understand that the ages were prepared by the word of God, so that what is seen was made from what was not seen. By faith Abel offered to God a better sacrifice than Cain; and through it he received the testimony that he was righteous, as God testified concerning his gifts; and through it he still speaks, even after his death. By faith Enoch was taken up so that he did not see death; and he was not found, because God had taken him. For before he was taken up, he had received the testimony that he had pleased God. And without faith it is impossible to please God; for whoever comes to God must believe that He exists and that He rewards those who seek Him. By faith Noah, having been warned about

things not yet seen, in reverence prepared an ark for the salvation of his household; by it he condemned the world and became an heir of righteousness by faith.

Heb 10:35–11:7
Thursday of the 30th Week

Epistle to the Hebrews, beginning 327

Brothers and sisters, by faith Abraham obeyed the call to go to the land he was to receive as an inheritance, and he went, not knowing where he was going. By faith Sarah herself (though barren) received the power to conceive, and she gave birth beyond the age of childbearing, for she knew that the One who had made the promise was faithful. And so from one man—and one who was as good as dead—there came forth as many descendants as the stars in the sky and as countless as the sand on the seashore. All these died in faith, without having received the promises, but having seen them from a distance, they rejoiced and acknowledged that they were strangers and exiles on earth; for those who speak this way show that they are seeking a homeland. And if they had been thinking of that homeland from which they had come, they would have had time to return; but they were longing for a better one—that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Heb 11:8; 11–16
Friday of the 30th Week

Epistle to the Hebrews, beginning 328

Brethren, by faith Abraham lived in the promised land as in a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise; for he was looking forward to the city that has foundations, whose architect and builder is God. By faith Abraham, when he was tested, offered up Isaac, and, having received the promise, offered up his only son, of whom it was said, “Through Isaac your offspring will be named.” For he considered that God was able even to raise him from the dead, from which he also received him back as a type. By faith, Isaac blessed Jacob and Esau. By faith, Jacob, as he was dying, blessed each of Joseph’s sons and bowed down at the head of his staff. By faith, Joseph, at the time of his death, spoke of the exodus of the sons of Israel and made a will concerning his bones. By faith, Moses was hidden by his parents for three months after his birth, for they saw that the child was beautiful, and they did not fear the king’s decree. And what more shall I say? I would not have enough time to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the other prophets—who, by faith, conquered kingdoms, administered justice, received promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in their weakness, became mighty in battle, and put foreign armies to flight; wives received their dead raised to life; while others were tortured, refusing to accept release, so that they might obtain a better resurrection; still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, put to the torture, killed by the sword; they wandered about in skins of lambs and goats, suffering want, afflictions, and mistreatment; those whom the whole world was not worthy of wandered in deserts and mountains, in caves and ravines of the earth. And all these, having been commended for their faith, did not receive what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us.

Heb 11:9–10; 17–23; 32–40
The Week Before Christmas, Holy Fathers

Epistle to the Hebrews, beginning 329A

Brethren, by faith Abraham, when he was tested, offered up Isaac, and, having received the promise, offered up his only son, of whom it was said, “Through Isaac your offspring shall be named.” For he considered that God was able even to raise him from the dead, from which he also received him back as a type. By faith, looking to the future, Isaac blessed Jacob and Esau. By faith, as he was dying, Jacob blessed each of Joseph’s sons and bowed down at the head of his staff. By faith, at the

time of his death, Joseph reminded the people of the exodus of the sons of Israel and made a will concerning his bones. By faith, Moses was hidden by his parents for three months after his birth, for they saw that the child was beautiful and were not afraid of the king's command. By faith he left Egypt, not fearing the king's wrath, for he remained steadfast, as though seeing the One who is invisible. By faith he celebrated the Passover and sprinkled the blood, so that the destroyer of the firstborn might not touch them. By faith they crossed the Red Sea as on dry land—whereupon the Egyptians, attempting to do the same, were drowned. By faith the walls of Jericho fell after they had marched around them for seven days. By faith Rahab the harlot, having welcomed the spies peacefully (and led them out by another route), did not perish with the unbelievers.

Hebrews 11:17–23; 27–31
Monday of the 31st Week

Epistle to the Hebrews, beginning 329B

Brethren, by faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer with the people of God than to enjoy the temporary pleasures of sin, and he regarded the reproach of Christ as greater wealth than the treasures of Egypt; for he was looking to the reward. And what more shall I say? I do not have enough time to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the other prophets—who through faith conquered kingdoms, administered justice, received promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in their weakness, became mighty in battle, and put foreign armies to flight; wives received their dead raised to life; while others were tortured, refusing to accept release so that they might obtain a better resurrection; still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, put to the torture, killed by the sword; they wandered about in skins of lambs and goats, suffering want, afflictions, and mistreatment; those whom the whole world was not worthy of wandered through deserts and mountains, through caves and the ravines of the earth. And all these, having been commended for their faith, did not receive what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us. Therefore, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with endurance the race set before us, looking to Jesus, the author and perfecter of our faith.

Heb 11:24–26; 32–12:2A
Week 1 of Great Lent

Epistle to the Hebrews, beginning 330

Brethren, all the saints conquered kingdoms by faith, practiced righteousness, received promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in their weakness, were mighty in battle, and put foreign armies to flight; wives received their dead raised to life; while others were tortured, refusing to accept release so that they might obtain a better resurrection; still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, tortured, put to death by the sword; they wandered about in skins of sheep and goats, suffering want, afflictions, and mistreatment; those whom the whole world was not worthy of wandered through deserts and mountains, through caves and the ravines of the earth. And all these, having been commended for their faith, did not receive what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us. Therefore, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with perseverance the race set before us, looking to Jesus, the author and perfecter of our faith.

Heb 11:33–12:2A
Week 1 after Pentecost, All Saints.
To the Martyrs

Epistle to the Hebrews, beginning 331A

Brethren, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with endurance the race set before us, looking to Jesus, the author and perfecter of our faith, who, for the joy set before Him, endured the cross, despising the shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinners, so that you may not grow weary or lose heart. You have not yet resisted to the point of shedding blood in your struggle against sin, and you have forgotten the encouragement that is offered to you as sons: “My son, do not despise the Lord’s discipline, and do not lose heart when He rebukes you.” For the Lord disciplines those He loves, and He punishes every son He accepts. If you endure discipline, God is treating you as sons. For what son is there whom a father does not discipline? But if you remain without the discipline that is common to all, then you are illegitimate children, not sons. Moreover, if we feared our earthly parents when they disciplined us, should we not much more submit to the Father of spirits so that we may live? They disciplined us for a short time as they saw fit, but He disciplines us for our good, so that we may share in His holiness.

Hebrews 12:1–10
March 9, Holy Martyrs of Sebaste

Epistle to the Hebrews, beginning 331B

Brothers, the Lord disciplines those He loves; He punishes every son He accepts. If you endure discipline, God is treating you as sons. For what son is there whom a father does not discipline? But if you remain unpunished—as is common to all—then you are illegitimate children, not sons. Moreover, if we feared our earthly parents when they disciplined us, should we not much more submit to the Father of spirits so that we may live? They disciplined us for a few days as they saw fit, but He disciplines us for our good, so that we may share in His holiness. No discipline seems pleasant at the time, but painful; later, however, it yields the peaceful fruit of righteousness to those who have been trained by it. So strengthen your drooping hands and your weak knees, and make straight paths for your feet, so that what is lame may not be dislocated but rather be healed. See to it that you, too, do not turn away from the One who speaks. If those who did not obey the One who spoke on earth did not escape punishment, how much less will we escape if we turn away from the One who speaks from heaven—whose voice then shook the earth, and who has now made this promise: “Once more I will shake not only the earth but also the heavens.” The words “once more” signify the removal of what is temporary, as that which was created, so that what is permanent may remain.

Heb 12:6–13; 25–27
During an Earthquake

The Epistle to the Hebrews, Chapter 332

Brothers and sisters, strive to live in peace with everyone and to maintain holiness, without which no one will see the Lord. See to it that no one falls short of God’s grace; that no bitter root, having sprung up, causes harm, and that many are not defiled by it; that there be no fornicator or wicked person among you, who, like Esau, would forsake his birthright for a single meal. For you know that afterward, when he wanted to inherit the blessing, he was rejected; he could not change his father’s mind, even though he pleaded with him in tears. You have not come to a mountain that can be touched and that is ablaze with fire, nor to darkness, gloom, and a storm, nor to the sound of a trumpet and the voice of words, which those who heard begged that no further word be spoken to them, for they could not bear what was commanded: “If even a beast touches the mountain, it shall be stoned (or struck by an arrow); and so terrifying was this vision that even Moses said, “I am filled with fear and trembling.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the festive assembly and church of the firstborn whose names are written in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaks better than the blood of Abel.

Heb 12:14–24
During the Fire

The Epistle to the Hebrews, beginning 333A

Brethren, take care not to turn away from the One who speaks. If those who did not obey the One who spoke on earth did not escape punishment, how much less will we escape if we turn away from the One who speaks from heaven—whose voice then shook the earth, and who has now made this promise: “Once more I will shake not only the earth but also the heavens.” I urge you, brothers and sisters, to accept this word of exhortation; I have not written much to you. Know that our brother Timothy has been released, and if he comes soon, I will see you along with him. Greet all your teachers and all the saints. The Italians send their greetings to you. Grace be with you all. Amen.

Heb 12:25–26; 13:22–25
Tuesday of the 31st Week

Epistle to the Hebrews, beginning 333B

Brothers, as we receive an unshakable kingdom, let us hold fast to the grace by which we will serve God acceptably, with reverence and awe, for our God is a consuming fire. Let brotherly love continue among you. Do not forget to show hospitality to strangers, for through it some, without knowing it, have shown hospitality to angels. Remember those in prison, as though you were in prison with them, and those who are being mistreated, since you yourselves are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the sexually immoral and adulterers. Keep your lives free from the love of money, and be content with what you have. For He Himself has said, “I will never leave you nor forsake you,” so we can say with confidence, “The Lord is my helper; I will not be afraid—what can man do to me?” Remember your leaders, who spoke the word of God to you; consider the outcome of their lives and imitate their faith. Jesus Christ is the same yesterday, today, and forever.

Hebrews 12:28–13:8
Saturday of the 6th Week of Great Lent

The Epistle to the Hebrews, Chapter 334

Brothers, remember your teachers who preached the word of God to you, and, considering the manner of their death, imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by various and strange teachings; for it is good to strengthen your hearts by grace, not by foods, from which those who follow them have derived no benefit. We have an altar from which those who serve the tabernacle have no right to eat. Just as the bodies of the animals, whose blood is brought into the Holy Place by the high priest for the cleansing of sin, are burned outside the camp—so Jesus, in order to sanctify the people with His own blood, suffered outside the gate. Let us, then, go out to Him outside the camp, bearing His reproach; for here we have no lasting city, but we seek the one to come. Through Him, then, let us continually offer to God a sacrifice of praise—that is, the fruit of lips that confess His name. Do not neglect to do good and to share with others, for such sacrifices are pleasing to God.

Hebrews 13:7–16
On the Sunday closest to July 16, to the holy fathers of the six Ecumenical Councils.
To the Holy Martyrs

Epistle to the Hebrews, Chapter 335

Brethren, obey your leaders and be submissive to them, for they are constantly watching over your souls, as those who must give an account; so that they may do this with joy and not with sighing, for that would be of no benefit to you. Pray for us; for we are confident that we have a clear

THE LETTER TO THE HEBREWS

conscience, desiring to conduct ourselves honorably in all things. I especially ask you to do this so that I may be restored to you more quickly. May the God of peace, who through the blood of the eternal covenant raised from the dead the Shepherd of the sheep, our Lord Jesus Christ, make you able in every good work to do His will, working in you what is pleasing to Him through Jesus Christ. To Him be glory forever and ever! Amen.

Hebrews 13:17–21
To the Saints

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ORDER OF READING FROM THE EPISTLE FOR ALL THE WEEKS OF

EASTER WEEK

Prokeimenon, Tone 8

This is the day the Lord has made; / let us rejoice and be glad in it.

Verse: Give thanks to the Lord, for He is good; His mercy endures forever.

Ps 117:24, 1

Introduction 1A.

Alleluia, Tone 4

Verse: You, O Lord, when You arise, have mercy on Zion.

Verse: The Lord has looked down from heaven upon the earth.

Ps 101:14A, 20B

MONDAY OF BRIGHT WEEK

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalm 18:5A, 2

Beginning 2.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: Let us glorify God in the assembly of the saints.

Ps 88:6A, 8A

TUESDAY OF HOLY WEEK

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked upon the humility of His handmaid; for behold, from now on all generations will call me blessed.

Luke 1:46-48

Commencement 4.

Alleluia, Tone 8

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Psalm 131:8, 11A

WEDNESDAY OF HOLY WEEK

Prokeimenon, Tone 6

I will make Your name memorable / throughout every generation and generation.

Verse: Hear, O daughter, and look, and incline your ear.

Ps 44:18A, 11A

Beginning 5.

Alleluia, Tone 2

Verse: My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Verse: For He has looked upon the humility of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46-48

THURSDAY OF HOLY WEEK

Prokeimenon, Tone 3

Sing to our God, sing; / sing to our King, sing.

Verse: All nations, clap your hands; shout to God with a voice of joy.

Ps 46:7, 2

Beginning 6.

Alleluia, Tone 4

Verse: Be strong, and prosper, and reign for the sake of truth, meekness, and righteousness.

Verse: You have loved righteousness and hated wickedness.

Ps 44:5A, 8A

FRIDAY OF HOLY WEEK

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalms 18:5A, 2

And the Prokeimenon, Tone 3, Hymn of the Theotokos

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Luke 1:46-47

Beginning 7 and to the Mother of God, beginning 240.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Verse: Hear, O Daughter, and look, and incline Your ear.

Ps 88:6A, 8A; 44:11A

SATURDAY OF HOLY WEEK

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Ps 26:1

Beginning 8.

Alleluia, Tone 5

Antiphon: The Lord has taken his seat on the throne; he is clothed in splendor.

Verse: For He has established the world, and it shall not be moved.

Ps 92:1A, 1B

WEEK 2 AFTER EASTER, OF THOMAS

Prokeimenon, Tone 3

Great is our Lord, and great is His might, / and His wisdom is beyond measure.

Verse: Praise the Lord, for it is good to sing psalms; let the praise of our God be sweet. Psalm 146:5, 1

Intonation 14.

Alleluia, Tone 8

Verse: Come, let us rejoice in the Lord; let us shout for joy to God, our Savior.

Verse: For the Lord is a great God, and a great King over all the earth.

Psalm 94:1, 3

Monday, 9th Week.

Thursday, Cycle 12.

Tuesday, 10th day of the week.

Friday, 13th day of the week.

Wednesday, 11th day of the week.

Saturday, 15th.

WEEK 3 AFTER EASTER, ABOUT THE MYRRH-BEARERS

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Ps 27:9, 1A

Beginning 16.

Alleluia, Tone 8

Verse: You have shown favor, O Lord, to Your land; You have restored the captives of Jacob.

Verse: Mercy and truth have met; righteousness and peace have kissed.

Ps 84:2, 11

Monday, 17th Week.

Thursday, 20th day of the cycle.

Tuesday, 18th day of the cycle.

Friday, 21A.

Wednesday, 19th day of the cycle.

Saturday, the beginning of the 22nd.

WEEK 4 AFTER EASTER, ON THE PARALYTIC

Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we place our hope in You.

Verse: Rejoice in the Lord, you who are righteous—praise is fitting for the upright. Ps 32:22, 1

Beginning 23.

Alleluia, Tone 5

Verse: I will sing of Your mercy, O Lord, forever.

Verse: For You have said, “Mercy is established forever.” Ps 88:2A, 3A

Monday, Week 24.

Tuesday, 25th week.

WEDNESDAY OF MID-LENT

Prokeimenon, Tone 3

Great is our Lord, and great is His might, / and His wisdom is beyond measure.

Verse: Praise the Lord, for it is good to sing psalms; let praise to our God be sweet. Ps 146:5, 1

Beginning 34.

Alleluia, Tone 1

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth. Ps 73:2A, 12

Thursday, Week 26.

Friday, 27th week.

Saturday, 29th day of the cycle.

WEEK 5 AFTER EASTER, ABOUT THE SAMARITAN WOMAN

Prokeimenon, Tone 3

Sing to our God, sing, / sing to our King, sing.

Verse: All nations, clap your hands; shout to God with a voice of joy. Ps 46:7, 2

Reading 28.

Alleluia, Tone 4

Verse: Be strong, and prosper, and reign for the sake of truth, meekness, and righteousness.

Verse: You have loved righteousness and hated wickedness. Ps 44:5A, 8A

Monday, 30th day of the cycle.

Thursday, 35th day of the cycle.

Tuesday, 31st day of the cycle.

Friday, 36th day of the cycle.

Wednesday, 32nd day of the cycle.

Saturday, the beginning of the 37th

week.

WEEK 6 AFTER EASTER, ABOUT THE BLIND MAN

Prokeimenon, Tone 8

Pray and fulfill your vows to the Lord, our God.

Verse: God is known in Judea; His name is great in Israel.

Ps 75:12, 2

Reading 38.

Alleluia, Tone 8

Verse: Look upon me and have mercy on me.

Verse: Guide my steps according to Your word.

Ps 118:132A, 133A

Monday, Week 39.

Tuesday, Week 40B.

WEDNESDAY, THE DAY AFTER EASTER

Prokeimenon and Alleluia as on Easter.

Week 41.

THURSDAY, THE ASCENSION OF THE LORD

Prokeimenon, Tone 7

Ascend into heaven, O God, / and let Your glory be throughout the earth.

Verse: My heart is ready, O God, my heart is ready; I will sing and make music to my glory.

Ps

56:12, 8

Beginning 1B.

Alleluia, Tone 2

Verse: God has ascended amid shouts of joy; the Lord—amid the sound of trumpets.

Verse: All nations, clap your hands; shout to God with a voice of joy.

Psalms 46:6, 2

Friday, Week 42.

Saturday, 43rd Week.

**THE 7TH SUNDAY AFTER EASTER,
THE HOLY FATHERS AND THE FIRST ECUMENICAL COUNCIL**

Prokeimenon, Tone 4, Hymn of the Fathers

Blessed are You, O Lord, God of our fathers, / and Your name is to be praised and glorified forever.

Verse: For You are righteous in all that You have done for us.

Dan 3:26, 27A

Beginning 44.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

Alleluia, Tone 1

Verse: The Lord, God of gods, has spoken and summoned the earth from the rising of the sun to its setting.

Verse: Gather to Him His saints, those who have made a covenant with Him concerning sacrifices. Psalm 49:1, 5

Monday, Beginning 45.	Thursday, 48th week.
Tuesday, 46th day.	Friday, 50A.
Wednesday, 47th day.	

Saturday

The entire service is for the repose of the departed.

Prokeimenon, Tone 6

Their souls shall dwell among the blessed.

Verse: To You, O Lord, I lift up my soul, my God.

Cf. Ps 24:13A, 1–2A

Intonation 51A and, for the repose of the departed, intonation 270.

Alleluia, Tone 4

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Verse: And their memory will endure from generation to generation.

Cf. Ps 64:5; 44:18A

PENTECOST WEEK

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalm 18:5A, 2

Beginning 3.

Alleluia, Tone 1

Verse: By the word of the Lord the heavens were established, and by the breath of His lips—all their host.

Verse: The Lord looked down from heaven and saw all the children of man.

Ps 32:6, 13

WEEK 1 AFTER PENTECOST. MONDAY OF THE HOLY SPIRIT

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not be silent; do not turn away from me. Ps 27:9, 1A

Beginning 229.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

Alleluia, Tone 2

Verse: Have mercy on me, O God, according to Your great mercy.

Verse: Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Ps 50:3, 13

Tuesday, Cycle 79A.
Wednesday, reading 80.

Thursday, Cycle 81A.
Friday, reading 82.
Saturday, Reading 79B.

**WEEK 1 AFTER PENTECOST,
ALL SAINTS**

Prokeimenon, Tone 8

Pray and fulfill / your vows to the Lord, our God.

Verse: God is known in Judea; His name is great in Israel. Ps 75:12A, 2

And to the saints, prokeimenon, tone 4

God is awesome among His saints; the God of Israel.

Ps 67:36A

Beginning 330.

Alleluia, tone 4

Verse: The righteous cried out—and the Lord heard them.

Verse: The righteous have many sorrows—and the Lord will deliver them from all of them. Ps 33:18A, 20

WEEK 2

Monday, 83rd day.
Tuesday, 86th day.
Wednesday: start at 87.

Thursday, beginning 89.
Friday, beginning 90.
Saturday, the beginning of the 84th week.

**WEEK 2 AFTER PENTECOST,
ALL SAINTS,
WHO SHONE FORTH IN THE LAND OF RUSSIA**

Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we place our hope in You.

Verse: Rejoice, you righteous, in the Lord—praise is fitting for the upright. Ps 32:22, 1

And the Prokeimenon of the Saints, Tone 4

To the saints who are on His earth, the Lord has wonderfully revealed all His desires among them. Psalm 15:3

Intonation 81B and the holy intonation 330.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

Alleluia, tone 1

Verse: God avenges me and subdues the nations for me.

Verse: He saves the king in majesty and shows mercy to His anointed, David, and to his descendants forever.

Cf. Ps 17:48, 51

Alleluia to the saints, Tone 4

Verse: O God, we have heard with our ears, and our fathers have told us.

Verse: For You have saved us from those who oppress us and put to shame those who hate us. Ps 43:2A, 8

WEEK 3

Monday, Beginning 94.	Thursday, reading 98.
Tuesday, reading 95.	Friday, beginning 101.
Wednesday: start 96A.	Saturday, beginning 85.

Week 3, beginning 88A.

WEEK 4

Monday, beginning 102.	Thursday, beginning 106.
Tuesday, beginning 104.	Friday, beginning 107.
Wednesday: start at 105.	Saturday: 92.

Week 4, beginning 93.

WEEK 5

Monday, beginning 109.	Thursday, start at 118.
Tuesday, start of 114.	Friday, start 120.
Wednesday, beginning 117.	Saturday: 97.

Week 5, beginning 103.

WEEK 6

Monday, beginning 121A.	Thursday, beginning 129.
Tuesday, beginning of 122.	Friday, beginning of 130B.
Wednesday, beginning of 127.	Saturday, beginning of 100.

Week 6, beginning 110.

WEEK 7

Monday, start 134.	Thursday, starting at 138.
Tuesday, starting at 136.	Friday, beginning 139.
Wednesday, beginning 137.	Saturday, beginning 108.

Week 7, beginning 116.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

WEEK 8

Monday, beginning 142. Thursday, beginning 147.
Tuesday, beginning 144. Friday, beginning 148.
Wednesday, beginning of day 145. Saturday, beginning 111.
Week 8, beginning 124.

WEEK 9

Monday: opening at 150. Thursday opened at 155.
Tuesday: 152. Friday: 157.
Wednesday: 154A. Saturday, beginning 113.
Week 9, beginning 128.

WEEK 10

Monday, beginning 159. Thursday, beginning 167A.
Tuesday, beginning 161. Friday, beginning 169.
Wednesday, beginning 165. Saturday, beginning 119.
Week 10, beginning 131.

WEEK 11

Monday, beginning 171. Thursday, beginning 175.
Tuesday, beginning 172. Friday, beginning 177.
Wednesday, beginning 173. Saturday: 123.
Week 11, starting at 141.

WEEK 12

Monday, opening at 179. Thursday, the beginning of 183.
Tuesday, the beginning of 180. Friday, beginning 184.
Wednesday, beginning 182A. Saturday, beginning 125C.
Week 12, beginning 158.

WEEK 13

Monday, beginning 186. Thursday, beginning 190.
Tuesday, beginning of 187. Friday, beginning 192.
Wednesday, beginning 189. Saturday: 126.
Week 13, starting at 166.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

WEEK 14

Monday, beginning 195. Thursday, beginning 198.
Tuesday, starting at 196. Friday, beginning 201.
Wednesday, beginning 197. Saturday, beginning 130A.
Week 14, beginning 170.

WEEK 15

Monday, beginning 202. Thursday, beginning 208B.
Tuesday, beginning 204. Friday, beginning of 210A.
Wednesday, beginning 207. Saturday, beginning 132.
Week 15, beginning 176.

WEEK 16

Monday, beginning 211. Thursday, beginning 216.
Tuesday, starting at 212. Friday, starting at 217.
Wednesday, beginning 214. Saturday, beginning 146.
Week 16, beginning 181.

WEEK 17

Monday, beginning 219. Thursday, beginning 225.
Tuesday, beginning 222. Friday, beginning 226.
Wednesday, beginning 223. Saturday, beginning 156.
Week 17, starting at 182B.

WEEK 18

Monday, beginning 227. Thursday, start 232.
Tuesday, start 230A. Friday, beginning 234.
Wednesday, beginning 231. Saturday, beginning 162.
Week 18, beginning 188.

WEEK 19

Monday, beginning 235. Thursday, beginning 238.
Tuesday, beginning 236. Friday, beginning 239.
Wednesday, beginning 237. Saturday: 164.
Week 19, beginning 194.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

WEEK 20

Monday, beginning 241. Thursday, beginning 244.
Tuesday, beginning 242. Friday, beginning 245.
Wednesday, beginning 243. Saturday, start 168.
Week 20, beginning 200.

WEEK 21

Monday, beginning 248. Thursday, beginning of 252.
Tuesday, beginning of 249A. Friday, beginning of 253.
Wednesday, beginning 251. Saturday, beginning 174.
Week 21, beginning 203.

WEEK 22

Monday, beginning 255. Thursday, beginning 260A.
Tuesday, beginning 256. Friday, beginning 261.
Wednesday, beginning of 259. Saturday, beginning 178.
Week 22, beginning 215A.

WEEK 23

Monday, beginning 262. Thursday, beginning 265.
Tuesday, beginning 263. Friday, beginning 266.
Wednesday, beginning 264. Saturday, beginning 185.
Week 23, beginning 220A.

WEEK 24

Monday, start 267. Thursday, the beginning of 271.
Tuesday, the beginning of 268. Friday, beginning of 272.
Wednesday: 269. Saturday: 191.
Week 24, beginning 221.

WEEK 25

Monday, beginning 274A. Thursday, beginning 276.
Tuesday, beginning 274B. Friday, beginning 277.
Wednesday, beginning of 275. Saturday, beginning 199.
Week 25, beginning 224A.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

WEEK 26

Monday, beginning 278. Thursday, beginning 283.
Tuesday, beginning 279. Friday, beginning 285A.
Wednesday, beginning 281. Saturday, beginning 205.
Week 26, beginning 229.

WEEK 27

Monday, beginning 285B. Thursday, beginning of 289.
Tuesday, beginning 286. Friday, beginning 290A.
Wednesday, beginning 287. Saturday, beginning 213.
Week 27, beginning 233.

WEEK 28

Monday, beginning 294. Thursday, beginning 300B.
Tuesday, beginning 297. Friday, beginning 301.
Wednesday, beginning 299. Saturday: 218.
Week 28, starting at 250.

WEEK 29

Monday, beginning 308. Thursday, starting at 315.
Tuesday, starting at 310. Friday, starting at 317.
Wednesday, beginning 312. Saturday: 220B.
Week 29, beginning 257.

WEEK 30

Monday, opening price 319. Thursday, beginning 326.
Tuesday, beginning 321A. Friday, beginning 327.
Wednesday, beginning 323. Saturday, beginning 228.
Week 30, beginning 258.

WEEK 31

Monday, beginning 329A. Thursday, beginning 51B.
Tuesday, beginning 333A. Friday, beginning 52.
Wednesday, beginning 50B. Saturday, beginning 249B.
Week 31, beginning 280B.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

WEEK 32

Monday, beginning of week 53. Thursday, beginning 56.
Tuesday, beginning 54. Friday, beginning 58A.
Wednesday, beginning 55. Saturday, beginning 273.
Week 32, beginning 285B.

WEEK 33

Monday, start 59. Thursday, the beginning of 62.
Tuesday, the beginning of 60. Friday, start of 64.
Wednesday, the beginning of 61. Saturday, reading 293.
Week 33, on the tax collector and the Pharisee, beginning 296.

WEEK 34

Monday, reading 66. Thursday, reading 69.
Tuesday, reading 67. Friday, reading 70.
Wednesday, beginning 68A. Saturday, beginning 295.
Week 34, on the Prodigal Son, beginning 135.

WEEK 35

Monday, reading 71. Thursday, beginning 74B.
Tuesday, beginning 72. Friday, beginning 75.
Wednesday, beginning of 73A.

MEATFARE SATURDAY

Prokeimenon, Tone 6

Their souls shall dwell among the blessed.

Verse: To You, O Lord, I lift up my soul, my God.

Cf. Ps. 24:13A, 1–2A

Intonation 146 and, for the repose of the departed, intonation 270.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near to You, O Lord.

Verse: And their memory endures from generation to generation.

Cf. Ps 64:5; 44:18A

WEEK 35, MEATFAST

Prokeimenon, Tone 3

Great is our Lord, and great is His might, / and His wisdom is beyond measure.

ORDER OF THE APOSTLES' READINGS FOR ALL WEEKS

Verse: Praise the Lord, for it is good to sing psalms; let praise to our God be sweet. Ps. 146:5, 1
Intonation 140.

Alleluia, Tone 8

Verse: Come, let us rejoice in the Lord; let us shout for joy to God, our Savior.

Verse: Let us hasten before His face with praise and shout to Him in psalms. Psalm 94:1, 2

Monday, Cycle 76.

Tuesday, Week 77.

Thursday, 78th week.

SATURDAY 37, CHEESE-FASTING

Prokeimenon, Tone 4

The saints shall be glorified in glory / and shall rejoice on their thrones.

Verse: Praises to God are in their throats, and double-edged swords are in their hands. Ps 149:5, 7

Intonation 115 and the Holy Intonation 213.

Alleluia, Tone 2

Verse: Those planted in the house of the Lord will flourish in the courts of our God.

Verse: Rejoice in the Lord, you righteous, and be glad, all you upright in heart.

Ps 91:14; 31:11

CHEESE WEEK

Prokeimenon, Tone 8

Pray and fulfill your vows to the Lord, our God.

Verse: God is known in Judea; His name is great in Israel. Ps 75:12, 2

Intonation 112.

Alleluia, Tone 6

Verse: It is good to praise the Lord and to sing of Your name, O Most High.

Verse: To proclaim Your mercy in the early morning and Your faithfulness throughout the night.

Psalm 9 1:2, 3

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ORDER OF APOSTLE READINGS DURING GREAT LENT

SATURDAY 1 OF GREAT LENT

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Intonation 303 and Holy Intonation 292.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God.

Ps 91:13, 14

WEEK 1 OF GREAT LENT

Prokeimenon, Tone 4, Song of the Fathers

Blessed are You, O Lord, God of our fathers, / and Your name is to be praised and glorified forever.

Verse: For You are righteous in all that You have done to us.

Dan 3:26, 27A

Beginning 329B.

Alleluia, Tone 4

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: They called upon the Lord, and He answered them.

Psalms 98:6

AT THE PRAYER SERVICE

Prokeimenon, Tone 4

Those planted in the house of the Lord / will flourish in the courts of our God.

Verse: Rejoice, you who are righteous, in the Lord; praise is fitting for the upright.

Ps 91:14; 32:1

Intonation 121B.

The Alleluia is not sung.

SATURDAY OF THE 2nd WEEK OF GREAT LENT

Prokeimenon and Alleluia of the day and for the repose of the departed.

Reading 309 and, for the repose of the departed, reading 270.

ORDER OF READING THE EPISTLES DURING GREAT LENT

WEEK 2 OF GREAT LENT

Prokeimenon, Tone 5

You, O Lord, will preserve us and protect us / from this generation and forever.

Verse: Save me, O Lord, for there is no one righteous.

Ps 11:8, 2A

And the holy prokimen, tone 1

My mouth will speak wisdom, and the meditation of my heart—understanding.

Psalm 48:4

Beginning 304 and the holy beginning 318A.

Alleluia in the tone.

SATURDAY OF THE 3RD WEEK OF GREAT LENT

Prokeimenon and Alleluia of the day and for the repose of the departed.

Reading 325 and, for the repose of the departed, reading 270.

WEEK 3 OF GREAT LENT

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not be silent, do not despise me.

Ps 27:9, 1A

Intonation 311A.

Alleluia, Tone 8

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth.

Ps 73:2A, 12

SATURDAY OF THE 4TH WEEK OF GREAT LENT

The Prokeimenon and Alleluia for the day and for the repose of the departed.

Beginning 313 and for the repose of the departed, beginning 163.

WEEK 4 OF GREAT LENT

Prokeimenon of the tone and the prokeimenon for the saint, tone 7

The saints shall be glorified in glory and shall rejoice on their thrones.

Psalm 149:5

Reading 314 and the reading for the saint, 229.

Alleluia of the tone.

ORDER OF READING THE EPISTLES DURING GREAT LENT

Alleluia to the saint

Verse: Those planted in the house of the Lord will flourish in the courts of our God. Psalm 91:14

SATURDAY OF THE 5TH WEEK OF GREAT LENT

Prokeimenon, Tone 3, Hymn of the Theotokos

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46-48

Beginning 322 and Beginning of the Theotokos 320.

Alleluia, Tone 8

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: Remember, O Lord, David and all his meekness. Psalm 131:8, 1

WEEK 5 OF GREAT LENT

Prokeimenon of the tone and the saint, prokeimenon, tone 4

God is awesome in His saints; the God of Israel. Ps. 67:36A

Beginning 321B and the beginning of the Hymn 208A.

Alleluia of the tone.

SATURDAY OF THE 6TH WEEK OF GREAT LENT, LAZARUS SATURDAY

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the protector of my life; whom shall I fear? Psalm 26:1

Beginning 333B.

Alleluia, Tone 5

Verse: The Lord has taken his seat on the throne; he is clothed in splendor.

Verse: For He has established the world, and it shall not be moved. Ps 92:1A, 1B

WAIY SUNDAY

Prokeimenon, Tone 4

Blessed is He who comes in the name of the Lord; / God is the Lord, and He has appeared to us.

Verse: Give thanks to the Lord, for He is good; for His mercy endures forever. Psalm 117:26A, 27A, 1

Beginning 247.

ORDER OF READING THE EPISTLES DURING GREAT LENT

Alleluia, Tone 1

Verse: Sing to the Lord a new song, for the Lord has done marvelous things.

Verse: All the ends of the earth have seen the salvation of our God.

Ps 97:1A, 3B

HOLY THURSDAY

Prokeimenon, Tone 7

The princes have gathered together / against the Lord and against His Anointed One.

Verse: Why do the nations rage, and the peoples plot in vain?

Ps 2:2B, 1

Beginning 149.

Alleluia, Tone 6

Verse: Blessed is the one who considers the poor and needy; the Lord will deliver him on the day of trouble.

Verse: My enemies have spoken evil against me: “When will he die, and his name perish?”

Verse: The one who eats my bread has lifted his heel against me.

Psalms 40:2, 6, 10B

GOOD FRIDAY

At the first hour, 215B began.

At the third hour, the count began at 88B.

At the sixth hour, the count began at 306.

At the ninth hour, the beginning of 324.

At Vespers, the prokeimenon, tone 6

They have cast me into the deepest pit, / into darkness and the shadow of death.

Verse: O Lord, God of my salvation, I cried out by day—and by night before You.

Ps 87:7, 2

Reading 125B.

Alleluia, Tone 5

Verse: Save me, O God, for the waters have come up to my soul.

Verse: My soul has endured reproach and suffering.

Verse: May their eyes be darkened so that they cannot see.

Ps 68:2, 21A, 24A

HOLY SATURDAY

At Matins, the prokeimenon, tone 7

Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor ones to the end.

Verse: I will praise You, O Lord, with all my heart; I will proclaim all Your wonders.

Ps 9:33, 2

Beginning 133, 206.

Alleluia, Tone 5

Verse: May God arise, and may His enemies be scattered; may those who hate Him flee from His presence.

Verse: As smoke vanishes, so may they vanish; as wax melts before the fire, so may they melt.

Verse: So may the sinners perish from God's presence, and may the righteous rejoice. *Psalm 67:2-4A*

At the Liturgy, the prokeimenon, tone 5

Let all the earth bow down to You and sing to You, / let them sing to Your name, O Most High.

Verse: Shout to the Lord, all the earth; sing to His name.

Ps 65:4, 1-2A

Beginning 91.

**Instead of "Alleluia,"
we sing Psalm 81, tone 7**

Reader: Arise, O God, and judge the earth, for You will receive Your inheritance among all the nations.

Chorus: Arise, O God, and judge the earth:

Verse: God stands among the assembly of the gods; He judges among the gods.

Choir: Arise, O God, and judge the earth:

Verse: How long will you judge unjustly and show partiality to the wicked?

Chorus: Arise, O God, and judge the earth:

Verse: Defend the orphan and the poor; vindicate the humble and the needy.

Chorus: Arise, O God, and judge the earth:

Verse: Deliver the destitute and the poor; rescue them from the hand of the sinner.

Chorus: Arise, O God, and judge the earth:

Verse: They have neither known nor understood; they wander in darkness.

Chorus: Arise, O God, and judge the earth:

Verse: Let all the foundations of the earth be shaken. I said, "You are gods, and all of you are sons of the Most High." But you die like men, and fall like any prince.

Chorus: Arise, O God, and judge the earth:

Reader: Arise, O God, and judge the earth.

Chorus: For You will receive an inheritance among the nations.

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PROKIMEN AND ALLELUIA SUNDAY

TONE 1

Prokeimenon

May Your mercy, O Lord, be upon us, / as we place our hope in You.

Verse: Rejoice in the Lord, you who are righteous—praise is fitting for the righteous. Ps 32:22, 1

Alleluia

Verse: God avenges me and subdues the nations for me.

Verse: He saves the king in majesty and shows mercy to His anointed, David, and to his descendants forever. Cf. Ps 17:48, 51

TONE 2

Prokeimenon

The Lord is my strength and my song; / He has become my salvation.

Verse: The Lord has disciplined me, but He has not given me over to death. Psalm 117:14, 18

Alleluia

Verse: May the Lord hear you in the day of trouble; may the name of the God of Jacob protect you.

Verse: O Lord, save the king and hear us on the day we call upon You. Ps 19:2, 10

TONE 3

Prokeimenon

Sing to our God, sing, / sing to our King, sing.

Verse: All nations, clap your hands; shout to God with a voice of joy. Ps 46:7, 2

Alleluia

Verse: In You, O Lord, I trust; let me never be put to shame.

Verse: Be my God and my refuge, to save me. Ps 30:2A, 3B

SUNDAY PROKIMEN AND ALLELUIAS

TONE 4

Prokeimenon

How majestic are Your works, O Lord; / You have created all things with wisdom.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:2A, 1

Alleluia

Verse: Be strong, and prosper, and reign for the sake of truth, meekness, and righteousness.

Verse: You have loved righteousness and hated wickedness.

Ps 44:5A, 8A

TONE 5

Prokeimenon

You, O Lord, will protect us and preserve us / from this generation and forever.

Verse: Save me, O Lord, for there is no one righteous.

Ps 11:8, 2A

Alleluia

Verse: I will sing of Your mercy, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Verse: For You have said, “Mercy is established forever”—Your truth is established in heaven. Ps 88:2, 3

TONE 6

Prokeimenon

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Ps 27:9A, 1A

Alleluia

Verse: He who dwells in the shelter of the Most High will abide under the shadow of the Almighty.

Verse: He will say to the Lord: “You are my shield and my refuge, my God, in whom I trust.” Ps 90:1, 2

TONE 7

Prokeimenon

The Lord will give strength to His people; / the Lord will bless His people with peace.

Verse: Offer to the Lord, O sons of God, offer to the Lord young rams.

Psalm 28:11, 1A

Alleluia

Verse: It is good to praise the Lord and to sing to Your name, O Most High.

SUNDAY PROKIMEN AND ALLELUIAS

Verse: To proclaim Your mercy in the early morning and Your faithfulness throughout the night.
Ps 91:2, 3

TONE 8

Prokeimenon

Pray and fulfill your vows to the Lord, our God.

Verse: God is known in Judea; His name is great in Israel.

Psalm 75:12A, 2

Alleluia

Verse: Come, let us rejoice in the Lord; let us shout for joy to God, our Savior.

Verse: Let us hasten before His presence with praise and lift up our voices to Him in psalms. Psalm
94:1, 2

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PROKIMEN AND ALLELUIA DAY OF THE WEEK

MONDAY

Prokeimenon, Tone 4

You make Your angels spirits, / and Your servants a flame of fire.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:4, 1A

Alleluia, Tone 5

Verse: Praise Him, all His angels; praise Him, all His hosts.

Verse: For He spoke, and they came into being; He commanded, and they were created. Ps 148:2, 5B

TUESDAY

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Ps 91:13, 14

WEDNESDAY

Prokeimenon, Tone 3, Hymn of the Theotokos

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Alleluia, Tone 8

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

THURSDAY

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: Let us glorify God in the assembly of the saints.

Ps 88:6, 8A

FRIDAY

Prokeimenon, Tone 7

Exalt the Lord, our God, and worship at His feet, / for they are holy.

Verse: The Lord has reigned; let the nations rage.

Ps 98:5, 1A

Alleluia, Tone 1

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth. Ps 73:2A, 12

SATURDAY

Prokeimenon, Tone 8

Rejoice in the Lord, / and be glad, you who are righteous.

Verse: Blessed are those whose iniquities are forgiven and whose sins are covered.

Ps 31:11A, 1

At the memorial service, the 2nd prokimen, tone 6

Their souls shall dwell among the blessings.

Cf. Ps. 24:13A

Alleluia, tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous have many sorrows—but the Lord will deliver them from all of them. Ps 33:18, 20

And for the repose of the soul

Verse: Blessed are those whom You have chosen and brought near to You, O Lord. And their memory endures from generation to generation.

Cf. Ps 64:5; 44:18A

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PROKIMEN, APOSTLES, AND ALLELUIA FOR FIXED FEASTS

SEPTEMBER

1. The Venerable Simeon the Stylite and the New Church Year

Prokeimenon, Tone 3

Great is our Lord, and great is His strength, / and His wisdom is beyond measure.

Verse: Praise the Lord, for it is good to sing psalms; let the praise of our God be sweet.

Ps 146:5, 1

And to the Venerable One, Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His saints.

Ps 115:6

Intonation 282 and, for the Venerable One, Intonation 258.

Alleluia, tone 4

Verse: It is fitting for You, O God, to be praised in Zion, and to You they will offer vows in Jerusalem.

Verse: You bless the crown of the year with Your goodness, O Lord.

Psalms 64:2, 12A

And to the Venerable One, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Psalms 111:1

4. Saint Joasaph, Bishop of Belgorod

Prokeimenon, Tone 1

My mouth will speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not slip.

Psalms 36:30, 31

5. Of the holy prophet Zechariah and the righteous Elizabeth

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 314.

Alleluia, Tone 7

Verse: Light has shone upon the righteous, and joy for those of upright heart.

Verse: Rejoice, you righteous, in the Lord, and proclaim the memory of His sanctuary. Ps 96:11, 12

**6. Commemoration of the miracle
of the Archangel Michael at Colossae (Chonae)**

Prokeimenon, Tone 4

You make Your angels spirits, / and Your servants a flame of fire.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:4, 1A

Beginning 305.**Alleluia, Tone 5**

Verse: Praise Him, all His angels; praise Him, all His hosts.

Verse: For He spoke, and they came into being; He commanded, and they were created. Ps 148:2, 5B

7. Martyr Sozont

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 233.**Alleluia, Tone 4**

Verse: The righteous cried out—and the Lord heard them.

Verse: The righteous have many sorrows—but the Lord will deliver them from all of them.

Ps

33:18A, 20

**8. The Nativity of the Most Holy Mother of God
Our Most Holy Mother of God
and Ever-Virgin Mary**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Commencement 240.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**9. The holy and righteous
The God-bearing parents Joachim and Anna**

Prokeimenon of the Feast and of the Saints, Tone 4

God is wonderful in His saints, the God of Israel.

Ps 67:36A

Ordinary Introit and for the Saints, Introit 210B.

Alleluia for the feast and the saints, tone 1

Verse: The salvation of the righteous comes from the Lord, and He is their refuge in times of trouble. Ps 36:39

11. Venerable Silouan of Mount Athos**Prokeimenon of the feast and of the Venerable One, Tone 7**

Precious in the sight of the Lord is the death of His saints. Ps 115:6

Ordinary Introit and for the Venerable One, Introit 213.**Alleluia for the feast and for the venerable one, tone 6**

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

**12. The Conclusion of the Feast
Nativity of the Mother of God**

Prokeimenon of the Feast, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: He has looked with favor on the humility of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Ordinary and Festal Introit, Introit 240.**Alleluia of the feast, tone 8**

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

Saturday before the Exaltation**Prokeimenon, Tone 3**

Sing to our God, sing, / sing to our King, sing.

Verse: All nations, clap your hands; shout to God with a voice of joy. Psalm 46:7, 2

Intonation 126.**Alleluia, Tone 5**

Verse: I will sing of Your mercy, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Verse: For You have said, “Mercy is established forever”—Your truth is established in heaven. Ps 88:2, 3

The Week Before the Exaltation**Prokeimenon, Tone 6**

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me. Psalm 27:9A, 1A

Intonation 215A.**Alleluia, Tone 1**

Verse: I have exalted the chosen one from among My people.

Verse: Behold, My hand will uphold him, and My arm will strengthen him. Ps 88:20B, 22

13. The Renewal of the Temple of Christ's Resurrection in Jerusalem

Prokeimenon, Tone 4

Holiness befits Your house, O Lord, / for many days to come.

Verse: The Lord has ascended the throne; He is clothed in splendor.

Ps 92:5B, 1A

Intonation 307.

Alleluia, Tone 2

Verse: His foundations are in the holy mountains.

Verse: Glorious things are spoken of you, O City of God.

Ps 86:1, 3

14. The Exaltation of the Holy and Life-Giving Cross of the Lord

Prokeimenon, Tone 7

Exalt the Lord, our God, / and worship at His feet, for they are holy.

Verse: The Lord has reigned; let the nations rage.

Ps 98:5, 1A

Intonation 125A.

Alleluia, Tone 1

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth.

Ps 73:2A, 12

Saturday after the Exaltation

Prokeimenon and Alleluia of the feast.

Reading 125B.

The Week after the Exaltation

Prokeimenon and Alleluia of the feast.

Reading 203.

16. The Great Martyr Euphemia the All-Praised

Prokeimenon of the feast and of the Great Martyr, tone 4

God is wonderful in His saints; the God of Israel.

Ps 67:36A

Ordinary reading and reading for the Great Martyr, reading 181.

Alleluia of the feast and of the Great Martyr, tone 1

Verse: I waited patiently for the Lord, and He answered me and heard my prayer.

Verse: He set my feet upon a rock and steadied my steps.

Psalm 39:2, 3B

20. The Great Martyr Eustathius Plakidas

Prokeimenon of the Feast and of the Great Martyr, Tone 4

To the saints who are on His earth, the Lord has wondrously revealed all His desires among them.

Psalm 15:3

Ordinary Prokeimenon and that of the Great Martyr, Prokeimenon 233.

Alleluia of the feast and of the Great Martyr, tone 4

Stich: The righteous cried out—and the Lord heard them.

Verse: The righteous have many sorrows—and the Lord will deliver them from all of them. Ps 33:18A, 20

**21. The Feast of the Exaltation of the Cross.
Saint Demetrius,
Metropolitan of Rostov**

Prokeimenon of the Feast and of the Saint, Tone 1

My mouth will speak wisdom, and the meditation of my heart—understanding. Ps 48:4

The beginning of the service and of the saint, beginning 318A.

Alleluia of the Feast and the Saint, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble. Ps 36:30, 31

23. The Conception of St. John the Forerunner

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Reading 210B.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Ps 91:13, 14

**25. The Repose of the Venerable
Sergius of Radonezh**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

**26. The Holy Apostle and Evangelist
John the Theologian**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands. Ps 18:5A, 2

Beginning 73B.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints. Ps 88:6, 8A

28. Venerable Chariton the Confessor**Prokeimenon, Tone 7**

The saints will be glorified in glory / and will rejoice on their thrones.

Verse: Sing to the Lord a new song; give Him praise in the assembly of the saints. Ps 149:5, 1

Beginning 176.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

**30. St. Michael,
the first Metropolitan of Kyiv
and Wonderworker of All Russia**

Prokeimenon, Tone 1

My lips shall speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe. Ps 48:4, 2

Intonation 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble. Psalm 36:30, 31

OCTOBER

**1. The Protection of the Most Holy Theotokos.
Apostle Ananias**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

And the Prokeimenon for the Apostle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe. Ps 18:5A

To the Theotokos, beginning 320, and to the Apostle, beginning 21B.

Alleluia, tone 8

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

And to the Apostle, Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints. Ps 88:6A, 8A

3. To the Holy Martyr Dionysius the Areopagite

Prokeimenon, Tone 7

The saints shall be glorified in glory / and shall rejoice on their thrones.

Verse: Sing to the Lord a new song.

Ps 149:5, 1A

Beginning 40A.

Alleluia, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with joy.

Verse: Let us enter His sanctuary; let us worship at the place where His feet once stood. Ps 131:9, 7

5. Saints Peter, Alexius, Jonah, Philip, and Hermogenes of Moscow

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 335.

Alleluia, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Ps 131:9; 111:1

6. St. Thomas the Apostle

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Ps 18:5A, 2

Beginning 131.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6a, 8A

9. St. James the Apostle, son of Alphaeus

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalm 18:5A, 2

Beginning 131.

Alleluia, Tone 1

Antiphon: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6a, 8A

10. Venerable Ambrose of Optina

Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalms 111:1, 2A

11. The Apostle Philip, one of the seven deacons

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 20.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6a, 8A

The Sunday closest to October 11. Commemoration of the Seventh Ecumenical Council ra

Prokeimenon, Tone 4, Song of the Fathers

Blessed are You, O Lord, God of our fathers, / and Your name is to be praised and glorified forever.

Verse: For You are righteous in all that You have done to us.

Dan 3:26, 27A

Beginning 334.

Alleluia, Tone 1

Verse: The Lord, God of gods, has spoken and called the earth.

Verse: Gather His saints to Him.

Psalms 49:1A, 5A

13. The Iveron Icon of the Most Holy Theotokos

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46-48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

16. The Martyr Longinus the Centurion

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 292.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Ps 91:13, 14

**18. The Holy Apostle
and Evangelist Luke**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 260B.**Alleluia, Tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6a, 8A

**22. The Kazan Icon
of the Most Holy Theotokos**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 240.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**23. Saint James the Apostle,
the Lord's brother**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 200.**Alleluia, Tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6a, 8A

**24. Icons of the Mother of God
“Joy of All Who Sorrow”**

Prokeimenon, Tone 3, Hymn to the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Commencement 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**26. The Holy Great Martyr Demetrius
and the commemoration of the earthquake
that occurred in Constantinople in the year 740**

Prokeimenon of the earthquake, tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Ps 27:9, 1A

Prokeimenon of the Martyr, Tone 7

Let the righteous rejoice in the Lord and put their trust in Him.

Psalm 63:11A

Beginning 331B and the holy beginning 292.

Alleluia, tone 4

Verse: O God, You have rejected us and cast us down.

Verse: You have shaken the earth and thrown it into turmoil.

Ps 59:3A, 4

And to the Holy One, Tone 4

Verse: The righteous will flourish like a palm tree; he will grow like a cedar in Lebanon. Psalm 91:

13

**28. St. Demetrius,
Metropolitan of Rostov**

Prokeimenon, Tone 1

My lips shall utter wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**29. The Venerable Abraham,
Archimandrite of Rostov**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

NOVEMBER**1. Saints Cosmas and Damian, the Unmercenaries and Wonderworkers
Cosmas and Damian of Asia****Prokeimenon, Tone 4**

To the saints who are on His earth, / the Lord has wondrously revealed all His desires among them.

Verse: I have always seen the Lord before me, for He is at my right hand, so that I may not be shaken. Ps 15:3, 8

Beginning 153.**Alleluia, Tone 2**

Verse: Behold, how good and how pleasant it is for brothers to live together in unity!

Verse: Like the dew of Hermon, which falls on the mountains of Zion, for there the Lord has ordained blessing and life forevermore. Psalm 132:1, 3

**5. St. Jonah,
Archbishop of Novgorod****Prokeimenon, Tone 1**

My lips shall utter wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the world. Ps 48:4, 2

Beginning 318A.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble. Psalm 36:30, 31

**6. Venerable Barlaam of Khutyn,
the Wonderworker of Novgorod****Prokeimenon, Tone 7**

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Ps 115:6, 3

Beginning 213.**Alleluia, Tone 6**

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

**8. The Synaxis of Archangel Michael
and All the Incorporeal Heavenly Hosts****Prokeimenon, Tone 4**

You make Your angels spirits, / and Your servants a flame of fire.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:4, 1A

Beginning 305.

Alleluia, Tone 5

Verse: Praise Him, all His angels; praise Him, all His hosts.

Verse: For He spoke—and they came into being; He commanded—and they were created. **Psalm**
148:2, 5B

13. St. John Chrysostom**Prokeimenon, Tone 1**

My mouth will speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe. **Ps 48:4, 2**

Beginning 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble. **Ps 36:30, 31**

14. Saint Philip the Apostle**Prokeimenon, Tone 8**

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalm 18:5A, 2

Beginning 131.

Alleluia, Tone 1

Antiphon: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

**15. The Venerable
Paissius Velichkovsky**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? **Ps 115:6, 3**

Beginning 334.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. **Psalm 111:1, 2A**

**16. The Holy Apostle
and Evangelist Matthew**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 131.

Alleluia, Tone 1

Antiphon: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

**19. Saint Filaret,
Metropolitan of Moscow and Kolomna**

Prokeimenon, Tone 1

My lips shall utter wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 233.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**21. The Presentation in the Temple
of the Most Holy Theotokos**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 320.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

22. The Apostles Philemon and Archippus

Prokeimenon of the Feast and of the Apostles, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Ps 18:5A

Ordinary Introit and for the Apostles, Introit 302B.**Alleluia of the Feast and to the Apostles, Tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

**23. The Repose of the Faithful
Grand Prince Alexander Nevsky**

Prokeimenon of the Feast and of the Righteous One, Tone 7

Precious in the sight of the Lord is the death of His saints.

Ps 115:6

Ordinary Introit and for the Righteous, Introit 213.**Alleluia of the feast and of the righteous, tone 6**

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalms 111:1, 2A

24. Great Martyr Catherine**Prokeimenon of the Feast and of the Great Martyr, Tone 4**

God is wonderful in His saints; the God of Israel.

Ps 67:36A

Ordinary Introit and for the Great Martyr, Introit 233.**Alleluia for the feast and the Great Martyr, tone 1**

Stich: The righteous cried out—and the Lord heard them.

Verse: The righteous have many sorrows—and the Lord will deliver them from all of them.

Ps

33:18A, 20

25. Conclusion of the Feast**The Presentation of the Theotokos in the Temple.**

**The Holy Martyrs Clement,
Pope of Rome,
and Peter, Archbishop
of Alexandria**

Prokeimenon of the Feast, Tone 3, Song of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: He has looked with favor on the humility of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Prokeimenon for the Holy Martyrs, Tone 7

Precious in the sight of the Lord is the death of His saints.

Psalm 115:6

Beginning 320 and to the holy martyrs, beginning 246.**Alleluia of the feast, tone 8**

Stich: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor.

Psalm 44:11A, 13B

Alleluia to the holy martyrs, tone 2

Verse: Your priests will be clothed in righteousness, and Your saints will rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood.

Ps 131:9, 7

**27. The icon of the Most Holy Mother of God,
which appeared in Novgorod.**

**The Great Martyr
James of Persia**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Prokeimenon to the Saint, Tone 4

To the saints who are on His earth, the Lord has marvelously revealed all His desires among them.

Ps 15:3

Beginning 320 and to the saint, beginning 233.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

Alleluia to the Holy One, Tone 4

Verse: The righteous face many troubles—but the Lord will deliver them from all of them. Psalm 33:20

30. St. Andrew the First-Called**Prokeimenon, Tone 8**

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalm 18:5A, 2

Beginning 131.**Alleluia, Tone 1**

Antiphon: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

DECEMBER

**3. Venerable Savva
of Storozhev and Zvenigorod**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.**Alleluia, Tone 6**

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

4. Saint Barbara the Great Martyr**Prokeimenon, Tone 4**

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 208A.**Alleluia, Tone 1**

Verse: I waited patiently for the Lord, and He heeded me and heard my prayer.

Verse: He set my feet upon a rock and steadied my steps.

Ps 39:2, 3B

**5. The Venerable
Savvas the Sanctified**

Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His saints.

Verse: How can I repay the Lord for all He has done for me?

Ps 115:6, 3

Intonation 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

**6. Saint Nicholas,
Archbishop of Myra in Lycia,
the Wonderworker**

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 335.

Alleluia, Tone 4

Antiphon: Your priests will be clothed in righteousness, and Your saints will rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood.

Ps 131:9, 7

**9. The Conception of the Righteous Anna
Most Holy Theotokos**

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 210B.

Alleluia, Tone 1

Verse: The salvation of the righteous comes from the Lord, and He is their refuge in times of trouble.

Ps 36:39

**10. The Martyrs Mina,
Hermogenes, and Evgraph**

Prokeimenon, Tone 4

To the saints who are on His earth, / the Lord has wondrously revealed all His desires among them.

Verse: I have always seen the Lord before me, for He is at my right hand, so that I may not be shaken.

Ps 15:3, 8

Beginning 233.

Alleluia, Tone 4

Verse: The righteous cried out—and the Lord heard them.

Verse: The righteous face many troubles—but the Lord delivers them from all of them.

Psalm 33:18A,

20

**12. Saint Spyridon,
Bishop of Trimythous**

Prokeimenon, Tone 1

My lips shall speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 335.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**13. The Holy Martyrs Eustratius,
Auxentius, Eugene, Mardarius, and Orestes**

Service as on December 10.

**17. The Prophet Daniel and the Three Youths:
Ananias, Azariah, and Misael**

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 330.

Alleluia, Tone 4

Verse: The righteous cried out—and the Lord heard them.

Verse: The righteous have many sorrows—but the Lord will deliver them from all of them.

Ps

33:18A, 20

Week of the Holy Forefathers**Prokeimenon, Tone 4, Song of the Fathers**

Blessed are You, O Lord, God of our fathers, / and Your name is to be praised and glorified forever.

Verse: For You are righteous in all that You have done for us.

Dan 3:26, 27A

Beginning 257.

Alleluia, Tone 4

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: They called upon the Lord, and He answered them.

Psalm 98:6

**The Saturday before
the Nativity of Christ**

Prokeimenon and Alleluia of the day.

Reading 205.

**The Week Before
the Nativity of Christ,
the Holy Fathers**

Prokeimenon, Tone 4, Song of the Fathers

Blessed are You, O Lord, God of our fathers, / and Your name is praised and glorified forever.

Verse: For You are righteous in all that You have done for us.

Dan 3:26, 27A

Beginning 328.

Alleluia, Tone 4

Verse: O God, we have heard with our ears, and our fathers have told us.

Verse: For You have saved us from those who oppress us and put to shame those who hate us.

Psalm 43:2A, 8

**20. The Righteous John of Kronstadt
and the Holy Martyr
Ignatius the God-Bearer**

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 311A.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God.

Ps 91:13, 14

**21. The Repose of Metropolitan Peter,
Saint of Moscow vskog o**

Prokeimenon, Tone 1

My mouth shall speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Psalms 48:4, 2

Intonation 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**22. The Great Martyr
Anastasia the Deliverer**

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 208A.

Alleluia, Tone 1

Verse: I waited patiently for the Lord, and He heeded me and heard my prayer.

Verse: He set my feet upon a rock and steadied my steps.

Ps 39:2, 3B

24. Christmas Eve

At the 1st hour, the beginning of 303.

At the 3rd hour, the beginning of 208A.

At the 6th hour, the beginning of 304.

At the 9th hour, the beginning of 306.

At the Liturgy

Prokeimenon, Tone 1

The Lord said to Me: “You are My Son; / today I have begotten You.”

Verse: Ask of Me, and I will give You the nations as Your inheritance, and the ends of the earth as Your possession.

Ps 2:7B, 8

Prokeimenon 303.

On Saturday or Sunday at Vespers, celebrated separately from the Liturgy, Reading 207.

Alleluia, Tone 5

Verse: The Lord said to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

Verse: The Lord will send you the scepter of power from Zion—and you shall reign among your enemies.

Verse: “I have begotten you from the womb, before the morning star,”—the Lord has sworn and will not change his mind.

Psalm 109:1, 2, 3B–4A

25. The Nativity of Christ

Prokeimenon, Tone 8

Let all the earth bow down to You and sing to You, / let them sing to Your name, O Most High.

Verse: Shout to the Lord, all the earth; sing to His name; ascribe glory to His praise. Psalm 65:4, 1b–2

Beginning 209.

Alleluia, Tone 1

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Verse: Day to day pours forth speech, and night to night reveals knowledge.

Ps 18:2, 3

26. Feast of the Most Holy Theotokos

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 306.

Alleluia, Tone 8

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Psalm 131:8, 11A

Saturday after the Nativity of Christ

Prokeimenon, Tone 4

I will make Your name memorable / throughout every generation and generation.

Verse: Hear, O daughter, and look, and incline Your ear.

Psalm 44:18A, 11A

Beginning 288.

Alleluia, Tone 8

Antiphon: Arise, O Lord, and enter Your resting place, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Ps 131:8, 11A

The Week After Christmas

Prokeimenon, Tone 4

God is wonderful in His saints, / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 200.

Alleluia, Tone 4

Verse: Remember, O Lord, David and all his meekness.

Verse: The Lord swore to David in truth and will not go back on it.

Psalm 131:1, 11A

**27. The Holy Apostle,
the First Martyr and Archdeacon Stephen**

Prokeimenon of the Feast and to the Apostle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Ps 18:5A

Ordinary Introit and for the Apostle, Introit 17.

Alleluia of the Feast and of the Apostle, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

28. The 20,000 Martyrs of Nicomedia

Prokeimenon of the Feast and the Martyrs, Tone 5

You, O Lord, will preserve us and protect us from this generation and forever.

Psalm 11:8

Ordinary Introit and for the Martyrs, Introit 96B.

Alleluia for the feast and the martyrs, tone 4

Verse: Shout to the Lord, all the earth; sing to His name; ascribe glory to His praise.

Verse: For You have tested us, O God; You have refined us as silver is refined.

Ps 65:1b–2, 10

29. The Holy Innocents Slaughtered by Herod

Prokeimenon of the Feast and the Martyrs, Tone 6

Praise the Lord, O young ones; praise the name of the Lord.

Ps 112:1

Ordinary Introit and for the Martyrs, Introit 180.

Alleluia for the feast and the martyrs, tone 5

Stich: They shed their blood like water.

Verse: May Your compassion, O Lord, come upon us speedily.

Ps 78:3A, 8B

31. The Presentation of the Lord

Prokeimenon of the Feast, Tone 4

God is awesome in His saints, / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Ordinary Opening.

Alleluia of the Feast, Tone 4

Verse: Remember, O Lord, David and all his meekness.

Verse: The Lord swore to David in truth and will not go back on it.

Psalm 131:1, 11A

JANUARY

**1. The Circumcision of the Lord.
St. Basil the Great**

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. O my God, do not be silent, nor despise me.

Ps 27:9, 1

And the prokeimenon of the saint, tone 1

My lips will speak wisdom, and the thoughts of my heart—understanding.

Psalms 48:4

Intonation 254 and the holy intonation 318A.

Alleluia, tone 8

Verse: O Shepherd of Israel, listen—you who lead the flock of Joseph.

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice. Ps 79:2A; 36:30

Saturday before the Epiphany

Prokeimenon and Alleluia of the day.

Reading 284.

The Week Before Theophany**Prokeimenon, Tone 6**

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not be silent, do not despise me.

Ps 27:9, 1A

Beginning 298.

Alleluia, Tone 8

Verse: O God, have mercy on us and bless us; let the light of Your face shine upon us, and be gracious to us.

Verse: So that on earth they may know Your way, and among all nations—Your salvation. Ps 66:2, 3

**2. The Repose of the Venerable
Seraphim of Sarov**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalms 111:1, 2A

4. The Assembly of the Seventy Holy Apostles**Prokeimenon, Tone 8**

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Ps 18:5A, 2

Beginning 96A.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

5. The Eve of Theophany

At the 1st Hour, the 33rd service begins.

At the 3rd hour, beginning 42.

At the 6th hour, beginning 91.

At the 9th hour, the beginning of 302A.

At the Liturgy

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Psalms 26:1

Reading 143A.

On Saturday and Sunday, Beginning 143B.

Alleluia, Tone 6

Verse: My heart has poured out a good word; I declare my deeds to the King.

Verse: He is resplendent in beauty among the sons of men.

Ps 44:2A, 3A

At the Blessing of the Water

Prokeimenon as at the Liturgy.

Reading 143B.

Alleluia, Tone 4

Verse: The voice of the Lord is upon the waters; the God of glory has thundered; the Lord is upon the many waters.

Ps 28:3

6. The Holy Epiphany

Prokeimenon, Tone 4

Blessed is He who comes in the name of the Lord; / God is the Lord, and He has appeared to us.

Verse: Give thanks to the Lord, for He is good; for His mercy endures forever.

Ps 117:26A, 27A, 1

Beginning 302A.

Alleluia, Tone 4

Verse: Bring to the Lord, O sons of God, bring to the Lord young rams.

Verse: The voice of the Lord is upon the waters; the God of glory has thundered; the Lord is upon the many waters.

Psalms 28:1, 3

7. The Feast of St. John the Baptist

Prokeimenon of the Feast and of the Prophet, Tone 7

Let the righteous rejoice in the Lord and put their trust in Him.

Psalms 63:11A

Ordinary Introit and for the Prophet, Introit 42.**Alleluia for the feast and the prophet, tone 5**

Verse: Light has shone upon the righteous, and joy for those of upright heart.

Verse: Rejoice, you righteous, in the Lord, and proclaim the memory of His sanctuary. *Psalm 96:11,*

12

Saturday after Theophany

Feast Service.

Order 233.

The Week after the Epiphany**Prokeimenon, Tone 1**

May Your mercy, O Lord, be upon us, / as we place our hope in You.

Verse: Rejoice, you righteous, in the Lord—praise is fitting for the upright.

*Ps 32:22, 1***And the prokeimenon of the feast, tone 4**

Blessed is He who comes in the name of the Lord; God is the Lord, and He has appeared to us.

Ps. 117:26A, 27A

Intonation 224B and the regular intonation.

Alleluia, tone 5

Verse: I will sing of Your mercy, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Verse: For You have said, “Mercy is established forever”—Your truth is established in heaven.

*Psalm 88:2, 3***And the Alleluia of the feast, Tone 4**

Verse: Bring to the Lord, O sons of God, bring to the Lord young rams.

Verse: The voice of the Lord is over the waters; the God of glory has thundered; the Lord is over the mighty waters.

Psalm 28:1, 3

**9. St. Philip,
Metropolitan of Moscow**

Prokeimenon of the Feast and of the Saint, Tone 1

My mouth shall speak wisdom, and the meditation of my heart—understanding.

Ps 48:4

The ordinary introit and the saint’s introit, introit 335.

Alleluia for the feast and the saint, tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Psalm 36:30, 31

**10. Saint Theophan,
the Hermit of Vyshensky**

Prokeimenon of the Feast and of the Saint, Tone 1

My mouth will speak wisdom, and the meditation of my heart—understanding.

Ps 48:4

The ordinary introit and for the saint, introit 318A.

Alleluia for the Feast and the Saint, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**On the same day
of Saint Gregory,
Bishop of Nyssa**

Prokeimenon of the feast and of the saint, tone 7

Precious in the sight of the Lord is the death of His saints.

Ps 115:6

Ordinary Prokeimenon and for the saint, Prokeimenon 151.

Alleluia for the feast and the saint, tone 2

Verse: Your priests shall be clothed with righteousness, and Your saints shall rejoice with joy.

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Ps 131:9; 111:1

**11. Venerable Theodosius,
head of the monastic community**

Prokeimenon of the feast and of the venerable one, tone 7

Precious in the sight of the Lord is the death of His saints.

Ps 115:6

Ordinary Introit and for the Venerable One, Introit 176.

Alleluia for the feast and for the venerable one, tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

**14. The Feast of the Epiphany.
St. Nina, Equal to the Apostles,
Enlightener of Georgia**

Prokeimenon of the Feast, Tone 4

Blessed is He who comes in the name of the Lord; / God is the Lord, and He has appeared to us.

Verse: Give thanks to the Lord, for He is good; for His mercy endures forever.

Ps 117:26A, 27A, 1

And the holy prokimen, tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Psalm 18:5A

Ordinary and Holy Introductions, Introduction 131.

Alleluia of the feast, tone 4

Verse: Offer to the Lord, O sons of God, offer to the Lord young rams.

Verse: The voice of the Lord is upon the waters; the God of glory has thundered; the Lord is upon the many waters.

Psalm 28:1, 3

And Holy Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

16. Veneration of the Chains of the Apostle Peter

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 29.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints. Ps 88:6

17. St. Anthony the Great**Prokeimenon, Tone 7**

Precious in the sight of the Lord is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Psalm 115:6, 3

Beginning 335.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth; the generation of the righteous will be blessed. Psalm 111:1, 2

20. St. Euthymius the Great**Prokeimenon, Tone 7**

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Psalm 115:6, 3

Beginning 335.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Ps 111:1, 2A

Sunday between January 23 and 31.
New Martyrs and Confessors
Russian x

Prokeimenon of Tone 7 for the New Martyrs

God is our refuge and strength. Ps 45:2A

To the Apostle of the Tone and the New Martyrs, Beginning 99.

Alleluia of the tone and to the New Martyrs, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous have many sorrows—but the Lord will deliver them from all of them. Ps 33:18, 20

24. Blessed Xenia of St. Petersburg**Prokeimenon, Tone 7**

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Psalm 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

25. St. Gregory the Theologian**Prokeimenon, Tone 1**

My mouth will speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 151.**Alleluia, Tone 2**

Verse: Listen, my people, to my law; incline your ear to the words of my mouth.

Verse: I will open my mouth in parables; I will utter ancient riddles.

Ps 77:1, 2

**27. The Transfer of the Relics
of St. John Chrysostom****Prokeimenon, Tone 1**

My mouth will speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the world.

Ps 48:4, 2

Beginning 318A.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: God's law is in his heart, and his feet will not slip.

Psalms 36:30, 31

**30. The Council of the Holy Fathers
Basil the Great, Gregory the Theologian,
and John Chrysostom****Prokeimenon, Tone 8**

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Ps 18:5A, 2

Beginning 334.**Alleluia, Tone 1**

Antiphon: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

FEBRUARY**2. The Presentation of the Lord****Prokeimenon, Tone 3, Hymn of the Mother of God**

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 316.

Alleluia, Tone 8

Verse: Now, O Lord, You let Your servant depart in peace, according to Your word.

Verse: A light for revelation to the Gentiles and for the glory of Your people Israel. Luke 2:29, 32

**3. The righteous Simeon, the God-receiver,
and the prophetess Anna**

Prokeimenon of the Feast and the Saints, Tone 7

Let the righteous rejoice in the Lord and put their trust in Him. Ps 63:11A

Ordinary Introit and for the Saints, Introit 321B.

Alleluia for the feast and the saints, tone 6

Verse: Light has shone upon the righteous, and joy for those of upright heart.

Verse: Rejoice in the Lord, you who are righteous, and proclaim the memory of His holiness. Psalm 96:11, 12

**5. St. Theodosius,
Archbishop of Chernihiv**

Prokeimenon of the feast and of the saint, tone 7

Precious in the sight of the Lord is the death of His saints. Psalm 115:6

Ordinary Prokeimenon and for the saint, Prokeimenon 335.

Alleluia for the feast and the saint, tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth; the generation of the righteous will be blessed. Psalm 111:1, 2

8. The Great Martyr Theodore the Stratelates

Prokeimenon of the Feast and of the Great Martyr, Tone 7

The righteous shall rejoice in the Lord and put their trust in Him. Psalm 63:11A

Ordinary Introit and for the Great Martyr, Introit 292.

Alleluia for the feast and the Great Martyr, tone 4

Stich: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Those planted in the house of the Lord will flourish in the courts of our God. Ps 91:13, 14

**9. The Conclusion of the Feast
The Presentation of the Lord**

Prokeimenon of the Feast, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46-48

Ordinary Opening.

Alleluia of the Feast, Tone 8

Verse: Now, O Lord, You let Your servant depart in peace, according to Your word.

Verse: A light for revelation to the Gentiles and for the glory of Your people Israel. Luke 2:29, 32

**12. The Iveron Icon of the Mother of God.
Saint Alexius,
the Wonderworker of Moscow**

Prokeimenon, Tone 3, Hymn to the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the humility of His handmaid; for behold, from now on all generations will call me blessed. Luke 1:46–48

Prokeimenon to the Saint, Tone 7

Precious in the sight of the Lord is the death of His saints. Psalm 115:6

Beginning 240 and to the saint, beginning 335.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor. Psalm 44:11A, 13B

Alleluia to the Saint, Tone 6

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous have many sorrows—and the Lord will deliver them from all of them. Ps 33:18, 20

17. The Great Martyr Theodore of Tyre

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Beginning 292.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Ps 91:13, 14

**24. The First and Second Discoveries of the Head
of St. John the Forerunner**

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Beginning 176.

Alleluia, Tone 4

Verse: The righteous will flourish like a palm tree; they will grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Psalm 91:13, 14

MARCH**9. The 40 Holy Martyrs
of Sebaste****Prokeimenon, Tone 5**

You, O Lord, will protect us and preserve us / from this generation and forever.

Verse: Save me, O Lord, for there is no one righteous.

Ps 11:8, 2A

Beginning 331A.

Alleluia, Tone 4

Verse: Shout to the Lord, all the earth; sing to His name; ascribe glory to His praise.

Verse: For You have tested us, O God; You have refined us as silver is refined.

Ps 65:1b–2, 10

25. The Annunciation of the Most Holy Theotokos**Prokeimenon, Tone 4**

Proclaim day after day / the salvation of our God.

Verse: Sing to the Lord a new song; sing to the Lord, all the earth.

Ps 95:2B, 1

Beginning 306.

Alleluia, Tone 6

Verse: He will come down like rain upon the fleece, like a drop falling upon the earth.

Verse: His name shall be blessed forever; His name endures before the sun.

Ps 71: 6, 17A

APRIL**23. St. George the Great Martyr
George the Victorious****Prokeimenon from the Triodion for a Martyr, Tone 7**

The righteous will rejoice in the Lord and put their trust in Him.

Psalm 63:11A

The beginning of the Ordinary and the Martyr, beginning 29.

Alleluia from the Triodion and for the martyr, tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Those planted in the house of the Lord will flourish in the courts of our God. Psalm 91:13, 14

**25. The Holy Apostle
and Evangelist Mark****Prokeimenon from the Triodion and the Apostle, Tone 8**

Their voice has gone out into all the earth, and their words to the ends of the universe. Psalm 18:5A

Ordinary Introit and to the Apostle, Introit 63.

Alleluia from the Triodion and the Apostle, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

**27. The Apostle
and Holy Martyr Simeon,
Bishop of Jerusalem,
a kinsman of the Lord according to the flesh**

Prokeimenon from the Triodion and to the Apostle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Ps 18:5A

Ordinary Introit and from the Epistle, Introit 131.

Alleluia from the Triodion and the Apostles, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

**30. The Holy Apostle
James, son of Zebedee**

Prokeimenon from the Triodion and the Apostle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Ps 18:5A

Ordinary Beginning and to the Apostle, Beginning 29.

Alleluia from the Triodion and the Apostles, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

MAY

1. The Prophet Jeremiah

Prokeimenon from the Triodion and the Prophet, Tone 4

You are a priest forever, in the order of Melchizedek.

Ps 109:4B

Ordinary Introit and for the Prophet, Introit 156.

Alleluia from the Triodion and to the Prophet, Tone 5

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: Light has shone upon the righteous, and joy to those of upright heart.

Ps 98:6A; 96:11

**2. The Transfer of the Relics
of the Righteous Princes Boris and Gleb**

Prokeimenon from the Triodion and the Saints, Tone 4

To the saints who are on His earth, the Lord has wondrously revealed all His desires among them.

Ps 15:3

Ordinary Introit and for the Saints, Introit 99.

Alleluia from the Triodion for the Saints, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous have many sorrows—and the Lord will deliver them from all of them. Psalm 33:18, 20

3. The Repose of the Venerable Theodosius of the Caves

Prokeimenon from the Triodion for the Venerable One, Tone 7

Precious in the sight of the Lord is the death of His saints.

Psalm 115:6

The beginning of the Ordinary and the Venerable, beginning 334.

Alleluia from the Triodion and to the Venerable One, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood. Psalm 131:9, 7

7. Commemoration of the Appearance in Heaven of the Lord's Cross in Jerusalem in the year 351

Prokeimenon from the Triodion and the Cross, Tone 7

Exalt the Lord, our God, and worship at the footstool of His feet, for it is holy.

Ps 98:5

Ordinary Introit and the Cross, Introit 125A.

Alleluia from the Triodion and to the Cross, Tone 1

Stich: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth. Ps 73:2A, 12

8. The Holy Apostle and Evangelist John the Theologian

Prokeimenon from the Triodion and the Epistle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Ps 18:5A

Ordinary Introit and to the Apostle, Introit 68B.

Alleluia from the Triodion and the Epistle, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

9. The Transfer of the Relics of Saint Nicholas the Wonderworker

Prokeimenon from the Triodion for the Saint, Tone 7

The saints shall be praised in glory and shall rejoice on their thrones.

Ps 149:5

Ordinary Alleluia and Alleluia for the Saint, Alleluia 335.

Alleluia from the Triodion and to the Saint, Tone 2

Verse: Your priests will be clothed in righteousness, and Your saints will rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood. Ps 131:9, 7

10. The Holy Apostle Simon the Zealot

Prokeimenon from the Triodion for the Apostle, Tone 8

Their voice has gone out into all the earth, and their words to the ends of the universe.

Psalm 18:5A

Ordinary Introit and for the Apostle, Introit 131.

Alleluia from the Triodion for the Apostle, Tone 1

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

11. Cyril and Methodius, Equal to the Apostles, teachers of the Slavs

Prokeimenon from the Triodion and the Saints, Tone 7

Precious in the sight of the Lord is the death of His saints.

Ps 115:6

Ordinary Introit and for the Saints, Introit 318A.

Alleluia from the Triodion and to the Saints, Tone 2

Stich: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood. Psalm 131:9, 7

12. Holy Martyr Hermogenes, Patriarch of Moscow

Prokeimenon from the Triodion for the Holy Martyr, Tone 7

Let the righteous rejoice in the Lord and put their trust in Him.

Ps 63:11A

The beginning of the Ordinary and the Holy Martyr, beginning 335.

Alleluia from the Triodion and for the holy martyr, tone 4

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood. Psalm 131:9, 7

15. The Righteous Prince Prince Dimitri of Uglich

Prokeimenon from the Triodion for the saint, tone 7

Let the righteous rejoice in the Lord and put their trust in Him.

Ps 63:11A

Ordinary Introit and for the Saint, Introit 292.

Alleluia from the Triodion and for the saint, tone 4

Stich: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Those planted in the house of the Lord will flourish in the courts of our God. Psalm 91:13, 14

19. The Blessed Grand Prince Dimitri of Don

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

20. The Discovery of the Relics of Saint Alexius, the Wonderworker of Moscow

Prokeimenon, Tone 1

My mouth shall speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 335.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Psalm 36:30, 31

**21. The Holy Equal-to-the-Apostles
Constantine and Helena**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Ps 18:5A, 2

Commencement 200.

If it is before the Feast of Pentecost—beginning 49.

Alleluia, Tone 1

Verse: I have exalted the chosen one from among My people; I have found David, My servant.

Verse: O Lord, the king will rejoice in Your strength, and he will greatly exult in Your salvation.

Ps 88:20B–21A; 20:2

**On the same day,
the Vladimir Icon
of the Most Holy Theotokos.**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Commencement 240.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**23. St. Leontius,
Bishop of Rostov**

Prokeimenon, Tone 1

My lips shall speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the world.

Ps 48:4, 2

Beginning 318B.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Psalm 36:30, 31

**25. The Third Revelation
of the Gospel of Saint John the Forerunner**

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 176.

Alleluia, Tone 5

Verse: Light has shone upon the righteous, and joy for those of upright heart.

Verse: Truth has sprung up from the earth, and righteousness has looked down from heaven. Ps 96:11; 84:12

27. The Righteous John of Russia, the Confessor

Prokeimenon, Tone 7

The saints shall be glorified / and rejoice on their thrones.

Verse: Sing to the Lord a new song; give Him praise in the assembly of the saints. Ps 149:5, 1

Beginning 233.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Ps 111:1, 2A

JUNE

8. The Great Martyr Theodore the Stratelates

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Beginning 292.

Alleluia, Tone 4

Verse: The righteous will flourish like a palm tree; they will grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Psalm 91:13, 14

9. St. Cyril, Archbishop of Alexandria

Prokeimenon, Tone 1

My mouth will speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe. Ps 48:4, 2

Beginning 334.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart. Ps 36:30, 31A

**On that same day,
St. Cyril,
Abbot of Beloozero**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalms 111:1, 2A

**10. St. John,
Metropolitan of Tobolsk**

Prokeimenon, Tone 1

My mouth will speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the world.

Ps 48:4, 2

Beginning 335.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

11. The Apostles Bartholomew and Barnabas

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 28.

Alleluia, Tone 1

Antiphon: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

14. The Prophet of God, Elisha

Prokeimenon, Tone 4

You are a priest forever, / according to the order of Melchizedek.

Verse: The Lord said to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet."

Psalms 109:4B, 1

Beginning 57A.

Alleluia, Tone 5

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: Light has shone upon the righteous, and joy to those of upright heart.

Ps 98:6A; 96:11

**15. Saint Jonah,
Metropolitan of Moscow**

Prokeimenon, Tone 1

My lips shall speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 335.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**18. The God-loving Icon
of the Mother of God
and the Martyr Leontius**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: He has looked with favor on the humility of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Prokeimenon for the Martyr, Tone 7

Let the righteous rejoice in the Lord and put their trust in Him.

Ps 63:11A

Intonation 240, and for the martyr, intonation 29.

Alleluia, Tone 8

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

Alleluia to the martyr, tone 4

Verse: The righteous will flourish like a palm tree; he will grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God.

Ps 91:13, 14

**19. Saint Jude the Apostle,
the Lord's brother**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 77.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

**On that same day,
St. Job,
Patriarch of Moscow and All Russia**

Prokeimenon, Tone 1

My lips shall utter wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: God's law is in his heart, and his feet will not slip.

Psalms 36:30, 31

23. The Vladimir Icon of the Most Holy Mother of God

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46-48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

24. The Nativity of St. John the Forerunner

Prokeimenon, Tone 7

Let the righteous rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 112.

Alleluia, Tone 3

Verse: Blessed be the Lord, the God of Israel, who has visited and brought redemption to His people.

Verse: And you, child, will be called a prophet of the Most High.

Luke 1:68, 76A

25. The pious Prince Peter and Princess Fevronia, the Wonderworkers of Murom

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Ps 111:1, 2A

26. The Apparition of the Tikhvin Icon of the Most Holy Mother of God

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46-48

Beginning 240.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**28. Icons of the Most Holy Mother of God,
known as “The Three-Handed One”**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 240.**Alleluia, Tone 8**

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**On that same day,
the Venerable Sergius and Herman,
the miracle-workers of Balaam**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.**Alleluia, Tone 6**

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalms 111:1, 2A

**29. The Holy Apostles
Peter and Paul**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Psalms 18:5A, 2

Intonation 193.**Alleluia, Tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

30. The Synod of the Twelve Apostles

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Psalms 18:5A, 2

Beginning 131.

Alleluia, Tone 1**Antiphon:** The heavens proclaim Your wonders, O Lord.**Verse:** We glorify God in the assembly of the saints.

Ps 88:6A, 8A

JULY

**1. The Unmercenaries and Wonderworkers
Cosmas and Damian,
who suffered in Rome**

Prokeimenon, Tone 4

To the saints who walked His earth, / the Lord wondrously revealed all His desires among them.

Verse: I have always seen the Lord before me, for He is at my right hand, so that I may not be shaken.

Ps 15:3, 8

Beginning 153.**Alleluia, Tone 4****Verse:** Behold, what is so lovely and so pleasant—that brothers dwell together in unity.**Verse:** Like the dew of Hermon, which falls on the mountains of Zion, for there the Lord has ordained blessing and life forever.

Ps 132:1, 3

**2. The Position of the Robe
of the Most Holy Theotokos at Blachernae**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: He has looked with favor on the humility of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 320.**Alleluia, Tone 8****Verse:** Arise, O Lord, and enter Your rest, You and the ark of Your holiness.**Verse:** The Lord swore to David in truth and will not go back on it.

Psalm 131:8, 11A

**3. The Transfer of the Relics of Saint Philip,
Metropolitan of Moscow**

Prokeimenon, Tone 1

My mouth shall speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the world.

Ps 48:4, 2

Beginning 335.**Alleluia, Tone 2****Verse:** The mouth of the righteous speaks wisdom, and his tongue proclaims justice.**Verse:** The law of his God is in his heart, and his feet will not stumble.

Psalm 36:30, 31

**4. The Holy Royal Passion-Bearers:
Emperor Nicholas II,
Empress Alexandra,
Crown Prince Alexei, Grand Duchesses Olga,
Tatiana, Maria, and Anastasia,
who were murdered by the godless regime.**

Prokeimenon, Tone 7

O Lord, the king shall rejoice in Your strength, / and he shall greatly exult in Your salvation.

Verse: You have granted him the desire of his heart, and You have not withheld from him what his lips have asked. Ps 20:2, 3

Beginning 99.

Alleluia, Tone 1

Verse: For the king trusts in the Lord, and through the mercy of the Most High he will not be shaken.

Verse: Be exalted, O Lord, in Your might! We will sing and praise Your power. Ps 20:8, 14

**On that same day,
of the Venerable Andrei Rublev,
iconographer.**

Prokeimenon, Tone 7

Precious in the sight of the Lord is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Ps 115:6, 3

Beginning 334.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

**5. Venerable Athanasius of Mount Athos.
The Discovery of the Relics
of the Venerable Sergius of Radonezh**

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

8. The Kazan Icon of the Mother of God

Prokeimenon, Tone 3, Hymn to the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46-48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

**10. The Position of the Robe of the Lord God
and our Savior Jesus Christ**

Prokeimenon, Tone 7

Exalt the Lord, our God, / and worship at His feet, for they are holy.

Verse: The Lord has reigned; let the nations rage.

Ps 98:5, 1A

And for the venerable one, the prokimen, tone 7

Precious in the sight of the Lord is the death of His saints.

Psalm 115:6

Beginning 125A and to the Venerable One, beginning 213.

Alleluia, Tone 1

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth. **Ps**
73:2A, 12

Alleluia to the Reverend, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

**11. The Great Martyr
Euphemia the All-Praised**

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel.

Ps 67:36A, 27

Beginning 181.

Alleluia, Tone 1

Verse: I waited patiently for the Lord, and He heeded me and heard my prayer.

Verse: He set my feet upon a rock and steadied my steps.

Psalm 39:2, 3B

**12. Icons of the Most Holy Mother of God,
known as “The Three-Handed One”**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor.

Ps 44:11A, 13B

13. Feast of the Archangel Gabriel

Prokeimenon, Tone 4

You create Your angels as spirits, / and Your servants as flames of fire.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:4, 1A

Beginning 305.

Alleluia, Tone 5

Verse: Praise Him, all His angels; praise Him, all His hosts.

Verse: For He spoke, and they came into being; He commanded, and they were created. Ps 148:2, 5B

15. Saint Vladimir, Equal to the Apostles, Grand Prince Vladimir

Prokeimenon, Tone 3

Sing to our God, sing, / sing to our King, sing.

Verse: All nations, clap your hands; shout to God with a voice of joy.

Ps 46:7, 2

Beginning 200.

Alleluia, Tone 6

Verse: I have exalted the chosen one from among My people.

Verse: Behold, My hand will uphold him, and My arm will strengthen him.

Ps 88:20B, 22

The Sunday closest to July 16. Commemoration of the Holy Fathers of the Six Ecumenical Councils

Prokeimenon of the tone and prokeimenon, tone 4, Hymn of the Fathers

Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever.

Dan 3:26

Ordinary and Fathers' Introduction, Introduction 334.

Alleluia of the tone and of the Fathers, Tone 1

Verse: The Lord, God of gods, spoke and called the earth from the rising of the sun to its setting.

Verse: Gather His saints to Him.

Ps 49:1, 5A

19. The Discovery of the Relics of the Venerable Seraphim of Sarov

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Psalm 111:1, 2A

20. The Holy Prophet Elijah

Prokeimenon, Tone 4

You are a priest forever, / according to the order of Melchizedek.

Verse: The Lord said to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet."

Psalm 109:4B, 1

Beginning 57A.

Alleluia, Tone 4

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: Light has shone upon the righteous, and joy to those of upright heart. Ps 98:6A; 96:11

**22. Equal-to-the-Apostles
Mary Magdalene**

God is awesome among His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel. Ps 67:36A, 27

Intonation 141.

Alleluia, Tone 1

Verse: I waited patiently for the Lord, and He answered me.

Verse: He set my feet upon a rock and steadied my steps. Ps 39:2A, 3B

**23. The Pochaiv Icon
of the Most Holy Mother of God**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Beginning 320.

Alleluia, Tone 2

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it. Psalm 131:8, 11A

**24. The Holy Martyrs
Princes Boris and Gleb**

Prokeimenon, Tone 4

To the saints who are on His earth, / the Lord has wondrously revealed all His desires among them.

Verse: I have always seen the Lord before me, for He is at my right hand, so that I may not be shaken. Ps 15:3, 8

Beginning 99.

Alleluia, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous have many troubles—but the Lord will deliver them from all of them. Ps 33:18, 20

25. The Dormition of the Righteous Anna

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel. Ps 67:36A, 27

Beginning 210B.

Alleluia, Tone 1

Verse: The salvation of the righteous comes from the Lord, and He is their refuge in times of trouble. Ps 36:39

**27. To the Great Martyr
and Healer Panteleimon**

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel. Ps 67:36A, 27

Beginning 292.

Alleluia, Tone 2

Verse: The righteous will flourish like a palm tree; they will grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Psalm 91:13, 14

**28. The Smolensk Icon
of the Most Holy Theotokos**

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

30. The Martyr John the Warrior

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Intonation 116.

Alleluia, Tone 4

Verse: The righteous have many sorrows—but the Lord will deliver them from all of them. Ps 33:20

AUGUST

**1. The Origin (Exaltation)
of the ancient Life-Giving Cross of the Lord.
The seven martyr brothers, the Maccabees,
their mother Solomonia,
and their teacher Eleazar**

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Ps 27:9A, 1A

And the Prokeimenon of the Saints, Tone 4

To the saints who are on His earth, the Lord has wondrously revealed all His desires among them.

Psalm 15:3

Beginning 125A and the saints, beginning 330.

Alleluia, Tone 4

Verse: Remember Your people, whom You have acquired from the beginning.

Verse: But God, our King from before the ages, has wrought salvation in the midst of the earth.

73:2A, 12

And to the saints, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Psalm 33:18

**2. The Transfer of the Relics
of the First Martyr Stephen**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 17.

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Ps 88:6

6. The Transfiguration of the Lord

Prokeimenon, Tone 4

How majestic are Your works, O Lord; / You have created all things with wisdom.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Psalm 103:24A, 1

Beginning 65.

Alleluia, Tone 8

Verse: The heavens are Yours, and the earth is Yours.

Verse: Blessed is the people who know the battle cry.

Ps 88:12A, 16A

**7. St. Mitrofan,
Bishop of Voronezh**

Prokeimenon of the feast and prokeimenon of the saint, tone 1

My mouth shall speak wisdom, and the meditation of my heart—understanding.

Psalm 48:4

Ordinary Introit and Introit for the Saint, 318A.

Alleluia for the feast and for the saint, tone 2

Verse: The mouth of the righteous utters wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

9. Saint Matthew the Apostle**Prokeimenon of the Feast and to the Apostle, Tone 8**

Their voice has gone out into all the earth, and their words to the ends of the universe. Ps 18:5A

Ordinary Introit and Introit for the Apostle 2.**Alleluia for the feast and for the Apostle, tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints. Ps 88:6A, 8A

13. The Feast of the Transfiguration.

Saint Tikhon,

Bishop of Voronezh

Prokeimenon of the Feast, Tone 4

How majestic are Your works, O Lord; / You have created all things with wisdom.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

Ps 103:24A, 1

And the prokeimenon for the saint, tone 1

My mouth shall speak wisdom, and the meditation of my heart—understanding.

Psalms 48:4

Ordinary introit and introit for the saint, 318A.**Alleluia of the feast, tone 8**

Verse: Yours are the heavens, and Yours is the earth.

Verse: Blessed is the people who know the battle cry.

Ps 88:12A, 16A

And to the saint, tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart.

Ps 36:30, 31A

15. The Dormition of the Most Holy Theotokos**Prokeimenon, Tone 3, Hymn of the Mother of God**

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked upon the humility of His handmaid; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Commencement 240.**Alleluia, Tone 2**

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Psalms 131:8, 11A

**16. The Transfer of the Icon Not Made by Human Hands
of our Lord Jesus Christ****Prokeimenon, Tone 4**

Sing to the Lord a new song, / for the Lord has done marvelous things.

Verse: All the ends of the earth have seen the salvation of our God.

Ps 97:1A, 3B

The beginning of Image 250 and the regular one.**And for the feast, prokimen, tone 3, Song of the Mother of God**

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Luke 1:46–47

Alleluia, Tone 4

Verse: O Lord, we will walk in the light of Your countenance, and we will rejoice in Your name forever.

Cf. Ps 88:16B–17A

And the Alleluia of the feast, tone 2

Verse: Arise, O Lord, and enter Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Ps 131:8, 11A

**23. Conclusion of the Feast
The Dormition of the Most Holy Theotokos**

Prokeimenon of the Feast, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed.

Luke 1:46–48

Ordinary and Festal Introit, Introit 240.**Alleluia of the feast, tone 2**

Verse: Arise, O Lord, and enter Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it.

Ps 131:8, 11A

**24. The Transfer of the Relics
of Saint Peter,
Metropolitan of Moscow**

Prokeimenon, Tone 1

My mouth shall speak wisdom, / and the meditation of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 318A.**Alleluia, Tone 2**

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

**25. The Transfer of the Relics
of the Apostle Bartholomew.
Apostle Titus**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens declare the glory of God; the firmament proclaims the work of His hands.

Ps 18:5A, 2

Beginning 300A.**Alleluia, Tone 1**

Verse: The heavens proclaim Your wonders, O Lord.

Verse: We glorify God in the assembly of the saints.

Ps 88:6A, 8A

26. The Presentation of the Vladimir Icon of the Most Holy Theotokos

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Beginning 240.

Alleluia, Tone 8

Verse: Hear, O daughter, and look, and incline your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

29. The Beheading of of St. John the Forerunner

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You. Ps 63:11A, 2A

Beginning 33.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God. Ps 91:13, 14

30. The Transfer of the Relics of the pious Grand Prince Alexander Nevsky

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me? Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Ps 111:1, 2A

31. Position of the Belt of the Most Holy Theotokos

Prokeimenon, Tone 3, Hymn of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: For He has looked with favor on the lowliness of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Beginning 320.

Alleluia, Tone 2

Verse: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness.

Verse: The Lord swore to David in truth and will not go back on it. Psalm 131:8, 11A

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PROKIMEN, APOSTLES, AND ALLELUIA COMMON TO ALL THE SAINTS

SERVICE TO THE HOLY MOTHER OF GOD

Prokeimenon, Tone 3, Song of the Mother of God

My soul magnifies the Lord, / and my spirit rejoices in God, my Savior.

Verse: He has looked with favor on the humility of His servant; for behold, from now on all generations will call me blessed. Luke 1:46–48

Or the prokeimenon, tone 6

I will make Your name memorable / throughout all generations.

Verse: Hear, O Daughter, and look, and incline Your ear. Ps 44:18A, 11A

Intonation 240, or intonation 320.

Alleluia, Tone 8

Verse: Hear, O Daughter, and look, and incline Your ear.

Verse: The wealthy among the people will seek Your favor. Ps 44:11A, 13B

SERVICE TO THE HEAVENLY INCORPOREAL POWERS

Prokeimenon, Tone 4

You create Your angels as spirits, / and Your servants as flames of fire.

Verse: Bless the Lord, O my soul! O Lord my God, You are greatly exalted. Ps 103:4, 1A

Beginning 305.

Alleluia, Tone 5

Verse: Praise Him, all His angels; praise Him, all His hosts.

Verse: For He spoke, and they came into being; He commanded, and they were created. Ps 148:2, 5B

SERVICE TO THE PROPHETS

Prokeimenon, Tone 4

You are a priest forever, / according to the order of Melchizedek.

Verse: The Lord said to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.” Ps 109:4B, 1

Antiphon 156, or Antiphon 314, or Antiphon 57A.

Alleluia, Tone 5

Verse: Moses and Aaron among His priests, and Samuel among those who call upon His name.

Verse: Light has shone upon the righteous, and joy to those of upright heart. Ps 98:6A; 96:11

SERVICE OF THE APOSTLES

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe.

Verse: The heavens proclaim the glory of God; the firmament declares the work of His hands.

Ps 18:5A, 2

Beginning 131.

Alleluia, Tone 1

Antiphon: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints.

Verse: We glorify God in the assembly of the saints.

Ps 88:6, 8A

SERVICE TO THE SAINT

Prokeimenon, Tone 1

My mouth will speak wisdom, / and the thoughts of my heart—understanding.

Verse: Hear this, all nations; listen, all who dwell in the universe.

Ps 48:4, 2

Beginning 318A.

Alleluia, Tone 2

Verse: The mouth of the righteous speaks wisdom, and his tongue proclaims justice.

Verse: The law of his God is in his heart, and his feet will not stumble.

Ps 36:30, 31

SERVICE TO THE SAINTS

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Psalms 115:6, 3

Beginning 335.

Alleluia, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with joy.

Verse: Let us enter His sanctuary; let us worship at the place where His feet once stood. Psalm 131:9,

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SERVICE FOR THE SAINTS AND THOSE WHO ACTED FOOLISHLY FOR CHRIST'S SAKE

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth.

Ps 111:1, 2A

SERVICE FOR THE MARTYR

Prokeimenon, Tone 7

The righteous shall rejoice in the Lord, / and put their trust in Him.

Verse: Hear, O God, my voice when I pray to You.

Ps 63:11A, 2A

Beginning 292.

Alleluia, Tone 4

Verse: The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon.

Verse: Planted in the house of the Lord, they will flourish in the courts of our God.

Ps 91:13, 14

SERVICE FOR THE MARTYRS

Prokeimenon, Tone 4

To the saints who are on His earth, / the Lord has wondrously revealed all His desires among them.

Verse: I have always seen the Lord before me, for He is at my right hand, so that I may not be shaken.

Psalms 15:3, 8

Beginning 99, or Beginning 330, or Beginning 167B.

Alleluia, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles.

Verse: The righteous face many troubles—but the Lord will deliver them from all of them.

Psalms 33:18, 20

SERVICE FOR THE HOLY MARTYR

Prokeimenon, Tone 7

The saints will be glorified in glory / and will rejoice on their thrones.

Verse: Sing to the Lord a new song; praise Him in the assembly of the saints.

Psalms 149:5, 1

Beginning 334.

Alleluia, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Let us enter His sanctuary; let us worship the place where His feet once stood.

Psalms 131:9, 7

SERVICE FOR THE HOLY MARTYRS

Prokeimenon, Tone 7

Precious in the sight of the Lord / is the death of His saints.

Verse: How shall I repay the Lord for all He has done for me?

Ps 115:6, 3

Zachal 318B, or Zachal 334, or Zachal 246.

Alleluia, Tone 2

Verse: Your priests shall be clothed in righteousness, and Your saints shall rejoice with gladness.

Verse: Let us enter His courts; let us worship at the place where His feet once stood.

Psalms 131:9, 7

**SERVICE
TO THE HOLY MARTYRS**

Prokeimenon, Tone 7

The saints shall be glorified in glory / and shall rejoice on their thrones.

Verse: Sing to the Lord a new song; give Him praise in the assembly of the saints. Ps 149:5, 1

For a holy martyr, beginning 291. For holy martyrs, beginning 99.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Verse: His descendants will be mighty on earth. Psalm 111:1, 2A

SERVICE FOR THE MARTYRS

Prokeimenon, Tone 4

God is wonderful in His saints; / the God of Israel.

Verse: Bless God, the Lord, in the assemblies, from the springs of Israel. Ps 67:36A, 27

Intonation 181, or intonation 208A.

Alleluia, Tone 1

Verse: I waited patiently for the Lord, and He heeded me and heard my prayer.

Verse: He set my feet upon a rock and steadied my steps. Ps 39:2, 3B

**SERVICE
TO THE HOLY WOMEN**

Prokeimenon and Alleluia as for the martyrs.

Beginning 208A.

SERVICE FOR THE CONFESSORS

Prokeimenon and Alleluia as for the holy martyrs.

Intonation 233, or Intonation 318B, or Intonation 291.

SERVICE FOR THE UNPAID MINISTERS

Prokeimenon as for the Martyrs.

Reading 153.

Alleluia, Tone 2

Verse: Behold, how good and how pleasant it is for brothers to dwell together in unity!

Verse: Like the dew of Hermon, which falls upon the mountains of Zion, for there the Lord has ordained blessing and life forevermore. Psalm 132:1, 3

SERVICE FOR THE REPOSE OF THE SOUL

Prokeimenon, Tone 6

Their souls shall dwell among the blessed.

Verse: To You, O Lord, I lift up my soul; in You, my God, I trust—may I never be put to shame.

Cf. Ps 24:13A, 1–2A

Monday, Cycle 113.

Thursday, Cycle 160.

Tuesday, reading 162.

Friday, Cycle 163.

Wednesday, Cycle 178.

Saturday, beginning 270.

Alleluia, Tone 8

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Verse: And their memory endures from generation to generation.

Cf. Ps 64:5; 44:18A

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PROKIMEN, APOSTLES, AND ALLELUIA FOR VARIOUS OCCASIONS

WHEN ADMINISTERING THE SACRAMENT OF BAPTISM

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Ps 26:1

Beginning 91.

The Alleluia verse is not specified.

DURING THE CELEBRATION THE SACRAMENT OF MARRIAGE

Prokeimenon, Tone 8

You have placed crowns of precious stones upon their heads; / they asked You for life, and You gave it to them.

Verse: For You will bless them forever and ever; You will fill them with joy in Your presence. *cf.* Ps 20:4B, 5A, 7

Beginning 230B.

Alleluia, Tone 5

Verse: You, O Lord, will protect us and preserve us from this generation and forever.

Psalm 11:8

UPON THE ADMINISTRATION THE SACRAMENT OF CHRISMATION

First Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we put our hope in You.

Verse: Rejoice in the Lord, you righteous—praise is fitting for the upright.

Ps 32:22, 1

Beginning 57B.

Alleluia, Tone 8

Verse: I will sing of Your mercy and justice, O Lord.

Psalm 100:1

Second Prokeimenon, Tone 2

The Lord is my strength and my song; / He has become my salvation.

Verse: The Lord has disciplined me, but He has not given me over to death.

Psalm 117:14, 18

Beginning 116.

Alleluia, Tone 5

Verse: I will sing of Your mercies, O Lord, forever.

Psalm 88:2A

Third Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life—from whom shall I be afraid?

Psalms 26:1

Beginning 153.

Alleluia, Tone 2

Antiphon: In You, O Lord, I trust; let me never be put to shame.

Ps 30:2A

Fourth Prokeimenon, Tone 4

On the day I call upon You, / hear me quickly.

Verse: O Lord, hear my prayer; let my cry come before You.

Psalms 101:3B, 2

Beginning 182B.

Alleluia, Tone 2

Verse: I waited patiently for the Lord, and He answered me.

Psalms 39:2A

Fifth Prokeimenon, Tone 5

You, O Lord, will preserve us and protect us / from this generation and forever.

Verse: Save me, O Lord, for there is no one righteous.

Ps. 11:8, 2A

Beginning 168.

Alleluia, Tone 5

Verse: I will sing of Your mercy, O Lord, forever.

Ps 88:2A

Sixth Prokeimenon, Tone 6

Have mercy on me, O God, / according to Your great mercy.

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

Ps. 50:3A, 12

Beginning 213.

Alleluia, Tone 6

Verse: Blessed is the man who fears the Lord; he will love His commandments with all his heart.

Psalms 111:1

Seventh Prokeimenon, Tone 7

O Lord, do not rebuke me in Your wrath / nor punish me in Your anger.

Verse: Have mercy on me, O Lord, for I am weak.

Psalms 6:2, 3A

Beginning 273.

Alleluia, Tone 7

Verse: May the Lord hear you in the day of trouble; may the name of the God of Jacob protect you.

Psalms 19:2

FOR THE TONSURE OF MONKS

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Psalms 26:1

Beginning 233.

Alleluia, Tone 1

Verse: This poor man cried out, and the Lord heard him; He delivered him from all his troubles.

Psalms 33:7

FOR THE BURIAL OF LAY PEOPLE

Prokeimenon, Tone 6

Blessed is the path you will take this day, O soul, / for a place of rest has been prepared for you.

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Cf. Isa. 23:14; 3 Kings 2:2; John 14:2; Rev. 14:13; Ps. 27:1

Beginning 270.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Cf. Ps 64:5

FOR THE BURIAL OF MONKS

Prokeimenon, Tone 6

Blessed is the path you will take this day, O soul, / for a place of rest has been prepared for you.

Verse: Return, my soul, to your rest, for the Lord has dealt bountifully with you.

Cf. Isa. 23:14; 3 Kings 2:2; John 14:2; Rev. 14:13; Ps. 114:7

Beginning 270.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Cf. Ps 64:5

FOR THE BURIAL OF PRIESTS

Prokeimenon, Tone 6

Blessed is the path you will take this day, O soul, / for a place of rest has been prepared for you.

Verse: Return, my soul, to your rest, for the Lord has dealt bountifully with you.

Cf. Isa. 23:14; 3 Kings 2:2; John 14:2; Rev. 14:13; Ps. 114:7

Beginning 270.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Cf. Ps 64:5

Second Prokeimenon, Tone 6

Blessed is the one whom You have chosen / and brought near, O Lord.

Verse: A song is fitting for You, O God, in Zion.

Cf. Ps 64:5, 2A

Beginning 89.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Cf. Ps 64:5

Third Prokeimenon, Tone 6

Blessed is the one whom You have chosen / and brought near, O Lord.

Verse: And their memory endures from generation to generation.

Cf. Ps 64:5; 44:18A

Beginning 158.

Alleluia, Tone 6

Antiphon: Blessed are those whom You have chosen and brought near, O Lord.

Cf. Ps 64:5

Fourth Prokeimenon, Tone 6

His soul shall dwell among the blessings.

PROKYMNA, APOSTLES, AND ALLIARIA FOR VARIOUS OCCASIONS

Verse: To You, O Lord, I cry out. My God, do not remain silent, despising me.

Ps 24:13; 27:1A

Beginning 160.

Alleluia, Tone 6

Antiphon: Blessed is the man who fears the Lord.

Verse: His descendants will be mighty on earth.

Ps 111:1A, 2A

Fifth Prokeimenon, Tone 6

Blessed is the one whom You have chosen and brought near, O Lord.

Verse: His soul shall dwell among the blessings.

Cf. Ps. 64:5; 24:13

Beginning 113.

Alleluia, Tone 6

Antiphon: Blessed is the one whom You have chosen and brought near, O Lord.

Verse: His soul shall dwell in the midst of good things.

Cf. Ps 64:5; 24:13

FOR THE BURIAL OF INFANTS

Prokeimenon, Tone 6

Blessed is the path you will take this day, O soul, / for a place of rest has been prepared for you.

Verse: Return, my soul, to your rest, for the Lord has been gracious to you.

Cf. Isa. 23:14; 3 Kings 2:2; John 14:2; Rev. 14:13; Ps. 114:7

Beginning 162.

Alleluia, Tone 6

Verse: Blessed is the one whom You have chosen and brought near, O Lord.

Verse: His soul shall dwell among the blessings.

Cf. Ps 64:5; 24:13

AT THE SMALL BLESSING OF THE WATER

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Psalms 26:1

Beginning 306.

Alleluia, Tone 6

Antiphon: My heart has poured out a good word.

Verse: I declare my deeds to the King.

Ps 44:2A

AT THE CONSECRATION OF THE CHURCH

Prokeimenon, Tone 4

Holiness befits Your house, O Lord, / for many days.

Verse: The Lord has taken his seat on the throne; he is clothed in splendor; the Lord is clothed in strength and has girded himself.

Ps 92:5B, 1A

Beginning 307.

Alleluia, Tone 1

Verse: His foundations are in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob.

Verse: Glorious things are spoken of you, O city of God.

Ps 86:1–2, 3

AT THE SERVICE FOR THE SICK

Prokeimenon, Tone 1

I said, “O Lord, have mercy on me; heal my soul, / for I have sinned against You.”

Verse: Blessed is he who considers the needy and the poor; the Lord will deliver him in the day of trouble.

Psalms 40:5, 2

Beginning 57B, or beginning 210B.

Alleluia, Tone 8

Verse: Look upon me and have mercy on me.

Ps 118:132A

ON THE FOUNDATION OF THE CITY

Prokeimenon, Tone 4

Holiness befits Your house, / O Lord, for all time.

Verse: For He has established the world, and it shall not be moved.

Ps 92:5B, 1B

Beginning 40B.

Alleluia, Tone 2

Verse: His foundations are on the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob.

Verse: Glorious things are spoken of you, O city of God.

Ps 86:1–2, 3

FOR THE SERVICE DURING A DROUGHT

Prokeimenon, Tone 4

Water the furrows of the earth; / increase its produce.

Verse: It will rejoice at your showers and flourish.

Cf. Ps 64:11

Intonation 57A.

Alleluia, Tone 8

Verse: You will bless the crown of the year with Your goodness, and Your plains will be filled with abundance.

Verse: The beautiful places of the wilderness will flourish, and the hills will be girded with joy.

Psalms 64:12, 13

**AT THE SERVICE DURING
PROLONGED RAINS**

Prokeimenon, Tone 4

Save me, O God, / for the waters have come up to my soul.

Verse: I have been cast into deep mire, and there is no foothold.

Ps 68:2, 3A

Beginning 98.

Alleluia, tone

Verse: Save me from the mire, lest I sink, and from the deep waters.

Verse: Let not the storm on the waters overwhelm me, nor let the deep swallow me up. Ps 68:15A–15C, 16A

AT THE SERVICE DURING AN EARTHQUAKE

Prokeimenon, Tone 8

Lord, do not rebuke me in Your wrath / nor punish me in Your anger.

Verse: Do not turn Your face away from Your servant.

Ps 37:2; 68:18A

Beginning 331B.

Alleluia, Tone 5

Antiphon: O God, You have rejected us and cast us down.

Verse: You have shaken the earth and thrown it into turmoil; heal its fractures, for it is shaken. Ps 59:3A, 4

AT THE SERVICE DURING A FIRE

Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we put our hope in You.

Verse: Behold, the eyes of the Lord are upon those who fear Him, who hope in His mercy. Ps 32:22, 18

Beginning 332.

Alleluia

The Lord is gracious and merciful to all who call upon Him.

Cf. Ps 102:8; 144:18

IN SERVICE DURING WAR

Prokeimenon, Tone 1

The Lord is mighty and strong, / the Lord is mighty in battle.

Verse: The earth is the Lord's, and all that fills it, the world and all who dwell in it.

Ps 23:8B, 1

Beginning 233.

Alleluia, Tone 8

Verse: The Lord of hosts is with us; the God of Jacob is our refuge.

Verse: God is our refuge and strength, a helper in times of trouble that have come upon us so heavily.

Psalms 45:12, 2

**AT THE SERVICE
WHEN THE ENEMY ATTACKS**

Prokeimenon, Tone 4

May God arise / and may His enemies be scattered.

Verse: As smoke vanishes, so may they vanish.

Ps 67:2A, 3A

Intonation 220A.

Alleluia

The Lord, who crushes in battle—the Lord is His name.

Exodus 15:3

AT THE SERVICE FOR PEACE

Prokeimenon, Tone 4

Great is peace—for those who love You, O Lord.

Verse: I have waited for God, my Savior.

Cf. Ps 118:165A; 54:9A

Beginning 221.

Alleluia, Tone 4

Verse: Pray for the peace of Jerusalem.

Ps 121:6A

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