

THE GOSPEL

SYNODAL TRANSLATION

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GOSPEL ACCORDING TO MATTHEW

The Gospel According to Matthew, Chapter 1

The genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac; Isaac was the father of Jacob; Jacob was the father of Judah and his brothers; Judah was the father of Perez and Zerah by Tamar; Perez was the father of Hezron; Hezron was the father of Aram; Aram begot Aminadab; Aminadab begot Naasson; Naasson begot Salmon; Salmon begot Boaz by Rahab; Boaz begot Obed by Ruth; Obed begot Jesse; Jesse begot King David; King David begot Solomon by the wife of Uriah; Solomon begot Rehoboam; Rehoboam begot Abijah; Abijah begot Asa; Asa begot Jehoshaphat; Jehoshaphat begot Jehoram; Jehoram begot Uzziah; Uzziah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah; Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; Josiah begot Jehoiakim; Jehoiakim begot Jehoiachin and his brothers, before the exile to Babylon. After the exile to Babylon, Jehoiachin begot Salathiel; Salathiel begot Zerubbabel; Zerubbabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; Azor begot Zadok; Zadok begot Achim; Achim begot Eliud; Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob; Jacob was the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Thus, there were fourteen generations from Abraham to David; fourteen generations from David to the Babylonian Exile; and fourteen generations from the Babylonian Exile to Christ. The birth of Jesus Christ took place in this way: After his mother Mary was betrothed to Joseph, before they came together, it was found that she was with child by the Holy Spirit. But Joseph, her husband, being a righteous man and not wanting to expose her to public disgrace, planned to divorce her quietly. But as he considered this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit; she will give birth to a Son, and you shall call His name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken through the prophet, who said: "Behold, the virgin shall conceive and bear a Son, and they shall call His name Immanuel," which means, "God with us." When Joseph awoke from his sleep, he did as the angel of the Lord had commanded him and took his wife, yet he did not know her until she had given birth to her firstborn Son; and he named Him Jesus.

Matthew 1:1–25

The week before the Nativity of Christ, the Holy Fathers.

The Gospel according to Matthew, Chapter 2

The birth of Jesus Christ took place in this way: After His mother Mary was betrothed to Joseph, before they came together, it was found that she was with child by the Holy Spirit. But Joseph, her husband, being a righteous man and not wanting to expose her to public disgrace, planned to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit; she will give birth to a Son, and you shall call His name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken through the prophet, who said: "Behold, the virgin shall conceive and bear a Son, and they shall call His name Immanuel," which means, "God with us." When Joseph awoke from his sleep, he did as the angel of the Lord had commanded him and took his wife, yet he did not know her until she had given birth to her firstborn Son; and he named Him Jesus.

Matthew 1:18–25

On Christmas Eve, at the first hour.

Christmas Day, at Matins.

The Gospel according to Matthew, Chapter 3

When Jesus was born in Bethlehem of Judea during the reign of King Herod, wise men from the East came to Jerusalem and asked, “Where is the King of the Jews who has been born? For we saw his star in the East and have come to worship him.” When King Herod heard this, he was troubled, and all Jerusalem with him. So he gathered all the chief priests and the scribes of the people and asked them, “Where is the Christ to be born?” They replied, “In Bethlehem of Judea, for thus it is written through the prophet: ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a Ruler who will shepherd my people Israel.’” Then Herod secretly summoned the Magi, inquired of them about the time the star had appeared, and, sending them to Bethlehem, said, “Go and search diligently for the Child, and when you find Him, report to me, so that I too may go and worship Him.” After hearing the king, they set out. And behold, the star they had seen in the east went before them, until it came and stopped over the place where the Child was. When they saw the star, they rejoiced with exceedingly great joy; and entering the house, they saw the Child with Mary, His mother, and falling down, they worshiped Him; and opening their treasures, they presented Him with gifts: gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they went back to their own country by another route.

Matthew 2:1–12

On Christmas Eve, at the sixth hour.

Christmas Day, during the Liturgy.

The Gospel according to Matthew, Chapter 4

After the Magi had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the Child and His Mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the Child to destroy Him.” He arose, took the Child and His Mother by night, and went to Egypt, and remained there until the death of Herod, so that what the Lord had spoken through the prophet might be fulfilled, who said, “Out of Egypt I called My Son.” Then Herod, seeing that he had been mocked by the Magi, was greatly enraged, and he sent out orders to kill all the male children in Bethlehem and its surrounding region, from two years old and under, according to the time he had ascertained from the Magi. Then what was spoken through the prophet Jeremiah was fulfilled, who says: “A voice is heard in Ramah, weeping and wailing and great lamentation; Rachel weeps for her children and refuses to be comforted, for they are no more.” After Herod’s death, behold, an angel of the Lord appeared to Joseph in a dream in Egypt and said, “Rise, take the Child and His Mother, and go to the land of Israel, for those who sought the Child’s life are dead.” He rose, took the Child and His Mother, and came to the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; yet, having been warned in a dream, he went to the region of Galilee, and when he arrived, he settled in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled: “He will be called a Nazarene.”

Matthew 2:13–23

Christmas Eve at the 9th hour.

December 26, to the Most Holy Theotokos.

December 29, the Holy Innocents.

The Week after the Nativity of Christ.

The Gospel of Matthew, Chapter 5

At that time, John the Baptist came and preached in the Judean wilderness, saying, “Repent, for the Kingdom of Heaven is at hand.” For he is the one of whom the prophet Isaiah spoke: “A voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make His paths straight.’” John himself wore clothing made of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem, all Judea, and the entire region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins. But when John saw many Pharisees and Sadducees coming to him to be baptized, he said to them, “You brood of vipers! Who warned you to flee from the coming wrath? Bear fruit worthy of repentance, then, and do not presume to say to

yourselves, ‘We have Abraham as our father,’ for I tell you that God can raise up children for Abraham from these stones. The ax is already laid to the root of the trees; every tree that does not bear good fruit is cut down and thrown into the fire. I baptize you with water for repentance, but the One who is coming after me is mightier than I; I am not worthy to carry His sandals; He will baptize you with the Holy Spirit and fire.

Matthew 3:1–11
The Saturday before the Epiphany.
The Eve of the Epiphany, at the 1st hour.

The Gospel of Matthew, Chapter 6

At that time, Jesus came from Galilee to the Jordan to be baptized by John. But John tried to prevent Him, saying, “I need to be baptized by You, and yet You come to me?” Jesus replied, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then John allowed Him to be baptized. And as soon as Jesus was baptized, He came up out of the water—and behold, the heavens were opened to Him, and John saw the Spirit of God descending like a dove and alighting upon Him. And behold, a voice from heaven said, “This is my beloved Son, in whom I am well pleased.”

Matthew 3:13–17
On the eve of Theophany, at the Ninth Hour.
The Feast of Theophany, during the Liturgy.

The Gospel according to Matthew, beginning at verse 7

At that time, Jesus was led by the Spirit into the wilderness to be tempted by the devil; and after fasting forty days and forty nights, He was hungry. Then the tempter approached Him and said, “If You are the Son of God, command that these stones become loaves of bread.” But He answered him, “It is written: ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” Then the devil took Him to the holy city, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down, for it is written: ‘He will command His angels concerning You, and they will bear You up in their hands, so that You will not strike Your foot against a stone.’” Jesus said to him, “It is also written: ‘Do not put the Lord your God to the test.’” Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their splendor, and said to Him, “I will give You all this, if You will fall down and worship me.” Then Jesus said to him, “Away from Me, Satan! For it is written: ‘Worship the Lord your God and serve Him only.’” Then the devil left Him, and behold, angels came and ministered to Him.

Matthew 4:1–11
The Saturday after the Epiphany.

The Gospel According to Matthew, Chapter 8

At that time, when Jesus heard that John had been arrested, He withdrew to Galilee. Leaving Nazareth, He went and settled in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken through the prophet Isaiah might be fulfilled, who said: “The land of Zebulun and the land of Naphtali, along the way by the sea, beyond the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death, a light has dawned.” From that time on, Jesus began to preach and say, “Repent, for the Kingdom of Heaven is at hand.”

Matthew 4:12–17
The Week after Epiphany.

The Gospel of Matthew, Chapter 9

At that time, as Jesus was walking along the Sea of Galilee, He saw two brothers—Simon, called Peter, and Andrew, his brother—casting their nets into the sea, for they were fishermen. He said to them, “Follow Me, and I will make you fishers of men.” And immediately they left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee, their father, mending their nets, and He called them. And immediately they left the boat and their father and followed Him. And Jesus went throughout Galilee,

teaching in their synagogues and preaching the gospel of the Kingdom, and healing every disease and every affliction among the people.

Matthew 4:18–23
The Second Sunday after Pentecost.

The Gospel According to Matthew, Reading 10A

At that time, large crowds followed Jesus from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan. When He saw the crowds, He went up on the mountain; and when He sat down, His disciples came to Him. And He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.

Matthew 4:25–5:12A
To the Reverend Fathers.

The Gospel According to Matthew, beginning 10B

At that time, large crowds followed Jesus from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan. When He saw the crowds, He went up on the mountain; and when He sat down, His disciples came to Him. Then He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. You are the salt of the earth. But if salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by people.

Matthew 4:25–5:13
Tuesday of the First Week.

The Gospel of Matthew, Chapter 11

The Lord said to His disciples: “You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good deeds and glorify your Father in heaven.” Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth pass away, not the smallest letter or stroke of a letter will pass from the Law until everything is accomplished. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the Kingdom of Heaven; but whoever does them and teaches them will be called great in the Kingdom of Heaven.

Matthew 5:14–19
To the Saints.

The Gospel According to Matthew, Chapter 12

The Lord said to His disciples: “Unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the Kingdom of Heaven. You have heard that it was said to those of old, ‘You shall not murder’; whoever murders will be subject to judgment. But I tell you that anyone who

is angry with his brother without cause will be subject to judgment; and whoever says to his brother, 'Raca,' will be subject to the Sanhedrin; and whoever says, 'You fool,' will be subject to the fire of Gehenna. Therefore, if you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar, and go first and be reconciled to your brother; then come and offer your gift. Settle matters with your adversary quickly, while you are still on the way with him, lest your adversary hand you over to the judge, and the judge hand you over to the officer, and you be thrown into prison; truly I tell you, you will not get out of there until you have paid the last penny.

Matthew 5:20-26
Wednesday of Week 1.

The Gospel of Matthew, Chapter 13

The Lord said: "You have heard that it was said to the ancients, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with lustful intent has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; for it is better for you to lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; for it is better for you that one of your members perish than that your whole body be cast into hell. It has also been said, "Whoever divorces his wife must give her a certificate of divorce." But I say to you: whoever divorces his wife, except for the cause of adultery, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Matthew 5:27-32
Thursday of the First Week.

The Gospel of Matthew, beginning at verse 14

The Lord said: "You have heard that it was said to the ancients, 'Do not break your oath, but fulfill your oaths to the Lord.' But I say to you: Do not swear at all—neither by heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King; nor by your head, for you cannot make a single hair white or black. But let your 'Yes' be 'Yes,' and your 'No' be 'No'; anything beyond that comes from the evil one. You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you, do not resist an evildoer. If anyone strikes you on the right cheek, turn to him the other also; and if anyone wants to sue you and take your tunic, give him your cloak as well; and if anyone forces you to go one mile, go with him two.

Matthew 5:33-41
Friday of the First Week.

The Gospel According to Matthew, Chapter 15

The Lord said: "Give to the one who asks you, and do not turn away from the one who wants to borrow from you." You have heard that it was said, "Love your neighbor and hate your enemy." But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, so that you may be children of your Father in heaven, for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing? Do not even the Gentiles do the same? Therefore, be perfect, just as your heavenly Father is perfect.

Matthew 5:42-48
The First Saturday after Pentecost.

The Gospel of Matthew, Chapter 16

The Lord said: "Take care not to practice your acts of charity in front of others so that they may see you; otherwise, you will have no reward from your Heavenly Father. So when you give to the needy, do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, so that people may glorify them. Truly I tell you, they have already received their reward. But when

you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret; and your Father, who sees what is done in secret, will reward you openly. And when you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and at the street corners to be seen by others. Truly I tell you, they have already received their reward. But when you pray, go into your room, close the door, and pray to your Father who is in secret; and your Father, who sees what is done in secret, will reward you openly. And when you pray, do not use meaningless repetition as the pagans do, for they think that by their many words they will be heard; do not be like them, for your Father knows what you need before you ask Him. Pray then like this: Our Father in heaven, hallowed be Your name; Your kingdom come; Your will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Matthew 6:1–13
Saturday of Cheese Week.

The Gospel of Matthew, Chapter 17

The Lord said: “If you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others their trespasses, neither will your Father forgive your trespasses. Also, when you fast, do not look gloomy like the hypocrites, for they disfigure their faces to show others that they are fasting. Truly I tell you, they have already received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting before others but before your Father, who is in secret; and your Father, who sees what is done in secret, will reward you openly. Do not store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in or steal; for where your treasure is, there your heart will be also.

Matthew 6:14–21
The Week of Syropustnaya.

The Gospel of Matthew, Chapter 18

The Lord said: “The eye is the lamp of the body. Therefore, if your eye is clear, your whole body will be full of light; but if your eye is bad, your whole body will be full of darkness. So if the light within you is darkness, how great is that darkness!” No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon. Therefore I tell you: Do not worry for your soul about what you will eat or drink, nor for your body about what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not much more valuable than they? And which of you, by worrying, can add a single cubit to your height? And why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; yet I tell you that even Solomon in all his glory was not clothed like one of these. If God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will He not much more clothe you—you of little faith! So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans seek all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and His righteousness, and all these things will be added to you.

Matthew 6:22–33
Week 3.

The Gospel of Matthew, Chapter 19

The Lord said: “Do not worry and do not say, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans seek all these things, and your Heavenly Father knows that you need all these things. Seek first the kingdom of God and His righteousness, and all these things will be added to you.” Therefore, do not worry about tomorrow, for tomorrow will take care of itself; each

day has enough trouble of its own. Is there anyone among you who, if his son asks for bread, would give him a stone? Or if he asks for a fish, would give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask Him!

Matthew 6:31–34; 7:9–11
Monday of the 2nd Week.

The Gospel of Matthew, beginning 20A

The Lord said: “Do not judge, so that you may not be judged; for with the judgment you use, you will be judged; and with the measure you use, it will be measured to you. Why do you look at the speck in your brother’s eye, but do not notice the log in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is a log in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye. Do not give what is holy to dogs, and do not throw your pearls before swine, lest they trample them under their feet and, turning, tear you to pieces. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; for everyone who asks receives, and the one who seeks finds, and to the one who knocks, it will be opened.

Matthew 7:1–8
Saturday of the 2nd Week.

Gospel of Matthew, beginning 20B

The Lord said: “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; for everyone who asks receives, and the one who seeks finds, and to the one who knocks, it will be opened.” Is there anyone among you who, when his son asks for bread, would give him a stone? Or if he asks for a fish, would give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask Him!

Matthew 7:7–11
For every request.

The Gospel According to Matthew, Chapter 21

The Lord said: “In everything, do to others as you would have them do to you, for this is the Law and the Prophets. Enter through the narrow gate, for the gate is wide and the road is broad that leads to destruction, and many enter through it; but the gate is narrow and the road is hard that leads to life, and few find it. Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Do people pick grapes from thornbushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will recognize them. Not everyone who says to Me, ‘Lord! Lord!’ will enter the Kingdom of Heaven, but only the one who does the will of My Father in heaven.

Matthew 7:12–21
To the Reverend.

The Gospel of Matthew, Chapter 22

The Lord said: “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Do people gather grapes from thornbushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will recognize them. Not everyone who says to Me, ‘Lord! Lord!’ will enter the Kingdom of Heaven, but only the one who does the will of My Father in heaven.

Matthew 7:15–21
Tuesday of the 2nd Week.

The Gospel of Matthew, beginning at verse 23

The Lord said: “Not everyone who says to Me, ‘Lord! Lord!’ will enter the Kingdom of Heaven, but only those who do the will of My Father in heaven. Many will say to Me on that day, ‘Lord! Lord! Did we not prophesy in Your name? And in Your name did we not cast out demons? And in Your name did we not perform many miracles?’ Then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

Matthew 7:21–23
Wednesday of the 2nd Week.

The Gospel of Matthew, beginning at verse 24

The Lord said: “Everyone who hears these words of Mine and puts them into practice is like a wise man who built his house on a rock. The rain came down, the floods came, and the winds blew and beat against that house, but it did not fall, because it had been founded on a rock. But everyone who hears these words of Mine and does not put them into practice is like a foolish man who built his house on sand; and the rain fell, the floods came, and the winds blew and beat against that house; and it fell, and its fall was great. When Jesus had finished these words, the crowd marveled at His teaching, for He taught them as one who had authority, and not like the scribes and Pharisees. As He came down from the mountain, a large crowd followed Him. Then a man with leprosy came up to Him, knelt before Him, and said, “Lord, if You are willing, You can make me clean.” Jesus stretched out His hand, touched him, and said, “I am willing; be cleansed.” And immediately he was cleansed of his leprosy. Then Jesus said to him, “See that you tell no one, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

Matthew 7:24–8:4
Saturday of the 3rd Week.

The Gospel of Matthew, Chapter 25

At that time, when Jesus entered Capernaum, a centurion came to Him and asked Him, “Lord, my servant is lying at home paralyzed and in great distress.” Jesus said to him, “I will come and heal him.” But the centurion replied, “Lord, I am not worthy to have You come under my roof, but just say the word, and my servant will be healed; for I, too, am a man under authority, and I have soldiers under my command; and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” When Jesus heard this, He was amazed and said to those following Him, “Truly I tell you, I have not found such faith even in Israel. I tell you that many will come from the east and the west and will take their places with Abraham, Isaac, and Jacob in the Kingdom of Heaven; but the sons of the kingdom will be cast into the outer darkness; there will be weeping and gnashing of teeth.” Then Jesus said to the centurion, “Go; let it be done for you just as you believed.” And his servant was healed at that very hour.

Matthew 8:5–13
Week 4.

The Gospel According to Matthew, Chapter 26

At that time, when Jesus came to Peter’s house, He saw his mother-in-law lying in bed with a fever; He touched her hand, and the fever left her; and she got up and served them. When evening came, they brought to Him many who were possessed by demons, and He cast out the spirits with a word and healed all who were sick, so that what was spoken through the prophet Isaiah might be fulfilled, who says: “He took our infirmities and bore our diseases.” When Jesus saw the crowd around Him, He told His disciples to set out for the other side. Then a scribe came up to Him and said, “Teacher, I will follow You wherever You go.” And Jesus said to him, “Foxes have dens and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” Another of His disciples

said to Him, “Lord, let me first go and bury my father.” But Jesus said to him, “Follow Me, and let the dead bury their own dead.” And when He got into the boat, His disciples followed Him.

Matthew 8:14–23
Saturday of the 4th Week.

The Gospel of Matthew, Chapter 27

At that time, when He got into the boat, His disciples followed Him. And behold, a great storm arose on the sea, so that the boat was being swamped by the waves; but He was asleep. Then His disciples came to Him, woke Him, and said, “Lord, save us! We are perishing.” And He said to them, “Why are you so afraid, you of little faith?” Then He got up, rebuked the winds and the sea, and there was a great calm. The people were amazed and said, “Who is this, that even the winds and the sea obey Him?”

Matthew 8:23–27
Thursday of the 2nd Week.
October 26, at the Liturgy.

The Gospel of Matthew, beginning at verse 28

When He arrived on the other side in the region of the Gerasenes, He was met by two demon-possessed men who had come out of their tombs; they were so violent that no one dared to pass that way. And they cried out, “What do You want with us, Jesus, Son of God? Have You come here before the time to torment us?” A large herd of pigs was grazing some distance away. The demons begged Him, “If You are going to drive us out, send us into the herd of pigs.” He said to them, “Go.” So they came out and went into the herd of pigs. And the entire herd rushed down the steep bank into the sea and perished in the water. The herdsmen, however, ran off and, upon arriving in the town, reported everything that had happened, including what had befallen the demon-possessed men. And behold, the whole town came out to meet Jesus; and when they saw Him, they begged Him to leave their region. Then He got into the boat, crossed back over, and arrived in His own town.

Matthew 8:28–9:1
Week 5.

The Gospel According to Matthew, Chapter 29

At that time, Jesus got into a boat, crossed back over, and arrived in His own town. And behold, they brought to Him a paralytic lying on a bed. And when Jesus saw their faith, He said to the paralytic, “Take heart, my son; your sins are forgiven.” At this, some of the scribes said to themselves, “He is blaspheming.” But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier to say: ‘Your sins are forgiven,’ or to say, ‘Get up and walk’?” But so that you may know that the Son of Man has authority on earth to forgive sins—he then said to the paralytic, “Get up, take your mat, and go home.” And he got up, took his mat, and went home. When the crowd saw this, they were amazed and glorified God, who had given such authority to human beings.

Matthew 9:1–8
Week 6.

The Gospel of Matthew, Chapter 30

At that time, as Jesus was passing by, He saw a man named Matthew sitting at the tax collector’s booth, and He said to him, “Follow Me.” And he got up and followed Him. And when Jesus was reclining at the table in the house, many tax collectors and sinners came and reclined with Him and His disciples. When the Pharisees saw this, they said to His disciples, “Why does your Teacher eat and drink with tax collectors and sinners?” But when Jesus heard this, He said to them, “It is not the healthy who need a doctor, but the sick. Go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous, but sinners to repentance.”

Matthew 9:9–13
Saturday of the 5th Week.
November 16, to the Apostle and Evangelist Matthew.

The Gospel according to Matthew, beginning at verse 31

At that time, John's disciples came to Jesus and asked, "Why do we and the Pharisees fast often, but Your disciples do not fast?" Jesus replied, "Can the wedding guests mourn while the bridegroom is with them? But the days will come when the bridegroom is taken from them, and then they will fast. And no one sews a patch of unshrunk cloth on an old garment, for the new patch will tear away from the old, and the tear will be even worse. Nor do people pour new wine into old wineskins; otherwise, the skins burst, the wine spills out, and the skins are ruined. But new wine is poured into new wineskins, and both are preserved.

Matthew 9:14–17
Friday of the 2nd Week.

The Gospel of Matthew, Chapter 32

At that time, a certain ruler came to Jesus and, bowing down before Him, said, "My daughter is at the point of death; but come and lay Your hand on her, and she will live." So Jesus got up and followed him, along with His disciples. And behold, a woman who had been suffering from a hemorrhage for twelve years came up behind Him and touched the hem of His garment, for she said to herself, "If I only touch His garment, I will be healed." Jesus turned around and, seeing her, said, "Take heart, daughter; your faith has saved you." From that moment on, the woman was healed. When Jesus came to the official's house and saw the flute players and the crowd in an uproar, He said to them, "Go away, for the girl is not dead but asleep." And they laughed at Him. But when the crowd had been sent away, He went in, took her by the hand, and the girl got up. And the news of this spread throughout that whole region.

Matthew 9:18–26
Saturday of the 6th Week.

The Gospel of Matthew, Chapter 33

At that time, two blind men followed Jesus, crying out, "Have mercy on us, Jesus, Son of David!" When He came into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord!" Then He touched their eyes and said, "According to your faith, let it be done for you." And their eyes were opened; and Jesus sternly warned them, "See that no one knows about this." But they went out and spread the news about Him throughout that whole region. As they were going out, they brought to Him a man who was mute and possessed by a demon. And when the demon was cast out, the mute man began to speak. And the people were amazed and said, "Nothing like this has ever been seen in Israel." But the Pharisees said, "He drives out demons by the power of the ruler of demons." And Jesus went throughout all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every affliction among the people.

Matthew 9:27–35
Week 7.

The Gospel of Matthew, Chapter 34A

At that time, seeing the crowds, Jesus had compassion on them, for they were weary and scattered, like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few; therefore, ask the Lord of the harvest to send out workers into His harvest." And calling his twelve disciples to him, he gave them authority over unclean spirits, to cast them out and to heal every disease and every infirmity. The names of the Twelve Apostles are as follows: first, Simon, called Peter, and Andrew his brother; James the son of Zebedee and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector, James the son of Alphaeus and Lebbaeus, called Thaddaeus, Simon the Cananite, and Judas Iscariot, who betrayed Him. Jesus sent these twelve out and gave them instructions, saying, "Do not go among the Gentiles or enter any town of the Samaritans; but go rather to the lost sheep of the house of Israel; and as you go, preach that the

Kingdom of Heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out demons; you received without payment, give without payment.”

Matthew 9:36–10:8
Monday of the 3rd Week.

The Gospel of Matthew, beginning 34B

At that time, Jesus called His twelve disciples and gave them authority over unclean spirits to drive them out and to heal every disease and every infirmity. Jesus sent out these twelve and gave them instructions, saying, “Do not go among the Gentiles or enter any town of the Samaritans; go rather to the lost sheep of the house of Israel. As you go, preach that the Kingdom of Heaven is near; heal the sick, cleanse the lepers, raise the dead, cast out demons; you received without payment; give without payment.”

Matthew 10:1, 5–8
To the Unmercenaries.

The Gospel According to Matthew, Chapter 35

The Lord said to His disciples: “Take no gold, nor silver, nor copper in your belts; no traveler’s bag, nor two tunics, nor sandals, nor a staff; for the laborer is worthy of his food.” Whatever town or village you enter, find out who in it is worthy, and stay there until you leave; and when you enter a house, greet it, saying, ‘Peace be to this house’; and if the house is worthy, your peace will rest upon it; but if it is not worthy, your peace will return to you. And if anyone does not receive you or listen to your words, as you leave that house or that town, shake the dust off your feet; truly I tell you, it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for that town.

Matthew 10:9–15
Tuesday of the 3rd Week.

The Gospel of Matthew, beginning at verse 36

The Lord said to His disciples: “Behold, I am sending you out as sheep among wolves; therefore be wise as serpents and innocent as doves. Beware of men, for they will hand you over to the courts and flog you in their synagogues, and they will bring you before governors and kings for My sake, to bear witness before them and the Gentiles. But when they hand you over, do not worry about how or what to say; for at that hour it will be given to you what to say, for it is not you who will speak, but the Spirit of your Father will speak through you. A brother will betray a brother to death, and a father his son; children will rise up against their parents and put them to death; and you will be hated by all for My name’s sake; but whoever endures to the end will be saved.

Matthew 10:16–22
Wednesday of the 3rd Week.
To the Martyrs.

The Gospel of Matthew, beginning at verse 37

The Lord said to His disciples: “When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.” A disciple is not greater than his teacher, nor a servant greater than his master; it is enough for the disciple to be like his teacher, and for the servant to be like his master. If they have called the head of the house Beelzebul, how much more will they call those of his household? Therefore do not fear them, for there is nothing hidden that will not be revealed, nor anything secret that will not be made known. What I tell you in the dark, speak in the light; and what you hear whispered, proclaim from the rooftops. And do not be afraid of those who kill the body but cannot kill the soul; rather, fear the One who can destroy both soul and body in Gehenna. Are not two small birds sold for a penny? Yet not one of them will fall to the ground apart from your Father’s will; and even the hairs of your head are all numbered; so do not be afraid—you are worth more than many small birds.

Matthew 10:23–31
Thursday of the 3rd Week.

The Gospel of Matthew, beginning 38A

The Lord said to His disciples: “Everyone who confesses Me before men, I will also confess before My Father in heaven; but whoever denies Me before men, I will also deny before My Father in heaven. Whoever loves a father or mother more than Me is not worthy of Me; and whoever loves a son or daughter more than Me is not worthy of Me; and whoever does not take up his cross and follow Me is not worthy of Me. Then Peter said to Him, “Look, we have left everything and followed You; what then will there be for us?” Jesus said to them, “Truly I tell you, you who have followed Me—in the age to come, when the Son of Man sits on the throne of His glory, you also will sit on twelve thrones to judge the twelve tribes of Israel. And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for My name’s sake will receive a hundredfold and inherit eternal life. But many who are first will be last, and the last will be first.”

Matthew 10:32–33, 37–38; 19:27–30
Week 1 after Pentecost, All Saints.

The Gospel of Matthew, beginning at 38B

The Lord said to His disciples: “Everyone who confesses Me before men, I will also confess before My Father in heaven; but whoever denies Me before men, I will also deny before My Father in heaven. Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword; for I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. A man’s enemies are those of his own household.” And when Jesus had finished instructing His twelve disciples, He went from there to teach and preach in their towns.

Matt. 10:32–36; 11:1
Friday of the 3rd Week.
August 1, the Maccabean Martyrs.

The Gospel According to Matthew, Chapter 39

The Lord said: “Whoever loves a father or mother more than Me is not worthy of Me; and whoever loves a son or daughter more than Me is not worthy of Me; and whoever does not take up his cross and follow Me is not worthy of Me. Whoever saves his life will lose it, but whoever loses his life for My sake will save it. Whoever receives you receives Me, and whoever receives Me receives the One who sent Me; whoever receives a prophet in the name of a prophet will receive a prophet’s reward; and whoever receives a righteous person in the name of a righteous person will receive a righteous person’s reward. And whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, he will not lose his reward. And when Jesus had finished instructing his twelve disciples, he went from there to teach and preach in their towns.

Matthew 10:37–11:1
Saturday of the 7th Week.
Saturday before the Exaltation.

The Gospel of Matthew, beginning at verse 40

At that time, John, having heard in prison about the works of Christ, sent two of his disciples to ask Him, “Are You the One who is to come, or should we expect another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight, and the lame walk; those with leprosy are cleansed, and the deaf hear; the dead are raised, and the poor have the good news preached to them; and blessed is the one who is not offended by Me.” When they had gone, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed shaken by the wind? What then did you go out to see? A man dressed in soft clothing? Those who wear soft clothing are in kings’ palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. For he is the one of whom it is written: ‘Behold, I am sending My angel before Your face, who will prepare Your way before You.’ Truly I tell you: among those born of women, no one has arisen greater than John the Baptist; yet the least in the Kingdom of Heaven is greater than he. From the days of John the Baptist until now, the Kingdom of Heaven has been taken by force, and

those who strive for it seize it; for all the prophets and the Law prophesied until John. And if you are willing to accept it, he is Elijah, who was to come. Whoever has ears to hear, let them hear!

Matthew 11:2–15
Monday of the 4th Week.
The Finding of the Head of John the Forerunner, at the Liturgy.

The Gospel according to Matthew, beginning at verse 41

The Lord said: “To what shall I compare this generation? It is like children sitting in the street who call out to their companions, saying, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’ For John came neither eating nor drinking, and they say, ‘He has a demon.’ The Son of Man has come, eating and drinking; and they say, ‘Here is a man who loves to eat and drink wine, a friend of tax collectors and sinners.’ Yet wisdom is vindicated by her children.” Then He began to rebuke the cities in which His power had been most evident, because they had not repented.

Matthew 11:16–20
Tuesday of the 4th Week.

The Gospel of Matthew, beginning 42

At that time, Jesus began to rebuke the cities in which His power had been most clearly manifested, because they had not repented: “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; but I tell you: It will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, who have been exalted to heaven, will be cast down to Hades; for if the miracles that were performed in you had been performed in Sodom, it would have remained to this day; but I tell you that it will be more bearable for the land of Sodom on the day of judgment than for you.” At that time, continuing His discourse, Jesus said: “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and revealed them to little children; yes, Father! For such was Your good pleasure.”

Matthew 11:20–26
Wednesday of the 4th Week.

The Gospel of Matthew, beginning at verse 43

The Lord said to His disciples: “All things have been handed over to Me by My Father, and no one knows the Son except the Father; nor does anyone know the Father except the Son and those to whom the Son chooses to reveal Him. Come to Me, all you who labor and are heavy-laden, and I will give you rest; take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls; for My yoke is easy, and My burden is light.

Matthew 11:27–30
Thursday of the 4th Week.
To the Holy Ones.

The Gospel of Matthew, beginning at verse 44

At that time, Jesus was walking through the grain fields on the Sabbath; His disciples were hungry and began to pluck heads of grain and eat them. When the Pharisees saw this, they said to Him, “Look, Your disciples are doing what is not permitted on the Sabbath.” But He said to them, “Have you not read what David did when he and those with him were hungry? How he entered the house of God and ate the bread of the Presence, which neither he nor those with him were permitted to eat, but only the priests? And have you not read in the Law that on the Sabbath the priests in the temple break the Sabbath and yet are guiltless? But I tell you that One who is greater than the temple is here; if you had known what this means: ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent, for the Son of Man is Lord even of the Sabbath.”

Matthew 12:1–8
Friday of the 4th Week.

The Gospel of Matthew, beginning 45

At that time, Jesus entered a Jewish synagogue. And behold, there was a man there with a withered hand. And they asked Jesus, seeking to accuse Him: “Is it lawful to heal on the Sabbath?” But He said to them, “Which of you, having one sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out?” How much more valuable is a person than a sheep! Therefore, it is lawful to do good on the Sabbath.” Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored, just like the other one.

Matthew 12:9b–13
Monday of the 5th Week.

The Gospel According to Matthew, Chapter 46A

At that time, the Pharisees were holding a meeting against Jesus, plotting to kill Him. But when Jesus learned of this, He withdrew from there. A large crowd followed Him, and He healed them all and forbade them to make Him known. Then they brought to Him a man who was possessed by a demon, blind, and mute; and He healed him, so that the blind and mute man could both speak and see. And all the people marveled and said, “Is this not the Christ, the Son of David?” But when the Pharisees heard this, they said, “He casts out demons only by the power of Beelzebul, the prince of demons.” But Jesus, knowing their thoughts, said to them, “Every kingdom divided against itself will be laid waste, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by the power of Beelzebul, by whose power do your sons cast them out? Therefore, they will be your judges. But if I cast out demons by the Spirit of God, then the Kingdom of God has certainly come upon you. Or how can anyone enter the house of a strong man and plunder his goods unless he first binds the strong man? Then he will plunder his house. Whoever is not with Me is against Me, and whoever does not gather with Me scatters.

Matthew 12:14–16, 22–30
Tuesday of the 5th Week.

The Gospel of Matthew, Reading 46B

At that time, a great crowd followed Jesus, and He healed them all and forbade them to make Him known, so that what was spoken through the prophet Isaiah might be fulfilled, who says: “Behold, My Servant, whom I have chosen, My Beloved, in whom My soul delights. “I will place My Spirit upon Him, and He will proclaim justice to the nations; He will not quarrel or cry out, nor will anyone hear His voice in the streets; a bruised reed He will not break, and a smoldering wick He will not quench, until He brings justice to victory; and in His name the nations will hope.”

Matthew 12:15–21
The Saturday after the Nativity of Christ.

The Gospel of Matthew, Chapter 47

The Lord said: “Whoever is not with Me is against Me; and whoever does not gather with Me scatters.” Therefore I tell you: every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven; whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. Either consider the tree good and its fruit good, or consider the tree bad and its fruit bad; for a tree is known by its fruit. You brood of vipers! How can you speak what is good when you are evil? For out of the abundance of the heart the mouth speaks. A good person brings good things out of the good treasure of his heart, and an evil person brings evil things out of the evil treasure of his heart. I tell you that on the day of judgment, people will have to give an account for every idle word they have spoken; for by your words you will be acquitted, and by your words you will be condemned.

Matthew 12:30–37
Saturday of the 8th Week.

The Gospel of Matthew, Reading 48

At that time, some of the scribes and Pharisees came to Jesus, saying, “Teacher, we would like to see a sign from You.” But He replied to them, “An evil and adulterous generation seeks a sign; but no sign will be given to it except the sign of the prophet Jonah; for just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The people of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and behold, something greater than Jonah is here. The Queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, there is one here greater than Solomon. When an unclean spirit comes out of a person, it wanders through arid places, seeking rest, and finds none; then it says, ‘I will return to my house from which I came.’ And when it returns, it finds the house unoccupied, swept clean, and put in order; then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there; and the final condition of that person is worse than the first. So it will be with this wicked generation.”

Matthew 12:38–45
Wednesday of the 5th Week.

The Gospel of Matthew, beginning 49

While Jesus was still speaking to the crowd, His mother and brothers were standing outside, wanting to speak with Him. And someone said to Him, “Your mother and Your brothers are standing outside, wanting to speak with You.” He replied to the one who had spoken to Him, “Who is My mother, and who are My brothers?” And pointing with His hand to His disciples, He said, “Here are My mother and My brothers; for whoever does the will of My Father in heaven is My brother, and sister, and mother.” That day, Jesus went out of the house and sat by the sea. A large crowd gathered around Him, so He got into a boat and sat down, while the whole crowd stood on the shore. And He taught them many things in parables.

Matthew 12:46–13:3A
Thursday of the 5th Week.

The Gospel of Matthew, beginning at verse 50

The Lord told this parable: “Behold, a sower went out to sow; and as he sowed, some seed fell along the path, and the birds came and devoured it; some fell on rocky ground, where there was not much soil, and it sprang up quickly, because the soil was shallow. But when the sun rose, it withered, and since it had no root, it dried up; some fell among thorns, and the thorns grew up and choked it; but some fell on good soil and produced fruit: some a hundredfold, some sixty, and some thirty. Whoever has ears to hear, let them hear!

Matthew 13:3b–9
Friday of the 5th Week.

The Gospel of Matthew, beginning 51

At that time, the disciples approached Jesus and asked, “Why do you speak to them in parables?” He replied, “Because it has been given to you to know the secrets of the Kingdom of Heaven, but to them it has not been given; for whoever has, to him more will be given, and he will have an abundance; but whoever does not have, even what he has will be taken away from him. That is why I speak to them in parables: though they see, they do not perceive; though they hear, they do not listen; and they do not understand; and the prophecy of Isaiah is fulfilled in them, which says: ‘You will hear with your ears and not understand; you will look with your eyes and not see.’ For the hearts of these people have grown callous; they hardly hear 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—and I would heal them. But blessed are your eyes because they see, and your ears because they hear; for truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it. But listen to the meaning of the parable of the

sower: whenever anyone hears the word about the Kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart—this is what is meant by the seed sown along the path. And the seed sown on rocky ground represents the one who hears the word and immediately receives it with joy; but he has no root in himself and is fickle: when tribulation or persecution arises because of the word, he immediately falls away. And the seed sown among thorns represents the one who hears the word, but the cares of this world and the deceitfulness of riches choke the word, and it proves unfruitful. But the seed sown on good soil represents the one who hears the word and understands it, and who bears fruit—some a hundredfold, some sixty, and some thirty.

Matthew 13:10–23
Monday of the 6th Week.

The Gospel of Matthew, beginning 52A

The Lord told this parable: “The Kingdom of Heaven is like a man who sowed good seed in his field; but while everyone was asleep, his enemy came and sowed weeds among the wheat and went away. When the plants sprouted and bore fruit, then the weeds also appeared.” Then the master’s servants came and said to him, ‘Sir, didn’t you sow good seed in your field? Where, then, did the weeds come from?’ He replied, ‘An enemy has done this.’ The servants asked him, ‘Do you want us to go and pull them up?’ But he said, “No—lest, in pulling up the weeds, you uproot the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers: First gather the weeds and bind them in bundles to be burned, but gather the wheat into my barn.”

Matthew 13:24–30
Tuesday of the 6th Week.

The Gospel of Matthew, Reading 52B

The Lord told this parable: “The Kingdom of Heaven is like a man who sowed good seed in his field; but while everyone was asleep, his enemy came and sowed weeds among the wheat and went away. When the plants sprouted and bore fruit, then the weeds also appeared.” Then the master’s servants came and said to him, ‘Sir, didn’t you sow good seed in your field? Where, then, did the weeds come from?’ He replied, ‘An enemy has done this.’ The servants asked him, ‘Do you want us to go and pull them up?’ But he said, “No—lest, in pulling up the weeds, you uproot the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers: First gather the weeds and bind them in bundles to be burned, but gather the wheat into my barn.” Then His disciples came to Him and said, “Explain to us the parable of the weeds in the field.” He replied, “The one who sows the good seed is the Son of Man; the field is the world; the good seed are the sons of the Kingdom, and the weeds are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are the angels. Just as the tares are gathered and burned with fire, so it will be at the end of this age: the Son of Man will send His angels, and they will gather out of His Kingdom all who cause stumbling and those who practice lawlessness, and cast them into the fiery furnace; there will be weeping and gnashing of teeth; then the righteous will shine like the sun in the Kingdom of their Father. Whoever has ears to hear, let them hear!

Matthew 13:24–30, 36b–43
To the angels, at Matins.

The Gospel according to Matthew, Chapter 53

The Lord told this parable: “The Kingdom of Heaven is like a mustard seed that a man took and sowed in his field; though it is the smallest of all seeds, when it grows, it becomes the largest of all herbs and becomes a tree, so that the birds of the air come and nest in its branches.” He told them another parable: “The Kingdom of Heaven is like yeast that a woman took and mixed into three measures of flour until the whole batch was leavened.” Jesus spoke all these things to the people in parables; indeed, He did not speak to them without using parables, so that what was spoken through the prophet might be fulfilled, who says: “I will open My mouth in parables; I will utter things hidden since the foundation of the world.” Then Jesus, having dismissed the crowd, went into the house.

Matthew 13:31–36A
Wednesday of the 6th Week.
The Eve of the Nativity of Christ, at Vespers,
celebrated separately from the Liturgy (on Saturday and Sunday).

The Gospel of Matthew, beginning at verse 54

At that time, Jesus, having dismissed the crowd, went into the house. And his disciples came to him and said, “Explain to us the parable of the weeds in the field.” He replied, “The one who sows the good seed is the Son of Man; the field is the world; the good seed are the children of the Kingdom, and the weeds are the children of the evil one; the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are the angels. Therefore, just as the tares are gathered and burned with fire, so it will be at the end of this age: the Son of Man will send His angels, and they will gather out of His Kingdom all the stumbling blocks and those who practice lawlessness, and cast them into the fiery furnace; there will be weeping and gnashing of teeth; then the righteous will shine like the sun in the Kingdom of their Father. Whoever has ears to hear, let them hear!”

Matthew 13:36–43
Thursday of the 6th Week.

The Gospel of Matthew, beginning at verse 55

The Lord told this parable: “The Kingdom of Heaven is like a treasure hidden in a field, which a man found and hid; and in his joy over it, he went and sold all he had and bought that field. Again, the Kingdom of Heaven is like a merchant seeking fine pearls, who, having found one precious pearl, went and sold all that he had and bought it. Again, the Kingdom of Heaven is like a net cast into the sea and gathering fish of every kind; when it was full, they dragged it ashore, sat down, and gathered the good ones into baskets, but threw the bad ones away. So it will be at the end of the age: the angels will come forth and separate the wicked from among the righteous and cast them into the fiery furnace; there will be weeping and gnashing of teeth. And Jesus asked them, “Have you understood all these things?” They said to Him, “Yes, Lord!” He said to them, “Therefore, every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.” When Jesus had finished these parables, he left that place. And when he came to his hometown, he taught them in their synagogue.

Matthew 13:44–54A
Friday of the 6th Week.
October 3, St. Dionysius the Areopagite.

The Gospel of Matthew, beginning at verse 56

At that time, when Jesus came to His hometown, He taught the people in their synagogue, so that they were amazed and said, “Where did He get this wisdom and these miraculous powers? Isn’t He the carpenter’s son? Isn’t His mother named Mary, and aren’t His brothers James, Joses, Simon, and Judas? And aren’t all His sisters among us? Where, then, did He get all this?” And they took offense at Him. But Jesus said to them, “A prophet is not without honor, except in his own hometown and in his own household.” And He did not perform many miracles there because of their unbelief.

Matthew 13:54–58
Monday of the 7th Week.
October 23, St. James the Apostle, the Lord’s brother.

The Gospel of Matthew, beginning 57

At that time, Herod the tetrarch heard rumors about Jesus and said to his servants, “This is John the Baptist; he has risen from the dead, and that is why these miracles are being performed through him.” For Herod had arrested John, bound him, and put him in prison because of Herodias, the wife of his brother Philip, since John had told him, “It is not lawful for you to have her.” And he wanted to kill him, but he feared the people, because they regarded him as a prophet. Now during the celebration of Herod’s birthday, Herodias’s daughter danced before the guests and pleased Herod, so he promised her with an oath to give her whatever she asked for. Prompted by her mother, she said,

“Give me the head of John the Baptist on a platter right here.” The king was distressed, but because of his oath and the guests reclining with him, he ordered that her request be granted, and he sent to have John beheaded in prison. They brought his head on a platter and gave it to the girl, and she took it to her mother. His disciples, however, came and took his body and buried it; then they went and told Jesus. When Jesus heard this, he withdrew from there by boat to a deserted place by himself; but when the crowds heard about it, they followed him on foot from the towns.

Matthew 14:1–13

Tuesday of the 7th Week.

August 29, The Beheading of John the Forerunner, at Matins.

The Gospel of Matthew, beginning at verse 58

At that time, Jesus saw a great crowd and had compassion on them, and healed their sick. When evening came, His disciples approached Him and said, “This place is desolate, and it is already late; send the crowd away so that they may go into the villages and buy food for themselves.” But Jesus said to them, “They do not need to go away; you give them something to eat.” They replied, “We have here only five loaves and two fish.” He said, “Bring them here to Me.” Then He ordered the crowd to sit down on the grass. Taking the five loaves and the two fish, He looked up to heaven, gave thanks, broke the loaves, and gave them to the disciples, and the disciples gave them to the crowd. And they all ate and were satisfied; and they gathered up twelve baskets full of the broken pieces that were left over; and those who ate numbered about five thousand men, besides women and children. Immediately afterward, Jesus urged His disciples to get into the boat and go ahead of Him to the other side, while He dismissed the crowd.

Matthew 14:14–22

Week 8.

The Gospel According to Matthew, Chapter 59

At that time, Jesus urged His disciples to get into the boat and go ahead of Him to the other side while He dismissed the crowd. And after dismissing the crowd, He went up the mountain to pray alone; and in the evening He remained there by Himself. Meanwhile, the boat was already in the middle of the sea, being tossed by the waves, for the wind was against it. During the fourth watch of the night, Jesus went out to them, walking on the sea. When the disciples saw Him walking on the sea, they were terrified and said, “It is a ghost!” and they cried out in fear. But Jesus immediately spoke to them and said, “Take courage; it is I—do not be afraid.” Peter answered Him, “Lord, if it is You, command me to come to You on the water.” He said, “Come.” So Peter got out of the boat and walked on the water to go to Jesus; but when he saw the strong wind, he was afraid, and as he began to sink, he cried out, “Lord, save me!” Jesus immediately stretched out His hand, caught him, and said to him, “You of little faith, why did you doubt?” And when they got into the boat, the wind died down. Those in the boat came up to Him, worshiped Him, and said, “Truly You are the Son of God.” And after crossing over, they arrived in the region of Gennesaret.

Matthew 14:22–34

Week 9.

The Gospel of Matthew, Chapter 60

At that time, when the people of the region of Gennesaret recognized Jesus, they sent word throughout the surrounding area and brought all the sick to Him, begging Him that they might only touch the hem of His garment; and those who touched it were healed. Then the scribes and Pharisees from Jerusalem came to Jesus and said, “Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.” He replied to them, “Why do you also break God’s commandment for the sake of your tradition? For God commanded, ‘Honor your father and your mother,’ and, ‘Whoever curses father or mother must surely die.’ But you say, ‘If anyone tells his father or mother, “Whatever you would have received from me is a gift to God,” he need not honor his father or mother.’ Thus you have nullified the commandment of God by your tradition. You hypocrites! Isaiah was right when he prophesied about you, saying: ‘These people draw near to Me

with their mouths and honor Me with their lips, but their hearts are far from Me; in vain do they worship Me, teaching as doctrines the commandments of men.’ And he called the crowd to him and said to them, “Listen and understand: It is not what goes into the mouth that defiles a person, but what comes out of the mouth—that is what defiles a person.”

Matthew 14:35–15:11
Wednesday of the 7th Week.

The Gospel of Matthew, beginning at verse 61

At that time, Jesus’ disciples came to Him and said, “Do You know that the Pharisees were offended when they heard this?” He replied, “Every plant that my heavenly Father has not planted will be uprooted. Leave them alone; they are blind guides of the blind. And if a blind person leads a blind person, both will fall into a pit.” Peter then said to Him, “Explain this parable to us.” Jesus said, “Do you still not understand? Do you not yet realize that everything that enters the mouth goes into the stomach and is expelled? But what comes out of the mouth—for it comes from the heart—that defiles a person; for out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, and slander—these defile a person; but eating with unwashed hands does not defile a person.” And when he had left that place, Jesus went to the regions of Tyre and Sidon.

Matthew 15:12–21
Thursday of the 7th Week.

The Gospel of Matthew, beginning 62

At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman came out from those places and cried out to Him, “Have mercy on me, Lord, Son of David! My daughter is severely tormented by a demon.” But He did not answer her a word. Then His disciples came to Him and urged Him, “Send her away, for she is crying out after us.” He replied, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before Him, saying, “Lord, help me.” He replied, “It is not right to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, but even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus said to her, “O woman, your faith is great; let it be done for you as you wish.” And her daughter was healed at that very moment.

Matthew 15:21–28
Week 17.

The Gospel According to Matthew, Chapter 63

At that time, Jesus came to the Sea of Galilee and, going up a mountain, sat down there. And a great crowd came to Him, bringing with them the lame, the blind, the mute, the crippled, and many others, and they laid them at Jesus’ feet; and He healed them. So the people marveled when they saw the mute speaking, the crippled made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

Matthew 15:29–31
Friday of the 7th Week.

The Gospel According to Matthew, Chapter 64

At that time, Jesus called His disciples to Him and said to them, “I have compassion on the crowd, for they have been with Me now for three days and have nothing to eat; yet I do not want to send them away hungry, lest they faint on the way.” His disciples said to Him, “Where are we to get enough bread in the wilderness to feed such a large crowd?” Jesus asked them, “How many loaves do you have?” They replied, “Seven, and a few small fish.” Then He told the crowd to sit down on the ground. Taking the seven loaves and the fish, He gave thanks, broke them, and gave them to His disciples, and the disciples gave them to the crowd. And they all ate and were satisfied; and they gathered up the leftover pieces—seven baskets full—and those who had eaten numbered four thousand men, besides women and children. And after dismissing the crowd, He got into the boat and came to the region of Magdala.

Matthew 15:32–39
Saturday of the 9th Week.

The Gospel of Matthew, beginning at verse 65

At that time, the Pharisees and Sadducees came to Jesus and, to test Him, asked Him to show them a sign from heaven. He replied to them, “In the evening you say, ‘It will be fair weather, for the sky is red’; and in the morning, ‘It will be stormy today, for the sky is crimson.’ You hypocrites! You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation seeks a sign, but no sign will be given to it except the sign of the prophet Jonah.” And He left them and went away. When they had crossed over to the other side, His disciples forgot to bring bread. Jesus said to them, “Watch out; guard yourselves against the leaven of the Pharisees and the Sadducees.”

Matthew 16:1–6
Monday of the 8th Week.

The Gospel of Matthew, beginning at verse 66

The Lord said to His disciples, “Watch out; guard yourselves against the leaven of the Pharisees and the Sadducees.” But they reasoned among themselves and said, “This is because we did not bring any bread.” Realizing this, Jesus said to them, “Why are you reasoning among yourselves, you of little faith, that you did not bring any bread?” Do you still not understand, and do you not remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many baskets you gathered? How is it that you do not understand that I did not speak to you about bread when I said, ‘Beware of the leaven of the Pharisees and Sadducees’?” Then they realized that He had not told them to beware of the leaven in bread, but of the teaching of the Pharisees and Sadducees.

Matthew 16:6–12
Tuesday of the 8th Week.

The Gospel of Matthew, Reading 67A

At that time, Jesus came to the region of Caesarea Philippi and asked His disciples, “Who do people say that I, the Son of Man, am?” They replied, “Some say John the Baptist; others, Elijah; and still others, Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Then Jesus replied to him, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by My Father in heaven; and I tell you: you are Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give you the keys of the Kingdom of Heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Matthew 16:13–19
June 29, Feast of Saints Peter and Paul, during the Liturgy.

The Gospel according to Matthew, reading 67B

At that time, Jesus came to the region of Caesarea Philippi and asked His disciples, “Who do people say that I, the Son of Man, am?” They replied, “Some say John the Baptist; others, Elijah; and still others, Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Then Jesus replied to him, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by My Father in heaven; and I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not overcome it.”

Matthew 16:13–18
For the consecration of the temple.

The Gospel According to Matthew, Chapter 68

At that time, Jesus forbade His disciples from telling anyone that He was Jesus the Christ. From that time on, Jesus began to explain to His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, the chief priests, and the scribes, and be killed, and on the third day rise again. Then Peter took Him aside and began to rebuke Him: “God forbid, Lord! This must never happen to You!” But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of man.” Then Jesus said to His disciples, “If anyone would come after Me, let him deny himself, and take up his cross, and follow Me.”

Matthew 16:20–24
Wednesday of the 8th Week.

The Gospel of Matthew, Chapter 69

The Lord said to His disciples: “If anyone wishes to come after Me, let him deny himself, take up his cross, and follow Me; for whoever wishes to save his life will lose it, but whoever loses his life for My sake will find it. What good is it for a man to gain the whole world yet forfeit his soul? Or what can a person give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each person according to his deeds. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in His kingdom.”

Matthew 16:24–28
Thursday of the 8th Week.

The Gospel of Matthew, Chapter 70

At that time, Jesus took Peter, James, and John, his brother, and led them up a high mountain by themselves, and was transfigured before them: his face shone like the sun, and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, let us make three shelters here—one for you, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice from the cloud said, “This is my beloved Son, in whom I am well pleased; listen to him.” When the disciples heard this, they fell face down and were terrified. But Jesus came and touched them, saying, “Get up and do not be afraid.” When they looked up, they saw no one except Jesus alone. And as they were coming down the mountain, Jesus charged them, saying, “Tell no one about this vision until the Son of Man has been raised from the dead.”

Matthew 17:1–9
The Transfiguration of the Lord, during the Liturgy.

The Gospel of Matthew, beginning at verse 71

At that time, Jesus’ disciples asked him, “Why do the scribes say that Elijah must come first?” Jesus replied, “It is true that Elijah must come first and set everything in order; but I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased; and so the Son of Man will also suffer at their hands.” Then the disciples understood that He was speaking to them about John the Baptist. When they came to the crowd, a man approached Him, knelt before Him, and said, “Lord, have mercy on my son; he is possessed by a demon at the new moon and suffers terribly, for he often throws himself into the fire and often into the water. I brought him to Your disciples, but they could not heal him.” Jesus replied, “O faithless and perverse generation, how long must I be with you? How long must I put up with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the boy was healed at that very moment.

Matthew 17:10–18
Friday of the 8th Week.

The Gospel of Matthew, Reading 72

At that time, a man came to Jesus and, kneeling before Him, said, “Lord, have mercy on my son; he is possessed by a demon at the new moon and suffers greatly, for he often throws himself into the fire and often into the water. I brought him to Your disciples, but they could not heal him.” Jesus replied, “O faithless and perverse generation! How long must I be with you? How long must I put up with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the boy was healed at that very moment. Then the disciples, coming to Jesus in private, asked, “Why couldn’t we drive it out?” Jesus replied, “Because of your unbelief. For truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move; nothing will be impossible for you; but this kind can be driven out only by prayer and fasting.” While they were in Galilee, Jesus said to them, “The Son of Man will be handed over to men, and they will kill Him, and on the third day He will rise again.”

Matthew 17:14–23A
Week 10.

The Gospel According to Matthew, Chapter 73

At that time, the tax collectors came to Peter and asked, “Doesn’t your Teacher pay the two-drachma tax?” He said, “Yes.” And when he entered the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect taxes or tribute—from their own children or from strangers?” Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are exempt; but so that we do not cause them to stumble, go to the sea, cast a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater; take it and give it to them for Me and for yourself.” At that time the disciples came to Jesus and asked, “Who is the greatest in the Kingdom of Heaven?” Jesus called a child to him, set the child in the midst of them, and said, “Truly I tell you, unless you turn and become like children, you will not enter the Kingdom of Heaven; therefore, whoever humbles himself like this child is the greatest in the Kingdom of Heaven.”

Matthew 17:24–18:4
Saturday of the 10th Week.

The Gospel of Matthew, beginning at verse 74

At that time the disciples came to Jesus and asked, “Who is the greatest in the Kingdom of Heaven?” Jesus called a child, set the child in the midst of them, and said, “Truly I tell you, unless you turn and become like children, you will not enter the Kingdom of Heaven; therefore, whoever humbles himself like this child is the greatest in the Kingdom of Heaven; and whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea. Woe to the world because of stumbling blocks! For it is inevitable that stumbling blocks should come, but woe to the one through whom the stumbling block comes. If your hand or your foot causes you to stumble, cut it off and throw it away: it is better for you to enter life with one hand or one foot than to be thrown into the eternal fire with two hands and two feet; and if your eye causes you to sin, pluck it out and throw it away: it is better for you to enter life with one eye than to be thrown into the fiery Gehenna with two eyes. See that you do not despise any of these little ones; for I tell you that their angels in heaven always see the face of My Father in heaven. For the Son of Man came to seek and to save the lost.

Matthew 18:1–11
Monday of the 9th Week.

The Gospel of Matthew, reading 75

The Lord said: “See that you do not despise even one of these little ones; for I tell you that their angels in heaven always see the face of My Heavenly Father. For the Son of Man came to seek and to save the lost.” What do you think? If anyone had a hundred sheep and one of them went astray, would he not leave the ninety-nine in the mountains and go in search of the one that went astray? And

if he happens to find it, truly I tell you, he rejoices over it more than over the ninety-nine that did not go astray. Thus, it is not the will of your Father in heaven that even one of these little ones should perish. If your brother sins against you, go and rebuke him, just between the two of you; if he listens to you, you have won your brother back; but if he does not listen, take one or two others along with you, so that every word may be confirmed by the testimony of two or three witnesses; and if he does not listen to them, tell it to the church; and if he does not listen even to the church, let him be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Truly I also tell you that if two of you agree on earth to ask for anything, it will be granted to you by my Father in heaven; for where two or three are gathered in my name, there am I among them.

Matthew 18:10–20
Holy Spirit Monday.
Week 1 of Great Lent, with liturgical chanting.

The Gospel of Matthew, beginning at verse 76

The Lord said to His disciples: “Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Truly I also say to you, that if two of you agree on earth to ask for anything, whatever they ask for will be granted to them by My Heavenly Father; for where two or three are gathered in My name, there am I in the midst of them.” Then Peter came to Him and said, “Lord! How many times must I forgive my brother who sins against me? Up to seven times?” Jesus said to him, “I do not say to you, ‘up to seven times,’ but ‘up to seventy times seven.’” When Jesus had finished these words, He left Galilee and went to the region of Judea, on the other side of the Jordan. A large crowd followed him, and he healed them there. Then some children were brought to him so that he might lay his hands on them and pray; but the disciples rebuked them. Jesus said, “Let the children come to me; do not hinder them, for to such belongs the kingdom of heaven.” And after laying His hands on them, He went on from there.

Matt. 18:18–22; 19:1–2, 13–15
Tuesday of the 9th Week.

The Gospel of Matthew, Chapter 77

The Lord told this parable: “The Kingdom of Heaven is like a king who wanted to settle accounts with his servants. When he began to settle accounts, a man was brought to him who owed him ten thousand talents; but since he had nothing with which to pay, his master ordered that he, his wife, his children, and all that he had be sold to pay the debt; then the servant fell down, bowed before him, and said, ‘Master, be patient with me, and I will pay you everything.’ The master, moved with compassion for the servant, released him and forgave him the debt. But when that servant went out, he found one of his fellow servants who owed him a hundred denarii; and seizing him, he began to choke him, saying, ‘Pay me what you owe me.’ Then his fellow servant fell at his feet, begged him, and said, ‘Be patient with me, and I will pay you everything.’ But he refused; instead, he went and had him thrown into prison until he paid the debt. His fellow servants, seeing what had happened, were greatly distressed, and they went and told their master everything that had taken place. Then his master summoned him and said, ‘You wicked servant! I forgave you the entire debt because you begged me; shouldn’t you also have shown mercy to your fellow servant, just as I showed mercy to you?’ And in anger, his master handed him over to the torturers until he paid back the entire debt. So also will my heavenly Father do to you, unless each of you forgives your brother his offenses from your heart.”

Matthew 18:23–35
Week 11.

The Gospel of Matthew, Chapter 78

At that time, the Pharisees approached Jesus and, to test Him, asked Him, “Is it lawful for a man to divorce his wife for any reason?” He replied, “Haven’t you read that the Creator, from the beginning, made them male and female? And He said, “For this reason a man will leave his father

and mother and be united to his wife, and the two will become one flesh, so that they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.” They said to Him, “Why then did Moses command that a certificate of divorce be given and that she be sent away?” He said to them, “Moses permitted you to divorce your wives because of the hardness of your hearts, but from the beginning it was not so. But I say to you: whoever divorces his wife, except for sexual immorality, and marries another commits adultery; and whoever marries a divorced woman commits adultery.” His disciples said to Him, “If such is a man’s duty toward his wife, it is better not to marry.” But He said to them, “Not everyone can accept this teaching, but only those to whom it has been given; for there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of Heaven. Let anyone accept this who can.

Matthew 19:3–12
Saturday of the 11th Week.

The Gospel of Matthew, beginning at verse 79

At that time, a man came up to Jesus and said, “Good Teacher, what good deed must I do to have eternal life?” He replied, “Why do you call Me good? No one is good except God alone. If you wish to enter into eternal life, keep the commandments.” He asked Him, “Which ones?” Jesus replied, “You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your father and mother; and love your neighbor as yourself.” The young man said to Him, “I have kept all these from my youth; what do I still lack?” Jesus said to him, “If you wish to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.” When the young man heard this, he went away sad, for he had great wealth. Jesus then said to his disciples, “Truly I tell you, it is hard for a rich person to enter the Kingdom of Heaven; and I tell you again, it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God.” When his disciples heard this, they were greatly astonished and said, “Then who can be saved?” But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

Matthew 19:16–26
Week 12.

The Gospel According to Matthew, Chapter 80

The Lord told this parable: “The Kingdom of Heaven is like a landowner who went out early in the morning to hire workers for his vineyard. After agreeing with the workers to pay them a denarius a day, he sent them to his vineyard; Going out about the third hour, he saw others standing idle in the marketplace, and said to them, ‘You also go into my vineyard, and whatever is right I will give you.’ So they went. Going out again around the sixth and ninth hours, he did the same. Finally, going out around the eleventh hour, he found others standing idle, and said to them, “Why have you been standing here idle all day?” They said to him, “No one has hired us.” He said to them, “Go into my vineyard, too, and you will receive whatever is due.” When evening came, the owner of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last ones hired and ending with the first.’ Those who had come around the eleventh hour received one denarius each. Those who had come first thought they would receive more, but they, too, received a denarius each; and when they received it, they began to grumble against the master of the house, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the burden of the day and the heat.’ But he replied to one of them, ‘Friend! I am not wronging you; didn’t you agree with me for a denarius? Take what is yours and go; I want to give this last one the same as I gave you; am I not free to do what I want with what is mine? Or are you envious because I am generous?’ So the last will be first, and the first will be last, for many are called, but few are chosen.

Matthew 20:1–16
Wednesday of the 9th week.
March 9, the 40 Martyrs of Sebaste.

The Gospel According to Matthew, Chapter 81

At that time, as Jesus was on His way up to Jerusalem, He took the Twelve aside and said to them: “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn Him to death; and they will hand Him over to the Gentiles to be mocked, flogged, and crucified; and on the third day He will rise again.” Then the mother of the sons of Zebedee came to Him with her sons, bowing down and asking Him for something. He said to her, “What do you want?” She said to Him, “Command that these two sons of mine may sit, one at Your right hand and the other at Your left, in Your kingdom.” Jesus replied, “You do not know what you are asking. “Can you drink the cup that I am going to drink, or be baptized with the baptism with which I am baptized?” They said to Him, “We can.” And He said to them, “You will indeed drink My cup, and be baptized with the baptism with which I am baptized; but to sit at My right hand and at My left is not Mine to grant, but it is for those for whom it has been prepared by My Father.” When the other ten disciples heard this, they were indignant at the two brothers. But Jesus called them to Him and said, “You know that the rulers of the nations lord it over them, and the great ones exercise authority over them; but it shall not be so among you: but whoever wants to be great among you must be your servant, and whoever wants to be first among you must be your slave; for the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.”

Matthew 20:17–28
Thursday of the 9th Week.

The Gospel of Matthew, beginning 82

At that time, as Jesus was leaving Jericho, a large crowd followed Him. And behold, two blind men sitting by the roadside, having heard that Jesus was passing by, began to cry out, “Have mercy on us, Lord, Son of David!” The crowd tried to silence them, but they shouted all the louder, “Have mercy on us, Lord, Son of David!” Jesus stopped, called them over, and asked, “What do you want from Me?” They replied, “Lord, we want our eyes to be opened.” Moved with compassion, Jesus touched their eyes, and immediately their eyes were opened, and they followed Him.

Matthew 20:29–34
Saturday of the 12th Week.

The Gospel of Matthew, reading 83A

At that time, as Jesus approached Jerusalem and came to Bethphage on the Mount of Olives, He sent two of His disciples, saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied up, and a young donkey with her; untie them and bring them to Me; and if anyone says anything to you, answer that they are needed by the Lord; and he will send them at once.” All this took place so that what was spoken through the prophet might be fulfilled, who says: “Tell the daughter of Zion: ‘Behold, your King is coming to you, gentle, riding on a donkey and a colt, the foal of a donkey.’” The disciples went and did as Jesus had commanded them; they brought the donkey and the colt and laid their cloaks on them, and He sat upon them. A large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road; and the crowds that went ahead of Him and those that followed shouted, “Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!” And when He entered Jerusalem, the whole city was stirred, asking, “Who is this?” The people said, “This is Jesus, the Prophet from Nazareth of Galilee.” When the chief priests and the scribes saw the miracles He had performed, and the children shouting in the temple and saying, “Hosanna to the Son of David!”—they were indignant and said to Him, “Do you hear what they are saying?” Jesus replied, “Yes. Have you never read, ‘From the lips of infants and nursing babies you have prepared praise’?” Then, leaving them, He went out of the city to Bethany and spent the night there.

Matthew 21:1–11; 15–17
Week of Vay, at Matins.

The Gospel of Matthew, reading 83B

At that time, Jesus entered the temple of God and drove out all those who were buying and selling there; He overturned the tables of the money changers and the benches of those selling doves, and said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers.” Then the blind and the lame came to Him in the temple, and He healed them. Leaving them, He went out of the city to Bethany and spent the night there. The next morning, as He was returning to the city, He was hungry; and seeing a fig tree by the road, He went up to it but found nothing on it except leaves. So He said to it, “May you never bear fruit again.” And the fig tree withered immediately. When the disciples saw this, they were amazed and said, “How did the fig tree wither so quickly?”

Matthew 21:12–14; 17–20
Friday of the 9th Week.

The Gospel of Matthew, Reading 84A

At that time, as Jesus was returning to the city, He was hungry; and seeing a fig tree by the roadside, He went up to it but found nothing on it except leaves. He said to it, “May you never bear fruit again.” And the fig tree withered immediately. When the disciples saw this, they were amazed and said, “How did the fig tree wither so quickly?” Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Get up and throw yourself into the sea,’ it will happen; and whatever you ask for in prayer with faith, you will receive.”

Matthew 21:18–22
Monday of the 10th Week.

The Gospel of Matthew, reading 84B

At that time, as Jesus was returning to the city, he was hungry; and seeing a fig tree by the roadside, he went up to it but found nothing on it except leaves. So he said to it, “May you never bear fruit again.” And the fig tree withered immediately. When the disciples saw this, they were amazed and said, “How did the fig tree wither so quickly?” Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Get up and throw yourself into the sea,’ it will happen; and whatever you ask for in prayer with faith, you will receive.” And when He came to the temple and was teaching, the chief priests and the elders of the people came to Him and said, “By what authority are You doing these things? And who gave You this authority?” Jesus replied to them, “I will also ask you one question; if you tell Me the answer to it, then I will tell you by what authority I do these things: “Where did John’s baptism come from—from heaven or from people?” They debated among themselves: “If we say, ‘From heaven,’ He will ask us, ‘Then why didn’t you believe him?’ But if we say, ‘From people’—we are afraid of the people, for everyone regards John as a prophet.” So they answered Jesus, “We don’t know.” He said to them, “Neither will I tell you by what authority I do these things. What do you think? A certain man had two sons; and he went to the first and said, ‘Son, go and work in my vineyard today.’ But he replied, ‘I will not,’ and later, having repented, he went. And when he went to the other, he said the same thing. This one replied, ‘I will go, sir,’ but did not go. Which of the two did the will of his father? They said to Him, “The first one.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are entering the Kingdom of God ahead of you, for John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did believe him; and even after seeing this, you did not repent and believe him.” Listen to another parable: There was a certain landowner who planted a vineyard, put a fence around it, dug a winepress in it, built a watchtower, and, having entrusted it to vine-growers, went away. When the time for the harvest drew near, he sent his servants to the vineyard workers to collect his fruit; but the vineyard workers seized his servants, beat one, killed another, and stoned another. Again he sent other servants, more than before; and they treated them the same way. Finally, he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to one another, ‘This is the heir;

come, let us kill him and take possession of his inheritance.’ So they seized him, dragged him out of the vineyard, and killed him. So when the owner of the vineyard comes, what will he do to these vineyard workers?” They replied, “He will put those wicked men to a terrible death and give the vineyard to other vineyard workers, who will pay him the fruit in due season.” Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

Matthew 21:18–43
Holy Monday, at Matins.

The Gospel of Matthew, Chapter 85

At that time, when Jesus came to the temple and was teaching, the chief priests and the elders of the people came to Him and said, “By what authority are You doing these things?” And who gave You this authority?” Jesus replied, “I will ask you one question; if you tell Me the answer, then I will tell you by what authority I do these things: Where did John’s baptism come from—from heaven or from men?” But they reasoned among themselves: “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’ But if we say, ‘From men’—we are afraid of the people, for everyone holds John to be a prophet.” So they answered Jesus, “We do not know.” And He said to them, “Neither will I tell you by what authority I do these things.”

Matthew 21:23–27
Tuesday of the 10th Week.

The Gospel of Matthew, beginning 86

The Lord told this parable: A man had two sons; and he went to the first and said, ‘Son, go and work in my vineyard today.’ But he replied, ‘I will not,’ and later, having repented, he went. Then he went to the other and said the same thing. He replied, “I will go, sir,” but did not go. Which of the two did the will of his father? They said to Him, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are entering the Kingdom of God ahead of you, for John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did; and even after you saw this, you did not repent and believe him.”

Matthew 21:28–32
Wednesday of the 10th Week.

The Gospel of Matthew, beginning at verse 87

The Lord told this parable: There was a certain landowner who planted a vineyard, put a fence around it, dug a winepress in it, built a tower, and, having leased it to vine-growers, went away. When the time for the harvest drew near, he sent his servants to the vine-growers to collect his fruit; but the tenants seized his servants; they beat one, killed another, and stoned another. Again he sent other servants, more than the first time; and they treated them in the same way. Finally, he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to one another, ‘This is the heir; come, let’s kill him and take possession of his inheritance.’ So they seized him, dragged him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants? They said to him, “He will put those wicked men to a terrible death and give the vineyard to other tenants, who will pay him the fruit in due season.” Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’?”

Matthew 21:33–42
Week 13.
December 27 and August 2, in honor of Stephen the First Martyr.

The Gospel of Matthew, Chapter 88

The Lord said to the Jews who had come to Him: “The kingdom of God will be taken away from you and given to a people who will produce its fruit; and whoever falls on this stone will be broken

to pieces, and whoever it falls on will be crushed.” And when the chief priests and the Pharisees heard His parables, they realized that He was speaking about them, and they sought to arrest Him, but they feared the people, because they regarded Him as a prophet.

Matthew 21:43–46
Thursday of the 10th Week.

The Gospel of Matthew, beginning at verse 89

The Lord told this parable: “The Kingdom of Heaven is like a king who prepared a wedding feast for his son and sent his servants to summon those who had been invited to the wedding feast; but they refused to come. Again he sent other servants, saying, ‘Tell those who were invited: Behold, I have prepared my dinner—my calves and what has been fattened and slaughtered—and everything is ready; come to the wedding feast.’ But they, disregarding this, went away, some to their fields and some to their businesses; while others seized his servants, mistreated them, and killed them. When the king heard this, he was furious; he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding feast is ready, but those who were invited were not worthy; so go out to the crossroads and invite everyone you find to the wedding feast.’” So the servants went out into the streets and gathered everyone they could find, both the wicked and the righteous; and the wedding hall was filled with guests. When the king came in to look at the guests, he saw a man there who was not wearing wedding clothes, and he said to him, “Friend! ‘How did you come in here without wedding clothes?’” But he remained silent. Then the king said to his servants, “Bind his hands and feet, take him away, and cast him into the outer darkness; there will be weeping and gnashing of teeth; for many are called, but few are chosen.”

Matthew 22:1–14
Week 14.

The Gospel of Matthew, Reading 90A

At that time, the Pharisees went away and consulted among themselves about how they might trap Him in His words. And they sent their disciples to Him, along with the Herodians, saying, “Teacher, we know that You are just and that You teach the way of God in truth, and that You do not care about pleasing anyone, for You do not show partiality to anyone; so tell us: What do you think? Is it lawful to pay the tax to Caesar, or not?” But Jesus, perceiving their hypocrisy, said, “Why are you testing Me, you hypocrites? Show Me the coin used to pay the tax.” They brought Him a denarius. And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” Then He said to them, “Therefore, give to Caesar what is Caesar’s, and to God what is God’s.” When they heard this, they were amazed, and leaving Him, they went away.

Matthew 22:15–22
Saturday of the 13th Week.

The Gospel of Matthew, reading 90B

At that time, the Pharisees went and consulted with one another on how to trap Him in His words. And they sent their disciples to Him along with the Herodians, saying, “Teacher, we know that You are righteous and truly teach the way of God, and You do not care about pleasing anyone, for You do not show partiality to anyone; so tell us: What do you think? Is it lawful to pay the tax to Caesar, or not?” But Jesus, perceiving their craftiness, said, “Why are you testing Me, you hypocrites? Show Me the coin used to pay the tax.” They brought Him a denarius. And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” Then He said to them, “Therefore, give to Caesar what is Caesar’s, and to God what is God’s.” When they heard this, they were amazed, and leaving Him, they went away. On that day the Sadducees, who say there is no resurrection, came to Him and asked Him, “Teacher! Moses said, ‘If a man dies without children, his brother shall take his wife and raise up offspring for his brother.’ We had seven brothers; the first married, died, and, having no children, left his wife to his brother; the second and the third did the same, all the way down to the seventh; and after all of them, the wife also died. So in the resurrection, whose of the seven will she be the wife? For they all had her.” Jesus replied to them, “You are mistaken, because you do not know

the Scriptures or the power of God. For in the resurrection, people neither marry nor are given in marriage, but are like the angels of God in heaven. And concerning the resurrection of the dead, have you not read what God said to you: ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” And when the people heard this, they marveled at His teaching. But when the Pharisees heard that He had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked Him a question to test Him, saying, “Teacher, which is the greatest commandment in the Law?” Jesus said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; this is the first and greatest commandment; and the second is like it: ‘Love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” When the Pharisees gathered, Jesus asked them, “What do you think about the Christ? Whose son is He?” They said to Him, “David’s.” He said to them, “How then does David, inspired by the Holy Spirit, call Him ‘Lord,’ when he says, ‘The Lord said to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet”’? If, then, David calls Him ‘Lord,’ how can He be his son?” And no one could answer Him a word; and from that day on, no one dared to ask Him any more questions. Then Jesus began to speak to the crowd and to His disciples, saying, “The scribes and the Pharisees sit in Moses’ seat; therefore, whatever they tell you to observe, observe and do; but do not act according to their deeds, for they say one thing and do another: they tie up heavy burdens, hard to bear, and lay them on people’s shoulders, but they themselves are not willing to move them even with a finger; Yet everything they do is done to be seen by others: they widen their phylacteries and lengthen the fringes of their garments; they love the place of honor at banquets and the front seats in the synagogues, and being greeted with respect in the marketplaces, and being called ‘Rabbi, Rabbi!’ But you are not to be called ‘Teachers,’ for you have one Teacher—Christ—and you are all brothers; and do not call anyone on earth your ‘Father,’ for you have one Father, who is in heaven; and do not be called ‘Leaders,’ for you have one Leader—Christ. Let the greatest among you be your servant; for whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, you hypocrites, for you shut the Kingdom of Heaven to people, since you yourselves do not enter, nor do you allow those who wish to enter to do so. Woe to you, scribes and Pharisees, you hypocrites, for you devour widows’ houses and make a show of praying at length; for this you will receive a more severe judgment. Woe to you, scribes and Pharisees, you hypocrites, for you travel over land and sea to make even one convert; and when that person becomes a convert, you make him a son of Gehenna, twice as wicked as yourselves. Woe to you, blind leaders, who say, ‘If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is bound.’ You fools and blind men! Which is greater: the gold, or the temple that sanctifies the gold? Likewise, if anyone swears by the altar, it means nothing; but if anyone swears by the gift that is on it, he is bound. You fools and blind men! Which is greater: the offering, or the altar that sanctifies the offering? Therefore, whoever swears by the altar swears by it and by everything on it; and whoever swears by the temple swears by it and by the One who dwells in it; and whoever swears by heaven swears by the throne of God and by the One who sits upon it. Woe to you, scribes and Pharisees, you hypocrites, who tithe mint, anise, and cummin, yet have neglected the weightier matters of the law: justice, mercy, and faithfulness; these you ought to have done, without neglecting the others. You blind guides, who strain out a gnat but swallow a camel! Woe to you, scribes and Pharisees, you hypocrites, for you clean the outside of the cup and dish, while inside they are full of greed and wickedness. You blind Pharisee! First clean the inside of the cup and dish, so that the outside may also be clean. Woe to you, scribes and Pharisees, you hypocrites, for you are like whitewashed tombs, which appear beautiful on the outside but inside are full of dead men’s bones and all kinds of uncleanness; so you also appear righteous to people on the outside, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, you hypocrites, who build tombs for the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been their accomplices in shedding the blood of the prophets.’ In this way you yourselves testify against yourselves that you are the sons of those who killed the prophets; so fill up the measure of your fathers. You snakes, you brood of vipers! How will you escape being condemned to hell? Therefore, behold, I am sending to you prophets, wise

men, and scribes; and some of them you will kill and crucify, and others you will flog in your synagogues and persecute from town to town; so that all the righteous blood shed on earth may come upon you, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. Truly I tell you, all this will come upon this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Behold, your house is left to you desolate. For I tell you, you will not see Me from now on until you say, 'Blessed is He who comes in the name of the Lord!'

Matthew 22:15–23:39
Holy Tuesday, at Matins.

The Gospel of Matthew, reading 91

At that time the Sadducees, who say there is no resurrection, came to Jesus and asked Him, "Teacher, Moses said: 'If a man dies without children, his brother shall take his wife and raise up offspring for his brother.' We had seven brothers; the first married and died, leaving his wife to his brother since he had no children; the second and the third did the same, right down to the seventh; finally, the wife also died. So in the resurrection, whose wife will she be? For all seven had her." Jesus replied to them, "You are mistaken, because you do not know the Scriptures or the power of God. For in the resurrection, people neither marry nor are given in marriage, but are like the angels of God in heaven." And concerning the resurrection of the dead, have you not read what God said to you: 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." And when the people heard this, they were amazed at his teaching.

Matthew 22:23–33
Friday of the 10th Week.

The Gospel of Matthew, beginning 92

At that time, a certain lawyer asked Jesus, testing Him, saying, "Teacher, which is the greatest commandment in the Law?" Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; this is the first and greatest commandment; and the second is like it: 'Love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." When the Pharisees gathered together, Jesus asked them, "What do you think about the Christ? Whose son is He?" They said to Him, "David's." He said to them, "How then does David, inspired by the Holy Spirit, call Him 'Lord,' when he says, 'The Lord said to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet"'? "So if David calls Him 'Lord,' how can He be his son?" And no one could say a word in reply; and from that day on, no one dared to ask Him any more questions.

Matthew 22:35–46
Week 15.

The Gospel of Matthew, beginning 93

At that time, Jesus began to speak to the people and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat; therefore, whatever they tell you to observe, observe and do; but do not act as they do, for they say one thing and do another: they tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them even with a finger; Yet everything they do is done to be seen by others: they widen their phylacteries and lengthen the fringes of their garments; they love the place of honor at banquets and the front seats in the synagogues, and being greeted with respect in the marketplaces, and being called 'Rabbi, Rabbi!' But you are not to be called 'Teachers,' for you have one Teacher—Christ—and you are all brothers; and do not call anyone on earth your 'Father,' for you have one Father, who is in heaven; and do not be called 'Leaders,' for you have one Leader—Christ. The greatest among you must be your servant; for whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Matthew 23:1–12
Saturday of the 14th Week.

The Gospel of Matthew, beginning at verse 94

The Lord said to the Jews who had come to Him: “Woe to you, scribes and Pharisees, you hypocrites, for you shut the Kingdom of Heaven in people’s faces; for you yourselves do not enter, nor do you allow those who wish to enter to do so.” Woe to you, scribes and Pharisees, hypocrites, for you devour widows’ houses and make a show of praying at length; for this you will receive a more severe judgment. Woe to you, scribes and Pharisees, hypocrites, for you travel over land and sea to make a single convert; and when that person becomes a convert, you make him a son of Gehenna, twice as wicked as yourselves. Woe to you, blind leaders, who say, ‘If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is bound.’ You fools and blind men! Which is greater: the gold, or the temple that sanctifies the gold? Likewise, if anyone swears by the altar, it means nothing; but if anyone swears by the gift that is on it, he is bound. You fools and blind men! Which is greater: the offering, or the altar that sanctifies the offering? Therefore, whoever swears by the altar swears by it and by everything on it; and whoever swears by the temple swears by it and by the One who dwells in it; and whoever swears by heaven swears by the throne of God and by the One who sits upon it.

Matthew 23:13–22
Monday of the 11th Week.

The Gospel of Matthew, beginning at verse 95

The Lord said to the Jews who had come to Him: “Woe to you, scribes and Pharisees, you hypocrites, who tithe mint, anise, and cumin, yet have neglected the weightier matters of the law—justice, mercy, and faithfulness; these you ought to have done, without neglecting the others.” You blind guides, who strain out a gnat but swallow a camel! Woe to you, scribes and Pharisees, you hypocrites, for you clean the outside of the cup and dish, while inside they are full of greed and wickedness. You blind Pharisee! First clean the inside of the cup and dish, so that the outside may also be clean. Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which appear beautiful on the outside but inside are full of dead people’s bones and all kinds of uncleanness. In the same way, on the outside you appear righteous to people, but inside you are full of hypocrisy and lawlessness.

Matthew 23:23–28
Tuesday of the 11th Week.

The Gospel of Matthew, reading 96

The Lord said to the Jews who had come to Him: “Woe to you, scribes and Pharisees, you hypocrites, who build tombs for the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been their accomplices in shedding the blood of the prophets’; thus you yourselves bear witness against yourselves that you are the sons of those who killed the prophets; go on, then, and fill up the measure of your fathers. You snakes, you brood of vipers! How will you escape being condemned to Gehenna? Therefore, behold, I am sending to you prophets, wise men, and scribes; and some of them you will kill and crucify, while others you will flog in your synagogues and persecute from town to town; so that all the righteous blood shed on earth may come upon you, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. Truly I tell you, all this will come upon this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Behold, your house is left to you desolate. For I tell you, you will not see Me from now on until you say, ‘Blessed is He who comes in the name of the Lord!’”

Matthew 23:29–39
Wednesday of the 11th Week.

The Gospel of Matthew, Reading 97

At that time, Jesus' disciples came to show Him the temple buildings. Jesus said to them, "Do you see all these things? Truly I tell you, not one stone here will be left upon another; every one will be thrown down." As He was sitting on the Mount of Olives, the disciples came to Him privately and asked, "Tell us, when will this happen? "And what will be the sign of Your coming and of the end of the age?" Jesus replied, "Be on guard so that no one leads you astray, for many will come in My name, saying, 'I am the Christ,' and they will lead many astray. You will also hear of wars and rumors of wars. See that you are not alarmed, for all these things must take place, but the end is not yet: for nation will rise against nation, and kingdom against kingdom; and there will be famines, pestilences, and earthquakes in various places; yet all these are but the beginning of birth pains. Then they will hand you over to be tortured and put to death; and you will be hated by all nations because of My name; and then many will be led astray, and they will betray one another and hate one another; and many false prophets will arise and deceive many; and because lawlessness will increase, the love of many will grow cold; but the one who endures to the end will be saved.

Matthew 24:1-13
Saturday of the 15th Week.

The Gospel of Matthew, beginning at verse 98

At that time, while Jesus was sitting on the Mount of Olives, the disciples came to Him privately and asked, "Tell us, when will this happen? And what will be the sign of Your coming and of the end of the age?" Jesus answered them, "Take care that no one deceives you, for many will come in My name, saying, 'I am the Christ,' and they will deceive many. You will also hear of wars and rumors of wars. See that you are not alarmed, for all these things must take place, but the end is not yet: for nation will rise against nation, and kingdom against kingdom; and there will be famines, pestilences, and earthquakes in various places; yet all these are but the beginning of birth pains. Then they will hand you over to be tortured and put to death; and you will be hated by all nations because of My name; and then many will be led astray, and they will betray one another and hate one another; and many false prophets will arise and deceive many; and because lawlessness will increase, the love of many will grow cold; but whoever endures to the end will be saved. And this Gospel of the Kingdom will be preached throughout the whole world as a testimony to all nations; and then the end will come. Therefore, when you see the abomination of desolation, spoken of through the prophet Daniel, standing in the holy place—let the reader understand—then those in Judea must flee to the mountains; and whoever is on the roof must not go down to take anything from his house; and whoever is in the field must not turn back to take his clothes. But woe to those who are pregnant and to those who are nursing infants in those days! Pray that your flight may not take place in winter or on the Sabbath; for then there will be great tribulation, such as has not been from the beginning of the world until now, nor ever will be. And if those days had not been cut short, no flesh would be saved; but for the sake of the elect, those days will be cut short. Then, if anyone says to you, 'Look, here is the Christ,' or 'There He is,' do not believe it. For false Christs and false prophets will arise and perform great signs and wonders to deceive, if possible, even the elect. Behold, I have told you beforehand. So, if they say to you, 'Look, He is in the wilderness,' do not go out; 'Look, He is in the inner rooms,' do not believe it; for just as lightning comes from the east and is visible even to the west, so will be the coming of the Son of Man; for where the corpse is, there the vultures will gather. And suddenly, after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken; then the sign of the Son of Man will appear in the sky; and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and glory; and He will send His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other. Take the fig tree as an example: when its branches become tender and put forth leaves, you know that summer is near; so, when you see all these things, know that it is near, at the very door. Truly I tell you: this generation will not pass away until all these things take place; heaven and earth will pass away, but My words will never pass away.

The Gospel According to Matthew, Chapter 99

The Lord said to His disciples: “Whoever endures to the end will be saved. And this Gospel of the Kingdom will be preached throughout the whole world as a testimony to all nations; and then the end will come.” Therefore, when you see the abomination of desolation, spoken of through the prophet Daniel, standing in the holy place—let the reader understand—then those in Judea must flee to the mountains; and whoever is on the roof must not go down to take anything from his house; and whoever is in the field must not turn back to take his clothes. But woe to those who are pregnant and to those who are nursing infants in those days! Pray that your flight may not take place in winter or on the Sabbath; for then there will be great tribulation, such as has not been from the beginning of the world until now, nor ever will be. And if those days had not been cut short, no flesh would be saved; but for the sake of the elect, those days will be cut short. Then, if anyone says to you, ‘Look, here is the Christ,’ or ‘There He is,’ do not believe it. For false Christs and false prophets will arise and perform great signs and wonders to deceive, if possible, even the elect. Behold, I have told you beforehand. So if they say to you, ‘Look, He is in the wilderness,’ do not go out; or ‘Look, He is in the inner rooms,’ do not believe it; for just as lightning comes from the east and is visible even to the west, so will be the coming of the Son of Man; for wherever the corpse is, there the vultures will gather.

Matthew 24:13–28
Thursday of the 11th Week.

The Gospel of Matthew, beginning at verse 100

The Lord said to His disciples: “Just as lightning comes from the east and is visible even as far as the west, so will be the coming of the Son of Man; for wherever the corpse is, there the vultures will gather.” And suddenly, after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken; then the sign of the Son of Man will appear in the sky; and then all the peoples of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and glory; and He will send His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other. Take the fig tree as an example: when its branches become tender and put forth leaves, you know that summer is near; so, when you see all these things, know that it is near, at the very door. Therefore, stay awake, for you do not know at what hour your Lord is coming. But you know this: if the master of the house had known at what watch the thief was coming, he would have stayed awake and not let his house be broken into. Therefore, you also must be ready, for the Son of Man is coming at an hour you do not expect. Who then is the faithful and wise servant whom his master has put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master, upon coming, finds doing so; truly I tell you, he will put him in charge of all his possessions. But if that servant is wicked and says to himself, ‘My master is delaying his coming,’ and begins to beat his fellow servants and to eat and drink with drunkards—the master of that servant will come on a day when he does not expect him and at an hour he does not anticipate, and will cut him to pieces and assign him a place with the hypocrites; there will be weeping and gnashing of teeth.

Matthew 24:27–33; 42–51
Friday, Week 11.

The Gospel of Matthew, beginning at verse 101

The Lord said to His disciples: “Truly I tell you, this generation will not pass away until all these things take place; heaven and earth will pass away, but My words will never pass away. As for that day and hour, no one knows—not even the angels in heaven, but only My Father; but as it was in the days of Noah, so will it be at the coming of the Son of Man: for just as in the days before the flood they were eating and drinking, marrying and giving in marriage, up to the very day that Noah entered

the ark, and they knew nothing until the flood came and swept them all away—so will be the coming of the Son of Man; then two will be in the field: one will be taken and the other left behind; two women grinding at the mill: one will be taken and the other left behind. Therefore, stay awake, for you do not know at what hour your Lord is coming. But understand this: If the owner of the house had known at what watch the thief was coming, he would have stayed awake and not let his house be broken into. Therefore, be ready, for the Son of Man is coming at an hour you do not expect.

Matthew 24:34–44
Saturday of the 16th Week.

The Gospel of Matthew, beginning 102

The Lord said to His disciples: “But of that day and hour no one knows—not even the angels of heaven, but only My Father; but as it was in the days of Noah, so will it be at the coming of the Son of Man: for just as in the days before the flood people were eating, drinking, marrying, and giving in marriage, until the day Noah entered the ark, and they did not suspect a thing until the flood came and swept them all away—so will the coming of the Son of Man be; then two will be in the field: one will be taken and the other left behind; two women grinding at the mill: one will be taken and the other left behind. Therefore, stay awake, for you do not know at what hour your Lord is coming. But you know this: if the master of the house had known at what watch the thief was coming, he would have stayed awake and not let his house be broken into. Therefore, you also must be ready, for at an hour you do not expect, the Son of Man will come. Who then is the faithful and wise servant whom the master has put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master, upon coming, finds doing so; truly I tell you, he will put him in charge of all his possessions. But if that servant is wicked and says to himself, ‘My master is delaying his coming,’ and begins to beat his fellow servants and to eat and drink with drunkards—the master of that servant will come on a day when he does not expect him and at an hour he does not anticipate, and will cut him in pieces and assign him a place with the hypocrites; there will be weeping and gnashing of teeth. Then the Kingdom of Heaven will be like ten virgins who, taking their lamps, went out to meet the bridegroom. Five of them were wise, and five were foolish. The foolish ones took their lamps but did not take oil with them. The wise ones, however, along with their lamps, took oil in their jars. And as the bridegroom was delayed, they all dozed off and fell asleep. But at midnight a cry rang out: ‘Here comes the bridegroom! Go out to meet him.’ Then all the virgins got up and trimmed their lamps. The foolish ones said to the wise ones, ‘Give us some of your oil, because our lamps are going out.’ But the wise ones replied, ‘Lest there be a shortage for both us and you, go rather to those who sell it and buy some for yourselves.’ While they went to buy it, the bridegroom arrived, and those who were ready went in with him to the wedding feast, and the door was shut. Later, the other virgins came and said, ‘Lord! Lord, open to us!’ But he replied, ‘Truly I tell you, I do not know you.’ Therefore, stay awake, for you do not know the day or the hour when the Son of Man will come. For he will act like a man who, when setting out for a foreign country, called his servants and entrusted his wealth to them: to one he gave five talents, to another two, and to another one, to each according to his ability; and immediately he set out. The one who had received five talents went and put them to work and gained five more talents; in the same way, the one who had received two talents gained two more; but the one who had received one talent went and buried it in the ground and hid his master’s money. After a long time, the master of those servants came and asked them for an account. Then the one who had received five talents came forward, bringing the other five talents, and said, ‘Master, you gave me five talents; here are the other five talents I have gained with them.’ His master said to him, ‘Well done, good and faithful servant! Since you have been faithful in a little, I will set you over much; enter into the joy of your master.’ The one who had received two talents also came forward and said, ‘Master, you gave me two talents; look, I have earned two more with them.’ His master said to him, ‘Well done, good and faithful servant! Since you have been faithful in a little, I will put you in charge of much; enter into the joy of your master.’ Then the one who had received one talent came forward and said, ‘Master, I knew you to be a harsh man, reaping where you did not sow and gathering where you did not scatter seed. So out of fear I

went and hid your talent in the ground; here is what belongs to you.’ But his master replied, ‘You wicked and lazy servant! You knew that I reap where I have not sown and gather where I have not scattered seed; therefore, you ought to have entrusted my money to the money changers, and when I returned, I would have received what was mine with interest; therefore, take the talent from him and give it to the one who has ten talents; for to everyone who has, more will be given, and he will have an abundance; but from the one who has not, even what he has will be taken away; and cast the worthless servant into the outer darkness; there will be weeping and gnashing of teeth.’ Having said this, he cried out, “Whoever has ears to hear, let them hear!” When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory, and all the nations will be gathered before him; and he will separate one from another, as a shepherd separates the sheep from the goats; and he will place the sheep on his right hand, and the goats on his left. Then the King will say to those on His right hand: ‘Come, you who are blessed by My Father; take your inheritance, the kingdom prepared for you since the foundation of the world. For I was hungry, and you gave Me food; I was thirsty, and you gave Me something to drink; I was a stranger, and you welcomed Me; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and welcome You, or naked and clothe You? When did we see You sick or in prison and visit You?’ And the King will answer them, ‘Truly I tell you, just as you did this to one of the least of these My brothers, you did it to Me.’ Then He will say to those on His left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels; for I was hungry, and you did not give Me food; I was thirsty, and you gave Me no drink; I was a stranger, and you did not welcome Me; I was naked, and you did not clothe Me; I was sick and in prison, and you did not visit Me.’ Then they, too, will answer Him, “Lord! When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and fail to serve You?” Then He will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to Me.” And these will go away into eternal punishment, but the righteous into eternal life. When Jesus had finished all these words, He said to His disciples, “You know that in two days it will be Passover, and the Son of Man will be handed over to be crucified.”

Matthew 24:36–26:2
Holy Tuesday, during the Liturgy.

The Gospel According to Matthew, Chapter 103

The Lord said to His disciples: “Stay awake, for you do not know at what hour your Lord will come. But you know this: if the master of the house had known at what watch the thief was coming, he would have stayed awake and not let his house be broken into.” Therefore, be ready, for the Son of Man will come at an hour you do not expect. Who then is the faithful and wise servant whom his master has put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master, upon coming, finds doing so; truly I tell you, he will put him in charge of all his possessions.

Matthew 24:42–47
September 30, Gregory, Enlightener of Armenia.

The Gospel of Matthew, Chapter 104

The Lord told this parable: “The Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were wise, and five were foolish. The foolish ones took their lamps but did not take any oil with them. The wise ones, however, took oil in their jars along with their lamps. And since the bridegroom was delayed, they all dozed off and fell asleep. But at midnight a cry rang out: ‘Here comes the bridegroom! Go out to meet him!’ Then all the virgins got up and trimmed their lamps. The foolish ones said to the wise ones, ‘Give us some of your oil, for our lamps are going out.’ But the wise ones replied, ‘Lest there be a shortage for both us and you, go rather to those who sell it and buy some for yourselves.’ While they went to buy it, the bridegroom arrived, and those who were ready went in with him to the wedding feast, and the door was shut. Later, the other virgins came and said, ‘Lord! Lord! Open to us.’ But he replied, “Truly I tell you, I

do not know you.” Therefore, stay awake, for you do not know the day or the hour when the Son of Man will come.

Matthew 25:1–13
Saturday of the 17th Week.
To the Martyrs.

The Gospel according to Matthew, reading 105

The Lord told this parable: A certain man, about to go on a journey to a foreign land, called his servants and entrusted his property to them; to one he gave five talents, to another two, and to another one, to each according to his ability; and immediately he set out. The one who had received five talents went and put them to work and gained five more talents; in the same way, the one who had received two talents gained two more; but the one who had received one talent went and buried it in the ground and hid his master’s money. After a long time, the master of those servants came and demanded an account from them. Then the one who had received five talents came forward, brought the other five talents, and said, “Master, you gave me five talents; here are five more that I have gained with them.” His master said to him, “Well done, good and faithful servant! Since you have been faithful in a little, I will put you in charge of much; enter into the joy of your master.” The one who had received two talents also came forward and said, ‘Master, you gave me two talents; look, I have earned two more with them.’ His master said to him, ‘Well done, good and faithful servant! Since you have been faithful in a little, I will put you in charge of much; enter into the joy of your master.’ Then the one who had received one talent came forward and said, ‘Master, I knew you to be a harsh man, reaping where you did not sow and gathering where you did not scatter seed. So out of fear I went and hid your talent in the ground; here is what belongs to you.’ But his master replied, ‘You wicked and lazy servant! You knew that I reap where I have not sown and gather where I have not scattered seed; therefore, you ought to have entrusted my money to the money changers, and when I returned, I would have received what was mine with interest; therefore, take the talent from him and give it to the one who has ten talents; for to everyone who has, more will be given, and he will have an abundance; but from the one who has not, even what he has will be taken away; and cast the worthless servant into the outer darkness; there will be weeping and gnashing of teeth.’ Having said this, he cried out, “Whoever has ears to hear, let them hear!”

Matthew 25:14–30
Week 16.

The Gospel of Matthew, beginning at 106

The Lord said: “When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory, and all the nations will be gathered before him; and he will separate one from another, as a shepherd separates the sheep from the goats; and He will place the sheep on His right hand and the goats on His left. Then the King will say to those on His right hand: ‘Come, you who are blessed by My Father; inherit the Kingdom prepared for you from the foundation of the world: for I was hungry, and you gave Me food; I was thirsty, and you gave Me something to drink; I was a stranger, and you welcomed Me; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You something to drink? When did we see You a stranger and welcome You, or naked and clothe You? When did we see You sick or in prison and visit You?’ And the King will answer them, ‘Truly I tell you, just as you did this to one of the least of these My brothers, you did it to Me.’ Then He will say to those on His left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels; for I was hungry, and you did not give Me food; I was thirsty, and you gave Me no drink; I was a stranger, and you did not welcome Me; I was naked, and you did not clothe Me; I was sick and in prison, and you did not visit Me.’ Then they, too, will answer Him, “Lord! When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and fail to serve You?” Then He will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to Me.” And these will go away into eternal punishment, but the righteous into eternal life.

The Gospel of Matthew, Reading 107

The Lord said to His disciples, “You know that in two days it will be Passover, and the Son of Man will be handed over to be crucified.” Then the chief priests, the scribes, and the elders of the people gathered in the courtyard of the high priest, whose name was Caiaphas, and decided in council to arrest Jesus by trickery and put Him to death; but they said, “Not during the festival, lest there be an uproar among the people.” Now while Jesus was in Bethany, at the home of Simon the leper, a woman came to Him with an alabaster jar of very costly perfume and poured it on His head as He was reclining. When His disciples saw this, they were indignant and said, “Why this waste? For this ointment could have been sold for a great price and given to the poor.” But Jesus, knowing this, said to them, “Why do you trouble the woman? She has done a good deed for Me. For you always have the poor with you, but you do not always have Me. By pouring this ointment on My body, she has prepared Me for burial; Truly I tell you, wherever this Gospel is preached throughout the whole world, what she has done will also be told in memory of her.” Then one of the Twelve, named Judas Iscariot, went to the chief priests and said, “What will you give me if I hand Him over to you?” They offered him thirty pieces of silver; and from that time on he looked for an opportunity to betray Him. On the first day of Unleavened Bread, the disciples came to Jesus and asked Him, “Where do You want us to prepare the Passover for You?” He said, “Go into the city to a certain man and tell him, ‘The Teacher says: My time is near; I will celebrate the Passover at your house with My disciples.’ ” The disciples did as Jesus had commanded them and prepared the Passover. When evening came, He reclined at the table with the twelve disciples. Jesus, knowing that the Father had put everything into His hands, and that He had come from God and was returning to God, rose from the supper, took off His outer garment, and, taking a towel, tied it around His waist. Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around Him. He came to Simon Peter, and Peter said to Him, “Lord, are You going to wash my feet?” Jesus answered him, “What I am doing you do not understand now, but you will understand later.” Peter said to Him, “You shall never wash my feet.” Jesus replied, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not only my feet, but also my hands and my head.” Jesus said to him, “One who has bathed needs only to have his feet washed, for he is completely clean; and you are clean—but not all of you.” For He knew who would betray Him; that is why He said, “Not all of you are clean.” When He had washed their feet and put on His robe, He sat down again and said to them, “Do you realize what I have done for you? You call Me ‘Teacher’ and ‘Lord,’ and you are right, for that is exactly what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set an example for you, so that you may do as I have done for you. Truly, truly, I say to you: a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, you are blessed when you do them. And while they were eating, He said, “Truly, I tell you, one of you will betray Me.” They were deeply distressed and began to say to Him, one after another, “Surely not I, Lord?” He replied, “The one who has dipped his hand with Me in the dish—he will betray Me. Yet the Son of Man is going, as it is written about Him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born.” At this, Judas, the one who was going to betray Him, said, “Is it I, Rabbi?” Jesus said to him, “You have said so.” And while they were eating, Jesus took bread, and after giving thanks, He broke it and gave it to the disciples, saying, “Take, eat; this is My Body.” Then He took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is My Blood of the New Covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink new wine with you in My Father’s kingdom.” And after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, “All of you will be led astray because of Me this night, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered’; but after My resurrection, I will go before you to Galilee.” Peter replied to Him, “Even if everyone else is led astray because of You, I never will be.” Jesus said to him, “Truly I tell you, this very night, before the rooster crows, you

will deny Me three times.” Peter said to Him, “Even if I have to die with You, I will never deny You.” All the disciples said the same thing. Then Jesus went with them to a place called Gethsemane and said to the disciples, “Sit here while I go over there to pray.” And taking Peter and the two sons of Zebedee with Him, He began to be deeply distressed and troubled. Then Jesus said to them, “My soul is deeply grieved; stay here and keep watch with Me.” And going a little farther, He fell on His face and prayed, saying, “My Father! if it is possible, let this cup pass from Me; yet not as I will, but as You will.” Then an angel from heaven appeared to Him and strengthened Him. And as He was in agony, He prayed more earnestly, and His sweat became like drops of blood falling to the ground. Rising from prayer, He came to His disciples and found them sleeping, and He said to Peter, “Could you not keep watch with Me even for one hour? Watch and pray, so that you may not fall into temptation; the spirit is willing, but the flesh is weak.” Again, going aside a second time, He prayed, saying, “My Father, if this cup cannot pass from Me without My drinking it, let Your will be done.” And when He returned, He found them asleep again, for their eyes were heavy. Leaving them, He went away again and prayed a third time, saying the same thing. Then He came to His disciples and said to them, “Are you still sleeping and resting? Behold, the hour has come, and the Son of Man is being handed over into the hands of sinners; rise, let us go—behold, the one who betrays Me is at hand.” And while He was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd armed with swords and clubs, sent by the chief priests and the elders of the people. The one who was betraying Him gave them a sign, saying, “The one I kiss is the One; seize Him.” And immediately he went up to Jesus and said, “Hail, Rabbi!” and kissed Him. Jesus said to him, “Friend, why have you come?” Then they came forward, laid hands on Jesus, and arrested Him. And behold, one of those with Jesus stretched out his hand, drew his sword, struck the high priest’s servant, and cut off his ear. Then Jesus said to him, “Put your sword back into its sheath, for all who take up the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? But how then would the Scriptures be fulfilled, that it must happen this way?” At that moment Jesus said to the crowd, “You have come out with swords and clubs as if to capture a robber; every day I sat with you in the temple teaching, and you did not arrest Me. But all this has happened so that the prophecies of the prophets might be fulfilled.” Then all the disciples deserted Him and fled. Those who had arrested Jesus took Him to Caiaphas the high priest, where the scribes and elders had gathered. Peter, however, followed Him from a distance, all the way to the high priest’s courtyard; and when he went inside, he sat down with the servants to see how it would end. The chief priests, the elders, and the whole Sanhedrin sought false testimony against Jesus to put Him to death, but they found none; and although many false witnesses came forward, they found none. But finally two false witnesses came forward and said, “He said, ‘I can destroy the temple of God and rebuild it in three days.’” Then the high priest stood up and said to Him, “Why don’t You answer anything? What is this testimony they are bringing against You?” Jesus remained silent. And the high priest said to Him, “I adjure You by the living God: Tell us, are You the Christ, the Son of God?” Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has blasphemed! Why do we still need witnesses? You have now heard His blasphemy! What is your verdict?” They replied, “He deserves to die.” Then they spat in His face and struck Him on the ear; others struck Him on the cheek and said, “Prophecy to us, Christ—who struck You?” Peter, meanwhile, was sitting outside in the courtyard. A servant girl came up to him and said, “You were with Jesus of Galilee, too.” But he denied it before everyone, saying, “I don’t know what you’re talking about.” As he was going out the gate, another woman saw him and said to those standing there, “This man was also with Jesus of Nazareth.” And he denied it again, swearing that he did not know the Man. A little while later, those standing there approached Peter and said, “Surely you are one of them, for your accent betrays you.” Then he began to swear and curse, saying he did not know this Man. And suddenly a rooster crowed. And Peter remembered the word Jesus had spoken to him: “Before the rooster crows, you will deny Me three times.” And going out, he wept bitterly. When morning came, all the chief priests and the elders of the people held a

council concerning Jesus to put Him to death; and, having bound Him, they led Him away and handed Him over to Pontius Pilate, the governor.

Matt. 26:2–20; John 13:3–17; Matt. 26:21–39; Luke 22:43–45; Matt. 26:40–27:2
Holy Thursday, during the Liturgy.

The Gospel of Matthew, beginning at verse 108

At that time, while Jesus was in Bethany at the house of Simon the leper, a woman came to Him with an alabaster jar of very costly perfume and poured it on His head as He was reclining. When His disciples saw this, they were indignant and said, “Why this waste? For this ointment could have been sold for a great price and given to the poor.” But Jesus, knowing this, said to them, “Why do you trouble the woman? She has done a good deed for Me; for you always have the poor with you, but you do not always have Me; by pouring this perfume on My body, she has prepared Me for burial. Truly I tell you, wherever this Gospel is preached throughout the whole world, what she has done will also be told in memory of her.” Then one of the Twelve, named Judas Iscariot, went to the chief priests and said, “What will you give me if I hand Him over to you?” They offered him thirty pieces of silver; and from that time on he looked for an opportunity to hand Him over.

Matthew 26:6–16
Holy Wednesday, during the Liturgy.

The Gospel of Matthew, beginning at verse 109

At that time, the soldiers who had arrested Jesus took Him to Caiaphas the high priest, where the scribes and elders had gathered. Peter, however, followed Him from a distance, all the way to the high priest’s courtyard; and, going inside, he sat down with the servants to see how it would end. The high priests, the elders, and the entire Sanhedrin sought false testimony against Jesus to put Him to death, but they found none; and although many false witnesses came forward, they found none. But finally two false witnesses came forward and said, “He said, ‘I can destroy the temple of God and rebuild it in three days.’” Then the high priest stood up and said to Him, “Why don’t You answer anything? What is this testimony they are bringing against You?” Jesus remained silent. And the high priest said to Him, “I adjure You by the living God: Tell us, are You the Christ, the Son of God?” Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has blasphemed! Why do we still need witnesses? You have now heard His blasphemy! What is your verdict?” They replied, “He deserves to die.” Then they spat in His face and struck Him on the ear; others struck Him on the cheek and said, “Prophecy to us, Christ—who struck You?” Peter, meanwhile, was sitting outside in the courtyard. A servant girl came up to him and said, “You were with Jesus of Galilee, too.” But he denied it before everyone, saying, “I don’t know what you’re talking about.” As he was going out the gate, another woman saw him and said to those standing there, “This man was also with Jesus of Nazareth.” And he denied it again, swearing that he did not know the Man. A little while later, those standing there approached Peter and said, “Surely you are one of them, for your accent betrays you.” Then he began to swear and curse, saying he did not know this Man. And suddenly a rooster crowed. And Peter remembered the word Jesus had spoken to him: “Before the rooster crows, you will deny Me three times.” And going out, he wept bitterly.

Matthew 26:57–75
Good Friday, the 3rd Gospel at Matins.

The Gospel According to Matthew, beginning 110A

When morning came, all the chief priests and the elders of the people held a council concerning Jesus to put Him to death; and, having bound Him, they led Him away and handed Him over to Pontius Pilate, the governor. Then Judas, who had betrayed Him, seeing that He had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said to him, “What is that to us? See to it yourself.” And, throwing the silver into the temple, he went out, went away, and hanged himself. The chief priests, taking the silver coins, said, “It is not lawful to put them into the temple treasury, since this is the

price of blood.” After consulting together, they used the money to buy the potter’s field as a burial place for strangers; that is why that field has been called “Field of Blood” to this day. Then what was spoken through the prophet Jeremiah was fulfilled, who says: “And they took the thirty pieces of silver, the price of the One who was valued, whom the sons of Israel valued, and gave them for the potter’s field, as the Lord told me.” Jesus then stood before the governor. The governor asked Him, “Are You the King of the Jews?” Jesus replied, “You say so.” And when the chief priests and the elders were accusing Him, He gave no answer. Then Pilate said to Him, “Don’t You hear how much they are testifying against You?” But He did not answer him a single word, so that the governor was greatly amazed. Now it was the custom of the governor at the Passover to release one prisoner to the people, whichever one they chose. There was a notorious prisoner at that time named Barabbas; so when they had gathered, Pilate said to them, “Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?” For he knew that they had handed Him over out of envy. Meanwhile, as he sat on the judgment seat, his wife sent word to him, saying, “Have nothing to do with that righteous man, for I have suffered greatly in a dream because of Him.” But the chief priests and the elders stirred up the crowd to ask for Barabbas and to have Jesus put to death. Then the governor asked them, “Which of the two do you want me to release to you?” They said, “Barabbas.” Pilate said to them, “What shall I do with Jesus, who is called the Christ?” They all said to him, “Let him be crucified.” The governor said, “What evil has he done?” But they shouted all the more, “Let him be crucified!” Pilate, seeing that it was to no avail, but that the uproar was growing, took water and washed his hands before the people, saying, “I am innocent of the blood of this righteous man; see to it yourselves.” And the whole crowd answered, “His blood be on us and on our children.” Then he released Barabbas to them, but after having Jesus flogged, he handed him over to be crucified. Then the governor’s soldiers took Jesus into the praetorium, gathered the whole company of soldiers around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, “Hail, King of the Jews!” And they spat on Him and, taking the reed, struck Him on the head. When they had finished mocking Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross. And when they came to a place called Golgotha, which means “the Place of the Skull,” they gave Him wine mixed with gall to drink; but when He tasted it, He would not drink it. Those who crucified Him divided His garments among themselves by casting lots; and, sitting down, they kept watch over Him there; and they placed above His head a sign stating the charge against Him: “This is Jesus, the King of the Jews.” Then two robbers were crucified with Him, one on His right and the other on His left. Those passing by reviled Him, shaking their heads and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.” Likewise, the chief priests, the scribes, the elders, and the Pharisees mocked Him, saying, “He saved others, but He cannot save Himself; if He is the King of Israel, let Him come down from the cross now, and we will believe in Him; He trusted in God; let God rescue Him now, if He delights in Him.” For He had said, “I am the Son of God.” Even the criminals who were crucified with Him reviled Him. From the sixth hour, darkness fell over the whole land until the ninth hour; and about the ninth hour, Jesus cried out with a loud voice, “Eli, Eli! lama sabachthani?” that is, “My God, My God! Why have You forsaken Me?” Some of those standing there, when they heard this, said, “He is calling for Elijah.” Immediately one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave Him a drink; but others said, “Wait, let’s see if Elijah comes to save Him.” But Jesus, crying out again with a loud voice, gave up His spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those with him who were guarding Jesus, seeing the earthquake and all that had happened, were greatly afraid and said, “Truly He was the Son of God.” There were also many women there, watching from a distance, who had followed Jesus from Galilee and had been

ministering to Him; among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Matthew 27:1–56
Good Friday, at the first hour.

The Gospel According to Matthew, beginning 110B

At that time, all the chief priests and the elders of the people held a council concerning Jesus to put Him to death; and, having bound Him, they led Him away and handed Him over to Pontius Pilate, the governor. Then Judas, who had betrayed Him, seeing that He had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said to him, “What is that to us? See to it yourself.” And, throwing the pieces of silver into the temple, he went out, went away, and hanged himself. The chief priests, taking the silver coins, said, “It is not lawful to put them into the temple treasury, since this is the price of blood.” After consulting together, they used the money to buy the potter’s field as a burial place for strangers; that is why that field has been called “Field of Blood” to this day. Then what was spoken through the prophet Jeremiah was fulfilled, who says: “And they took the thirty pieces of silver, the price of the One who was valued, whom the sons of Israel valued, and gave them for the potter’s field, as the Lord told me.” Jesus then stood before the governor. The governor asked Him, “Are You the King of the Jews?” Jesus replied, “You say so.” And when the chief priests and the elders were accusing Him, He gave no answer. Then Pilate said to Him, “Don’t You hear how much they are testifying against You?” But He did not answer him a single word, so that the governor was greatly amazed. Now it was the custom of the governor at the Passover to release one prisoner to the people, whichever one they chose. There was a notorious prisoner at that time named Barabbas; so when they had gathered, Pilate said to them, “Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?” For he knew that they had handed Him over out of envy. Meanwhile, as he sat on the judgment seat, his wife sent word to him, saying, “Have nothing to do with that righteous man, for I have suffered greatly because of Him in a dream today.” But the chief priests and the elders stirred up the crowd to ask for Barabbas and to have Jesus put to death. Then the governor asked them, “Which of the two do you want me to release to you?” They said, “Barabbas.” Pilate said to them, “What shall I do with Jesus, who is called the Christ?” They all said to him, “Let him be crucified.” The governor said, “What evil has he done?” But they shouted all the more, “Let him be crucified!” Pilate, seeing that it was to no avail, but that the uproar was growing, took water and washed his hands before the people, saying, “I am innocent of the blood of this righteous man; see to it yourselves.” And the whole crowd answered, “His blood be on us and on our children.” Then he released Barabbas to them, but after having Jesus flogged, he handed him over to be crucified. Then the governor’s soldiers took Jesus into the praetorium, gathered the whole company of soldiers around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, “Hail, King of the Jews!” And they spat on Him and, taking the reed, struck Him on the head. When they had finished mocking Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross. And when they came to a place called Golgotha, which means “the Place of the Skull,” they gave Him wine mixed with gall to drink; but when He tasted it, He would not drink it. Those who crucified Him divided His garments among themselves by casting lots; and, sitting down, they kept watch over Him there; and they placed above His head a sign stating His charge: “This is Jesus, the King of the Jews.” Then two robbers were crucified with Him, one on His right and the other on His left. Those passing by reviled Him, shaking their heads and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.” Likewise, the chief priests, the scribes, the elders, and the Pharisees mocked Him, saying, “He saved others, but He cannot save Himself; if He is the King of Israel, let Him come down from the cross now, and we will believe in Him; He trusted in God; let God deliver Him now, if He delights in Him.” For He had said, ‘I am the Son of God.’ One of the criminals who had been

crucified reviled Him, saying, ‘If You are the Christ, save Yourself and us.’ But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence? “We are being punished justly, for we are receiving what our deeds deserve, but He has done nothing wrong.” And he said to Jesus, “Lord, remember me when You come into Your kingdom!” And Jesus said to him, “Truly I tell you, today you will be with Me in Paradise.” From the sixth hour, darkness came over the whole land until the ninth hour; and about the ninth hour, Jesus cried out with a loud voice, “Eli, Eli! lama sabachthani?” that is, “My God, My God! Why have You forsaken Me?” Some of those standing there, hearing this, said: “He is calling for Elijah.” Immediately one of them ran up, took a sponge, filled it with vinegar, put it on a reed, and gave Him a drink; but others said, “Wait, let’s see if Elijah comes to save Him.” Then Jesus cried out again with a loud voice and gave up His spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those with him who were guarding Jesus, seeing the earthquake and all that had happened, were greatly afraid and said, “Truly He was the Son of God.” But since it was Friday, the Jews, so as not to leave the bodies on the cross on the Sabbath—for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and broke the legs of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you may believe. For this happened so that the Scripture might be fulfilled: “Not a bone of Him shall be broken.” And again, the Scripture says in another place, “They will look upon Him whom they have pierced.” There were also many women there, watching from a distance, who had followed Jesus from Galilee, ministering to Him; among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. When evening came, a wealthy man from Arimathea named Joseph, who was also a disciple of Jesus, went to Pilate and asked for Jesus’ body. Then Pilate ordered that the body be handed over; and Joseph, having taken the body, wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn out of the rock; and, having rolled a large stone against the entrance to the tomb, he went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

Matt. 27:1–43; Luke 23:39–43; Matt. 27:45–54; John 19:31–37; Matt. 27:55–61
Good Friday, at Vespers.

The Gospel of Matthew, beginning 111

At that time, Judas, who had betrayed Jesus, seeing that He had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said to him, “What is that to us? See to it yourself.” And throwing the pieces of silver into the temple, he went out, went away, and hanged himself. The chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are the price of blood.” After consulting together, they used the money to buy the potter’s field as a burial place for strangers; which is why that field has been called “Field of Blood” to this day. Then what was spoken through the prophet Jeremiah was fulfilled, who says: “And they took the thirty pieces of silver, the price of the One who was valued, whom the sons of Israel valued, and gave them for the potter’s field, as the Lord told me.” Jesus then stood before the governor. The governor asked Him, “Are You the King of the Jews?” Jesus replied, “You say so.” And when the chief priests and the elders accused Him, He gave no answer. Then Pilate said to Him, “Don’t You hear how many things they are testifying against You?” But He did not answer him a single word, so that the governor was greatly amazed. Now it was the custom of the governor at the Passover festival to release one prisoner to the people, whichever one they chose. There was a notorious prisoner at that time named Barabbas; so when they had gathered, Pilate said to them, “Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?” For he knew that they had handed Him over out of envy.

Meanwhile, as he sat on the judgment seat, his wife sent word to him, saying, "Have nothing to do with that righteous man, for I have suffered greatly in a dream because of Him." But the chief priests and the elders stirred up the crowd to ask for Barabbas and to have Jesus put to death. Then the governor asked them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate said to them, "What, then, shall I do with Jesus, who is called the Christ?" They all said to him, "Let him be crucified." The governor said, "What evil has He done?" But they shouted all the more, "Crucify Him!" Pilate, seeing that it was to no avail, but that the uproar was growing, took water and washed his hands before the people, and said, "I am innocent of the blood of this Righteous One; see to it yourselves." And the whole crowd answered, "His blood be on us and on our children." Then he released Barabbas to them, but after having Jesus flogged, he handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium, gathered the whole cohort around him, stripped him, and put a scarlet robe on him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" and they spat on Him and, taking the reed, struck Him on the head. And when they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross.

Matthew 27:3–32
Good Friday, 5th Gospel at Matins.

The Gospel of Matthew, beginning at verse 112

At that time, the governor's soldiers took Jesus into the praetorium, gathered the whole company of soldiers around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And they spat on Him and, taking the reed, struck Him on the head. And when they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross.

Matthew 27:27–32
Veneration of the Holy Cross.
July 10, the Robe of the Lord, at Matins.

The Gospel of Matthew, reading 113

At that time, the soldiers, having come to a place called Golgotha, which means "the Place of the Skull," gave Jesus vinegar mixed with gall to drink; and when He tasted it, He would not drink it. Those who had crucified Him divided His garments among themselves by casting lots; and, sitting down, they kept watch over Him there; and they placed above His head an inscription stating His charge: "This is Jesus, the King of the Jews." Then two robbers were crucified with Him, one on His right and the other on His left. Those passing by reviled Him, shaking their heads and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." Likewise, the chief priests, the scribes, the elders, and the Pharisees mocked Him, saying, "He saved others, but He cannot save Himself; if He is the King of Israel, let Him come down from the cross now, and we will believe in Him; He trusted in God; let God rescue Him now, if He delights in Him." For He had said, "I am the Son of God." Even the criminals who were crucified with Him reviled Him. From the sixth hour, darkness fell over the whole land until the ninth hour; and about the ninth hour, Jesus cried out with a loud voice, "Eli, Eli! lama sabachthani?" that is, "My God, My God! Why have You forsaken Me?" Some of those standing there, when they heard this, said, "He is calling for Elijah." Immediately one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave Him a drink; but others said, "Wait, let's see if Elijah comes to save Him." But Jesus, crying out again with a loud voice, gave up His spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those

with him who were guarding Jesus, seeing the earthquake and all that had happened, were greatly afraid and said, “Truly this was the Son of God.”

Matthew 27:33–54
Good Friday, 7th Gospel at Matins.

The Gospel of Matthew, beginning at verse 114

The next day, which followed Friday, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we have remembered that while he was still alive, that deceiver said, ‘After three days I will rise again’; so command that the tomb be guarded until the third day, lest His disciples come by night and steal Him away and tell the people, ‘He has risen from the dead’; and the last deception will be worse than the first.” Pilate said to them, “You have a guard; go, guard it as you know how.” So they went and set a guard at the tomb and sealed the stone.

Matthew 27:62–66
Good Friday, 12th Gospel at Matins.
Holy Saturday, at Matins.

The Gospel of Matthew, beginning at verse 115

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake, for an angel of the Lord, having come down from heaven, approached, rolled back the stone from the entrance of the tomb, and sat on it; his appearance was like lightning, and his clothing was white as snow; and the guards, terrified by him, trembled and became like dead men; But the angel, addressing the women, said, “Do not be afraid, for I know that you are looking for Jesus who was crucified; He is not here—He has risen, just as He said. Come, see the place where the Lord lay, and go quickly and tell His disciples that He has risen from the dead and is going ahead of you to Galilee; there you will see Him.” “Behold, I have told you.” And, hastening out of the tomb, they ran with fear and great joy to tell His disciples. As they were going to tell His disciples, Jesus met them and said, “Rejoice!” And they came up and took hold of His feet and worshiped Him. Then Jesus said to them, “Do not be afraid; go and tell My brothers to go to Galilee, and there they will see Me.” As they were going, some of the guards went into the city and reported to the chief priests everything that had happened. So they gathered with the elders and, after consulting together, gave the soldiers a large sum of money and said, “Say that His disciples came during the night and stole Him away while we were asleep; and if this report reaches the governor, we will persuade him and keep you out of trouble.” They took the money and did as they had been instructed; and this story has been circulating among the Jews to this day. The eleven disciples went to Galilee, to the mountain where Jesus had told them to go, and when they saw Him, they worshiped Him, though some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Amen.

Matthew 28:1–20
Holy Saturday, during the Liturgy.

The Gospel of Matthew, beginning at verse 116

At that time, the eleven disciples went to Galilee, to the mountain where Jesus had told them to go, and when they saw Him, they worshiped Him, though some doubted. Then Jesus came near and said to them, “All authority in heaven and on earth has been given to Me.” “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And surely I am with you always, to the very end of the age.” Amen.

Matthew 28:16–20
Sunday Gospel 1.
During the celebration of the sacrament of Baptism.

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THE GOSPEL ACCORDING TO MARK

The Gospel According to Mark, Chapter 1

The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the prophets: “Behold, I send My angel before Your face, who will prepare Your way before You.” A voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make His paths straight.’ John appeared, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. And all the land of Judea and the people of Jerusalem went out to him, and they were all baptized by him in the Jordan River, confessing their sins. John, however, wore clothing made of camel’s hair and a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, “One mightier than I is coming after me, whose sandals I am not worthy to stoop down and untie; I have baptized you with water, but he will baptize you with the Holy Spirit.”

Mark 1:1–8

The week before the Epiphany.

The Eve of the Epiphany, at the third hour.

The Gospel of Mark, beginning 2A

At that time, Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And as He came up out of the water, John immediately saw the heavens opening and the Spirit descending upon Him like a dove. And a voice came from heaven: “You are My beloved Son, in whom I am well pleased.” Immediately afterward, the Spirit led Him into the wilderness. And He was there in the wilderness for forty days, being tempted by Satan, and He was with the wild beasts; and the angels ministered to Him. After John was arrested, Jesus came to Galilee, proclaiming the good news of the kingdom of God and saying, “The time has come; the kingdom of God is near. Repent and believe the good news.”

Mark 1:9–15

The Eve of Theophany, at the 6th hour.

Monday of the 12th Week.

The Gospel according to Mark, beginning 2B

At that time, Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And as He came up out of the water, John immediately saw the heavens opening and the Spirit descending upon Him like a dove. And a voice came from heaven: “You are my beloved Son; with you I am well pleased.”

Mark 1:9–11

The Epiphany, at Matins.

The Great Blessing of the Waters.

The Gospel of Mark, Chapter 3

At that time, as Jesus was walking along the Sea of Galilee, He saw Simon and his brother Andrew casting a net into the sea, for they were fishermen. And Jesus said to them, “Follow Me, and I will make you fishers of men.” And immediately they left their nets and followed Him. And going a little farther from there, He saw James the son of Zebedee and John his brother, also in a boat mending their nets; and immediately He called them. And they, leaving their father Zebedee in the boat with the hired men, followed Him. And they came to Capernaum; and soon afterward, on the Sabbath, He entered the synagogue and began to teach. And they were amazed at His teaching, for He taught them as one who had authority, and not as the scribes.

Mark 1:16–22

Tuesday of the 12th Week.

The Gospel According to Mark, Chapter 4

At that time, a man in the synagogue who was possessed by an unclean spirit cried out, “Get away! What do You have to do with us, Jesus of Nazareth? “You have come to destroy us! I know who You are—the Holy One of God.” But Jesus rebuked him, saying, “Be silent and come out of him.” Then the unclean spirit, convulsing him and crying out with a loud voice, came out of him. And everyone was terrified, so much so that they asked one another, “What is this? What kind of new teaching is this, that He even commands the unclean spirits with authority, and they obey Him?” And soon the news about Him spread throughout the whole region of Galilee.

Mark 1:23–28
Wednesday of the 12th Week.

The Gospel According to Mark, Chapter 5

At that time, Jesus came to the house of Simon and Andrew, accompanied by James and John. Now Simon’s mother-in-law was lying in bed with a fever, and they immediately told Him about her. He went to her, took her by the hand, and helped her up; and the fever left her at once, and she began to serve them. When evening came, after the sun had set, they brought to Him all who were sick and those possessed by demons. And the whole town gathered at the door. He healed many who were suffering from various diseases; He cast out many demons, and He did not allow the demons to say that they knew He was the Christ. And in the morning, rising very early, He went out and withdrew to a deserted place, and there He prayed.

Mark 1:29–35
Thursday of the 12th Week.

The Gospel of Mark, Chapter 6

At that time, Jesus withdrew to a deserted place and prayed there. Simon and those with him went after Him, and when they found Him, they said to Him, “Everyone is looking for You.” He said to them, “Let us go to the nearby villages and towns so that I may preach there as well, for that is why I came.” And He preached in their synagogues throughout Galilee and cast out demons. A leper came to Him, begged Him, and fell on his knees before Him, saying, “If You are willing, You can make me clean.” Moved with compassion, Jesus stretched out His hand, touched him, and said to him, “I am willing; be clean.” As soon as He said this, the leprosy left him, and he was cleansed. Then, looking at him sternly, He immediately sent him away and said to him, “See that you tell no one, but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them.”

Mark 1:35–44
The Second Saturday of Great Lent.

The Gospel according to Mark, beginning at verse 7

At that time, Jesus came to Capernaum; and word spread that He was in the house. Immediately a large crowd gathered, so that there was no room left, not even at the door; and He was speaking the word to them. Then some men came to Him with a paralytic, carried by four of them; and since they could not get near Him because of the crowd, they removed the roof of the house where He was, and after digging through it, they lowered the mat on which the paralytic was lying. Jesus, seeing their faith, said to the paralytic, “Son, your sins are forgiven.” Some of the scribes were sitting there and reasoning in their hearts, “Why does He speak blasphemies like this? Who can forgive sins but God alone?” Jesus, immediately knowing by His Spirit what they were thinking to themselves, said to them, “Why are you thinking such things in your hearts? Which is easier: to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, take your bed, and walk’? But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic—“I tell you: Get up, take your mat, and go home.” He got up immediately, took his mat, and went out in full view of everyone, so that they were all amazed and glorified God, saying, “We have never seen anything like this.”

The Gospel According to Mark, Chapter 8

At that time, as Jesus was passing by, He saw Levi son of Alphaeus sitting at the tax collector's booth, and He said to him, "Follow Me." And he got up and followed Him. And when Jesus was reclining at the table in his house, His disciples and many tax collectors and sinners were reclining with Him; for there were many of them, and they were following Him. When the scribes and Pharisees saw that He was eating with tax collectors and sinners, they said to His disciples, "Why does He eat and drink with tax collectors and sinners?" Hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick; I have come not to call the righteous, but sinners to repentance."

Mark 2:14–17
The third Saturday of Great Lent.

The Gospel of Mark, Chapter 9

At that time, the disciples of John and the Pharisees were fasting. They came to Jesus and asked, "Why do the disciples of John and the Pharisees fast, but Your disciples do not fast?" Jesus replied, "Can the guests at the wedding feast fast while the bridegroom is with them? As long as the bridegroom is with them, they cannot fast; but the days will come when the bridegroom is taken away from them, and then they will fast on those days. No one sews a patch of unshrunk cloth on an old garment; otherwise, the new patch will tear away from the old, and the tear will be even worse. No one pours new wine into old wineskins; otherwise, the new wine will burst the skins, and the wine will run out, and the skins will be ruined; but new wine must be poured into new wineskins."

Mark 2:18–22
Friday of the 12th Week.

The Gospel According to Mark, Chapter 10

At that time, it happened that Jesus was walking through the grain fields on the Sabbath, and His disciples began to pluck heads of grain as they went along. The Pharisees said to Him, "Look, what are they doing on the Sabbath that is not permitted?" He said to them, "Have you never read what David did when he was in need and hungry, both he and those with him? How he entered the house of God during the time of Abiathar the high priest and ate the bread of the Presence, which no one but the priests was allowed to eat, and gave some to those who were with him?" And He said to them, "The Sabbath was made for man, not man for the Sabbath; therefore, the Son of Man is Lord even of the Sabbath." And He came again into the synagogue; and there was a man there who had a withered hand. And they watched Him to see if He would heal him on the Sabbath, so that they might accuse Him. But He said to the man with the withered hand, "Stand in the middle." And He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save a life or to destroy it?" But they remained silent. And looking at them in anger, grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." He stretched it out, and his hand was restored, just like the other.

Mark 2:23–3:5
The first Saturday of Great Lent.

The Gospel According to Mark, Chapter 11

At that time, the Pharisees and the Herodians held a council against Jesus, seeking to destroy Him. But Jesus withdrew with His disciples to the sea; and a great crowd followed Him from Galilee, Judea, Jerusalem, Idumea, and from across the Jordan. And those living in the vicinity of Tyre and Sidon, having heard what He was doing, came to Him in great numbers. He told His disciples to have a boat ready for Him because of the crowd, so that they would not crush Him. For He had healed many, so that those with skin diseases were pressing in on Him to touch Him. And when the unclean spirits saw Him, they fell down before Him and cried out, "You are the Son of God." But He sternly forbade them from making Him known.

Mark 3:6–12
Monday of the 13th Week.

The Gospel of Mark, beginning at verse 12

At that time, Jesus went up on a mountain and called to Himself those He wanted; and they came to Him. And He appointed twelve of them to be with Him, to send them out to preach, and to give them authority to heal diseases and cast out demons; He appointed Simon, calling him Peter; James the son of Zebedee and John, the brother of James, calling them Boanerges, that is, “Sons of Thunder”; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddeus, Simon the Cananite, and Judas Iscariot, who betrayed Him.

Mark 3:13–19
Tuesday of the 13th week.
June 30, the 12 Apostles.

The Gospel according to Mark, beginning of chapter 13

At that time, Jesus came to a house; and again the crowd gathered, so that they could not even eat. When those close to Him heard this, they went to take Him away, for they were saying that He had lost His mind. But the scribes who had come from Jerusalem were saying that He had Beelzebul in Him and that He was driving out demons by the power of the prince of demons. So He called them to Him and spoke to them in parables: “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand; and if a house is divided against itself, that house cannot stand; and if Satan has risen up against himself and is divided, he cannot stand, but his end has come. No one can enter the house of a strong man and plunder his goods unless he first binds the strong man; then he can plunder his house.

Mark 3:20–27
Wednesday of the 13th Week.

The Gospel of Mark, beginning of Chapter 14

The Lord said: “Truly I tell you, all sins and blasphemies will be forgiven the sons of men, no matter how they blaspheme; but whoever blasphemes against the Holy Spirit will never be forgiven, but is subject to eternal condemnation.” He said this because they were saying, “He has an unclean spirit.” Then His mother and brothers came and, standing outside the house, sent someone to call Him. A crowd was sitting around Him. And they said to Him, “Look, Your mother and Your brothers and Your sisters are outside the house, asking for You.” And He replied to them, “Who is My mother, and who are My brothers?” And looking at those sitting around Him, He said, “Here are My mother and My brothers; for whoever does the will of God is My brother, and sister, and mother.”

Mark 3:28–35
Thursday of the 13th Week.

The Gospel of Mark, beginning at verse 15

At that time, Jesus began to teach by the sea; and a large crowd gathered around Him, so that He got into a boat and sat there on the sea, while the whole crowd stood on the shore. And He taught them many things in parables, and in His teaching He said to them, “Listen: “Behold, a sower went out to sow; and as he sowed, some seed fell by the wayside, and the birds came and devoured it. Some fell on rocky ground, where there was not much soil, and it sprang up quickly, because the soil was shallow; but when the sun rose, it withered, and since it had no root, it dried up. Some fell among thorns, and the thorns grew up and choked the seed, and it yielded no fruit. And some fell on good soil and yielded a crop, which sprang up and grew, and produced a crop—some thirtyfold, some sixtyfold, and some a hundredfold. And he said to them, “Whoever has ears to hear, let them hear!”

Mark 4:1–9
Friday of the 13th Week.

The Gospel According to Mark, beginning at verse 16

At that time, the disciples came to Jesus privately and asked Him about the parable. And He said to them, “To you it has been given to know the mysteries of the Kingdom of God, but to those on the outside everything is presented in parables; so that they look with their eyes and do not see, and listen

with their ears and do not understand, lest they turn and their sins be forgiven. And He said to them, “Do you not understand this parable? How then will you understand all the parables? The sower sows the word. The seed sown along the path refers to those in whom the word is sown, but when they hear it, Satan comes immediately and snatches away the word sown in their hearts. Likewise, the seed sown on rocky ground represents those who, when they hear the word, immediately receive it with joy, but they have no root in themselves and are fickle; then, when tribulation or persecution arises because of the word, they are immediately led astray. The seed sown among thorns refers to those who hear the word, but the cares of this world, the deceitfulness of riches, and other desires enter in and choke the word, and it proves unfruitful. But the seed sown on good soil represents those who hear the word and accept it, and bear fruit—some thirtyfold, some sixtyfold, and some a hundredfold. And he said to them, “Is a lamp brought in to be placed under a bowl or under a bed? Is it not to be placed on a lampstand? There is nothing hidden that will not be revealed, and nothing secret that will not come to light. If anyone has ears to hear, let them hear!

Mark 4:10–23
Monday of the 14th Week.

The Gospel of Mark, beginning at verse 17

The Lord said to His disciples: “Pay attention to what you hear: the measure you use will be the measure you receive, and more will be added to you who listen. For whoever has, more will be given to him, but whoever does not have, even what he has will be taken away from him.” And He said: “The Kingdom of God is like a man who scatters seed on the ground; he sleeps and rises night and day, and the seed sprouts and grows—he does not know how—for the earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the crop is ripe, he immediately sends in the sickle, because the harvest has come. And he said, “To what shall we liken the Kingdom of God? Or with what parable shall we illustrate it? It is like a mustard seed, which, when sown in the ground, is the smallest of all the seeds on earth; yet when it is sown, it sprouts and becomes the largest of all the herbs, and puts out large branches, so that the birds of the air can nest in its shade.” And with many such parables he preached the word to them, as much as they were able to understand. He did not speak to them without using parables, but he explained everything to his disciples in private.

Mark 4:24–34
Tuesday of the 14th Week.

The Gospel according to Mark, beginning 18

The Lord said to His disciples, “Let us cross over to the other side.” So, after dismissing the crowd, they took Him with them, just as He was in the boat; other boats were with Him as well. A great storm arose; the waves were breaking into the boat, so that it was already filling with water. But He was asleep in the stern on a cushion. They woke Him and said to Him, “Teacher! Don’t You care that we are perishing?” And He arose, rebuked the wind, and said to the sea, “Be still! Be quiet!” And the wind ceased, and there was a great calm. And He said to them, “Why are you so afraid? Do you still have no faith?” And they were filled with great fear and asked one another, “Who is this, that even the wind and the sea obey Him?”

Mark 4:35–41
Wednesday of the 14th Week.

The Gospel of Mark, beginning 19

At that time, Jesus arrived on the other side of the sea, in the region of the Gadarenes. And when He stepped out of the boat, He was immediately met by a man coming out of the tombs, possessed by an unclean spirit; he lived among the tombs, and no one could bind him, not even with chains, because he had often been bound with shackles and chains, but he would break the chains and smash the shackles, and no one was able to subdue him; always, night and day, in the mountains and among the tombs, he would cry out and beat himself against the rocks; but when he saw Jesus from a distance, he ran up and bowed down to Him, and cried out in a loud voice, “What do You have to do with me, Jesus, Son of the Most High God? I adjure You by God, do not torment me!” For Jesus said to him,

“Come out of this man, you unclean spirit.” And He asked him, “What is your name?” And he replied, “My name is Legion, for we are many.” And they begged Him earnestly not to send them out of that region. Now there was a large herd of pigs feeding there on the hillside. And all the demons begged Him, saying, “Send us into the pigs, so that we may enter them.” Jesus immediately permitted them. And the unclean spirits, coming out, entered the pigs; and the herd rushed down the steep bank into the sea—there were about two thousand of them—and they drowned in the sea. The herdsmen fled and told the news in the town and in the villages. And the people came out to see what had happened. When they came to Jesus, they saw the man who had been possessed—the one in whom the legion of demons had been—sitting there, clothed and in his right mind; and they were afraid. Those who had witnessed it told them how it had happened to the demon-possessed man and about the pigs. And they began to beg Him to leave their region. And when He got into the boat, the man who had been possessed begged Him to let him stay with Him. But Jesus did not allow him to do so, but said, “Go home to your own people and tell them what the Lord has done for you and how He has had mercy on you.” So he went away and began to proclaim throughout the Decapolis what Jesus had done for him, and everyone was amazed.

Mark 5:1–20
Thursday of the 14th Week.

The Gospel According to Mark, Chapter 20

At that time, one of the synagogue leaders, named Jairus, came to Jesus. When he saw Him, he fell at His feet and pleaded earnestly with Him, saying, “My daughter is at the point of death; please come and lay your hands on her so that she may be healed and live.” Jesus went with him. A large crowd followed Him and pressed in on Him. Then some people came from the synagogue leader and said, “Your daughter has died; why trouble the Teacher any further?” But when Jesus heard these words, He immediately said to the synagogue leader, “Do not be afraid; only believe.” And He did not allow anyone to follow Him except Peter, James, and John, the brother of James. He came to the synagogue leader’s house and saw the commotion—people weeping and wailing loudly. And when He went in, He said to them, “Why are you in an uproar and weeping? The girl is not dead but asleep.” And they laughed at Him. But He, having sent everyone out, took with Him the girl’s father and mother and those who were with Him, and went in where the girl was lying. And taking the girl by the hand, He said to her, “Talitha cumi,” which means, “Little girl, I say to you, get up.” And the girl immediately got up and began to walk, for she was about twelve years old. Those who saw it were greatly amazed. And He strictly ordered them not to let anyone know about this, and told them to give her something to eat. From there He went out and came to His hometown; His disciples followed Him.

Mark 5:22–24; 35b–6:1
Friday of the 14th Week.

The Gospel of Mark, beginning at verse 21

At that time, a large crowd was following Jesus and pressing in on Him. A woman who had been suffering from a hemorrhage for twelve years had endured much at the hands of many doctors; she had spent all she had and gained nothing, but her condition had grown even worse. —having heard about Jesus, she came up behind Him in the crowd and touched His garment, for she said, “If I only touch His garment, I will be healed.” And immediately her bleeding stopped, and she felt in her body that she had been healed of her affliction. At that very moment, Jesus, sensing within Himself that power had gone out from Him, turned around in the crowd and said, “Who touched My garment?” His disciples said to Him, “You see that the crowd is pressing in on You, and yet You ask, ‘Who touched Me?’” But He kept looking around to see who had done it. The woman, filled with fear and trembling, knowing what had happened to her, came forward, fell at His feet, and told Him the whole truth. He said to her, “Daughter, your faith has saved you; go in peace and be healed of your illness.”

Mark 5:24–34
Monday of the 15th Week.
To the Martyrs.

The Gospel according to Mark, beginning at verse 22

At that time, Jesus came to His hometown, and His disciples followed Him. When the Sabbath came, He began to teach in the synagogue; and many who heard Him were amazed and said, “Where did He get this? What wisdom has been given to Him, and how are such miracles performed by His hands?” “Isn’t He the carpenter, the son of Mary, the brother of James, Joses, Judas, and Simon? Aren’t His sisters here with us?” And they took offense at Him. But Jesus said to them, “A prophet is not without honor, except in his own hometown, among his own relatives, and in his own house.” And He could not perform any miracles there, except that He laid His hands on a few sick people and healed them. And He marveled at their unbelief; then He went around to the surrounding villages and taught. And He called the Twelve and began to send them out two by two, and He gave them authority over unclean spirits.

Mark 6:1–7
Tuesday of the 15th Week.

The Gospel of Mark, Chapter 23

At that time, Jesus called the Twelve and began to send them out two by two, and gave them authority over unclean spirits. And he instructed them to take nothing for the journey except a staff—no bag, no bread, no money in their belts—but to wear simple sandals and not to carry two tunics. And he said to them, “Wherever you enter a house, stay there until you leave that place.” And if anyone does not receive you or listen to you, as you leave that place, shake the dust off your feet as a testimony against them. Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.” They went out and preached repentance; they cast out many demons, and anointed many who were sick with oil and healed them.

Mark 6:7–13
Wednesday of the 15th Week.

The Gospel of Mark, Chapter 24

At that time, King Herod, having heard about Jesus (for His name had become well known), said, “This is John the Baptist, who has risen from the dead, and that is why these miracles are being performed by Him.” Others said, “This is Elijah,” and still others said, “This is a prophet, or one of the prophets.” But when Herod heard this, he said, “This is John, whom I beheaded; he has risen from the dead.” For this same Herod had sent men to arrest John and put him in prison because of Herodias, the wife of his brother Philip, since he had married her. For John had been telling Herod, “It is not lawful for you to have your brother’s wife.” Herodias, however, was furious with him and wanted to kill him, but she could not. For Herod feared John, knowing that he was a righteous and holy man, and he protected him; he did many things at John’s urging and listened to him gladly. An opportune day came when Herod, on the occasion of his birthday, was holding a banquet for his nobles, his commanders of a thousand, and the elders of Galilee—Herodias’s daughter entered, danced, and pleased Herod and those reclining with him; The king said to the girl, “Ask me for whatever you want, and I will give it to you.” And he swore to her, “Whatever you ask of me, I will give you—even up to half of my kingdom.” She went out and asked her mother, “What should I ask for?” Her mother replied, “The head of John the Baptist.” And she immediately went in haste to the king and asked, saying, “I want you to give me the head of John the Baptist on a platter right now.” The king was distressed, but because of his oath and those reclining at the table with him, he did not want to refuse her. And immediately, sending a guard, the king ordered that his head be brought. He went, beheaded him in the dungeon, brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. When his disciples heard this, they came and took his body and laid it in a tomb. Then the apostles gathered around Jesus and told him everything—what they had done and what they had taught.

Mark 6:14–30
August 29, the Beheading of John the Baptist, during the Liturgy.

The Gospel According to Mark, Chapter 25

At that time, the apostles gathered around Jesus and told Him everything—what they had done and what they had taught. He said to them, “Come away by yourselves to a deserted place and rest a while”—for there were many coming and going, and they did not even have time to eat. So they went off by themselves in a boat to a deserted place. The crowd saw them leaving, and many recognized them; so people on foot from all the towns ran there, warned them, and gathered around Him. When Jesus went ashore, He saw a large crowd and had compassion on them, because they were like sheep without a shepherd; and He began to teach them many things. After some time had passed, His disciples came to Him and said, “This is a desolate place, and it is already late—send them away so that they may go to the surrounding villages and hamlets and buy themselves some bread, for they have nothing to eat.” He replied to them, “You give them something to eat.” They said to Him, “Should we go and buy two hundred denarii’s worth of bread to feed them?” But He asked them, “How many loaves do you have? Go and see.” When they found out, they said, “Five loaves and two fish.” Then He told them to have everyone sit down in groups on the green grass. And they sat down in groups of a hundred and of fifty. He took the five loaves and the two fish, looked up to heaven, blessed them, broke the loaves, and gave them to His disciples to distribute to the people; and He divided the two fish among them all. And they all ate and were satisfied. And they gathered up the broken pieces of the loaves and the leftover fish—twelve full baskets. There were about five thousand men who had eaten the loaves. Immediately afterward, He urged His disciples to get into the boat and go ahead to the other side, to Bethsaida, while He sent the crowd away.

Mark 6:30–45
Thursday of the 15th Week.

The Gospel of Mark, Chapter 26

At that time, Jesus urged His disciples to get into the boat and go ahead to the other side, to Bethsaida, while He dismissed the crowd. And after dismissing them, He went up the mountain to pray. By evening, the boat was in the middle of the sea, and He was alone on land. He saw them struggling to row, for the wind was against them; and about the fourth watch of the night, He came toward them, walking on the sea, and was about to pass them by. When they saw Him walking on the sea, they thought He was a ghost and cried out. For they all saw Him and were terrified. But immediately He spoke to them and said, “Take courage; it is I—do not be afraid.” And He got into the boat with them, and the wind died down. And they were utterly amazed and perplexed, for they had not yet understood the miracle of the loaves, because their hearts were hardened. And when they had crossed over, they came to the region of Gennesaret and landed on the shore.

Mark 6:45–53
Friday of the 15th Week.

The Gospel of Mark, Chapter 27

At that time, when Jesus stepped out of the boat, the people immediately recognized Him and ran throughout the entire region, bringing the sick on their beds to wherever they heard He was. And wherever He went—whether to villages, towns, or countryside—they laid the sick out in the open and begged Him to let them touch even the hem of His garment; and those who touched Him were healed. The Pharisees and some of the scribes who had come from Jerusalem gathered around Him, and when they saw some of His disciples eating bread with “unclean”—that is, unwashed—hands, they rebuked them. For the Pharisees and all the Jews do not eat unless they have carefully washed their hands, in accordance with the tradition of the elders; and when they come from the marketplace, they do not eat unless they have washed. There are also many other things they have accepted as rules: the washing of cups, pitchers, kettles, and tables. Then the Pharisees and scribes asked Him, “Why do Your disciples not follow the tradition of the elders, but eat bread with unwashed hands?” He replied to them, “Isaiah prophesied rightly about you hypocrites, as it is written: ‘These people honor Me with their lips, but their hearts are far from Me; in vain do they worship Me, teaching as

doctrines the commandments of men.’ For you, having set aside the commandment of God, hold fast to human tradition.”

Mark 6:54–7:8A
Monday of the 16th Week.

The Gospel of Mark, beginning at verse 28

At that time, the Pharisees and the scribes asked Jesus, “Why do Your disciples not act according to the tradition of the elders, but eat bread with unwashed hands?” He replied to them, “Isaiah prophesied rightly about you hypocrites, as it is written: ‘These people honor Me with their lips, but their hearts are far from Me; in vain do they worship Me, teaching as doctrines the commandments of men.’ For you, having set aside the commandment of God, hold fast to human tradition—the washing of cups and bowls—and do many other things like this. And He said to them, “Is it right for you to set aside the commandment of God in order to keep your tradition? For Moses said, ‘Honor your father and your mother’; and, ‘Whoever curses father or mother must surely die.’ But you say, ‘Whoever tells his father or mother, “Corban”—that is, a gift to God of whatever you would have used from me’—by this you permit them to do nothing for their father or mother, setting aside the word of God by your tradition that you have established; and you do many things like this.” And, calling the whole crowd to Him, He said to them: “Listen to Me, all of you, and understand: nothing that enters a person from the outside can defile him; but what comes out of him—that defiles a person. If anyone has ears to hear, let him hear!”

Mark 7:5–16
Tuesday of the 16th Week.

The Gospel of Mark, Chapter 29

At that time, Jesus called the whole crowd to Him and said to them, “Listen to Me, all of you, and understand: nothing that enters a person from the outside can defile him; but what comes out of him—that defiles a person. Whoever has ears to hear, let him hear!” And when He had left the crowd and entered the house, His disciples asked Him about the parable. He said to them, “Are you also so slow of understanding? Do you not realize that nothing that enters a person from the outside can defile him? For it does not enter his heart but his stomach, and then passes out—thus every kind of food is made clean.” He went on to say, “What comes out of a person defiles that person.” For from within, out of the human heart, come evil thoughts, adultery, sexual immorality, murder, theft, greed, malice, deceit, lewdness, an envious eye, blasphemy, pride, and folly—all these evils come from within and defile a person. And leaving that place, he went to the region of Tyre and Sidon.

Mark 7:14–24A
Wednesday of the 16th Week.

The Gospel of Mark, beginning at verse 30

At that time, Jesus came to the region of Tyre and Sidon; and, having entered a house, He did not want anyone to know it; but He could not remain hidden. For a woman whose daughter was possessed by an unclean spirit heard about Him, and coming, she fell at His feet; and the woman was a Gentile, a Syrophoenician by birth; and she begged Him to cast the demon out of her daughter. But Jesus said to her, “Let the children be fed first, for it is not right to take the children’s bread and throw it to the dogs.” She replied, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” And He said to her, “Because of that statement, go; the demon has come out of your daughter.” And when she came home, she found that the demon had left and her daughter was lying on the bed.

Mark 7:24–30
Thursday of the 16th Week.

The Gospel According to Mark, Chapter 31

At that time, after leaving the region of Tyre and Sidon, Jesus went again to the Sea of Galilee through the region of the Decapolis. They brought to Him a man who was deaf and had a speech impediment, and they begged Him to lay His hand on him. Jesus took him aside from the crowd, put

His fingers into his ears, and, spitting, touched his tongue; then, looking up to heaven, He sighed and said to him, “Ephphatha,” which means, “Be opened.” Immediately his ears were opened, and the restraint on his tongue was loosed, and he spoke clearly. And He ordered them not to tell anyone. But the more He forbade them, the more they spread the news. And they were utterly amazed, saying, “He does everything well—He even makes the deaf hear and the mute speak.”

Mark 7:31–37
The 4th Saturday of Great Lent.

The Gospel According to Mark, beginning at verse 32

At that time, when a very large crowd had gathered and they had nothing to eat, Jesus called His disciples to Him and said to them, “I have compassion on the crowd, because they have been with Me for three days now and have nothing to eat. If I send them home without eating, they will faint on the way, for some of them have come from far away.” His disciples replied to Him, “Where could anyone get enough bread here in the wilderness to feed them?” He asked them, “How many loaves do you have?” They said, “Seven.” Then He told the crowd to sit down on the ground; and taking the seven loaves, He gave thanks, broke them, and gave them to His disciples to distribute; and they distributed them to the crowd. They also had a few small fish; after blessing them, He told them to distribute those as well. They ate and were satisfied; and they gathered up the leftover pieces—seven baskets full. Those who had eaten numbered about four thousand. Then He sent them away. Immediately afterward, He got into the boat with His disciples and arrived at the region of Dalmanutha.

Mark 8:1–10
Friday of the 16th Week.

The Gospel of Mark, Chapter 33

At that time, the Pharisees came out and began to argue with Jesus, demanding a sign from heaven from Him to test Him. And He, sighing deeply, said, “Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.” And leaving them, He got back into the boat and went to the other side. Now His disciples had forgotten to bring any bread, and they had nothing with them in the boat except one loaf. And He warned them, saying, “Watch out; guard yourselves against the leaven of the Pharisees and the leaven of Herod.” And as they discussed this among themselves, they said, “This means we have no bread.” Jesus, realizing this, said to them, “Why are you discussing the fact that you have no bread? Do you still not understand or comprehend? Is your heart still hardened? Do you have eyes but fail to see? Do you have ears but fail to hear? And do you not remember? “When I broke the five loaves for the five thousand, how many baskets full of pieces did you gather?” They said to Him, “Twelve.” “And when I broke the seven for the four thousand, how many baskets of the remaining pieces did you gather?” They said, “Seven.” And He said to them, “How is it that you still do not understand?”

Mark 8:11–21
Monday of the 30th Week.

The Gospel According to Mark, Chapter 34

At that time, Jesus came to Bethsaida; and they brought a blind man to Him and begged Him to touch him. Taking the blind man by the hand, He led him out of the village; and after spitting on his eyes, He laid His hands on him and asked him, “Do you see anything?” He looked up and said, “I see people walking by, but they look like trees.” Then Jesus laid his hands on the man’s eyes again and told him to look. And he was healed and could see everything clearly. Jesus sent him home, saying, “Do not go into the village, and do not tell anyone there.”

Mark 8:22–26
Tuesday of the 30th Week.

The Gospel of Mark, Chapter 35

At that time, Jesus went with His disciples to the villages of Caesarea Philippi. Along the way, He asked His disciples, “Who do people say I am?” They replied, “Some say John the Baptist; others, Elijah; and still others, one of the prophets.” He said to them, “But who do you say I am?” Peter answered Him, “You are the Christ.” And He warned them not to tell anyone about Him. Then He began to teach them that the Son of Man must suffer many things, be rejected by the elders, the chief priests, and the scribes, be killed, and rise again on the third day.

Mark 8:27–31
The 5th Saturday of Great Lent.

The Gospel According to Mark, Chapter 36

At that time, Jesus strictly warned His disciples not to tell anyone about Him. And He began to teach them that the Son of Man must suffer many things, be rejected by the elders, the chief priests, and the scribes, be killed, and rise again on the third day. And He spoke of this openly. But Peter took Him aside and began to rebuke Him. He, however, turned and looked at His disciples, and rebuked Peter, saying, “Get behind Me, Satan! For you are not setting your mind on the things of God, but on the things of man.” And He called the crowd along with His disciples and said to them, “If anyone would come after Me, let him deny himself, take up his cross, and follow Me.”

Mark 8:30–34
Wednesday of the 30th Week.

The Gospel of Mark, beginning at verse 37

The Lord said, “Whoever wants to follow Me must deny themselves, take up their cross, and follow Me. For whoever wants to save their life will lose it, but whoever loses their life for My sake and the Gospel will save it. For what good is it for a person to gain the whole world yet forfeit their soul? Or what can a person give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man will also be ashamed when He comes in the glory of His Father with the holy angels. And He said to them, “Truly I tell you, there are some standing here who will not taste death before they see the Kingdom of God come with power.”

Mark 8:34–9:1
The Third Week of Great Lent.
The Sunday after the Exaltation of the Holy Cross.

The Gospel according to Mark, beginning at verse 38

At that time, Jesus took Peter, James, and John and led them up a high mountain by themselves, and was transfigured before them. His clothes became dazzling white, as white as snow—whiter than any bleacher on earth could make them. Then Elijah and Moses appeared to them, and they were talking with Jesus. At this, Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three shelters—one for you, one for Moses, and one for Elijah.” For he did not know what to say, because they were filled with fear. Then a cloud came and overshadowed them, and a voice came from the cloud, saying, “This is my beloved Son; listen to him.” And suddenly, looking around, they saw no one with them anymore except Jesus alone. As they were coming down from the mountain, He instructed them not to tell anyone what they had seen until the Son of Man had risen from the dead.

Mark 9:2–9
The Transfiguration of the Lord, at Matins.

The Gospel of Mark, beginning at verse 39

At that time, the disciples took Jesus’ words to heart, asking one another what it meant to “rise from the dead.” And they asked Him, “Why then do the scribes say that Elijah must come first?” He replied, “It is true that Elijah must come first and set everything in order; and the Son of Man, as it is written about Him, must suffer many things and be humiliated. But I tell you that Elijah has already come, and they did to him whatever they wanted, just as it is written about him.” When He came to

the disciples, He saw a large crowd around them and the scribes arguing with them. As soon as the crowd saw Him, they were amazed, and they ran up to greet Him. He asked the scribes, “What are you arguing with them about?”

Mark 9:10–16
Thursday of the 30th Week.

The Gospel According to Mark, Chapter 40

At that time, a man came to Jesus, bowed down before Him, and said, “Teacher, I have brought my son to You; he is possessed by a spirit that makes him mute. Wherever it seizes him, it throws him to the ground, and he foams at the mouth, grinds his teeth, and becomes rigid.” I asked Your disciples to cast it out, but they could not.” Jesus replied, “O faithless generation, how long must I be with you? How long must I put up with you? Bring him to Me.” And they brought him to Him. As soon as the demon-possessed man saw Him, the spirit convulsed him; he fell to the ground and rolled about, foaming at the mouth. Jesus asked the boy’s father, “How long has this been happening to him?” He replied, “Since childhood. And many times the spirit has thrown him into fire or water to destroy him. But if you can do anything, have compassion on us and help us.” Jesus said to him, “If you have even a little faith, all things are possible for one who believes.” Immediately the boy’s father cried out with tears, “I do believe, Lord! Help my unbelief.” Jesus, seeing that the crowd was gathering, rebuked the unclean spirit, saying to it, “You spirit that makes him mute and deaf! I command you, come out of him and never enter him again.” And with a cry and a violent convulsion, it came out; and he became like a dead man, so that many said he was dead. But Jesus, taking him by the hand, lifted him up; and he stood up. And when Jesus entered the house, His disciples asked Him in private, “Why couldn’t we drive it out?” And He said to them, “This kind cannot be driven out except by prayer and fasting.” Leaving that place, they passed through Galilee; and He did not want anyone to know it. For He was teaching His disciples and telling them that the Son of Man would be delivered into the hands of men, and they would kill Him, and after He was killed, He would rise again on the third day.

Mark 9:17–31
Week 4 of Great Lent.

The Gospel According to Mark, beginning at verse 41

At that time, Jesus and His disciples came to Capernaum; and when He was in the house, He asked them, “What were you discussing with one another on the way?” They remained silent, for on the way they had been arguing among themselves about who was the greatest. Then He sat down, called the Twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a child, placed him in the midst of them, and, embracing him, said to them, “Whoever receives one such child in my name receives me; and whoever receives me does not receive me, but the One who sent me.” At this, John said, “Teacher, we saw someone casting out demons in Your name, but he does not follow us; so we tried to stop him because he does not follow us.” Jesus said, “Do not stop him, for no one who performs a miracle in my name can soon afterward speak evil of me. For whoever is not against you is for you. And whoever gives you a cup of water in my name, because you belong to Christ, truly I tell you, will not lose their reward.”

Mark 9:33–41
Friday of the 30th Week.
December 20 and January 29, St. Ignatius the God-Bearer.

The Gospel of Mark, Chapter 42

The Lord said: “Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off: it is better for you to enter life maimed than to go with two hands into Gehenna, into the unquenchable fire, where their worm does not die and the fire is not quenched. And if your foot causes you to sin, cut it off: it is better for you to enter life lame than to have both feet and be thrown into Gehenna, into the unquenchable fire, where their worm does not die and the

fire is not quenched. And if your eye causes you to sin, pluck it out: it is better for you to enter the Kingdom of God with one eye than to be thrown into the fiery Gehenna with two eyes, where their worm does not die and the fire is not quenched. For everything is seasoned with fire, and every sacrifice is seasoned with salt. Salt is a good thing; but if the salt loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with one another. Leaving that place, He went to the region of the Jews beyond the Jordan. Again the crowds gathered around Him, and, as was His custom, He taught them again.

Mark 9:42–10:1
Monday of the 31st Week.

The Gospel According to Mark, Chapter 43

At that time, the Pharisees came to Jesus and asked Him, testing Him: “Is it lawful for a man to divorce his wife?” He replied, “What did Moses command you?” They said, “Moses permitted a man to write a certificate of divorce and send her away.” Jesus replied, “It was because of your hardness of heart that he wrote this commandment for you. But from the beginning of creation, God made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh; so they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.” Later, in the house, His disciples asked Him about this again. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if a wife divorces her husband and marries another, she commits adultery.”

Mark 10:2–12
Tuesday of the 31st Week.

The Gospel of Mark, Chapter 44

The Lord said: “Whoever divorces his wife and marries another commits adultery against her; and if a wife divorces her husband and marries another, she commits adultery.” People were bringing children to Him so that He might touch them, but the disciples would not let them come near. When Jesus saw this, He was indignant and said to them, “Let the children come to Me, and do not hinder them, for to such belongs the kingdom of God. Truly I tell you, whoever does not receive the kingdom of God like a child will never enter it.” And He took them in His arms, laid His hands on them, and blessed them.

Mark 10:11–16
Wednesday of the 31st Week.

The Gospel of Mark, Chapter 45

As Jesus was setting out on his journey, a man ran up to him, knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good except God alone. You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not bear false witness, do not defraud, honor your father and mother.’ He replied, ‘Teacher, I have kept all these from my youth.’ Jesus looked at him and loved him, and said to him, “One thing you lack: go, sell everything you have and give to the poor, and you will have treasure in heaven; and come, follow Me, taking up your cross.” But he, being distressed by this word, went away sorrowful, for he had great wealth. And looking around, Jesus said to his disciples, “How hard it is for those who have wealth to enter the Kingdom of God!” The disciples were appalled by his words. But Jesus said to them again, “Children, how hard it is for those who trust in wealth to enter the Kingdom of God!” It is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God.” They were utterly astonished and said to one another, “Who then can be saved?” Jesus looked at them and said, “This is impossible for humans, but not for God; for with God all things are possible.”

Mark 10:17–27
Thursday of the 31st Week.

The Gospel of Mark, Chapter 46

The Lord said, “How hard it is for those who have wealth to enter the Kingdom of God!” The disciples were appalled by His words. But Jesus said to them again, “Children, how hard it is for those who trust in wealth to enter the Kingdom of God!” It is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God.” They were utterly astonished and said to one another, “Who then can be saved?” Jesus looked at them and said, “This is impossible for humans, but not for God; for with God all things are possible.” Then Peter began to say to Him, “Look, we have left everything and followed You.” Jesus replied, “Truly I tell you, there is no one who has left a house, or brothers, or sisters, or a father, or a mother, or a wife, or children, or fields, for My sake and for the sake of the Gospel, who will not receive a hundredfold now, at this very time, in the midst of persecution, a hundred times as many houses, and brothers, and sisters, and fathers, and mothers, and children, and lands, and in the age to come, eternal life. But many who are first will be last, and the last will be first. As they were on their way up to Jerusalem, Jesus went ahead of them, and they were terrified; those who followed Him were filled with fear.

Mark 10:23B–32A
Friday of the 31st Week.

The Gospel According to Mark, Chapter 47

At that time, Jesus called the Twelve to Him and began to tell them what was going to happen to Him: “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn Him to death and hand Him over to the Gentiles, and they will mock Him, flog Him, spit on Him, and kill Him; and on the third day He will rise again.” Then the sons of Zebedee, James and John, came to Him and said, “Teacher, we want You to do for us whatever we ask.” He said to them, “What do you want Me to do for you?” They said to Him, “Grant that one of us may sit at Your right hand and the other at Your left in Your glory.” But Jesus said to them, “You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?” They replied, “We can.” Jesus said to them, “You will indeed drink the cup that I drink, and you will be baptized with the baptism with which I am baptized; but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared.” When the ten heard this, they began to be indignant at James and John. But Jesus called them to Him and said to them, “You know that those who are regarded as rulers of the nations lord it over them, and their great ones exercise authority over them. But it shall not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be the servant of all. For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.”

Mark 10:32b–45
Week 5 of Great Lent.

The Gospel of Mark, Chapter 48

At that time, as Jesus was leaving Jericho with His disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind man, was sitting by the roadside begging. When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!” Many tried to silence him, but he shouted all the more, “Son of David, have mercy on me!” Jesus stopped and ordered that he be called to him. They called the blind man and said to him, “Do not be afraid; get up—he is calling you.” He threw off his outer garment, stood up, and came to Jesus. Jesus asked him, “What do you want me to do for you?” The blind man said to him, “Teacher, I want to see.” Jesus said to him, “Go; your faith has saved you.” Immediately he could see, and he followed Jesus along the road.

Mark 10:46–52
Monday of the 17th and 32nd Weeks.

The Gospel according to Mark, beginning at verse 49

At that time, as Jesus and His disciples approached Jerusalem, near Bethphage and Bethany, at the Mount of Olives, Jesus sent two of His disciples and said to them, “Go into the village directly ahead of you; as you enter it, you will immediately find a young donkey tied up, on which no one has ever ridden; Untie it and bring it here. And if anyone asks you, ‘What are you doing?’—say that the Lord needs it; and he will send it here at once.” They went and found the young donkey tied at the gate on the street, and they untied it. Some of those standing there asked them, “What are you doing? Why are you untying the colt?” They answered them as Jesus had instructed, and those people let them go. They brought the colt to Jesus and laid their cloaks on it; and Jesus sat on it. Many spread their cloaks on the road, while others cut branches from the trees and spread them on the road. Those who went ahead and those who followed shouted, “Hosanna! Blessed is the One who comes in the name of the Lord! Blessed is the coming kingdom of our father David in the name of the Lord! Hosanna in the highest!” And Jesus entered Jerusalem and the temple; and after looking around at everything—since it was already late—he went out to Bethany with the Twelve.

Mark 11:1–11
Monday of Meatfare Week.

The Gospel According to Mark, Chapter 50

At that time, Jesus entered Jerusalem and went into the temple; and after looking around at everything—since it was already late—He went out to Bethany with the Twelve. The next day, as they were leaving Bethany, He was hungry; and seeing from a distance a fig tree covered with leaves, He went to see if He could find anything on it; but when He came to it, He found nothing but leaves, for it was not yet the season for figs. And Jesus said to the tree, “May no one ever eat fruit from you again!” His disciples heard this. They came to Jerusalem. Jesus entered the temple and began to drive out those who were buying and selling in the temple; and He overturned the tables of the money changers and the benches of those selling doves; and He would not allow anyone to carry anything through the temple. And He taught them, saying, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a den of robbers.” The scribes and the chief priests heard this and sought a way to destroy Him, for they feared Him, because all the people were amazed at His teaching. When evening came, He went out of the city. In the morning, as they were passing by, they saw that the fig tree had withered down to its roots. And Peter, remembering, said to Him, “Rabbi, look! The fig tree that You cursed has withered.” Jesus answered and said to them, “Have the faith of God. Truly I tell you, if anyone says to this mountain, ‘Get up and throw yourself into the sea,’ and does not doubt in his heart but believes that what he says will happen, it will be done for him.”

Mark 11:11–23
Tuesday of the 17th and 32nd Weeks.

The Gospel of Mark, beginning at verse 51

The Lord said to His disciples: “Have faith in God, for truly I tell you, if anyone says to this mountain, ‘Rise up and cast yourself into the sea,’ and does not doubt in his heart but believes that what he says will come to pass, it will be done for him.” Therefore I tell you: whatever you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying, forgive, if you have anything against anyone, so that your Heavenly Father may also forgive you your sins. But if you do not forgive, neither will your Heavenly Father forgive your sins.

Mark 11:23–26
Wednesday of the 17th and 32nd Weeks.

The Gospel of Mark, Chapter 52

At that time, Jesus came to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him and said to Him, “By what authority are You doing these things? And who gave You the authority to do these things?” Jesus replied, “I will ask you one

question; answer Me, and then I will tell you by what authority I do these things. Was John's baptism from heaven or from men? Answer Me." They discussed among themselves, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' But if we say, 'From people,' they were afraid of the crowd, because everyone believed that John was certainly a prophet. So they answered Jesus, "We don't know." Then Jesus replied, "Neither will I tell you by what authority I do these things."

Mark 11:27–33
Thursday of the 17th and 32nd Weeks.

The Gospel According to Mark, Chapter 53

The Lord told this parable: A certain man planted a vineyard, put a fence around it, dug a winepress, and built a tower; then he leased it to some vinedressers and went away. At the proper time, he sent a servant to the tenants to collect some of the fruit of the vineyard from them. But they seized him, beat him, and sent him away empty-handed. He sent another servant to them; and they struck him on the head with stones and sent him away in disgrace. And he sent yet another; and they killed him; and many others they either beat or killed. Since he had one more son, whom he loved dearly, he sent him to them last, saying, 'They will respect my son.' But the vineyard workers said to one another, 'This is the heir; come, let's kill him, and the inheritance will be ours.' So they seized him, killed him, and threw him out of the vineyard. What then will the owner of the vineyard do?—He will come and put the vineyard workers to death and give the vineyard to others. Have you never read this in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this is the Lord's doing, and it is marvelous in our eyes'? And they sought to arrest Him, but they feared the crowd, for they realized that He had spoken this parable against them; so they left Him and went away.

Mark 12:1–12
Friday of the 17th and 32nd Weeks.

The Gospel of Mark, beginning at verse 54

At that time, the chief priests and the elders of the Jews sent some of the Pharisees and Herodians to Jesus to trap Him in His words. When they came, they said to Him, "Teacher, we know that You are just and do not care about pleasing anyone, for You do not show partiality, but truly teach the way of God. Is it lawful to pay tribute to Caesar, or not? Should we pay it, or not?" But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius so that I may see it." They brought it to Him. Then He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." Jesus replied, "Give to Caesar what is Caesar's, and to God what is God's." And they marveled at Him.

Mark 12:13–17
Monday of the 33rd Week.

The Gospel According to Mark, Chapter 55

At that time, the Sadducees—who say there is no resurrection—came to Jesus and asked Him, saying, "Teacher, Moses wrote for us: 'If a man's brother dies and leaves a wife but no children, his brother must marry the widow and raise up offspring for his brother.' There were seven brothers: the first took a wife, but when he died, he left no children. The second took her and died, and he left no children; the third did the same. All seven took her as their wife and left no children. After all of them, the woman also died. So, in the resurrection, when they rise again, whose wife will she be? For all seven had her as their wife." Jesus replied, "Are you being led astray because you do not know the Scriptures or the power of God? For when the dead are raised, they neither marry nor are given in marriage, but are like the angels in heaven. And concerning the dead being raised, have you not read in the book of Moses, how God said to him at the burning bush, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living. Therefore, you are greatly mistaken."

The Gospel of Mark, Chapter 56

At that time, one of the scribes came up to Jesus. Having heard the Sadducees' debate with Him and seeing that Jesus had answered them well, he approached and asked Him, "Which is the first of all the commandments?" Jesus replied to him, "The first of all the commandments is: 'Hear, O Israel!' 'The Lord our God is the one and only Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength'—this is the first commandment. The second is like it: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." The scribe said to Him, "Well said, Teacher! You have spoken the truth: there is one God, and there is no other besides Him; and to love Him with all one's heart, with all one's mind, with all one's soul, and with all one's strength, and to love one's neighbor as oneself, is greater than all burnt offerings and sacrifices." Jesus, seeing that he had answered wisely, said to him, "You are not far from the kingdom of God." After that, no one dared to ask Him any more questions. As He continued teaching in the temple, Jesus said, "How is it that the scribes say that the Christ is the Son of David? For David himself, by the Holy Spirit, said: 'The Lord said to my Lord, "Sit at My right hand until I make Your enemies a footstool for Your feet."' Thus David himself calls Him 'Lord'; how then can He be his Son?" And the crowds listened to Him with delight.

Mark 12:28–37
Wednesday of the 33rd Week.

The Gospel of Mark, Chapter 57

The Lord said to His disciples: "Beware of the scribes, who love to walk around in long robes and to be greeted with respect in the marketplaces, to sit in the front seats in the synagogues, and to occupy the places of honor at banquets—for they devour widows' houses and, for a show, make long prayers. They will receive the most severe condemnation." And Jesus sat down opposite the treasury and watched as the people put money into the treasury. Many rich people put in large sums. But a poor widow came and put in two small coins, which amount to a quadrant. Calling His disciples to Him, Jesus said to them, "Truly I tell you, this poor widow has put in more than all those who have contributed to the treasury; for they all gave out of their abundance, but she, out of her poverty, put in everything she had—all she had to live on."

Mark 12:38–44
Thursday of the 33rd Week.

The Gospel According to Mark, Chapter 58

As Jesus was leaving the temple, one of his disciples said to him, "Teacher, look at these stones and these buildings!" Jesus replied to him, "Do you see these great buildings? All of this will be destroyed, so that not one stone will be left upon another." And as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, "Tell us, when will this happen, and what will be the sign that all this is about to take place?" In reply, Jesus began to say to them, "Be careful that no one deceives you, for many will come in my name, claiming, 'I am he,' and they will deceive many. "When you hear of wars and rumors of wars, do not be alarmed; for these things must take place—but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, as well as famines and upheavals. These are the beginning of birth pains."

Mark 13:1–8
Friday of the 33rd Week.

The Gospel of Mark, Chapter 59

The Lord said to His disciples: "Watch yourselves, for you will be handed over to the courts and flogged in the synagogues, and you will be brought before governors and kings for My sake, to bear witness before them. And the Gospel must first be preached to all nations." But when they bring you

before the authorities to be handed over, do not worry beforehand about what to say or how to say it; but say whatever is given you at that hour, for it is not you who speak, but the Holy Spirit. Brother will betray brother to death, and a father his children; and children will rise up against their parents and put them to death. And you will be hated by all for My name's sake; but whoever endures to the end will be saved.

Mark 13:9–13
Monday of the 34th Week.

The Gospel of Mark, beginning at verse 60

The Lord said to His disciples: “When you see the abomination of desolation, spoken of by the prophet Daniel, standing where it ought not to be—let the reader understand—then those in Judea must flee to the mountains; and whoever is on the roof must not go down into the house or go back to take anything from his house; and whoever is in the field must not turn back to take his cloak. Woe to those who are pregnant and to those who are nursing infants in those days. Pray that your flight may not take place in winter. For in those days there will be such distress as has not been from the beginning of creation, which God created, until now, and never will be. And if the Lord had not cut short those days, no flesh would be saved; but for the sake of the elect, whom He has chosen, He has cut short those days. Then, if anyone says to you, ‘Look, here is the Christ,’ or ‘Look, there He is,’ do not believe it. For false Christs and false prophets will arise and perform signs and wonders to deceive, if possible, even the elect. But be on your guard. Behold, I have told you everything in advance.

Mark 13:14–23
Tuesday of the 34th Week.

The Gospel of Mark, Chapter 61

The Lord said to His disciples: “In those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels and gather His elect from the four winds, from one end of the earth to the other. Take the fig tree as an example: when its branches become tender and put forth leaves, you know that summer is near. So also, when you see these things taking place, know that it is near, at the very gates. Truly I tell you: this generation will not pass away until all these things take place. Heaven and earth will pass away, but My words will never pass away.

Mark 13:24–31
Wednesday of the 34th Week.

The Gospel of Mark, Chapter 62

The Lord said to His disciples: “Heaven and earth will pass away, but My words will never pass away. As for that day or hour, no one knows—not even the angels in heaven, nor the Son—but only the Father. Watch, stay alert, and pray, for you do not know when that time will come. It is like a man who, going on a journey and leaving his house, gave authority to his servants and assigned each his task, and commanded the gatekeeper to stay alert. So stay awake, for you do not know when the master of the house will come—in the evening, or at midnight, or when the rooster crows, or in the morning—lest, coming suddenly, he find you sleeping. And what I say to you, I say to everyone: Stay awake. In two days' time was the Feast of Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking a way to arrest Him by trickery and put Him to death; but they said, “Not during the feast, lest there be an uproar among the people.”

Mark 13:31–14:2
Thursday of the 34th Week.

The Gospel According to Mark, Chapter 63

At that time, while Jesus was in Bethany at the home of Simon the leper, reclining at the table, a woman came with an alabaster jar of pure, costly nard perfume; she broke the jar and poured it on

His head. But some were indignant and said to one another, “Why this waste of perfume? It could have been sold for more than three hundred denarii and the money given to the poor.” And they rebuked her. But Jesus said, “Leave her alone; why are you bothering her? She has done a good deed for Me. For you always have the poor with you, and whenever you wish, you can give to them; but you do not always have Me. She has done what she could; she has anointed My body beforehand for burial. Truly I tell you, wherever this Gospel is preached throughout the whole world, what she has done will also be told in memory of her.”

Mark 14:3–9
Friday of the 34th Week.

The Gospel According to Mark, Chapter 64

At that time, Judas Iscariot, one of the Twelve, went to the chief priests to betray Him to them. When they heard this, they were delighted and promised to give him silver coins. And he looked for an opportunity to betray Him. On the first day of Unleavened Bread, when the Passover lamb was being slaughtered, His disciples said to Him, “Where do You want to eat the Passover? We will go and make preparations.” So He sent two of His disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of that house: ‘The Teacher asks: Where is the room where I may eat the Passover with My disciples?’ And he will show you a large upper room, furnished and ready; prepare the meal for us there.” So His disciples went and entered the city, and found it just as He had told them; and they prepared the Passover. When evening came, He arrived with the Twelve. And while they were reclining at the table and eating, Jesus said, “Truly I tell you, one of you who is eating with Me will betray Me.” They were deeply distressed and began to say to Him, one after another, “Surely not I?” and another, “Surely not I?” He replied, “It is one of the Twelve, the one who dips his bread into the dish with Me.” Nevertheless, the Son of Man is going, as it is written about Him; but woe to that man by whom the Son of Man is betrayed—it would have been better for that man if he had never been born.” And while they were eating, Jesus took bread, gave thanks, broke it, gave it to them, and said, “Take, eat; this is My Body.” And He took the cup, gave thanks, and gave it to them, and they all drank from it. And He said to them, “This is My blood of the New Covenant, which is poured out for many.” Truly I tell you, I will not drink of the fruit of the vine from now on until that day when I drink new wine in the kingdom of God.” And after singing a hymn, they went out to the Mount of Olives. And Jesus said to them, “You will all fall away because of Me this night; for it is written: ‘I will strike the Shepherd, and the sheep will be scattered.’ But after I am raised from the dead, I will go before you to Galilee.” Peter said to Him, “Even if everyone else falls away, I never will.” Jesus said to him, “Truly I tell you, this very night, before the rooster crows twice, you will deny Me three times.” But he insisted all the more, “Even if I have to die with You, I will never deny You.” And they all said the same thing. They came to a place called Gethsemane, and He said to His disciples, “Sit here while I pray.” And He took Peter, James, and John with Him, and began to be deeply distressed and troubled. And He said to them, “My soul is deeply grieved; stay here and keep watch.” And going a little farther, He fell to the ground and prayed that, if possible, this hour might pass from Him; and He said, “Abba, Father! All things are possible for You; take this cup from Me; yet not what I will, but what You will.” He returned and found them sleeping, and said to Peter, “Simon, are you sleeping? Could you not keep watch for even one hour? Stay awake and pray, so that you may not fall into temptation; the spirit is willing, but the flesh is weak.” And going away again, He prayed, saying the same thing. And when He returned, He found them sleeping again, for their eyes were heavy, and they did not know what to say to Him. He came a third time and said to them, “Are you still sleeping and resting? The hour has come; behold, the Son of Man is being handed over to sinners. Get up, let us go; behold, the one who betrays Me is at hand.”

Mark 14:10–42
Tuesday of Meatfare Week.

The Gospel According to Mark, Chapter 65

While Jesus was still speaking to His disciples, Judas, one of the Twelve, arrived, accompanied by a large crowd armed with swords and clubs, sent by the chief priests, the scribes, and the elders. The one who was betraying Him gave them a sign, saying, “The one I kiss is the One; seize Him and lead Him away carefully.” And when he came, he immediately approached Him and said, “Rabbi! Rabbi!” and kissed Him. Then they laid their hands on Him and arrested Him. But one of those standing there drew his sword, struck the high priest’s servant, and cut off his ear. Then Jesus said to them, “Have you come out with swords and clubs as though I were a robber to arrest Me? Every day I was with you in the temple teaching, and you did not arrest Me. But let the Scriptures be fulfilled.” Then they all left Him and fled. A young man, wrapped only in a linen cloth around his naked body, was following Him; and the soldiers seized him. But he left the cloth behind and fled naked from them. They brought Jesus to the high priest, and all the chief priests, elders, and scribes gathered there. Peter followed Him from a distance, even into the courtyard of the high priest; and he sat with the servants, warming himself by the fire. The high priests and the whole Sanhedrin were seeking testimony against Jesus to put Him to death, but they found none. For many bore false witness against Him, but their testimony was not sufficient. And some, standing up, bore false witness against Him, saying, “We heard Him say, ‘I will destroy this temple made with hands, and in three days I will raise up another, not made with hands.’” But even this testimony of theirs was not sufficient. Then the high priest stood up in the midst and asked Jesus, “Why do You not answer anything? What are they testifying against You?” But He remained silent and gave no answer. Again the high priest asked Him and said to Him, “Are You the Christ, the Son of the Blessed One?” Jesus said, “I am; and you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” Then the high priest, tearing his clothes, said, “Why do we still need witnesses? You have heard the blasphemy; what do you think?” And they all condemned Him as deserving death. And some began to spit on Him and, covering His face, to strike Him and say to Him, “Prophecy!” And the servants struck Him on the cheeks. While Peter was below in the courtyard, one of the high priest’s maidservants came up; and when she saw Peter warming himself and looked closely at him, she said, “You, too, were with Jesus of Nazareth.” But he denied it, saying, “I don’t know or understand what you’re talking about.” Then he went out into the courtyard, and a rooster crowed. The servant girl, seeing him again, began to say to those standing there, “This man is one of them.” He denied it again. A little while later, those standing there began to say to Peter again, “Surely you are one of them; for you are a Galilean, and your accent gives you away.” But he began to swear and make an oath, “I do not know this Man of whom you are speaking.” Then the rooster crowed a second time. And Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice, you will deny Me three times”; and he began to weep. Early in the morning, the chief priests, together with the elders and the scribes—the whole Sanhedrin—held a council; and after they had bound Jesus, they led Him away and handed Him over to Pilate.

Mark 14:43–15:1
Wednesday of Meatfare Week.

The Gospel According to Mark, Chapter 66

At that time, the chief priests, the elders, the scribes, and the entire Sanhedrin held a council; and after binding Jesus, they led Him away and handed Him over to Pilate. Pilate asked Him, “Are You the King of the Jews?” He replied, “You say so.” And the chief priests brought many charges against Him. Pilate asked Him again, “Have you no answer? See how many charges are brought against you.” But Jesus made no reply to this either, so that Pilate was amazed. At every feast, he would release one prisoner to them, whichever one they asked for. At that time, there was a man in prison named Barabbas, along with his accomplices, who had committed murder during an insurrection. The crowd began to shout and ask Pilate to do what he always did for them. He replied, “Do you want me to release the King of the Jews to you?” For he knew that the chief priests had handed Him over out of envy. But the chief priests incited the crowd to ask that he release Barabbas instead. Pilate replied again, “What then do you want me to do with the One you call the King of the Jews?” They shouted

again, “Crucify Him!” Pilate said to them, “What evil has He done?” But they shouted all the more, “Crucify Him!” Then Pilate, wishing to do the people a favor, released Barabbas to them, but after having Jesus flogged, he handed Him over to be crucified.

Mark 15:1–15
Thursday of Meatfare Week.

The Gospel of Mark, Reading 67A

At that time, the soldiers led Jesus into the courtyard—that is, into the praetorium—and gathered the entire regiment there. They put a scarlet robe on Him, and after weaving a crown of thorns, they placed it on His head; and they began to salute Him: “Hail, King of the Jews!” They struck Him on the head with a reed, spat on Him, and, kneeling down, bowed before Him. When they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to crucify Him. They forced a certain Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country, to carry His cross. And they brought Him to a place called Golgotha, which means “the Place of the Skull.” They offered Him wine mixed with myrrh to drink, but He did not accept it. Those who crucified Him divided His garments among themselves, casting lots to see what each would take. It was the third hour, and they crucified Him. And the inscription of His charge read: “The King of the Jews.” They crucified two robbers with Him, one on His right and the other on His left. And the word of Scripture was fulfilled: “He was numbered with the transgressors.” Those passing by reviled Him, shaking their heads and saying, “Ha! You who destroy the temple and build it in three days! Save Yourself and come down from the cross.” Likewise, the chief priests and the scribes mocked Him, saying to one another, “He saved others, but He cannot save Himself.” “Let Christ, the King of Israel, come down from the cross now, so that we may see and believe.”

Mark 15:16–32A
Good Friday, 6th Gospel at Matins.
July 10, the Robe of the Lord, at the Liturgy.

The Gospel of Mark, beginning 67B

At that time, the soldiers took Jesus into the courtyard, that is, into the praetorium, and gathered the whole company of soldiers; they put a scarlet robe on Him, and, having woven a crown of thorns, placed it on His head; and they began to salute Him: “Hail, King of the Jews!” And they struck Him on the head with a reed, spat on Him, and, kneeling down, bowed to Him. When they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to crucify Him. They forced a certain Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country, to carry His cross. And they brought Him to a place called Golgotha, which means “the Place of the Skull.” They offered Him wine mixed with myrrh to drink, but He did not accept it. Those who crucified Him divided His garments among themselves, casting lots to see what each would take. It was the third hour, and they crucified Him. And the inscription of His charge read: “The King of the Jews.” They crucified two robbers with Him, one on His right and the other on His left. And the word of Scripture was fulfilled: “He was numbered with the transgressors.” Those passing by reviled Him, shaking their heads and saying, “Ha! You who destroy the temple and build it in three days! Save Yourself and come down from the cross.” Likewise, the chief priests and the scribes mocked Him, saying to one another, “He saved others, but He cannot save Himself.” “Let Christ, the King of Israel, come down from the cross now, so that we may see and believe.” And those crucified with Him also reviled Him. At the sixth hour, darkness fell over the whole land and lasted until the ninth hour. At the ninth hour, Jesus cried out with a loud voice, “Eloi! Eloi! Lamma sabachthani?”—which means, “My God! My God! Why have You forsaken Me?” Some of those standing there, when they heard this, said, “Look, He’s calling Elijah.” But one of them ran, filled a sponge with vinegar, put it on a reed, and gave Him a drink, saying, “Wait, let’s see if Elijah comes to take Him down.” But Jesus, crying out with a loud voice, gave up His spirit. And the curtain of the temple was torn in two, from top to bottom. The centurion, who was standing opposite Him, seeing that He had given up His spirit after crying out like that, said, “Truly this Man was the Son of God.” There were also women watching from a distance; among them were Mary Magdalene, Mary the

mother of James the Younger and Joses, and Salome, who had followed Him and served Him while He was in Galilee, and many others who had come with Him to Jerusalem.

Mark 15:16–41
Good Friday, at the third hour.

The Gospel According to Mark, Chapter 68

At that time, the soldiers led Jesus to the place called Golgotha, which means “the Place of the Skull.” It was the third hour, and they crucified Him. At the sixth hour, darkness fell over the whole land and lasted until the ninth hour. At the ninth hour, Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?” —which means: “My God! My God! Why have You forsaken Me?” Some of those standing there, hearing this, said, “Look, He’s calling Elijah.” But one of them ran, filled a sponge with vinegar, put it on a reed, and gave Him a drink, saying, “Wait, let’s see if Elijah comes to take Him down.” But Jesus, crying out in a loud voice, breathed His last. And the curtain of the temple was torn in two, from top to bottom. The centurion, who was standing opposite Him, seeing that He had cried out in this way and breathed His last, said, “Truly this Man was the Son of God.” There were also women watching from a distance; among them were Mary Magdalene, Mary the mother of James the Younger and Joses, and Salome, who had followed Him and served Him while He was in Galilee, and many others who had come with Him to Jerusalem.

Mark 15:22, 25, 33–41
Friday of Meatfare Week.

The Gospel According to Mark, Chapter 69A

At that time, Joseph of Arimathea, a prominent member of the Council who himself was awaiting the Kingdom of God, came forward and dared to go to Pilate to ask for the body of Jesus. Pilate was surprised that He had already died, and, summoning the centurion, asked him how long it had been since He died. And when he learned from the centurion, he gave the body to Joseph. Joseph bought a shroud, took Him down, wrapped Him in the shroud, and laid Him in a tomb that had been hewn out of the rock; then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joseph watched as He was laid to rest.

Mark 15:43–47
Good Friday, 10th Gospel at Matins.

The Gospel of Mark, beginning 69B

At that time, Joseph of Arimathea, a prominent member of the Council who himself was waiting for the Kingdom of God, came forward and dared to go to Pilate to ask for the body of Jesus. Pilate was surprised that He had already died, and, summoning the centurion, asked him how long it had been since He died. And, having learned this from the centurion, he handed the body over to Joseph. Joseph bought a shroud, took Him down, wrapped Him in the shroud, and laid Him in a tomb that had been hewn out of the rock; then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joseph watched as He was laid to rest. After the Sabbath, Mary Magdalene, Mary the wife of Joseph, and Salome bought spices so that they might go to anoint Him. Very early on the first day of the week, at sunrise, they came to the tomb and said to one another, “Who will roll away the stone for us from the entrance of the tomb?” And when they looked, they saw that the stone had been rolled away—and it was very large. And when they entered the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were terrified. But he said to them, “Do not be terrified. You are looking for Jesus of Nazareth, the one who was crucified; He has risen; He is not here. Here is the place where He was laid. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you.” And they went out and fled from the tomb; they were overcome with fear and amazement, and they said nothing to anyone, because they were afraid.

Mark 15:43–16:8
The Third Sunday after Easter, the Holy Myrrh-Bearing Women, at the Liturgy.

The Gospel of Mark, reading 70

At that time, after the Sabbath had passed, Mary Magdalene, Mary the daughter of James, and Salome bought spices to go and anoint Jesus. Very early on the first day of the week, at sunrise, they came to the tomb and said to one another, “Who will roll away the stone for us from the entrance of the tomb?” And when they looked, they saw that the stone had been rolled away—and it was very large. And when they entered the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were terrified. But he said to them, “Do not be terrified. You are looking for Jesus of Nazareth, the one who was crucified; He has risen; He is not here. Here is the place where He was laid. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you.” So they went out and fled from the tomb; they were overcome with fear and amazement, and they said nothing to anyone, because they were afraid.

Mark 16:1–8
Sunday Gospel 2.

The Gospel According to Mark, Chapter 71

At that time, having risen early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom He had cast out seven demons. She went and told those who had been with Him, who were weeping and mourning; but when they heard that He was alive and that she had seen Him, they did not believe her. After this, He appeared in a different form to two of them on the road as they were walking to a village. They returned and told the others, but they did not believe them either. Finally, He appeared to the eleven themselves as they were reclining at supper, and He rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, “Go into all the world and preach the Gospel to every creature. Whoever believes and is baptized will be saved; but whoever does not believe will be condemned. And these signs will accompany those who believe: In My name they will cast out demons; they will speak in new tongues; they will pick up snakes; and if they drink anything deadly, it will not harm them; they will lay their hands on the sick, and they will recover.” And so the Lord, after speaking with them, ascended into heaven and sat down at the right hand of God. And they went out and preached everywhere, with the Lord’s help and the power of the word confirmed by the accompanying signs. Amen.

Mark 16:9–20
Sunday Gospel 3.
The Ascension of the Lord, at Matins.

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THE GOSPEL ACCORDING TO LUKE

The Gospel According to Luke, Chapter 1

Since many have already undertaken to compile a narrative of the events that have been fully attested among us—just as they were handed down to us by those who from the very beginning were eyewitnesses and ministers of the Word—it seemed good to me also, after carefully investigating everything from the beginning, to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the teachings in which you have been instructed. In the days of Herod, king of the Jews, there was a priest from the division of Abijah named Zechariah, and his wife, of the lineage of Aaron, was named Elizabeth. Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. They had no children, for Elizabeth was barren, and both were already advanced in years. One day, while he was serving before God in accordance with his division's turn, he was chosen by lot—as was customary among the priests—to enter the temple of the Lord to offer incense, while a great crowd of people was praying outside during the time of incense offering. Then the angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him, he was troubled, and fear came upon him. But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John; and you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord; he will drink neither wine nor strong drink, and he will be filled with the Holy Spirit even from his mother's womb; and he will turn many of the children of Israel to the Lord their God; and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.” Then Zechariah said to the angel, “How can I be sure of this? For I am an old man, and my wife is well advanced in years.” The angel replied, “I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and bring you this good news; and behold, you will be silent and unable to speak until the day this comes to pass, because you did not believe my words, which will come true in their time.” Meanwhile, the people were waiting for Zechariah and were wondering why he was taking so long in the temple. When he came out, he could not speak to them; and they realized that he had seen a vision in the temple; and he communicated with them by signs, and remained mute. And when the days of his service were over, he returned to his home. Some time later, his wife Elizabeth conceived, and she remained in seclusion for five months, saying, “This is what the Lord has done for me in these days, for He has looked upon me to take away my disgrace among people.” When the time came for Elizabeth to give birth, she bore a son. Her neighbors and relatives heard that the Lord had shown her great mercy, and they rejoiced with her. On the eighth day, they came to circumcise the child and wanted to name him after his father, Zechariah. But his mother said, “No, he is to be called John.” And they said to her, “There is no one among your relatives who has that name.” So they asked his father by signs what he wanted to name him. He asked for a tablet and wrote, “His name is John.” And everyone was amazed. Immediately his mouth was opened and his tongue was loosened, and he began to speak, praising God. And fear came upon all who lived in the surrounding area; and these events were talked about throughout the hill country of Judea. All who heard it pondered these things in their hearts and said, “What will this child become?” And the hand of the Lord was with him. And Zechariah, his father, was filled with the Holy Spirit and prophesied, saying: “Blessed be the Lord God of Israel, for He has visited His people and brought them salvation. And you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare His ways.” The child grew and became strong in spirit, and he lived in the wilderness until the day he appeared publicly to Israel.

Luke 1:1–25, 57–68, 76, 80
The Nativity of John the Forerunner, at the Liturgy.

The Gospel according to Luke, Chapter 2

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah, and his wife, of the lineage of Aaron, whose name was Elizabeth. Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. They had no children, for Elizabeth was barren, and both were already advanced in years. One day, while he was serving before God in accordance with his division's turn, he was chosen by lot—as was customary among the priests—to enter the temple of the Lord to offer incense, while a great crowd of people was praying outside during the time of incense offering. Then the angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him, he was troubled, and fear came upon him. But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John; and you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord; he will drink neither wine nor strong drink, and he will be filled with the Holy Spirit even from his mother's womb; and he will turn many of the children of Israel to the Lord their God; and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.” Then Zechariah said to the angel, “How can I be sure of this? For I am an old man, and my wife is well advanced in years.” The angel replied, “I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and bring you this good news; and behold, you will be silent and unable to speak until the day this comes to pass, because you did not believe my words, which will come true in their time.” Meanwhile, the people were waiting for Zechariah and were wondering why he was taking so long in the temple. When he came out, he could not speak to them; and they realized that he had seen a vision in the temple; and he communicated with them by signs, and remained mute. And when the days of his service were over, he returned to his home. Some time later, his wife Elizabeth conceived and remained in seclusion for five months, saying, “This is what the Lord has done for me in these days, for he has looked upon me to take away my disgrace among people.”

Luke 1:5–25

September 23, the Conception of John the Baptist, during the Liturgy.

The Gospel of Luke, Reading 3A

In those days Elizabeth, the wife of Zechariah, conceived and remained in seclusion for five months, saying, “This is what the Lord has done for me in these days, when He has looked upon me to take away my disgrace among people.” In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel came to her and said, “Hail, full of grace! The Lord is with you; blessed are you among women.” But when she saw him, she was troubled by his words and wondered what this greeting might mean. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God; and behold, you will conceive in your womb and bear a Son, and you shall call His name Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give Him the throne of David, His father; and He will reign over the house of Jacob forever, and His kingdom will have no end.” But Mary said to the angel, “How can this be, since I do not know a man?” The angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Holy One to be born will be called the Son of God. And behold, your relative Elizabeth, who was called barren, has also conceived a son in her old age, and she is now in her sixth month; for with God nothing will fail to be accomplished.” Then Mary said, “Behold, I am the servant of the Lord; let it be to me according to your word.” And the angel departed from her.

Luke 1:24–38

The Annunciation of the Most Holy Theotokos, during the Liturgy.

The Gospel of Luke, Reading 3B

In those days Elizabeth, the wife of Zechariah, conceived and remained in seclusion for five months, saying, “Thus has the Lord done for me in these days, in which He has looked upon me to take away my reproach among people.” When the time came for Elizabeth to give birth, she bore a son. Her neighbors and relatives heard that the Lord had shown her great mercy, and they rejoiced with her. On the eighth day, they came to circumcise the child and wanted to name him after his father, Zechariah. But his mother said, “No, he is to be called John.” And they said to her, “There is no one among your relatives who has that name.” So they asked his father by signs what he wanted to name him. He asked for a tablet and wrote, “His name is John.” And everyone was amazed. Immediately his mouth was opened and his tongue was loosened, and he began to speak, praising God. And fear came upon all who lived in the surrounding area; and these things were talked about throughout the hill country of Judea. All who heard it pondered these things in their hearts and said, “What will this child become?” And the hand of the Lord was with him. And Zechariah, his father, was filled with the Holy Spirit and prophesied, saying: “Blessed be the Lord, the God of Israel, for He has visited His people and brought them salvation. And you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare His ways.” The child grew and became strong in spirit, and he lived in the wilderness until the day he appeared publicly to Israel.

Luke 1:24–25, 57–68, 76, 80
The Nativity of John the Forerunner, at Matins.

The Gospel according to Luke, Chapter 4

In those days, Mary set out and traveled in haste to the hill country, to a town in Judah, and entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit, and she cried out in a loud voice, saying, “Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me, that the Mother of my Lord should come to me? For as soon as the sound of your greeting reached my ears, the baby leaped for joy in my womb. And blessed is she who believed, for what was spoken to her by the Lord will be fulfilled.” And Mary said: “My soul magnifies the Lord, and my spirit rejoices in God my Savior, for He has looked with favor on the lowliness of His servant; for from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is His name. Mary stayed with her about three months and then returned to her home.

Luke 1:39–49, 56
To the Most Holy Mother of God, at Matins.

The Gospel of Luke, Chapter 5

In those days a decree went out from Emperor Augustus that a census should be taken throughout the entire world. This was the first census taken while Quirinius was governor of Syria. And everyone went to be registered, each to his own town. Joseph also went from Galilee, from the town of Nazareth, to Judea, to the city of David, called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was pregnant. While they were there, the time came for her to give birth; and she gave birth to her firstborn Son, wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. In that region there were shepherds out in the fields, keeping watch over their flock by night. Suddenly an angel of the Lord appeared to them, and the glory of the Lord shone around them; and they were filled with great fear. But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy that will be for all the people: for today in the city of David a Savior has been born to you, who is Christ the Lord; and this will be a sign to you: you will find a baby wrapped in swaddling clothes and lying in a manger.” And suddenly there appeared with the angel a multitude of the heavenly host, praising God and saying, “Glory to God in the highest, and on earth peace, goodwill toward men!” When the angels had departed from them into heaven, the shepherds said to one another, “Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us.” So they hurried off and found Mary and Joseph, and the infant lying in the manger. When they saw Him, they

told everyone what had been announced to them about this Child. And all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them.

Luke 2:1–20

On Christmas Eve, at the third hour and during the Liturgy.

The Gospel according to Luke, Chapter 6

At that time the shepherds returned, glorifying and praising God for all they had heard and seen, just as they had been told. Eight days later, when the time came for the infant to be circumcised, they named Him Jesus, the name given by the angel before He was conceived in the womb. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. Every year His parents went to Jerusalem for the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem for the feast, as was their custom. But when the days of the festival were over and they were returning home, the boy Jesus remained in Jerusalem; and Joseph and His mother did not realize this, but thought He was traveling with the rest of the group. After traveling a day's journey, they began to look for Him among their relatives and acquaintances; and when they did not find Him, they returned to Jerusalem, searching for Him. Three days later they found Him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard Him were amazed at His understanding and His answers. When they saw Him, they were astonished; and His mother said to Him, "Child, why have You done this to us? Behold, Your father and I have been searching for You with great anxiety." He said to them, "Why were you looking for Me? Did you not know that I must be about My Father's business?" But they did not understand what He was saying to them. And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

Luke 2:20–21, 40–52

The Circumcision of the Lord, during the Liturgy.

The Gospel of Luke, Chapter 7

At that time, the parents of the infant Jesus brought him to Jerusalem to present him to the Lord, as prescribed by the Law of the Lord—that every male child, the firstborn of the womb, should be consecrated to the Lord—and to offer a sacrifice, as stated in the Law of the Lord, two turtledoves or two young pigeons. Now there was a man in Jerusalem named Simeon. He was a righteous and devout man, awaiting the consolation of Israel; and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death until he had seen the Lord's Christ. And he came to the temple, led by the Spirit. And when the parents brought in the infant Jesus to perform the ritual prescribed by the Law, he took Him in his arms, blessed God, and said: "Now, Lord, You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared in the sight of all peoples, a light for revelation to the Gentiles and the glory of Your people Israel." Joseph and His Mother marveled at what was said about Him. And Simeon blessed them and said to Mary, His Mother: "Behold, this Child is set for the fall and rising of many in Israel, and for a sign that will be spoken against—and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed." There was also a prophetess named Anna, the daughter of Phanuel, of the tribe of Asher. She was very advanced in years, having lived with her husband for seven years from her maidenhood; she was now a widow of eighty-four years, who never left the temple but served God day and night with fasting and prayer. And at that time she came up and praised the Lord and spoke of Him to all who were waiting for redemption in Jerusalem. And when they had fulfilled all the requirements of the Lord's law, they returned to Galilee, to their own town of Nazareth. The child, meanwhile, grew and became strong in spirit, filled with wisdom, and the grace of God was upon Him.

Luke 2:22–40

The Presentation of the Lord, at the Liturgy.

The Gospel of Luke, Reading 8A

At that time there was a man in Jerusalem named Simeon. He was a righteous and devout man, awaiting the consolation of Israel; and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came to the temple, led by the Spirit. And when the parents brought in the infant Jesus to perform the ritual prescribed by the Law, he took Him in his arms, blessed God, and said: "Now, Lord, you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

Luke 2:25-32
The Presentation of the Lord, at Matins.

The Gospel of Luke, reading 8B

At that time there was a man in Jerusalem named Simeon. He was a righteous and devout man, awaiting the consolation of Israel; and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came to the temple, led by the Spirit. And when the parents brought in the infant Jesus to perform the ritual prescribed by the Law, he took Him in his arms, blessed God, and said: "Now, Lord, you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the sight of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." Joseph and His Mother marveled at what was said about Him. And Simeon blessed them and said to Mary, His Mother: "Behold, this Child is set for the fall and rising of many in Israel, and for a sign that will be spoken against—and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed." There was also a prophetess named Anna, the daughter of Phanuel, of the tribe of Asher. She was very advanced in years, having lived with her husband for seven years from her maidenhood; she was now a widow of eighty-four years, who never left the temple but served God day and night with fasting and prayer. And at that time she came up and praised the Lord and spoke of Him to all who were waiting for redemption in Jerusalem.

Luke 2:25-38
February 3, Simeon the God-Receiver.

The Gospel of Luke, Chapter 9

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness. And he went throughout the whole region around the Jordan, preaching a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, who says: "A voice of one crying out in the wilderness: 'Prepare the way of the Lord; make His paths straight; every valley shall be filled, and every mountain and hill shall be made low; the crooked places shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God.'" John said to the crowds coming out to be baptized by him: "You brood of vipers! Who warned you to flee from the coming wrath? Produce, then, fruits worthy of repentance, and do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you that God can raise up children for Abraham from these stones. Even now the ax is laid to the root of the trees; every tree that does not bear good fruit is cut down and thrown into the fire. The people asked him, "What then should we do?" He replied, "Whoever has two tunics must share with the one who has none, and whoever has food must do the same." Tax collectors also came to be baptized and asked him, "Teacher, what should we do?" He answered them, "Do not collect any more than what is prescribed for you." Soldiers also asked him, "And what should we do?" And he said to them, "Do not oppress anyone, do not slander anyone, and be content with your pay." While the people were waiting, and everyone was wondering in their hearts whether John might be the Christ, John answered them all, "I baptize you with water, but one mightier than I is coming, whose sandal strap I am not

worthy to untie; He will baptize you with the Holy Spirit and with fire. His shovel is in His hand, and He will clear His threshing floor and gather the wheat into His barn, but the chaff He will burn with unquenchable fire.” He preached many other things to the people, teaching them.

Luke 3:1–18
On the eve of the Epiphany, during the Liturgy.

The Gospel according to Luke, beginning at verse 10

At that time, Herod the tetrarch, having been rebuked by John because of Herodias, his brother’s wife, and because of all the evil things Herod had done, added to all the rest the fact that he had put John in prison. When all the people were being baptized, and Jesus, after being baptized, was praying, the heavens opened, and the Holy Spirit descended upon Him in bodily form, like a dove, and a voice came from heaven, saying, “You are My beloved Son; in You I am well pleased!”

Luke 3:19–22
Monday of the 18th Week.

The Gospel of Luke, beginning at verse 11

At that time, when Jesus began His ministry, He was about thirty years old, and was thought to be the son of Joseph, of the house of Eli, of the house of Mattathias, of the tribe of Levi, Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Eslim, the son of Naggai, the son of Maaf, the son of Mattathias, the son of Semei, the son of Joseph, the son of Judah, the son of John, the son of Risa, the son of Zorobabel, the son of Salathiel, the son of Neri, the son of Melchi, Addiev, Kosamov, Elmodamov, Irov, Iosiev, Eliezero, Iorimov, Matfativ, Leviin, Simeonov, Iudin, Iosifov, Ionanov, Eliakimov, Meleaev, Mainanov, Mattafaev, Nafanov, Davidov, Iesseev, Ovidov, Voozov, Salmonov, Naassonov, Aminadavov, Aramov, Esromov, Faresov, Iudin, Iakovlev, Isaakov, Avraamov, Farrin, Nakhorov, Serukhov, Ragavov, Falekov, Everov, Salin, Kainanov, Arfaksadov, Simov, Noev, Lamehov, Mafusalov, Enochov, Iaredov, Maleileilov, Kainanov, Enosov, Sifov, Adamov, Bozhiy. Jesus, filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness.

Luke 3:23–4:1
Tuesday of the 18th Week.

The Gospel According to Luke, Chapter 12

At that time, Jesus, filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness. There He was tempted by the devil for forty days, and He ate nothing during those days; and when they were over, He was hungry. Then the devil said to Him, “If You are the Son of God, command this stone to become bread.” Jesus answered him, “It is written: ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’” Then the devil took Him up to a high mountain and showed Him all the kingdoms of the world in a moment of time, and the devil said to Him: “I will give You authority over all these kingdoms and their glory, for it has been handed over to me, and I give it to whomever I wish; so if You worship me, it will all be Yours.” Jesus replied to him, “Get away from Me, Satan! It is written: ‘Worship the Lord your God, and serve Him alone.’” Then he took Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here, for it is written: ‘He will command His angels concerning You to guard You,’ and ‘on their hands they will bear You, lest You strike Your foot against a stone.’” Jesus answered him, “It is written: ‘You shall not put the Lord your God to the test.’” And when the devil had finished every temptation, he departed from Him for a time. Then Jesus returned in the power of the Spirit to Galilee, and news about Him spread throughout the surrounding region. He taught in their synagogues, and everyone praised Him.

Luke 4:1–15
Wednesday of the 18th Week.

The Gospel of Luke, beginning at verse 13

At that time, Jesus came to Nazareth, where He had been brought up, and as was His custom, He went into the synagogue on the Sabbath day and stood up to read. They handed Him the book of the prophet Isaiah; and when He opened the book, He found the passage where it was written: “The Spirit of the Lord is upon Me; for He has anointed Me to preach good news to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” And He closed the book, gave it back to the attendant, and sat down; and the eyes of everyone in the synagogue were fixed on Him. And He began to speak to them: “Today this Scripture has been fulfilled in your hearing.” And all bore witness to Him and marveled at the words of grace that came from His mouth.

Luke 4:16–22A

Thursday of the 18th Week.

September 1, the beginning of the new summer.

The Gospel of Luke, Chapter 14

At that time, the people marveled at the words of grace that came from Jesus’ lips, and they said, “Isn’t this Joseph’s son?” He said to them, “Surely you will quote this proverb to Me: ‘Physician, heal yourself!’ Do here in Your hometown what we have heard was done in Capernaum.” And he said, “Truly I tell you, no prophet is accepted in his own hometown. Truly I tell you, there were many widows in Israel in the days of Elijah, when the heavens were closed for three years and six months, so that there was a great famine throughout the land, and Elijah was not sent to any of them, but only to a widow in Zarephath of Sidon; and there were also many lepers in Israel during the time of the prophet Elisha, yet none of them was cleansed except Naaman the Syrian.” When they heard this, everyone in the synagogue was filled with fury; and they rose up, drove Him out of the city, and led Him to the top of the hill on which their city was built, intending to throw Him off; but He passed through the midst of them and went on His way.

Luke 4:22–30

Friday of the 18th Week.

July 20, the Prophet Elijah.

The Gospel of Luke, beginning 15

At that time, Jesus came to Capernaum, a city in Galilee, and taught the people on the Sabbaths. And they were amazed at His teaching, for His word was with authority. There was a man in the synagogue who had an unclean spirit, and he cried out in a loud voice, “Get away from us, Jesus of Nazareth! What do you have to do with us? Have you come to destroy us? I know who you are—the Holy One of God!” Jesus rebuked him, saying, “Be silent and come out of him!” And the demon, throwing the man down in the middle of the synagogue, came out of him without doing him any harm. And terror seized everyone, and they said to one another, “What is this? He commands even the unclean spirits with authority and power, and they come out!”

Luke 4:31–36

Saturday of the 18th Week.

The Gospel of Luke, beginning at verse 16

At that time, Jesus entered Simon’s house, and news about Him spread throughout the surrounding area. Now Simon’s mother-in-law was suffering from a high fever, and they asked Him to help her. He went to her, rebuked the fever, and it left her. She got up at once and began to serve them. When the sun went down, all who had people suffering from various diseases brought them to Him, and He laid His hands on each one of them and healed them. Demons also came out of many people, crying out, “You are the Christ, the Son of God.” But He forbade them to say that they knew He was the Christ. When day came, He left the house and went to a deserted place, and the people searched for Him; and when they found Him, they tried to keep Him from leaving them. But He said to them, “I must preach the good news of the kingdom of God to other towns as well, for that is why I was sent.” And He preached in the synagogues of Galilee.

Luke 4:37–44
Monday of the 19th Week.

The Gospel of Luke, beginning at verse 17

At that time, Jesus was standing by the Sea of Gennesaret. He saw two boats moored at the shore; the fishermen had gotten out of them and were washing their nets. He got into one of the boats, which belonged to Simon, and asked him to put out a little way from the shore. Then He sat down and taught the people from the boat. When He had finished teaching, He said to Simon, “Put out into deep water and let down your nets for a catch.” Simon replied, “Master, we’ve worked hard all night and haven’t caught anything, but at Your word I’ll let down the nets.” When they did so, they caught such a large number of fish that their nets began to break. They signaled to their companions in the other boat to come and help them; and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord, for I am a sinful man.” For he and all who were with him were overcome with fear because of the catch of fish they had taken; so were James and John, the sons of Zebedee, who were Simon’s partners. And Jesus said to Simon, “Do not be afraid; from now on you will catch people.” And after they had brought the two boats ashore, they left everything and followed Him.

Luke 5:1–11
Week 18.
April 30, Apostle James, son of Zebedee.

The Gospel of Luke, Chapter 18

While Jesus was in a certain town, a man covered with leprosy came to Him. When he saw Jesus, he fell on his face and begged Him, saying, “Lord, if You are willing, You can make me clean.” Jesus stretched out His hand, touched him, and said, “I am willing; be clean.” And immediately the leprosy left him. And He ordered him not to tell anyone, but to go and show himself to the priest and offer the sacrifice for his cleansing, as Moses had commanded, as a testimony to them. But the news about Him spread all the more, and large crowds of people flocked to Him to hear Him and to be healed of their diseases. But He would withdraw to deserted places and pray.

Luke 5:12–16
Tuesday of the 19th Week.

The Gospel of Luke, beginning of Week 19

At that time, Jesus was teaching, and the Pharisees and teachers of the law were sitting there, having come from every part of Galilee and Judea and from Jerusalem. The power of the Lord was at work in the healing of the sick—and behold, some men brought a paralytic on a mat and tried to carry him into the house and lay him before Jesus; but finding no way to bring him in because of the crowd, they went up on the roof and lowered him on his mat through the roof into the midst of the crowd, right in front of Jesus. And when He saw their faith, He said to the man, “Your sins are forgiven.” The scribes and Pharisees began to reason among themselves, saying, “Who is this who speaks blasphemy? Who can forgive sins but God alone?” Jesus, knowing their thoughts, answered them, “Why are you thinking these things in your hearts? Which is easier to say: ‘Your sins are forgiven,’ or ‘Get up and walk’?” But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic—“I tell you: Get up, take your mat, and go home.” And he immediately got up in front of them, took the mat he had been lying on, and went home, glorifying God. And awe came upon them all, and they glorified God; and, filled with fear, they said, “We have seen marvelous things today.”

Luke 5:17–26
Saturday of the 19th Week.

The Gospel of Luke, Chapter 20

At that time, as Jesus was passing by, He saw a tax collector named Levi sitting at the tax booth, and He said to him, “Follow Me.” And he, leaving everything behind, got up and followed Him. And

Levi held a great banquet for Him in his house; and there were many tax collectors and others reclining at table with them. But the scribes and the Pharisees grumbled and said to His disciples, “Why do you eat and drink with tax collectors and sinners?” Jesus replied, “It is not the healthy who need a doctor, but the sick; I have come not to call the righteous, but sinners to repentance.”

Luke 5:27–32
Saturday of the 20th Week.

The Gospel of Luke, Chapter 21

At that time, the Pharisees approached Jesus, saying, “Why do John’s disciples fast often and pray, as do the Pharisees, but Your disciples eat and drink?” He said to them, “Can you make the guests of the wedding feast fast while the bridegroom is with them? But the days will come when the bridegroom is taken away from them, and then they will fast on those days.” Then he told them this parable: “No one sews a patch of new cloth on an old garment; otherwise, the new cloth will tear, and the patch from the new will not match the old.” And no one pours new wine into old wineskins; otherwise, the new wine will burst the skins, and the wine will run out, and the skins will be ruined; but new wine must be poured into new wineskins; then both will be preserved. And no one, having drunk old wine, immediately desires new wine, for he says, ‘The old is better.’

Luke 5:33–39
Wednesday of the 19th Week.

The Gospel of Luke, Chapter 22

At that time, Jesus was walking through the grain fields on the Sabbath, and His disciples were plucking heads of grain and eating them, rubbing them in their hands. But some of the Pharisees said to them, “Why are you doing what is not lawful on the Sabbath?” Jesus replied, “Have you not read what David did when he and those with him were hungry? How he entered the house of God, took the bread of the Presence—which no one is allowed to eat except the priests—and ate it, and gave some to those with him?” And he said to them, “The Son of Man is Lord even of the Sabbath.” On another Sabbath, He went into the synagogue and began to teach. There was a man there whose right hand was withered. The scribes and Pharisees were watching Him closely to see if He would heal on the Sabbath, so that they might find a reason to accuse Him. But He, knowing their thoughts, said to the man with the withered hand, “Stand up and come forward.” And he stood up and came forward. Then Jesus said to them, “I ask you: What is lawful on the Sabbath—to do good or to do evil, to save a life or to destroy it?” They remained silent. And looking at them all, He said to the man, “Stretch out your hand.” He did so, and his hand was restored, just like the other.

Luke 6:1–10
The Sabbath of the 21st Week.

The Gospel of Luke, Chapter 23

At that time, Jesus went up on a mountain to pray, and He spent the whole night in prayer to God. When day came, He called His disciples and chose twelve of them, whom He named Apostles: Simon, whom He also called Peter, and Andrew, his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus and Simon, called the Zealot; Judas the son of James; and Judas Iscariot, who later became a traitor. And when He had come down with them, He stood on level ground, and a great crowd of His disciples, along with a large number of people from all over Judea and Jerusalem and the coastal regions of Tyre and Sidon, had come to hear Him and to be healed of their diseases, as well as those afflicted by unclean spirits; and they were healed. And all the people were trying to touch Him, for power was coming out from Him and healing them all.

Luke 6:12–19
Thursday of the 19th Week.

The Gospel of Luke, beginning at verse 24

At that time, Jesus stood on level ground, and a great crowd of His disciples, along with many people from all over Judea and Jerusalem and the coastal regions of Tyre and Sidon, had come to

hear Him and to be healed of their diseases, as well as those afflicted by unclean spirits; and they were healed. And all the people were trying to touch Him, for power was coming out from Him and healing them all. And He, lifting His eyes to His disciples, said: “Blessed are you who are hungry now, for you will be filled.” Blessed are you when people hate you, when they exclude you, revile you, and defame your name as evil for the Son of Man’s sake. Rejoice on that day and be glad, for your reward in heaven is great.”

Luke 6:17–23A

Friday of the 19th Week.

For the Holy Hierarchs and Venerable Ones at the Liturgy.

The Gospel of Luke, reading 25

The Lord said to the Jews who had come to Him: “Woe to you who are rich, for you have already received your comfort. Woe to you who are full now, for you will be hungry. Woe to you who laugh now, for you will weep and mourn. Woe to you when all people speak well of you, for that is how their fathers treated the false prophets. But to you who are listening, I say: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also; and if someone takes your cloak, do not withhold your tunic either. Give to everyone who asks of you, and do not demand back what has been taken from you.

Luke 6:24–30

Monday of the 20th Week.

The Gospel of Luke, beginning at verse 26

The Lord said: “Do to others as you would have them do to you. And if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive back, what credit is that to you? For even sinners lend to sinners, expecting to receive back the same amount. But love your enemies, do good, and lend, expecting nothing in return; and your reward will be great, and you will be children of the Most High; for He is kind even to the ungrateful and the wicked. So be merciful, just as your Father is merciful.

Luke 6:31–36

Week 19.

The Gospel of Luke, Chapter 27

The Lord said: “Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you: a good measure, pressed down, shaken together, and running over, will be poured into your lap; for with the measure you use, it will be measured back to you.” He also told them a parable: “Can a blind person lead a blind person? Will they not both fall into a pit? A disciple is not above his teacher; but when he is fully trained, everyone will be like his teacher. Why do you look at the speck in your brother’s eye, yet fail to notice the log in your own eye? Or how can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself do not see the log in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye. No good tree bears bad fruit, nor does a bad tree bear good fruit; for every tree is known by its fruit. People do not pick figs from thornbushes, nor do they gather grapes from brambles. A good person brings forth good things from the good treasure of his heart, and an evil person brings forth evil things from the evil treasure of his heart; for out of the abundance of the heart his mouth speaks.

Luke 6:37–45

Tuesday of the 20th Week.

The Gospel of Luke, beginning at verse 28

The Lord said: “Why do you call Me ‘Lord, Lord,’ and do not do what I say? Everyone who comes to Me and hears My words and does them—I will tell you whom he is like. He is like a man building a house, who dug deep and laid the foundation on rock; so when the flood came and the waters struck that house, it could not shake it, because it was founded on rock. But the one who hears and does not put them into practice is like a man who built a house on the ground without a foundation; when the flood struck it, it immediately collapsed, and the ruin of that house was great. When He had finished all His words to the crowd that was listening, He entered Capernaum.

Luke 6:46–7:1
Wednesday of the 20th Week.

The Gospel of Luke, beginning 29

At that time, Jesus entered Capernaum. A centurion had a servant whom he valued highly, and the servant was sick and near death. Having heard about Jesus, he sent some Jewish elders to Him to ask Him to come and heal his servant. And when they came to Jesus, they pleaded earnestly with Him, saying, “He is worthy of Your doing this for him, for he loves our people and has built us a synagogue.” Jesus went with them. And when He was not far from the house, the centurion sent friends to Him to say, “Do not trouble Yourself, Lord! For I am not worthy that You should enter under my roof; therefore I did not even consider myself worthy to come to You; but just say the word, and my servant will be healed.” For I, too, am a man under authority; yet having soldiers under my command, I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” When Jesus heard this, He was amazed at him and, turning to the crowd following Him, said, “I tell you, I have not found such faith even in Israel.” When the messengers returned to the house, they found the sick servant healed.

Luke 7:1b–10
Saturday of the 22nd Week.

The Gospel of Luke, beginning at verse 30

At that time, Jesus went to a town called Nain, and many of His disciples and a large crowd went with Him. As He approached the town gate, a dead man was being carried out—the only son of his mother, who was a widow—and a large crowd was following her from the town. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” And He went up and touched the bier; and those carrying it stood still, and He said, “Young man, I say to you, arise!” The dead man sat up and began to speak, and Jesus gave him to his mother. And fear seized them all, and they glorified God, saying, “A great prophet has arisen among us,” and “God has visited His people.”

Luke 7:11–16
Week 20.

The Gospel of Luke, Chapter 31

At that time, news about Jesus spread throughout Judea and the surrounding region. His disciples told John about all these things. John called two of his disciples and sent them to Jesus to ask, “Are you the One who is to come, or should we expect someone else?” When they came to Jesus, they said, “John the Baptist has sent us to ask you: Are you the One who is to come, or should we expect another?” Meanwhile, he healed many people of their diseases, infirmities, and evil spirits, and gave sight to many who were blind. Jesus replied to them, “Go and tell John what you have seen and heard: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news preached to them; and blessed is the one who is not offended by Me!” After those sent by John had left, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed shaken by the wind? What then did you go out to see? A man dressed in soft clothing? But those who wear fine clothing and live in luxury are found in royal palaces. What, then, did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one of whom it is written: ‘Behold, I am sending My angel before Your face, who will prepare Your way

before You.’ For I tell you: among those born of women there is no one greater than John the Baptist; yet the least in the Kingdom of God is greater than he. And all the people who heard him, and even the tax collectors, gave glory to God by being baptized with John’s baptism; but the Pharisees and the lawyers rejected God’s purpose for themselves by not being baptized by him.

Luke 7:17–30

Thursday of the 20th Week.

May 25, the 3rd commemoration of the beheading of John the Forerunner, at Matins.

The Gospel according to Luke, beginning at verse 32

The Lord said: “To whom shall I compare the people of this generation? And to what are they like? They are like children sitting in the street, calling out to one another and saying: ‘We played the flute for you, and you did not dance; we sang dirges for you, and you did not weep.’ For John the Baptist came—neither eating bread nor drinking wine—and you say, ‘He has a demon.’ The Son of Man came—eating and drinking—and you say, ‘Here is a man who loves to eat and drink wine, a friend of tax collectors and sinners.’ Yet wisdom is vindicated by all her children.

Luke 7:31–35

Friday of the 20th Week.

The Gospel of Luke, Chapter 33

At that time, one of the Pharisees asked Jesus to dine with him; and He went into the Pharisee’s house and reclined at the table. And behold, a woman from that town, who was a sinner, having learned that He was reclining at the Pharisee’s house, brought an alabaster jar of perfume; and standing behind Him at His feet, weeping, she began to wet His feet with her tears and wipe them with the hair of her head, and she kissed His feet and anointed them with the perfume. Seeing this, the Pharisee who had invited Him said to himself, “If this man were a prophet, He would know who and what kind of woman is touching Him, for she is a sinner.” Turning to him, Jesus said, “Simon! I have something to say to you.” He replied, “Speak, Teacher.” Jesus said, “A certain creditor had two debtors: one owed five hundred denarii, and the other fifty; but since they had nothing with which to pay, he forgave them both. Tell me, which of them will love him more?” Simon replied, “I suppose the one who was forgiven more.” He said to him, “You have judged correctly.” Then, turning to the woman, he said to Simon, “Do you see this woman? I came into your house, and you did not give Me water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head; you did not give Me a kiss, but she, ever since I came, has not stopped kissing My feet; you did not anoint My head with oil, but she has anointed My feet with perfume. Therefore I tell you: her many sins have been forgiven—for she loved much; but the one who is forgiven little loves little.” Then He said to her, “Your sins are forgiven.” And those reclining at the table with Him began to say to themselves, “Who is this, that even forgives sins?” But He said to the woman, “Your faith has saved you; go in peace.”

Luke 7:36–50

Monday of the 21st Week.

To the Martyrs.

The Gospel of Luke, Chapter 34

At that time, Jesus was traveling through the towns and villages, preaching and proclaiming the Kingdom of God, accompanied by the Twelve and some women whom He had healed of evil spirits and various diseases: Mary, called Magdalene, from whom seven demons had come out; Joanna, the wife of Chuza, Herod’s steward; Susanna; and many others who supported Him with their resources.

Luke 8:1–3

Tuesday of the 21st Week.

July 22, St. Mary Magdalene.

The Gospel of Luke, Chapter 35

The Lord told this parable: A sower went out to sow his seed, and as he was sowing, some fell along the path and was trampled underfoot, and the birds of the air pecked at it; some fell on rocky

ground, and when it sprang up, it withered because it had no moisture; and some fell among thorns, and the thorns grew up and choked it; but some fell on good soil and, when it sprang up, yielded a hundredfold. Having said this, he exclaimed, “Whoever has ears to hear, let them hear!” His disciples then asked Him, “What does this parable mean?” He said, “To you it has been given to know the mysteries of the Kingdom of God, but to the rest it is given in parables, so that ‘seeing they may not see, and hearing they may not understand.’” This is the meaning of the parable: the seed is the word of God; and the seed that fell along the path are those who hear, but then the devil comes and takes the word away from their hearts, so that they may not believe and be saved; and the seed that fell on rocky ground are those who, when they hear the word, receive it with joy, but they have no root; they believe for a while, but in time of temptation fall away; and the seed that fell among thorns are those who hear the word, but as they go on their way they are choked by the cares, riches, and pleasures of life and do not bear fruit; and the seed that fell on good soil are those who, having heard the word, keep it in a good and pure heart and bear fruit with patience. Having said this, He cried out, “Whoever has ears to hear, let them hear!”

Luke 8:5-15
Week 21.

The Gospel According to Luke, Chapter 36

The Lord said: “No one, having lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand so that those who enter may see the light. For there is nothing hidden that will not be made manifest, nor anything secret that will not be made known and come to light.” So take care how you listen: for whoever has, more will be given to him, but whoever does not have, even what he thinks he has will be taken away from him.” Then His mother and His brothers came to Him, but they could not get near Him because of the crowd. And they told Him, “Your mother and Your brothers are standing outside, wanting to see You.” He replied to them, “My mother and My brothers are those who hear the word of God and do it.”

Luke 8:16-21
Saturday of the 23rd Week.
September 9, December 9, and July 25, St. Anne.

The Gospel of Luke, Chapter 37

At that time, Jesus got into a boat with His disciples and said to them, “Let’s cross to the other side of the lake.” So they set out. While they were sailing, He fell asleep. A violent wind arose on the lake, and the waves were breaking over them, and they were in danger. So they went to Him, woke Him up, and said, “Teacher! Teacher! We’re going to drown!” But He got up, rebuked the wind and the waves, and they ceased, and there was a great calm. Then He said to them, “Where is your faith?” And they were filled with awe and said to one another, “Who then is this, that even the winds and the water obey Him?”

Luke 8:22-25
Wednesday of the 21st Week.

The Gospel of Luke, Chapter 38

At that time, Jesus came to the region of the Gadarenes, which is across from Galilee. When He stepped ashore, a man from the town met Him—a man who had been possessed by demons for a long time, who wore no clothes and lived not in a house but among the tombs. When he saw Jesus, he cried out, fell down before Him, and said in a loud voice, “What do You have to do with me, Jesus, Son of the Most High God? I beg You, do not torment me.” For Jesus had commanded the unclean spirit to come out of the man, since it had tormented him for a long time; so much so that they had to bind him with chains and shackles to restrain him, but he would break the bonds and be driven by the demon into the wilderness. Jesus asked him, “What is your name?” He replied, “Legion”—for many demons had entered him. And they begged Jesus not to command them to go into the abyss. Now there was a large herd of pigs grazing on the mountain; and the demons begged Him to let them enter the pigs. He permitted them. The demons, coming out of the man, entered the pigs, and the herd

rushed down the steep bank into the lake and drowned. The herdsmen, seeing what had happened, ran off and told the news in the town and the surrounding villages. People went out to see what had happened; and when they came to Jesus, they found the man from whom the demons had come out sitting at Jesus' feet, clothed and in his right mind; and they were terrified. Those who had witnessed it told them how the demon-possessed man had been healed. And all the people of the Gadarenes region begged Him to leave them, for they were seized with great fear. He got into the boat and returned. The man from whom the demons had come out begged Him to let him stay with Him. But Jesus sent him away, saying, "Go back to your home and tell what God has done for you." So he went away and proclaimed throughout the whole town what Jesus had done for him.

Luke 8:26–39
Week 23.

The Gospel According to Luke, Chapter 39

At that time, a man named Jairus, who was a synagogue leader, came to Jesus; and falling at Jesus' feet, he begged Him to come into his house, for he had a daughter, about twelve years old, who was dying. As He was going, the crowd pressed in on Him. And a woman who had been suffering from a hemorrhage for twelve years—who, having spent all her money on doctors, had not been healed by any of them—came up behind Him and touched the hem of His garment; and immediately her bleeding stopped. And Jesus said, "Who touched Me?" But when everyone denied it, Peter and those with Him said, "Teacher, the crowd is pressing in on You and crushing You—and You ask, 'Who touched Me?'" But Jesus said, "Someone touched Me, for I felt power go out from Me." The woman, realizing that she could not remain hidden, came trembling and fell at His feet. In the presence of all the people, she told Him why she had touched Him and how she had been healed immediately. He said to her, "Take heart, daughter; your faith has saved you. Go in peace." While He was still speaking, someone came from the home of the synagogue leader and said to him, "Your daughter has died; do not trouble the Teacher." But when Jesus heard this, He said to him, "Do not be afraid; only believe, and she will be saved." When He arrived at the house, He did not allow anyone to enter except Peter, John, James, and the girl's father and mother. Everyone was weeping and wailing over her. But He said, "Do not weep; she is not dead, but asleep." And they laughed at Him, knowing that she had died. But He sent them all out, took her by the hand, and called out, "Little girl, get up!" Her spirit returned, and she got up at once, and He told them to give her something to eat. Her parents were amazed. But He ordered them not to tell anyone what had happened.

Luke 8:41–56
Week 24.

The Gospel of Luke, Chapter 40

At that time, Jesus called the twelve disciples to Him, gave them power and authority over all demons and to heal diseases, and sent them out to preach the Kingdom of God and to heal the sick. And He said to them, "Take nothing for the journey—no staff, no bag, no bread, no money—and do not have two tunics; and whatever house you enter, stay there and set out from there." But if any place will not welcome you, as you leave that town, shake the dust off your feet as a testimony against them." So they went out and traveled through the villages, preaching the good news and healing people everywhere.

Luke 9:1–6
Saturday of the 24th Week.

The Gospel of Luke, beginning 41

At that time, Herod the tetrarch heard about all that Jesus was doing, and he was perplexed; for some said that John had risen from the dead, others that Elijah had appeared, and still others that one of the ancient prophets had been raised. And Herod said, "I beheaded John; who, then, is this about whom I hear such things?" And he sought to see Him. When the apostles returned, they told Him what they had done; and He, taking them with Him, withdrew by Himself to a deserted place near a

town called Bethsaida. But when the people found out, they followed Him; and He welcomed them, spoke to them about the kingdom of God, and healed those who asked to be healed.

Luke 9:7–11
Thursday of the 21st Week.

The Gospel of Luke, Chapter 42

At that time, the Twelve approached Jesus and said to Him, “Send the crowd away so that they may go to the surrounding villages and hamlets to spend the night and find food; for we are here in a desolate place.” But He said to them, “You give them something to eat.” They replied, “We have no more than five loaves and two fish; should we go and buy food for all these people?” For there were about five thousand men. But He said to His disciples, “Have them sit down in groups of fifty.” So they did this and had everyone sit down. Then He took the five loaves and the two fish, looked up to heaven, blessed them, broke them, and gave them to the disciples to distribute to the people. And they ate and were all satisfied; and the fragments that were left were gathered up—twelve baskets full. At that time, while He was praying in a secluded place, the disciples were with Him.

Luke 9:12B–18A
Friday of the 21st Week.

The Gospel of Luke, reading 43

While Jesus was praying in a secluded place, and the disciples were with Him, He asked them, “Who do the people say that I am?” They replied, “Some say John the Baptist; others say Elijah; and still others say that one of the ancient prophets has risen from the dead.” He then asked them, “But who do you say that I am?” Peter answered, “The Christ of God.” But He strictly warned them not to tell anyone about this, saying that the Son of Man must suffer many things, be rejected by the elders, the chief priests, and the scribes, be killed, and rise again on the third day.

Luke 9:18–22
Monday of the 22nd Week.

The Gospel of Luke, Chapter 44

The Lord said: “If anyone wishes to come after Me, let him deny himself, take up his cross, and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake will save it. For what does it profit a man to gain the whole world, yet lose or forfeit his very self? For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory and that of the Father and the holy angels. Truly I tell you, there are some standing here who will not taste death before they see the Kingdom of God.”

Luke 9:23–27
Tuesday of the 22nd Week.

The Gospel of Luke, Chapter 45

At that time, Jesus took Peter, John, and James with Him and went up the mountain to pray. And as He was praying, the appearance of His face changed, and His clothes became dazzling white. And behold, two men were conversing with Him—Moses and Elijah—who appeared in glory and spoke of His departure, which He was about to accomplish in Jerusalem. But Peter and those with him were weighed down by sleep; when they woke up, they saw His glory and the two men standing with Him. As they were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tents: one for You, one for Moses, and one for Elijah”—not knowing what he was saying. While he was still speaking, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came from the cloud, saying, “This is my beloved Son; listen to him.” When the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days what they had seen.

Luke 9:28–36
The Transfiguration of the Lord, at Matins.

The Gospel of Luke, Chapter 46

At that time, when Jesus came down from the mountain, a large crowd met Him. Suddenly, a man from the crowd cried out, “Teacher, I beg You to look upon my son; he is my only child. A spirit seizes him, and he suddenly cries out; it torments him so that he foams at the mouth, and it barely leaves him after tormenting him.” I asked Your disciples to cast it out, but they could not.” Jesus replied, “O faithless and perverse generation! How long must I be with you and put up with you? Bring your son here.” While the boy was still on his way, the demon threw him to the ground and began to beat him; but Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And everyone marveled at the greatness of God.

Luke 9:37–43
Saturday of the 25th Week.

The Gospel of Luke, Chapter 47

The Lord said to His disciples, “Take these words to heart: The Son of Man will be handed over into the hands of men.” But they did not understand this saying; its meaning was hidden from them, so that they did not grasp it, and they were afraid to ask Him about it. Then a thought occurred to them: “Who among us is the greatest?” But Jesus, knowing the thoughts of their hearts, took a child, set him before Him, and said to them, “Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for whoever is the least among you all will be great.” At this, John said, “Teacher, we saw someone casting out demons in Your name, and we tried to stop him because he does not follow us.” Jesus said to him, “Do not stop him, for whoever is not against you is for you.”

Luke 9:44–50
Wednesday of the 22nd Week.

The Gospel of Luke, reading 48A

At that time, one of His disciples came to Jesus and said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to stop him because he does not follow us.” Jesus said to him, “Do not stop him, for whoever is not against you is for you.” Now as the days drew near for Him to be taken from the world, He set His face to go to Jerusalem; and He sent messengers ahead of Him, and they went and entered a Samaritan village to make preparations for Him; but they did not receive Him there, because He appeared to be on His way to Jerusalem. When His disciples, James and John, saw this, they said, “Lord, do You want us to call down fire from heaven to consume them, just as Elijah did?” But He turned to them, rebuked them, and said, “You do not know what kind of spirit you are of; for the Son of Man did not come to destroy people’s lives, but to save them.” And they went on to another village.

Luke 9:49–56
Thursday of the 22nd Week.

The Gospel of Luke, beginning 48B

At that time, as the days drew near for Jesus to be taken from the world, He set His face to go to Jerusalem; and He sent messengers ahead of Him; and they went and entered a Samaritan village to make preparations for Him; but they did not receive Him there, because He appeared to be on His way to Jerusalem. When His disciples, James and John, saw this, they said, “Lord, do You want us to call down fire from heaven to consume them, just as Elijah did?” But He turned to them, rebuked them, and said, “You do not know what kind of spirit you are of; for the Son of Man did not come to destroy human souls, but to save them.” And they went on to another village. And Jesus said, “All things have been handed over to Me by My Father; and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal Him.” Then, turning to his disciples, he said to them privately, “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

The Gospel According to Luke, Chapter 49

While Jesus was on his way, someone said to him, “Lord, I will follow you wherever you go.” Jesus said to him, “Foxes have dens and birds of the air have nests, but the Son of Man has nowhere to lay his head.” To another He said, “Follow Me.” But he replied, “Lord, let me first go and bury my father.” Jesus said to him, “Let the dead bury their own dead, but you go and proclaim the kingdom of God.” Yet another said, “I will follow you, Lord, but first let me say goodbye to my family.” But Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

Luke 9:57–62
Saturday of the 26th Week.

The Gospel of Luke, reading 50A

At that time, the Lord chose seventy other disciples and sent them out two by two ahead of Him to every town and place where He Himself was about to go. He said to them, “The harvest is plentiful, but the workers are few; therefore, ask the Lord of the harvest to send out workers into His harvest. Go! I am sending you out like lambs among wolves. Carry no bag, no traveler’s pouch, no sandals, and greet no one along the way. Whatever house you enter, first say, ‘Peace to this house’; and if a son of peace is there, your peace will rest upon him; but if not, it will return to you. Stay in that house, eating and drinking whatever they provide, for the worker is worthy of his wages; do not move from house to house. And if you come to a town and they welcome you, eat what is set before you, heal the sick who are there, and tell them, ‘The Kingdom of God has come near to you.’ But if you enter a town and are not welcomed, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we shake off against you’; yet know this: the Kingdom of God has drawn near to you. I tell you, it will be more bearable for Sodom on that day than for that town. Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes; but it will be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum, who have been exalted to heaven, will be cast down to Hades.

Luke 10:1–15
Friday of the 22nd Week.

The Gospel of Luke, reading 50B

At that time, the Lord chose seventy other disciples and sent them out two by two ahead of Him to every town and place where He Himself intended to go. He said to them, “The harvest is plentiful, but the workers are few; therefore, ask the Lord of the harvest to send out workers into His harvest. Go! I am sending you out like lambs among wolves. Carry no bag, no traveler’s pouch, no sandals, and greet no one along the way. Whatever house you enter, first say, ‘Peace to this house’; and if a son of peace is there, your peace will rest upon him; but if not, it will return to you. Stay in that house, eating and drinking whatever they provide, for the worker is worthy of his wages; do not move from house to house. And if you come to a town and they welcome you, eat what is set before you, heal the sick who are there, and tell them, ‘The Kingdom of God has come near to you.’ But if you enter a town and are not welcomed, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we shake off against you.’ Yet know this: the Kingdom of God has drawn near to you. I tell you, it will be more bearable for Sodom on that day than for that town. Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes; but it will be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum, who have been exalted to heaven, will be cast down to Hades. Whoever listens to you listens to Me, and whoever rejects you rejects Me; but whoever rejects Me rejects the One who sent Me. The seventy disciples returned with joy and said, “Lord, even the demons submit to us in Your name.” He said to them, “I

saw Satan fall from heaven like lightning. Behold, I have given you authority to trample on snakes and scorpions and over all the power of the enemy, and nothing will harm you. However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” At that moment Jesus rejoiced in the Spirit and said, “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and revealed them to little children. Yes, Father! For such was Your good pleasure.”

Luke 10:1-21
To the Apostles.

The Gospel according to Luke, reading 51A

The Lord said to His disciples: “Whoever listens to you listens to Me, and whoever rejects you rejects Me; and whoever rejects Me rejects the One who sent Me.” The seventy disciples returned with joy and said, “Lord, even the demons submit to us in Your name.” He said to them: “I saw Satan fall from heaven like lightning. Behold, I have given you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing will harm you. However, do not rejoice that the spirits are subject to you, but rejoice that your names are written in heaven.” At that moment Jesus rejoiced in the Spirit and said, “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and revealed them to little children. Yes, Father! For such was Your good pleasure.”

Luke 10:16-21
To the angels, during the Liturgy.

The Gospel of Luke, Reading 51B

The Lord said to His disciples: “Behold, I give you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing will harm you; yet do not rejoice that the spirits are subject to you, but rejoice that your names are written in heaven.” At that moment Jesus rejoiced in the Spirit and said: “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and revealed them to little children. Yes, Father! For such was Your good pleasure.”

Luke 10:19-21
Saturday of the 27th Week.

The Gospel of Luke, Chapter 52

The Lord said to His disciples: “All things have been handed over to Me by My Father; and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal Him.” And turning to his disciples, he said to them privately: “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

Luke 10:22-24
Monday of the 23rd Week.

The Gospel of Luke, Chapter 53

At that time, a certain lawyer approached Jesus to test Him and said, “Teacher, what must I do to inherit eternal life?” Jesus replied, “What is written in the Law? How do you read it?” He replied, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbor as yourself.” Jesus said to him, “You have answered correctly; do this, and you will live.” But he, wanting to justify himself, asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell into the hands of robbers, who stripped him of his clothes, beat him, and went away, leaving him half dead. By chance, a priest was traveling along that road; when he saw the man, he passed by on the other side. Likewise, a Levite, coming to the spot, approached, looked at him, and passed by on the other side. But a certain Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went up to him and bandaged his wounds, pouring on oil and wine; and, lifting him onto his own

donkey, brought him to an inn and took care of him; and the next day, as he was leaving, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and if you spend anything more, I will repay you when I return.' "Which of these three," he asked, "do you think was a neighbor to the man who fell into the hands of robbers?" He replied, "The one who showed him mercy." Then Jesus said to him, "Go and do likewise."

Luke 10:25-37
Week 25.

The Gospel According to Luke, Chapter 54

At that time, Jesus came to a certain village; there a woman named Martha welcomed Him into her home; she had a sister named Mary, who sat at Jesus' feet and listened to His teaching. But Martha was distracted by all the preparations, and she came up and said, "Lord, don't you care that my sister has left me to serve alone? Tell her to help me." Jesus replied to her, "Martha, Martha, you are worried and upset about many things, but only one thing is needed; Mary has chosen the better part, which will not be taken away from her." While He was saying this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts that nursed You!" But He said, "Blessed are those who hear the word of God and keep it."

Luke 10:38-42; 11:27-28
To the Most Holy Mother of God, during the Liturgy.

The Gospel of Luke, Reading 55

At that time, while Jesus was praying in a certain place and had finished, one of His disciples said to Him, "Lord, teach us to pray, just as John taught his disciples." He said to them, "When you pray, say: Our Father in heaven! Hallowed be Your name; Your kingdom come; Your will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our sins, for we also forgive everyone who owes us anything; and do not lead us into temptation, but deliver us from the evil one." And he said to them, "Suppose one of you has a friend and goes to him at midnight and says to him, 'Friend! Lend me three loaves of bread, for a friend of mine has come to me from a journey, and I have nothing to set before him'; and the one inside answers him, 'Don't bother me; the doors are already locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even if he does not get up and give him anything because of their friendship, yet because of his persistence he will get up and give him whatever he needs. And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened."

Luke 11:1-10
Tuesday of the 23rd Week.

The Gospel of Luke, beginning at verse 56

The Lord said to His disciples: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; for everyone who asks receives, and the one who seeks finds, and to the one who knocks, it will be opened." Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a snake instead of a fish? Or if he asks for an egg, will he give him a scorpion? If you, then, though you are evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!

Luke 11:9-13
Wednesday of the 23rd Week.

The Gospel of Luke, Chapter 57

At that time, Jesus cast out a demon from a man who was mute; and when the demon came out, the mute man began to speak, and the people were amazed. But some of them said, "He casts out demons by the power of Beelzebul, the prince of demons." Others, however, testing Him, demanded a sign from heaven. But He, knowing their thoughts, said to them: "Every kingdom divided against itself will be laid waste, and a house divided against itself will fall; and if Satan is divided against

himself, how can his kingdom stand? Yet you say that I cast out demons by the power of Beelzebul; and if I cast out demons by the power of Beelzebul, by whose power do your own sons cast them out? Therefore, they will be your judges. But if I cast out demons by the finger of God, then the Kingdom of God has certainly come upon you.” When a strong man, fully armed, guards his house, his possessions are safe; but when one stronger than he attacks and overcomes him, he takes away all the weapons on which he relied and divides up the spoils. Whoever is not with Me is against Me, and whoever does not gather with Me scatters.

Luke 11:14-23
Thursday of the 23rd Week.

The Gospel of Luke, beginning at verse 58

The Lord said: “Whoever is not with Me is against Me; and whoever does not gather with Me scatters.” When an unclean spirit comes out of a person, it wanders through arid places seeking rest, and, finding none, says, “I will return to my house from which I came”; and when it comes, it finds it swept and put in order; then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there—and the final condition of that person is worse than the first.”

Luke 11:23-26
Friday of the 23rd Week.

The Gospel of Luke, beginning 59

At that time, when the crowds began to gather in great numbers, Jesus began to speak: “This generation is a wicked generation; it seeks a sign, but no sign will be given to it except the sign of the prophet Jonah; for just as Jonah was a sign to the people of Nineveh, so will the Son of Man be to this generation. The Queen of the South will rise up at the judgment with the people of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, there is one here greater than Solomon. The people of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and behold, there is one here greater than Jonah. No one, after lighting a lamp, puts it in a hidden place or under a bowl, but on a lampstand, so that those who enter may see the light.

Luke 11:29-33
Monday of the 24th Week.

The Gospel of Luke, Chapter 60

The Lord said: “The eye is the lamp of the body; so if your eye is clear, your whole body will be full of light; but if it is bad, your body will be full of darkness. So take care: is the light within you really darkness?” But if your whole body is full of light, with no part in darkness, then it will be completely light, as if a lamp were shining on you. As He was saying this, a Pharisee invited Him to dine at his house. He went in and reclined at the table. The Pharisee was surprised to see that He had not washed His hands before the meal. But the Lord said to him, “You Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. You fools! Did not the One who made the outside also make the inside? Give alms from what you have, and then everything will be clean for you.”

Luke 11:34-41
Tuesday of the 24th Week.

The Gospel of Luke, beginning 61

The Lord said to the Jews who had come to Him: “Woe to you, Pharisees, for you tithe mint, rue, and every kind of herb, yet neglect justice and the love of God; these things you ought to have done, without neglecting the others. Woe to you, Pharisees, for you love the chief seats in the synagogues and greetings in the marketplaces.” Woe to you, scribes and Pharisees, hypocrites, for you are like unmarked graves, over which people walk without realizing it.” At this, one of the lawyers said to Him, “Teacher, by saying this, You are insulting us as well.” But He said, “Woe to you also, lawyers,

because you load people down with burdens they cannot carry, yet you yourselves do not lift a finger to help them.”

Luke 11:42–46
Wednesday of the 24th Week.

The Gospel of Luke, beginning at verse 62

The Lord said to the Jews who had come to Him: “Woe to you, for you build tombs for the prophets whom your fathers killed; by doing this, you bear witness to the deeds of your fathers and agree with them, for they killed the prophets, and you build tombs for them.” Therefore, the wisdom of God said: ‘I will send prophets and apostles to them, and some of them they will kill, and others they will drive out, so that this generation may be held accountable for the blood of all the prophets shed since the creation of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the temple.’ Truly, I tell you, it will be required of this generation. Woe to you, scribes and Pharisees, for you have taken away the key to knowledge; you yourselves did not enter, and you hindered those who were entering.” As He was saying these things to them, the scribes and Pharisees began to press in on Him fiercely, demanding answers from Him on many matters, trying to trap Him and seeking to catch something from His lips with which to accuse Him. Meanwhile, as thousands of people gathered, so that they were jostling one another, He began to speak first to His disciples: “Beware of the leaven of the Pharisees, which is hypocrisy.”

Luke 11:47–12:1
Thursday of the 24th Week.
December 17, the Prophet Daniel.

The Gospel of Luke, Chapter 63

The Lord said: “There is nothing hidden that will not be revealed, nor anything secret that will not be made known. Therefore, what you have said in the dark will be heard in the light; and what you have whispered in private within the house will be proclaimed from the rooftops.” But I say to you, My friends: do not fear those who kill the body and after that can do no more; but I will tell you whom to fear: fear the One who, after killing, can cast into Gehenna—that One, I tell you, you should fear. Are not five little birds sold for two assaria? And not one of them is forgotten by God. But even the hairs of your head are all numbered. So do not be afraid; you are worth more than many little birds. I tell you: whoever confesses Me before men, the Son of Man will also confess before the angels of God; but whoever denies Me before men will be denied before the angels of God. And everyone who speaks a word in favor of the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven. When they bring you before the synagogues, the rulers, and the authorities, do not worry about how or what to answer, or what to say; for the Holy Spirit will teach you at that moment what you ought to say.

Luke 12:2–12
Friday of the 24th Week.
April 24, St. George, at Matins.

The Gospel of Luke, reading 64

The Lord said: “Everyone who confesses Me before men, the Son of Man will also confess before the angels of God; but whoever denies Me before men will be denied before the angels of God. And everyone who speaks a word in favor of the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven. When they bring you before the synagogues, the rulers, and the authorities, do not worry about how or what to answer, or what to say, for the Holy Spirit will teach you at that moment what you ought to say.

Luke 12:8–12
November 6, St. Paul the Confessor.

The Gospel of Luke, Chapter 65

At that time, while Jesus was teaching, someone from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.” But He said to that man, “Who appointed Me to judge or

to divide between you?” Then He said to them, “Take care, and guard against all greed; for a person’s life does not consist in the abundance of his possessions. Therefore I tell you: Do not worry for your soul about what you will eat, nor for your body about what you will wear; for the soul is more than food, and the body more than clothing.” Look at the ravens: they neither sow nor reap; they have neither storehouses nor barns, and God feeds them; how much more are you better than the birds? And which of you, by worrying, can add a single cubit to your height? So if you cannot do even the smallest thing, why do you worry about the rest? Consider the lilies, how they grow: they neither toil nor spin; yet I tell you that even Solomon in all his glory was not clothed like one of these. If God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will He not much more clothe you—you of little faith! So do not seek what you will eat or what you will drink, and do not be anxious, for the people of this world seek all these things; but your Father knows that you need them. Seek first the kingdom of God, and all these things will be added to you.

Luke 12:13–15; 22b–31
Monday of the 25th Week.

The Gospel of Luke, beginning at verse 66

The Lord told this parable: A certain rich man had a bountiful harvest in his fields; and he reasoned with himself, saying, “What shall I do? I have nowhere to store my crops.” And he said, “This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and all my goods, and I will say to my soul, ‘Soul! You have plenty of good things laid up for many years; rest, eat, drink, and be merry.’” But God said to him, ‘You fool! This very night your soul will be required of you; then whose will those things be that you have prepared?’ So it is with anyone who stores up treasures for himself but is not rich toward God.”

Luke 12:16–21
Week 26.

The Gospel According to Luke, Chapter 67

The Lord said: “Do not be afraid, little flock! For your Father has been pleased to give you the Kingdom. Sell your possessions and give alms. Make for yourselves storehouses that do not wear out, a treasure in heaven that never fails, where no thief approaches and no moth destroys, for where your treasure is, there your heart will be also. Let your loins be girded and your lamps burning. And be like people waiting for their master to return from a wedding, so that when he comes and knocks, they may open the door to him at once. Blessed are those servants whom the master finds watching when he comes; truly I tell you, he will gird himself and have them sit down to eat, and he will come and serve them. And if he comes in the second watch, or in the third watch, and finds them so, blessed are those servants. You know that if the owner of the house had known at what hour the thief was coming, he would have stayed awake and not let his house be broken into. So you also must be ready, for the Son of Man will come at an hour you do not expect.

Luke 12:32–40
Saturday of the 28th Week.

The Gospel of Luke, reading 68

The Lord said: “Who is the faithful and wise steward whom the master has put in charge of his servants to give them their portion of food at the proper time? Blessed is that servant whom his master, upon coming, finds doing so. Truly I tell you, he will put him in charge of all his possessions. But if that servant says to himself, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk—then the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him to pieces and assign him a place with the unfaithful. But that servant who knew his master’s will and was not ready, and did not do his will, will be beaten severely; but the one who did not know and did things deserving of punishment will be beaten less severely. And from everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.

The Gospel of Luke, beginning 69

The Lord said: “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded. I have come to bring fire to the earth, and how I wish it were already kindled! I have a baptism to undergo, and how I am tormented until it is accomplished! Do you think that I have come to bring peace to the earth? No, I tell you, but division; for from now on, five in one household will be divided—three against two, and two against three: a father will be against his son, and a son against his father; a mother against her daughter, and a daughter against her mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law. He also said to the people: “When you see a cloud rising in the west, you say at once, ‘It’s going to rain,’ and so it happens; and when the south wind blows, you say, ‘It will be hot,’ and so it is. You hypocrites! You know how to interpret the appearance of the earth and the sky, but why can’t you discern the signs of the times? Why don’t you use your own judgment to determine what ought to happen?” When you go with your adversary to the magistrate, make every effort on the way to settle matters with him, so that he may not hand you over to the judge, and the judge may not hand you over to the officer, and the officer may not cast you into prison. I tell you, you will not get out of there until you have paid the last penny.

Luke 12:48b–59
Wednesday of the 25th Week.**The Gospel of Luke, Chapter 70**

At that time, some people came and told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. Jesus replied to them, “Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? No, I tell you, but unless you repent, you will all perish just the same. Or do you think that those eighteen people on whom the tower of Siloam fell and crushed them were more guilty than all the others living in Jerusalem? No, I tell you, but unless you repent, you will all perish just the same. And he told this parable: A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none; so he said to the vineyard keeper, ‘Look, for the third year now I have come looking for fruit on this fig tree and have found none; cut it down—why should it take up the ground?’ But he replied, ‘Sir, leave it alone for one more year, until I dig around it and fertilize it—perhaps it will bear fruit; if not, then you can cut it down next year.’

Luke 13:1–9
Thursday of the 25th Week.**The Gospel According to Luke, beginning at verse 71**

At that time, Jesus was teaching in one of the synagogues on the Sabbath. There was a woman there who had been afflicted by a spirit of infirmity for eighteen years; she was bent over and could not straighten up. When Jesus saw her, he called her over and said to her, “Woman, you are set free from your infirmity.” And he laid his hands on her, and she was immediately set straight and began to praise God. But the synagogue leader, indignant that Jesus had healed on the Sabbath, said to the people, “There are six days on which work ought to be done; come and be healed on those days, not on the Sabbath.” The Lord replied to him, “You hypocrite! Doesn’t each of you untie his ox or donkey from the manger on the Sabbath and lead it to drink? And shouldn’t this daughter of Abraham, whom Satan has bound for eighteen years, be set free from these bonds on the Sabbath?” And as He spoke these things, all who opposed Him were put to shame; and all the people rejoiced at all His glorious deeds.

Luke 13:10–17
Week 27.

The Gospel According to Luke, Chapter 72

The Lord told this parable: “To what is the Kingdom of God like? Or to what shall I compare it? It is like a mustard seed, which a man took and planted in his garden; and it grew and became a large tree, and the birds of the air found shelter in its branches.” He also said, “To what shall I compare the Kingdom of God? It is like leaven that a woman took and mixed into three measures of flour until the whole batch was leavened.” And He went through the towns and villages, teaching and making His way to Jerusalem. Someone asked Him, “Lord, are there so few who are saved?” He replied, “Strive to enter through the narrow gate, for I tell you, many will try to enter and will not be able to. When the master of the house gets up and closes the door, then you, standing outside, will begin to knock on the door and say, ‘Lord! Lord, open to us!’ But He will answer you, ‘I do not know you; where do you come from?’ Then you will say, ‘We ate and drank in Your presence, and You taught in our streets.’ But He will say, ‘I tell you, I do not know you; where do you come from? Depart from Me, all you who practice lawlessness.’ There will be weeping and gnashing of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the Kingdom of God, but you yourselves are cast out. And people will come from the east and the west, from the north and the south, and will take their places at the feast in the Kingdom of God.

Luke 13:18–29
The Sabbath of the 29th Week.
The Sabbath before the Nativity of Christ.

The Gospel of Luke, beginning 73

At that time, some of the Pharisees came and said to Him, “Leave here and go away, for Herod wants to kill You.” And He said to them, “Go and tell that fox: ‘Behold, I cast out demons and perform healings today and tomorrow, and on the third day I will reach my goal’; but in the meantime, I must continue on my way today, tomorrow, and the day after, for it is impossible for a prophet to perish outside of Jerusalem. Jerusalem! Jerusalem! You who kill the prophets and stone those sent to you! How often I have wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Behold, your house is left to you desolate. And I tell you, you will not see Me again until the time comes when you say, ‘Blessed is He who comes in the name of the Lord!’

Luke 13:31–35
Friday of the 25th Week.

The Gospel of Luke, Reading 74

At that time, Jesus came on the Sabbath to the house of one of the leaders of the Pharisees to eat bread, and they were watching Him. And behold, a man suffering from dropsy stood before Him. On this occasion, Jesus asked the scribes and Pharisees, “Is it lawful to heal on the Sabbath?” But they remained silent. And He touched him, healed him, and sent him away. Then He said to them, “If any of you has a donkey or an ox that falls into a well, won’t you pull it out immediately, even on the Sabbath?” And they could not answer Him. Noticing how those who had been invited were choosing the places of honor, He told them a parable: “When you are invited by someone to a wedding, do not take the place of honor, lest someone more distinguished than you be invited by him, and the one who invited both of you come and say to you, ‘Give this man your place’; and then, to your shame, you will have to take the lowest place. But when you are invited, go and sit in the lowest place, so that when the host comes, he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who are at the table with you; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Luke 14:1–11
Saturday of the 30th Week.

The Gospel of Luke, reading 75

At that time, Jesus came on the Sabbath to the house of one of the leaders of the Pharisees to eat some bread, and He said to the one who had invited Him: “When you give a luncheon or a dinner, do not invite your friends, nor your brothers, nor your relatives, nor your wealthy neighbors, lest they

also invite you in return and you be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind, and you will be blessed, since they cannot repay you; for you will be repaid at the resurrection of the righteous.” When one of those reclining at the table with Him heard this, he said to Him, “Blessed is the one who will eat bread in the kingdom of God!”

Luke 14:12–15
Monday of the 26th Week.

The Gospel of Luke, beginning at verse 76

The Lord told this parable: A certain man prepared a great banquet and invited many people; and when the time for the banquet came, he sent his servant to tell those who had been invited, “Come, for everything is now ready.” But they all began, as if by agreement, to make excuses. The first said to him, “I have bought a field, and I must go and see it; please excuse me.” Another said, ‘I have bought five pairs of oxen, and I am going to test them; please excuse me.’ A third said, ‘I have gotten married, and so I cannot come.’ And when the servant returned, he reported this to his master. Then, becoming angry, the master of the house said to his servant, ‘Go quickly through the streets and alleys of the city and bring here the poor, the crippled, the lame, and the blind.’ And the servant said, ‘Sir, it has been done as you commanded, and there is still room.’ The master said to the servant, “Go out to the roads and along the hedgerows and urge them to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my supper; for many are invited, but few are chosen.”

Luke 14:16–24
Week 28.
Week of the Holy Forefathers.

The Gospel of Luke, Chapter 77

At that time, a large crowd was following Jesus; and He turned and said to them: “If anyone comes to Me and does not hate his father and mother, his wife and children, his brothers and sisters—and even his own life—he cannot be My disciple; and whoever does not take up his cross and follow Me cannot be My disciple. For which of you, intending to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it, so that when he has laid the foundation and is unable to finish, all who see it will not mock him, saying, ‘This man began to build and could not finish’? Or what king, going to war against another king, would not first sit down and consider whether with ten thousand men he is strong enough to oppose the one coming against him with twenty thousand? Otherwise, while the other is still far off, he will send a delegation to him to ask for peace. So, any one of you who does not renounce all that he has cannot be My disciple. Salt is a good thing; but if salt loses its saltiness, how can it be made salty again? It is fit neither for the ground nor for the manure pile; so they throw it out. Whoever has ears to hear, let him hear!

Luke 14:25–35
Tuesday of the 26th Week.

The Gospel of Luke, beginning 78

At that time, all the tax collectors and sinners were coming to Jesus to listen to Him. But the Pharisees and the scribes grumbled, saying, “He welcomes sinners and eats with them.” But He told them this parable: “Which of you, if you have a hundred sheep and lose one of them, will not leave the ninety-nine in the wilderness and go after the lost one until you find it? And when he finds it, he will joyfully carry it on his shoulders, and when he comes home, he will call together his friends and neighbors and say to them, ‘Rejoice with me, for I have found my lost sheep.’ I tell you that in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. Or what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she will call her friends and neighbors and say, ‘Rejoice with me; I have found the drachma I lost.’ In the same way, I tell you, there is joy among the angels of God over one sinner who repents.”

The Gospel of Luke, Reading 79

The Lord told this parable: A certain man had two sons; and the younger of them said to his father, “Father, give me the share of the estate that is due to me.” So the father divided his estate between them. A few days later, the younger son gathered all he had and set off for a distant country, where he squandered his estate living a dissolute life. When he had spent everything, a severe famine struck that country, and he began to be in need; so he went and hired himself out to one of the citizens of that country, who sent him to his fields to tend pigs; and he would have been glad to fill his stomach with the pods that the pigs were eating, but no one gave him anything. Coming to his senses, he said, “How many of my father’s hired hands have more than enough bread, while I am starving to death! I will get up, go to my father, and say to him: ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son; treat me as one of your hired hands.’” So he got up and went to his father. While he was still a long way off, his father saw him and was moved with compassion; he ran to him, threw his arms around his neck, and kissed him. The son said to him, ‘Father, I have sinned against heaven and against you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the fattened calf and slaughter it; let us eat and celebrate! For this son of mine was dead and has come to life; he was lost and has been found.’ And they began to celebrate. Now his older son was in the field; and as he was coming home, when he drew near the house, he heard music and dancing; and he called one of the servants and asked, “What is this?” He said to him, “Your brother has come, and your father has slaughtered the fattened calf because he has received him back safe and sound.” He became angry and refused to go in. His father, however, went out and called to him. But he replied to his father, ‘Look, I have served you all these years and have never disobeyed your orders, yet you have never even given me a young goat so I could celebrate with my friends; but when this son of yours, who squandered his inheritance with prostitutes, came home, you slaughtered a fattened calf for him.’ He said to him, ‘My son, you are always with me, and everything I have is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’

Luke 15:11–32
Week 34, on the Prodigal Son.**The Gospel According to Luke, Chapter 80**

The Lord told this parable: There was a rich man who had a steward, and a report came to him that the steward was squandering his property; so he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be my steward.’ Then the steward said to himself, ‘What shall I do? My master is taking the stewardship of his household away from me; I am not strong enough to dig, and I am ashamed to beg; I know what I must do so that people will welcome me into their homes when I am removed from the stewardship of his household.’ So he summoned his master’s debtors, one by one, and said to the first, ‘How much do you owe my master?’ He replied, ‘A hundred measures of oil.’ And he said to him, ‘Take your debt note and sit down quickly; write fifty.’ Then he said to another, ‘And how much do you owe?’ He replied, ‘A hundred measures of wheat.’ And he said to him, ‘Take your debt note and write eighty.’ And the master commended the dishonest steward for acting shrewdly; for the children of this age are more shrewd in their own generation than the children of light. And I tell you: Make friends for yourselves with unrighteous wealth, so that when you fall into poverty, they may welcome you into the eternal dwellings.

Luke 16:1–9
Thursday of the 26th Week.

The Gospel of Luke, beginning at verse 81

The Lord said: “Whoever is faithful in little things is faithful also in much; and whoever is unfaithful in little things is unfaithful also in much.” So if you have not been faithful in unrighteous wealth, who will entrust you with true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No servant can serve two masters, for he will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and Mammon. The Pharisees, who were lovers of money, heard all this and mocked Him. He said to them, “You make yourselves appear righteous before people, but God knows your hearts, for what is highly esteemed among people is an abomination before God.”

Luke 16:10–15
Saturday of the 31st Week.

The Gospel of Luke, reading 82

The Lord said to the Jews who had come to Him: “You present yourselves as righteous before men, but God knows your hearts; for what is highly esteemed among men is an abomination in the sight of God. The Law and the Prophets were until John; since then the Kingdom of God has been preached, and everyone is striving to enter it. But it is easier for heaven and earth to pass away than for a single stroke of a letter in the Law to fail. Anyone who divorces his wife and marries another commits adultery, and anyone who marries a woman divorced from her husband commits adultery. Jesus also said to his disciples: “It is impossible not to face temptations, but woe to the one through whom they come; it would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble. Watch yourselves. But if your brother sins against you, rebuke him; and if he repents, forgive him; and if he sins against you seven times a day and seven times a day turns back and says, ‘I repent,’ forgive him.

Luke 16:15–18; 17:1–4
Friday of the 26th Week.

The Gospel of Luke, beginning at verse 83

The Lord told this parable: There was a certain rich man who dressed in purple and fine linen and feasted sumptuously every day. There was also a certain beggar named Lazarus, who lay at his gate covered with sores, longing to be fed with the crumbs that fell from the rich man’s table, and the dogs would come and lick his sores. The beggar died and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And in Hades, while he was in torment, he lifted up his eyes and saw Abraham far off, with Lazarus in his bosom; and crying out, he said, “Father Abraham! Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.” But Abraham said, “My child, remember that you received your good things in your lifetime, and Lazarus received evil; and now he is comforted here, but you are in agony; and besides all this, a great chasm has been fixed between us and you, so that those who wish to cross from here to you cannot, nor can anyone cross from there to us.” Then he said, “I beg you, father, send him to my father’s house, for I have five brothers; let him warn them, so that they too may not come to this place of torment.” Abraham said to him, “They have Moses and the prophets; let them listen to them.” But he said, “No, Father Abraham, but if someone from the dead goes to them, they will repent.” Then Abraham said to him, “If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.”

Luke 16:19–31
Week 22.

The Gospel According to Luke, beginning at verse 84

The Lord said: “Watch yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him; and if he sins against you seven times a day and seven times a day turns back and says, ‘I repent,’ forgive him.” And the Apostles said to the Lord: “Increase our faith.” The Lord said: “If you had faith the size of a mustard seed and said to this fig tree, ‘Be uprooted and planted in the sea,’

it would obey you.” Which of you, having a servant plowing or tending sheep, would say to him when he returns from the field, ‘Come quickly and sit down at the table’? On the contrary, would he not say to him, ‘Prepare my supper, and after you have girded yourself, serve me while I eat and drink; and afterward you may eat and drink yourself’? Will he thank that servant for having done what was commanded? I don’t think so. So also, when you have done all that you have been commanded, say, ‘We are unworthy servants; we have only done what was our duty.’”

Luke 17:3–10
Saturday of the 32nd Week.

The Gospel of Luke, Reading 85

As Jesus was entering a certain village, ten lepers came to meet Him; they stopped at a distance and cried out in a loud voice, “Jesus, Master, have mercy on us!” When He saw them, He said to them, “Go, show yourselves to the priests.” And as they were going, they were cleansed. But one of them, seeing that he had been healed, returned, praising God in a loud voice, and fell on his face at His feet, giving Him thanks; and he was a Samaritan. Then Jesus said, “Were not ten cleansed? Where are the other nine? Why did none of them return to give glory to God, except this foreigner?” And He said to him, “Get up and go; your faith has saved you.”

Luke 17:12–19
Week 29.

The Gospel According to Luke, Chapter 86

At that time, when the Pharisees asked Jesus when the Kingdom of God would come, he answered them: “The Kingdom of God will not come with signs to be observed, nor will people say, ‘Look, here it is,’ or ‘Look, there it is.’ For behold, the Kingdom of God is within you.” He also said to his disciples: “The days will come when you will long to see even one of the days of the Son of Man, but you will not see it; and they will tell you, ‘Look, here it is,’ or ‘Look, there it is’—do not go or follow them; for just as lightning flashes from one end of the sky to the other, so will the Son of Man be in his day.” But first He must suffer many things and be rejected by this generation.

Luke 17:20–25
Monday of the 27th Week.

The Gospel of Luke, beginning 87

The Lord said: “As it was in the days of Noah, so it will be in the days of the Son of Man: they were eating, drinking, marrying, and giving in marriage, until the day Noah entered the ark, and the flood came and destroyed them all. Likewise, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, and building; but on the day Lot left Sodom, fire and brimstone rained down from heaven and destroyed them all; so it will be on the day the Son of Man is revealed. On that day, whoever is on the roof and has his belongings in the house must not go down to get them; and whoever is in the field must not look back. Remember Lot’s wife. Whoever tries to save his life will lose it, and whoever loses his life will save it. I tell you: on that night, two will be in one bed; one will be taken, and the other left behind; two will be grinding together; one will be taken, and the other left behind; two will be in the field; one will be taken, and the other left behind.” They asked Him, “Where, Lord?” He replied, “Where the corpse is, there the vultures will gather.”

Luke 17:26–37
Tuesday of the 27th Week.

The Gospel of Luke, beginning 88

The Lord told this parable: In a certain town there was a judge who neither feared God nor cared about people. In that same town there was a widow, and she kept coming to him, saying, “Defend me against my adversary.” But for a long time he refused. Finally, he said to himself, “Even though I do not fear God or care about people, yet because this widow keeps bothering me, I will defend her so that she will stop coming to pester me.” And the Lord said, “Listen to what the unjust judge says.

Will not God vindicate His chosen ones, who cry out to Him day and night, even though He delays in vindicating them? I tell you, He will vindicate them speedily.”

Luke 18:2–8
Saturday of the 33rd Week.

The Gospel of Luke, Chapter 89

The Lord told this parable: Two men went up to the temple to pray—one a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, “God, I thank You that I am not like other people—robbers, wrongdoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I earn.” But the tax collector, standing at a distance, did not even dare to lift his eyes to heaven; instead, beating his breast, he said, ‘God, be merciful to me, a sinner!’ I tell you, this man went home justified rather than the other; for everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

Luke 18:10–14
Week 33, about the tax collector and the Pharisee.

The Gospel According to Luke, Chapter 90

At that time, people were bringing little children to Jesus so that He might touch them; but when the disciples saw this, they rebuked them. Jesus, however, called them to Him and said, “Let the little children come to Me, and do not hinder them, for to such belongs the kingdom of God.” Truly I tell you, whoever does not receive the Kingdom of God like a child will never enter it.” Those who heard this asked, “Who then can be saved?” But He said, “What is impossible for humans is possible for God.” Then Peter said, “Look, we have left everything and followed You.” He said to them, “Truly I tell you, there is no one who has left house or parents or brothers or sisters or wife or children for the sake of the Kingdom of God who will not receive many times more in this age, and in the age to come, eternal life.”

Luke 18:15–17; 26–30
Wednesday of the 27th Week.

The Gospel of Luke, beginning at verse 91

At that time, a certain man came to Jesus, testing Him, and said, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call Me ‘good’? No one is good except God alone. You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and your mother.’” He replied, “I have kept all these from my youth.” When Jesus heard this, he said to him, “One thing you still lack: sell everything you have and give to the poor, and you will have treasure in heaven; then come, follow me.” But when he heard this, he became sad, for he was very wealthy. Jesus, seeing that he was saddened, said, “How hard it is for those who have wealth to enter the Kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God.” Those who heard this asked, “Who then can be saved?” But He said, “What is impossible for humans is possible for God.”

Luke 18:18–27
Week 30.

The Gospel of Luke, Chapter 92

At that time, He called His twelve disciples to Him and said to them: “Behold, we are going up to Jerusalem, and everything that is written through the prophets concerning the Son of Man will be fulfilled; for they will hand Him over to the Gentiles, and they will mock Him, insult Him, spit on Him, beat Him, and kill Him; and on the third day He will rise again.” But they did not understand any of this; these words were hidden from them, and they did not grasp what He was saying.

Luke 18:31–34
Thursday of the 27th Week.

The Gospel of Luke, beginning 93

As Jesus was approaching Jericho, a blind man was sitting by the roadside begging. When he heard a crowd passing by, he asked, “What is this?” They told him, “Jesus of Nazareth is passing by.” Then he cried out, “Jesus, Son of David, have mercy on me!” Those walking ahead tried to silence him, but he shouted all the louder, “Son of David, have mercy on me!” Jesus stopped and ordered that he be brought to Him; and when the man came near, Jesus asked him, “What do you want from Me?” He replied, “Lord, I want to see.” Jesus said to him, “Receive your sight; your faith has saved you.” Immediately he received his sight and followed Him, glorifying God; and all the people, seeing this, gave praise to God.

Luke 18:35–43
Week 31.

The Gospel According to Luke, Chapter 94

At that time, Jesus came to Jericho. And behold, a man named Zacchaeus, a chief tax collector and a wealthy man, was trying to see who Jesus was, but he could not because of the crowd, since he was short in stature; so he ran ahead and climbed a sycamore tree to see Him, for He was about to pass that way. When Jesus came to that spot, He looked up and saw him and said to him, “Zacchaeus, come down quickly, for today I must stay at your house.” So he came down at once and welcomed Him joyfully. But when all the people saw this, they began to grumble, saying, “He has gone to be the guest of a sinner.” But Zacchaeus stood up and said to the Lord, “Lord, I will give half of my possessions to the poor, and if I have defrauded anyone of anything, I will pay back four times as much.” Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham; for the Son of Man came to seek and to save the lost.”

Luke 19:1–10
Week 32.

The Gospel According to Luke, Chapter 95

The Lord told this parable: A man of noble birth went to a distant country to receive a kingdom for himself and then return; so he called ten of his servants, gave them ten minas, and said to them, “Put them to work until I return.” But his citizens hated him and sent a delegation after him, saying, ‘We do not want him to reign over us.’ And when he returned, having received the kingdom, he ordered that the servants to whom he had given the silver be summoned, so that he might find out what each had gained. The first came and said, ‘Master, your mina has yielded ten minas.’ And he said to him, ‘Well done, good servant! Since you have been faithful in a little, take charge of ten cities.’ The second came and said, ‘Master, your mina has yielded five minas.’ He said to this one as well, ‘You, too, be in charge of five cities.’ The third came and said, ‘Master, here is your mina, which I kept wrapped in a handkerchief, for I was afraid of you, because you are a harsh man: you take what you did not deposit and reap what you did not sow.’ The master said to him, ‘I will judge you by your own words, you wicked servant! You knew that I am a harsh man, taking what I did not deposit and reaping what I did not sow; why then did you not put my money on deposit, so that when I returned, I might have received it with interest?’ And he said to those standing by, ‘Take the mina from him and give it to the one who has ten minas.’ And they said to him, “Master, he already has ten minas.” I tell you that to everyone who has, more will be given, but from the one who has nothing, even what he has will be taken away; and as for my enemies, those who did not want me to reign over them, bring them here and slay them before me.” Having said this, he went on his way, going up to Jerusalem.

Luke 19:12–28
Friday of the 27th Week.

The Gospel of Luke, beginning at verse 96

At that time, when Jesus approached Bethphage and Bethany, near the mountain called the Mount of Olives, He sent two of His disciples, saying, “Go to the village opposite; and when you enter it,

you will find a young donkey tied up, on which no one has ever sat; untie it and bring it here; and if anyone asks you, ‘Why are you untying it?’ say to him, ‘The Lord needs it.’ The disciples went and found it just as He had told them. As they were untying the young donkey, its owners asked them, “Why are you untying the donkey?” They replied, “The Lord needs it.” So they brought it to Jesus, threw their cloaks over the donkey, and helped Jesus mount it. And as He rode along, they spread their cloaks on the road. When He approached the descent from the Mount of Olives, the whole crowd of disciples began to praise God joyfully and with a loud voice for all the miracles they had seen, saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” And some of the Pharisees among the crowd said to Him, “Teacher, rebuke Your disciples.” But He replied, “I tell you, if they keep silent, the stones will cry out.” Then came the Day of Unleavened Bread, when the Passover lamb was to be sacrificed, and Jesus sent Peter and John, saying, “Go and prepare the Passover for us to eat.” They asked Him, “Where do You want us to prepare it?” He said to them, “As you enter the city, a man carrying a jar of water will meet you; follow him into the house where he enters, and say to the owner of the house, ‘The Teacher says to you, “Where is the room where I may eat the Passover with My disciples?”’ And he will show you a large upper room, already furnished; prepare it there.” They went and found it just as He had told them, and they prepared the Passover. When the hour came, He reclined at the table with the twelve Apostles, and He said to them, “I have earnestly desired to eat this Passover with you before My suffering, for I tell you, I will not eat it again until it is fulfilled in the Kingdom of God.” Then He took the cup, gave thanks, and said, “Take this and share it among yourselves, for I tell you that I will not drink of the fruit of the vine until the Kingdom of God comes.” And taking bread, and giving thanks, He broke it and gave it to them, saying, “This is My body, which is given for you; do this in remembrance of Me.” Likewise, after supper, He took the cup, saying, “This cup is the New Covenant in My blood, which is poured out for you.” “Behold, the hand of the one who betrays Me is with Me at the table; yet the Son of Man is going as it has been determined, but woe to that man by whom He is betrayed!” And they began to ask one another which of them it would be who would do this. There was also a dispute among them as to which of them should be considered the greatest. He said to them, “Kings rule over the nations, and those who exercise authority over them are called benefactors; but you are not to be like that. Instead, whoever is the greatest among you must be like the least, and the one who rules must be like a servant. For who is greater: the one who is reclining at the table, or the one who serves? Is it not the one who is reclining? But I am among you as one who serves. Yet you have stood by Me in My trials, and I bestow upon you, as My Father has bestowed upon Me, the Kingdom, so that you may eat and drink at My table in My Kingdom, and sit on thrones to judge the twelve tribes of Israel.” And the Lord said, “Simon! Simon! Behold, Satan has asked to sift you like wheat, but I have prayed for you that your faith may not fail; and you, once you have turned back, strengthen your brothers.” He replied to Him, “Lord, I am ready to go with You even to prison and to death.” But He said, “I tell you, Peter, the rooster will not crow today until you have denied three times that you know Me.” And He said to them, “When I sent you out without a bag, without a traveler’s pouch, and without sandals, did you lack anything?” They replied, “Nothing.” Then He said to them, “But now, whoever has a moneybag, let him take it, and likewise a bag; and whoever has none, let him sell his cloak and buy a sword; for I tell you that this which is written about Me must be fulfilled: ‘And He was numbered with the transgressors.’ For what is written about Me is coming to an end.” They said, “Lord, here are two swords.” He said to them, “That is enough.” And going out, He went as usual to the Mount of Olives, and His disciples followed Him.

Luke 19:29–40; 22:7–39
Monday of Cheese Week.

The Gospel of Luke, Reading 97

As Jesus was approaching the foot of the Mount of Olives, the whole crowd of disciples began to praise God joyfully and loudly for all the miracles they had seen, saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” And some of the Pharisees among the people said to Him, “Teacher, Tell your disciples to be quiet.” But He replied, “I tell you,

if they keep silent, the stones will cry out.” And when He drew near to the city, He looked at it and wept over it, saying, “Oh, if only you, even on this day, had known what would bring you peace! But now this is hidden from your eyes, for the days will come upon you when your enemies will build a rampart around you, surround you, hem you in on every side, and destroy you; and they will kill your children within you and leave not one stone upon another in you, because you did not recognize the time of your visitation.”

Luke 19:37-44
Monday of the 28th Week.

The Gospel of Luke, beginning at verse 98

At that time, Jesus entered the temple and began to drive out those who were buying and selling there, saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.” And He taught daily in the temple. But the chief priests, the scribes, and the elders of the people were seeking to destroy Him, yet they could not find a way to do so, because all the people listened to Him intently.

Luke 19:45-48
Tuesday of the 28th Week.

The Gospel of Luke, beginning 99

At that time, while Jesus was teaching the people in the temple and preaching the gospel, the chief priests, the scribes, and the elders came up to Him and said, “Tell us, by what authority are You doing these things, or who gave You this authority?” He replied, “I will ask you one question; answer Me: Was John’s baptism from heaven or from men?” They debated among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’ But if we say, ‘From people,’ the whole crowd will stone us, for they are convinced that John was a prophet.” So they replied, “We do not know where it came from.” Jesus said to them, “Neither will I tell you by what authority I do these things.”

Luke 20:1-8
Wednesday of the 28th Week.

The Gospel of Luke, beginning 100

The Lord told this parable: A man planted a vineyard, leased it to some vineyard workers, and went away for a long time. When the time came, he sent a servant to the vineyard workers to receive some of the fruit of the vineyard; but the vineyard workers beat him and sent him away empty-handed. He sent another servant; but they also beat him, reviled him, and sent him away empty-handed. And he sent a third; but they also wounded him and drove him away. Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps when they see him, they will respect him.’ But when the vineyard workers saw him, they discussed it among themselves, saying, ‘This is the heir; come, let’s kill him, and the inheritance will be ours.’ And they took him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and destroy those vineyard workers and give the vineyard to others.” Those who heard this said, “May that never happen!” But He looked at them and said, “What does this Scripture mean: ‘The stone the builders rejected has become the cornerstone’? Everyone who falls on that stone will be broken to pieces, and whoever it falls on will be crushed.”

Luke 20:9-18
Thursday of the 28th Week.

The Gospel of Luke, beginning at verse 101

At that time, the chief priests and the scribes were looking for a way to arrest Jesus, but they were afraid of the people, for they realized that He had told this parable about them. So, keeping a close watch on Him, they sent some deceitful men who, pretending to be devout, would catch Him in some statement so that they could hand Him over to the authorities and the governor. And they asked Him, “Teacher, we know that You speak and teach truthfully and do not show partiality, but teach the way

of God in truth; is it lawful for us to pay tribute to Caesar, or not?” But He, perceiving their craftiness, said to them, “Why are you testing Me? “Show Me a denarius. Whose image and inscription are on it?” They replied, “Caesar’s.” He said to them, “Then give to Caesar what is Caesar’s, and to God what is God’s.” And they could not catch Him in His words before the people; amazed at His answer, they fell silent.

Luke 20:19–26
Friday of the 28th Week.

The Gospel of Luke, reading 102

At that time, some of the Sadducees—who deny the resurrection—came to Jesus and asked Him, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, his brother must marry the widow and raise up offspring for his brother.” There were seven brothers. The first married a wife but died childless; the second took her as his wife, and he also died childless; the third took her; and so on with all seven—they all died without leaving children. Finally, the wife also died. So, in the resurrection, whose wife will she be, since all seven had her as their wife?” Jesus replied to them, “The children of this age marry and are given in marriage; but those who are deemed worthy of that age and of the resurrection from the dead neither marry nor are given in marriage, nor can they die anymore, for they are like the angels and are sons of God, being sons of the resurrection.” And that the dead will rise, Moses showed at the burning bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living, for to Him all are alive.” At this, some of the scribes said, “Teacher, you have spoken well.” And they no longer dared to ask Him any questions. He said to them, “How is it that they say the Christ is the Son of David, when David himself says in the Book of Psalms: ‘The Lord said to my Lord, “Sit at My right hand until I make Your enemies a footstool for Your feet”’? Thus David calls Him ‘Lord’; how then can He be his Son?”

Luke 20:27–44
Monday of the 29th Week.

The Gospel of Luke, beginning 103

The Lord said to His disciples: “Beware of the scribes, who love to walk around in long robes and love to be greeted with respect in the marketplaces, to have the best seats in the synagogues, and the places of honor at banquets; who devour widows’ houses and make long prayers for show; they will receive a more severe judgment.” Looking up, He saw the rich putting their gifts into the treasury; He also saw a poor widow putting in two small coins, and He said, “Truly I tell you, this poor widow has put in more than all the others; for they all contributed out of their abundance, but she, out of her poverty, put in everything she had to live on.”

Luke 20:45–21:4
Saturday of the 34th Week.

The Gospel of Luke, Reading 104

While some were speaking about the temple, saying that it was adorned with costly stones and gifts, Jesus said, “The days will come when not one stone will be left upon another of what you see here; everything will be demolished.” And they asked Him, “Teacher, when will this happen? And what will be the sign that it is about to take place?” Then He said to them, “Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes in various places, as well as famines, pestilences, and terrifying events, and great signs from heaven. “But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those in Judea flee to the mountains; let those in the city get out, and let those in the countryside not enter it, for these are days of vengeance, so that all that is written may be fulfilled. Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; and they will fall by the edge of the sword and be led captive among all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.

Luke 21:5–7; 10–11; 20–24
Wednesday of the 29th Week.

The Gospel of Luke, beginning at verse 105

The Lord said: “Take care that you are not led astray, for many will come in My name, saying, ‘I am He’; and the time is near—do not follow them. When you hear of wars and upheavals, do not be terrified, for these things must happen first; but the end will not come immediately. And there will be signs in the sun, moon, and stars, and on earth, the nations will be in despair and perplexity; and the sea will roar and rage; people will faint from fear and foreboding of the calamities coming upon the world, for the powers of the heavens will be shaken; and then they will see the Son of Man coming on a cloud with power and great glory. Heaven and earth will pass away, but My words will never pass away. Take care, then, that your hearts are not weighed down by gluttony, drunkenness, and the cares of this life, lest that day overtake you suddenly; for it will come like a snare upon all who dwell on the face of the whole earth; therefore, stay awake at all times and pray, that you may be deemed worthy to escape all these coming calamities and to stand before the Son of Man.

Luke 21:8–9, 25–27, 33–36
Meatfare Saturday.

The Gospel of Luke, reading 106

The Lord said to His disciples: “Beware of men, for they will lay their hands on you first and persecute you, delivering you to synagogues and prisons, and bringing you before kings and rulers for My name’s sake; and this will be a testimony for you. Therefore, resolve in your hearts not to plan in advance what to say, for I will give you words and wisdom that none of your adversaries will be able to contradict or resist. You will also be betrayed by parents, brothers, relatives, and friends, and some of you will be put to death; and you will be hated by all because of My name, but not a hair of your head will perish—by your endurance you will save your souls.

Luke 21:12–19
Tuesday of the 29th Week.
To the Martyrs.

The Gospel of Luke, reading 107

The Lord said to His disciples: “Be of good cheer and lift up your heads, for your redemption is drawing near.” And He told them a parable: “Look at the fig tree and all the trees; when they begin to sprout leaves, you know for yourselves that summer is near. So, when you see these things taking place, know that the Kingdom of God is near. Truly I tell you: this generation will not pass away until all these things take place; heaven and earth will pass away, but My words will never pass away.

Luke 21:28–33
Thursday of the 29th Week.

The Gospel of Luke, reading 108A

At that time, Jesus was teaching in the temple during the day, and at night He would go out and spend the night on the mountain called the Mount of Olives. And all the people would come to Him in the temple early in the morning to hear Him. The Feast of Unleavened Bread, called the Passover, was approaching, and the chief priests and the scribes were looking for a way to kill Him, because they were afraid of the people. Then Satan entered Judas, called Iscariot, one of the Twelve, and he went and spoke with the chief priests and the rulers about how he might betray Him to them. They were delighted and agreed to give him money; and he promised to do so and looked for an opportunity to betray Him to them without the people being present. Then came the Day of Unleavened Bread, when the Passover lamb was to be sacrificed, and Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us.”

Luke 21:37–22:8
Friday of the 29th Week.

The Gospel of Luke, beginning 108B

At that time, the Feast of Unleavened Bread, called the Passover, was approaching, and the chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people. Then Satan entered Judas, called Iscariot, one of the Twelve, and he went and spoke with the chief priests and the rulers about how to betray Him to them. They were delighted and agreed to give him money; and he promised, and looked for an opportune time to betray Him to them without the people being present. Then the Day of Unleavened Bread arrived, the day on which the Passover lamb was to be sacrificed, and Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us." They asked Him, "Where do You want us to prepare it?" He said to them, "As you enter the city, a man carrying a jar of water will meet you; follow him into the house where he enters, and say to the owner of the house, 'The Teacher says to you, "Where is the room where I may eat the Passover with My disciples?"' And he will show you a large upper room, already furnished; prepare it there." They went and found it just as he had told them, and they prepared the Passover. When the hour came, he reclined at the table with the twelve apostles, and he said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it again until it is fulfilled in the Kingdom of God." Then He took the cup, gave thanks, and said, "Take this and share it among yourselves, for I tell you that I will not drink of the fruit of the vine until the Kingdom of God comes." And taking bread, and giving thanks, He broke it and gave it to them, saying, "This is My body, which is given for you; do this in remembrance of Me." Likewise, after supper, He took the cup, saying, "This cup is the New Covenant in My blood, which is poured out for you." "Behold, the hand of the one who betrays Me is with Me at the table; yet the Son of Man is going as it has been determined, but woe to that man by whom He is betrayed!" And they began to ask one another which of them it would be who would do this. There was also a dispute among them as to which of them should be considered the greatest. He said to them, "Kings rule over the nations, and those who exercise authority over them are called benefactors; but you are not to be like that. Instead, whoever is the greatest among you must be like the least, and the one who rules must be like a servant. For who is greater: the one who is reclining at the table, or the one who serves? Is it not the one who is reclining? But I am among you as one who serves. Yet you have stood by Me in My trials, and I bestow upon you, as My Father has bestowed upon Me, the Kingdom, so that you may eat and drink at My table in My Kingdom, and sit on thrones to judge the twelve tribes of Israel." And the Lord said, "Simon! Simon! Behold, Satan has asked to sift you like wheat, but I have prayed for you that your faith may not fail; and you, once you have turned back, strengthen your brothers." He replied to Him, "Lord, I am ready to go with You even to prison and to death." But He said, "I tell you, Peter, the rooster will not crow today until you have denied three times that you know Me." And He said to them, "When I sent you out without a bag, without a traveler's pouch, and without sandals, did you lack anything?" They replied, "Nothing." Then He said to them, "But now, whoever has a moneybag, let him take it, and likewise a bag; and whoever has none, let him sell his cloak and buy a sword; for I tell you that this which is written about Me must be fulfilled: 'And He was numbered with the transgressors.' For what is written about Me is coming to an end." They said, "Lord, here are two swords." He said to them, "That is enough." And going out, He went as usual to the Mount of Olives, and His disciples followed Him.

Luke 22:1-39
Holy Thursday, at Matins.

The Gospel According to Luke, Chapter 109

At that time, Jesus went, as was his custom, to the Mount of Olives, and his disciples followed him. When he arrived at the place, he said to them, "Pray that you may not fall into temptation." Then he withdrew from them about a stone's throw, knelt down, and prayed, saying, "Father! Oh, if You would be willing to take this cup away from Me! Yet not My will, but Yours be done." And when He came to His disciples, He found them sleeping from grief, and He said to them, "Why are you sleeping? Get up and pray, so that you may not fall into temptation." While He was still speaking, a crowd arrived, led by one of the Twelve, named Judas, who approached Jesus to kiss Him. For he

had given them this sign: “The one I kiss is the one.” Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” Those who were with Him, seeing what was about to happen, said to Him, “Lord, should we strike with the sword?” And one of them struck the high priest’s servant and cut off his right ear. Then Jesus said, “Enough! Stop.” And He touched his ear and healed him. But to the chief priests, the temple officials, and the elders who had gathered against Him, Jesus said, “Have you come out with swords and clubs as if I were a robber to arrest Me? Every day I was with you in the temple, and you did not lay a hand on Me; but now is your hour and the power of darkness.” They seized Him, led Him away, and brought Him to the high priest’s house. Peter, however, followed at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter also sat down among them. A servant girl, seeing him sitting by the fire and looking closely at him, said, “This man was with Him, too.” But he denied it, saying to the woman, “I do not know Him.” Shortly afterward, another man saw him and said, “You are one of them too.” But Peter said to that man, “No!” About an hour later, yet another man insisted, “Surely this man was with Him, for he is a Galilean.” But Peter said to that man, “I don’t know what you’re talking about.” And immediately, while he was still speaking, a rooster crowed. Then the Lord turned and looked at Peter, and Peter remembered the Lord’s word, how He had said to him, “Before the rooster crows, you will deny Me three times.” And going out, he wept bitterly. The men who were holding Jesus mocked Him and beat Him; and, covering His face, they struck Him on the face and asked Him, “Prophecy! Who struck You?” And they hurled many other insults at Him. When day came, the elders of the people, the chief priests, and the scribes gathered together, and they brought Him before their Sanhedrin and said, “Are You the Christ? Tell us.” He said to them, “If I tell you, you will not believe; and if I ask you, you will not answer Me or let Me go; from now on, the Son of Man will be seated at the right hand of the power of God.” And they all said, “So you are the Son of God?” He replied to them, “You say that I am.” They said, “What further testimony do we need? For we ourselves have heard it from His own lips.” And the whole crowd rose up and led Him to Pilate.

Luke 22:39–42; 45b–23:1
Tuesday of Cheese Week.

The Gospel of Luke, reading 110

At that time, the chief priests, the scribes, and the elders of the people brought Jesus to Pilate and began to accuse Him, saying, “We have found that He is subverting our people and forbidding us to pay tribute to Caesar, calling Himself the Christ, the King.” Pilate asked Him, “Are You the King of the Jews?” He replied, “You say so.” Pilate said to the chief priests and the people, “I find no fault in this man.” But they insisted, saying that He was stirring up the people, teaching throughout Judea, from Galilee to this place. When Pilate heard about Galilee, he asked, “Is He a Galilean?” And when he learned that He was from Herod’s district, he sent Him to Herod, who was also in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long wanted to see Him, since he had heard much about Him; and he hoped to see some miracle performed by Him, so he asked Him many questions, but He gave him no answer. Meanwhile, the chief priests and the scribes stood there, vehemently accusing Him. But Herod, along with his soldiers, humiliated Him and mocked Him; then he dressed Him in a bright robe and sent Him back to Pilate. And on that day, Pilate and Herod became friends, for previously they had been at odds with one another. Pilate, then, summoned the chief priests, the rulers, and the people, and said to them: “You brought this man to me as one who was inciting the people to rebellion; and behold, I have examined him in your presence and have found no basis for the charges you have brought against him; nor has Herod, for I sent him to him; and nothing worthy of death has been found in him; therefore, after punishing him, I will release him.” And he was required to release one prisoner to them for the festival. But the whole crowd began to shout, “Crucify him! Release Barabbas to us!” Barabbas had been imprisoned for causing an uprising and murder in the city. Pilate raised his voice again, wanting to release Jesus. But they shouted, “Crucify Him! Crucify Him!” For the third time he said to them, “What evil has He done? I have found no grounds for the death penalty in Him; therefore, after punishing Him, I will release Him.” But they continued to demand with a great outcry that He be crucified; and their outcry, along

with that of the chief priests, prevailed. So Pilate decided to grant their request; he released the prisoner who had been put in jail for insurrection and murder—the one they asked for—and handed Jesus over to their will. And as they led Him away, they seized a man named Simon of Cyrene, who was coming in from the country, and laid the cross on him to carry behind Jesus. A great crowd of people followed Him, including many women who were weeping and wailing for Him. Jesus turned to them and said, “Daughters of Jerusalem! Do not weep for Me, but weep for yourselves and for your children; for the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed!’ Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ For if they do this to a green tree, what will happen to a dry one?” Two criminals were led away with Him to be put to death. And when they came to the place called The Skull, they crucified Him there, along with the criminals—one on His right and the other on His left. But Jesus said, “Father, forgive them, for they do not know what they are doing.” It was about the sixth hour, and darkness came over the whole land until the ninth hour; the sun was darkened, and the curtain of the temple was torn in two. Jesus cried out with a loud voice, “Father, into Your hands I commit My spirit.” And having said this, He breathed His last. When the centurion saw what had happened, he glorified God and said, “Truly this man was righteous.” And all the people who had gathered to witness this spectacle, seeing what had happened, returned, beating their breasts. But all those who knew Him, and the women who had followed Him from Galilee, stood at a distance and watched these things. Then a man named Joseph, a member of the Council—a good and righteous man who had not participated in the Council’s decisions or in their actions—from Arimathea, a city of Judea, who was also awaiting the Kingdom of God, went to Pilate and asked for Jesus’ body; and, having taken it down, he wrapped it in a linen cloth and laid it in a tomb hewn out of the rock, where no one had yet been laid. That day was Friday, and the Sabbath was about to begin. The women who had come with Jesus from Galilee also followed and observed the tomb and how His body was laid to rest; and when they returned, they prepared spices and ointments; and on the Sabbath they rested, as commanded.

Luke 23:1B–34A; 44–56
Thursday of Cheese Week.

The Gospel of Luke, beginning at 111

At that time, two criminals were also led out to be put to death with Jesus. When they came to the place called The Skull, they crucified Him there, along with the criminals—one on His right and the other on His left. Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided His garments among themselves by casting lots. The people stood by and watched. The rulers also mocked Him along with the others, saying, “He saved others; let Him save Himself if He is the Christ, the Chosen One of God.” The soldiers also reviled Him, coming up and offering Him vinegar, and saying, “If You are the King of the Jews, save Yourself.” And there was an inscription above Him, written in Greek, Latin, and Hebrew: “This is the King of the Jews.” One of the criminals who had been crucified reviled Him, saying, “If You are the Christ, save Yourself and us.” But the other rebuked him, saying, “Don’t you fear God, since you are under the same sentence? We are being punished justly, for we are receiving what our deeds deserve, but this man has done nothing wrong.” And he said to Jesus, “Lord, remember me when You come into Your kingdom!” And Jesus said to him, “Truly I tell you, today you will be with me in paradise.” It was about the sixth hour, and darkness came over the whole land until the ninth hour; the sun was darkened, and the curtain of the temple was torn in two. Jesus cried out with a loud voice, “Father, into Your hands I commit My spirit.” And having said this, He breathed His last. When the centurion saw what had happened, he praised God and said, “Truly this man was righteous.” And all the people who had gathered to witness this, seeing what had happened, returned home beating their breasts. But all those who knew Him, and the women who had followed Him from Galilee, stood at a distance and watched these things.

Luke 23:32–49
Good Friday, the 8th Gospel at Matins.
Good Friday, at the 6th hour.

The Gospel of Luke, beginning at 112

At that time, on the first day of the week, very early in the morning, the women came to the tomb, carrying the spices they had prepared, and some others were with them; but they found the stone rolled away from the tomb. And when they went in, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in dazzling clothes stood before them. And as they were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? He is not here; He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, be crucified, and rise again on the third day.” And they remembered His words; and, returning from the tomb, they reported all this to the Eleven and to all the others. These were Mary Magdalene, Joanna, Mary the mother of James, and the others with them, who told the Apostles about this. But their words seemed like nonsense to them, and they did not believe them. Peter, however, got up, ran to the tomb, and, bending over, saw only the linen cloths lying there; then he went back, wondering to himself what had happened.

Luke 24:1-12
Fourth Sunday Gospel.

The Gospel According to Luke, beginning 113

At that time, Peter got up, ran to the tomb, and, bending over, saw only the linen cloths lying there; and he went back, wondering to himself at what had happened. That same day, two of them were walking to a village sixty stadia from Jerusalem, called Emmaus; and they were talking with one another about all these events. And as they talked and discussed these things with one another, Jesus Himself drew near and walked with them. But their eyes were kept from recognizing Him. He said to them, “What are you discussing with one another as you walk along, and why are you looking so sad?” One of them, named Cleopas, replied, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” And He asked them, “What is it?” They said to Him, “It concerns Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people; how the chief priests and our rulers handed Him over to be condemned to death and crucified Him.” And we had hoped that He was the One who was to redeem Israel; but it has now been three days since this happened. Moreover, some of the women among us have astonished us: they were at the tomb early this morning and did not find His body; and when they returned, they reported that they had seen a vision of angels who said that He is alive. So some of us went to the tomb and found it just as the women had said, but we did not see Him. Then He said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and enter into His glory?” And beginning with Moses and all the Prophets, He explained to them what was said about Him in all the Scriptures. As they approached the village to which they were going, He acted as if He were going on farther. But they urged Him, saying, “Stay with us, for it is nearly evening.” So He went in and stayed with them. And while He was at table with them, He took bread, gave thanks, broke it, and gave it to them. Then their eyes were opened, and they recognized Him. But He vanished from their sight. And they said to one another, “Did not our hearts burn within us while He spoke to us on the road and while He explained the Scriptures to us?” And they set out at once and returned to Jerusalem, where they found the eleven Apostles and those with them gathered together, who were saying that the Lord had truly risen and had appeared to Simon. And they recounted what had happened on the road and how He had been recognized by them in the breaking of the bread.

Luke 24:12-35
Sunday Gospel 5.
Tuesday of Bright Week.

The Gospel of Luke, beginning at verse 114

At that time, Jesus rose from the dead, stood among His disciples, and said to them, “Peace be with you.” They were startled and frightened, thinking they were seeing a spirit. But He said to them,

THE GOSPEL ACCORDING TO LUKE

“Why are you troubled, and why do such thoughts arise in your hearts? Look at My hands and My feet; it is I Myself. Touch Me and see; for a spirit does not have flesh and bones, as you see I have.” And when He had said this, He showed them His hands and His feet. But while they still did not believe for joy and were marveling, He said to them, “Do you have any food here?” They gave Him a piece of broiled fish and some honeycomb. And He took it and ate it in their presence. Then He said to them, “This is what I told you while I was still with you: everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures. And He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead on the third day, and for repentance and the forgiveness of sins to be proclaimed in His name to all nations, beginning in Jerusalem. You are witnesses of these things. And I will send the promise of My Father upon you; but stay in the city of Jerusalem until you are clothed with power from on high. And He led them out as far as Bethany, and lifting up His hands, He blessed them. And as He blessed them, He began to depart from them and was taken up into heaven. They worshiped Him and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen.

Luke 24:36–53
Sixth Sunday Gospel.
The Ascension of the Lord, at the Liturgy.

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THE GOSPEL ACCORDING TO JOHN

The Gospel of John, Chapter 1

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; and without Him nothing was made that has been made. In Him was life, and that life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. There was a man sent from God; his name was John. He came as a witness to testify about the Light, so that all might believe through him. He was not the Light, but was sent to testify about the Light. The true Light, which enlightens every person coming into the world, was coming. He was in the world, and the world came into being through Him, yet the world did not recognize Him. He came to His own, and His own did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God—children born not of blood, nor of the will of the flesh, nor of the will of a man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; and we beheld His glory, the glory as of the only begotten of the Father. John testifies about Him and exclaims, “This was the One of whom I said, ‘He who comes after me has become ahead of me, because He was before me.’” And from His fullness we have all received, grace upon grace; for the Law was given through Moses, but grace and truth came through Jesus Christ.

John 1:1–17
During Holy and Great Week, at the Liturgy.

The Gospel according to John, beginning at verse 2

No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed and did not deny it; he confessed, “I am not the Christ.” So they asked him, “What then? Are you Elijah?” He said, “No.” “Are you the Prophet?” He answered, “No.” They said to him, “Who are you, then, so that we may give an answer to those who sent us? What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness: ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” Now those who had been sent were from the Pharisees; And they asked him, “What then are you baptizing with, if you are neither the Christ, nor Elijah, nor a prophet?” John answered them, “I baptize with water; but there stands among you One whom you do not know. He is the One who comes after me, yet He is ahead of me. I am not worthy to untie the strap of his sandal.” This took place at Bethabara by the Jordan, where John was baptizing.

John 1:18–28
Monday of Bright Week.

The Gospel of John, Chapter 3

At that time, John saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world. This is the One of whom I spoke: ‘A Man is coming after me who ranks ahead of me, because He was before me.’ I did not know Him; but I came baptizing with water so that He might be revealed to Israel.” And John testified, saying, “I saw the Spirit descending from heaven like a dove and remaining on Him. I did not know Him; but the One who sent me to baptize with water told me, ‘The One on whom you see the Spirit descending and remaining—He is the One who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God.

John 1:29–34
January 7, St. John the Baptist.

The Gospel of John, Chapter 4

At that time, John was standing there with two of his disciples. When he saw Jesus coming toward him, he said, “Behold, the Lamb of God.” Upon hearing these words from him, both disciples followed Jesus. Jesus turned and saw them following Him and said to them, “What do you seek?” They said to Him, “Rabbi”—which means “Teacher”—“where do You live?” He said to them, “Come and see.” So they went and saw where He lived, and they stayed with Him that day. It was about the tenth hour. One of the two who had heard John speak about Jesus and had followed Him was Andrew, the brother of Simon Peter. He was the first to find his brother Simon and said to him, “We have found the Messiah”—which means “Christ”—and he brought him to Jesus. Jesus looked at him and said, “You are Simon, son of John; you will be called Cephas,” which means “rock” (Peter). The next day, Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the same town as Andrew and Peter. Philip found Nathanael and said to him, “We have found the One about whom Moses wrote in the Law and the Prophets—Jesus, the son of Joseph, from Nazareth.” But Nathanael said to him, “Can anything good come from Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward Him, He said of him, “Here is a true Israelite, in whom there is no deceit.” Nathanael said to Him, “How do You know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael replied to Him, “Rabbi! You are the Son of God; You are the King of Israel.” Jesus replied to him, “You believe because I told you, ‘I saw you under the fig tree’; you will see greater things than these.” And He said to him, “Truly, truly, I say to you, from now on you will see heaven open and the angels of God ascending and descending upon the Son of Man.”

John 1:35–51
Wednesday of Bright Week.
November 30, Feast of the Apostle Andrew.

The Gospel of John, Chapter 5

At that time, Jesus decided to go to Galilee. He found Philip and said to him, “Follow Me.” Philip was from Bethsaida, the same town as Andrew and Peter. Philip found Nathanael and said to him, “We have found the One about whom Moses wrote in the Law and the prophets—Jesus, the son of Joseph, from Nazareth.” But Nathanael said to him, “Can anything good come from Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward Him, He said of him, “Here is a true Israelite, in whom there is no deceit.” Nathanael said to Him, “How do You know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael replied to Him, “Rabbi, You are the Son of God; You are the King of Israel.” Jesus replied, “You believe because I told you that I saw you under the fig tree; you will see greater things than these.” And He said to him, “Truly, truly, I say to you, from now on you will see heaven open and the angels of God ascending and descending upon the Son of Man.”

John 1:43–51
Week 1 of Great Lent.
November 14, Feast of the Apostle Philip.

The Gospel of John, Chapter 6

At that time there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and His disciples had also been invited to the wedding. When the wine ran out, the mother of Jesus said to Him, “They have no more wine.” Jesus said to her, “Woman, what does this have to do with you and me? My hour has not yet come.” His mother said to the servants, “Do whatever He tells you.” Now there were six stone water jars there, set up according to the Jewish rite of purification, each holding two or three measures. Jesus said to them, “Fill the jars with water.” So they filled them to the brim. Then He said to them, “Now draw some out and take it to the master of the banquet.” So they took it. When the master of the banquet tasted the water that had been turned into wine—and he did not know where the wine came from, though the servants who had drawn the water knew—he called the bridegroom and said to him, “Everyone serves the good wine first, and when people have

drunk freely, then the inferior; but you have kept the good wine until now.” Thus Jesus performed his first miracle at Cana in Galilee and revealed his glory; and his disciples believed in him.

John 2:1–11
Monday of the Second Week after Easter.
At the celebration of the sacrament of Marriage.

The Gospel of John, Chapter 7

At that time, Jesus came to Capernaum, along with His mother, His brothers, and His disciples; and they stayed there for a few days. The Jewish Passover was approaching, and Jesus went up to Jerusalem and found that in the temple they were selling oxen, sheep, and doves, and that money changers were sitting there. So he made a whip out of cords and drove them all out of the temple, along with the sheep and the oxen; and he scattered the money of the money changers and overturned their tables. And he said to those selling doves, “Take these things away; do not make my Father’s house a house of trade.” At this, His disciples remembered that it was written: “Zeal for Your house consumes Me.” The Jews then said to Him, “What sign will You show us to prove that You have the authority to do these things?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews replied, “This temple has been under construction for forty-six years, and you are going to raise it up in three days?” But He was speaking about the temple of His body. When He was raised from the dead, His disciples remembered that He had said this, and they believed both the Scripture and the word that Jesus had spoken.

John 2:12–22
Friday of Bright Week.

The Gospel of John, Chapter 8

At that time there was a man among the Pharisees named Nicodemus, one of the rulers of the Jews. He came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher who has come from God; for no one can perform the signs that You do unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born from above, he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born from above.’ The Spirit blows where it wills, and you hear its voice, but you do not know where it comes from or where it goes; so it is with everyone born of the Spirit.” Nicodemus replied, “How can this be?” Jesus answered and said to him, “You are a teacher of Israel, and you do not know this? Truly, truly, I say to you: We speak of what we know, and we testify to what we have seen, yet you do not accept our testimony. If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has ascended into heaven except the Son of Man, who came down from heaven and is in heaven. Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes in him may not perish but may have eternal life.

John 3:1–15
Thursday of Bright Week.

The Gospel of John, Chapter 9

The Lord said: “No one has ascended into heaven except the Son of Man, who came down from heaven and is in heaven. Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes in him may not perish but may have eternal life. For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life. For God did not send His Son into the world to judge the world, but that the world might be saved through Him.

John 3:13–17
The Week Before the Exaltation.

The Gospel of John, beginning at verse 10

The Lord said: “For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but have eternal life. For God did not send His Son into the world to judge the world, but that the world might be saved through Him.” Whoever believes in Him is not judged; but whoever does not believe has already been judged, because he has not believed in the name of God’s only Son. And this is the judgment: the light has come into the world, but people loved darkness rather than light, because their deeds were evil; for everyone who does evil hates the light and does not come to the light, lest his deeds be exposed, because they are evil; but whoever does what is true comes to the light, so that his deeds may be clearly seen, because they have been done in God.

John 3:16–21
Tuesday of the Second Week after Easter.

The Gospel of John, beginning at verse 11

At that time, Jesus came with His disciples to the land of Judea, where He stayed with them and baptized. John was also baptizing at Enon, near Salim, because there was plenty of water there; and people were coming there and being baptized, for John had not yet been put in prison. Then a dispute arose among John’s disciples and the Jews concerning purification. They came to John and said to him, “Rabbi! The One who was with you at the Jordan, the One about whom you testified—He is baptizing, and everyone is going to Him.” John replied, “No one can receive anything unless it is given to him from heaven. You yourselves are my witnesses that I said, ‘I am not the Christ, but I have been sent ahead of Him.’ The one who has the bride is the bridegroom; but the friend of the bridegroom, who stands by and listens to him, rejoices with great joy when he hears the bridegroom’s voice. This joy of mine has now been fulfilled. He must increase, but I must decrease. He who comes from above is above all; but he who is of the earth belongs to the earth and speaks as one of the earth. He who comes from heaven is above all; and He testifies to what He has seen and heard, yet no one accepts His testimony. Whoever has accepted His testimony has certified that God is true.

John 3:22–33
Saturday of Bright Week.

The Gospel of John, beginning at verse 12

At that time, Jesus came to a town in Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. There was a well of Jacob’s there. Jesus, weary from His journey, sat down by the well. It was about the sixth hour. A woman from Samaria came to draw water. Jesus said to her, “Give Me a drink.” For His disciples had gone into the town to buy food. The Samaritan woman said to Him, “How is it that You, a Jew, ask me, a Samaritan woman, for a drink? For Jews do not associate with Samaritans.” Jesus answered her, “If you knew the gift of God and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have nothing to draw with, and the well is deep; where then do you get this living water? Are you greater than our father Jacob, who gave us this well and drank from it himself, as did his children and his livestock?” Jesus answered her, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst; but the water I give him will become in him a spring of water welling up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty again and will not have to come here to draw water.” Jesus said to her, “Go, call your husband, and come back here.” The woman replied, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband,’ for you have had five husbands, and the man you now have is not your husband; what you have said is true.” The woman said to Him, “Sir, I can see that You are a prophet. Our fathers worshiped on this mountain, but you say that the place where people should worship is in Jerusalem.” Jesus said to her, “Believe Me, the time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You do not know what you are worshiping, but we know what we are worshiping, for salvation comes from the Jews. But the time is coming—and has already come—when true worshipers will worship

the Father in spirit and truth, for such worshipers the Father seeks. God is spirit, and those who worship Him must worship in spirit and truth. The woman said to Him, “I know that the Messiah is coming—that is, the Christ; when He comes, He will explain everything to us.” Jesus said to her, “I am He who is speaking with you.” Just then His disciples came, and they were surprised to find Him talking with a woman; yet none of them said, “What do You want?” or “What are You talking about with her?” Then the woman left her water jar and went into the town, and said to the people, “Come, see a man who told me everything I have ever done. Could this be the Christ?” They left the town and went to him. Meanwhile, the disciples urged him, saying, “Rabbi, eat.” But He said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Has someone brought Him something to eat?” Jesus said to them, “My food is to do the will of the One who sent Me and to complete His work. Do you not say, ‘There are still four months until the harvest’? But I tell you: Lift up your eyes and look at the fields, for they are already white for harvest. The reaper receives a reward and gathers fruit for eternal life, so that both the sower and the reaper may rejoice together; for in this case the saying is true: ‘One sows and another reaps.’ I have sent you to reap what you have not labored for; others have labored, and you have entered into their labor. And many Samaritans from that city believed in Him because of the woman’s testimony that He had told her everything she had done. So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And even more believed because of His word. They said to the woman, “We no longer believe because of what you said; for we have heard for ourselves, and we know that He is truly the Savior of the world, the Christ.”

John 4:5–42

The 5th Sunday after Easter, about the Samaritan Woman.

The Gospel of John, beginning at verse 13

At that time, there was a royal official in Capernaum whose son was ill. When he heard that Jesus had come from Judea to Galilee, he went to Him and asked Him to come and heal his son, who was at the point of death. Jesus said to him, “Unless you see signs and wonders, you will not believe.” The royal official said to Him, “Lord, come before my son dies.” Jesus said to him, “Go; your son will live.” He believed the word that Jesus had spoken to him and went on his way. On the road, his servants met him and told him, “Your son is well.” He asked them, “At what time did he begin to get better?” They told him, “Yesterday at the seventh hour the fever left him.” From this the father realized that this was the very hour when Jesus had said to him, “Your son is well,” and he himself and his whole household believed. This was the second sign that Jesus performed after returning from Judea to Galilee.

John 4:46b–54

Monday of the 3rd Week after Easter.

The Gospel of John, beginning 14A

At that time, Jesus came to Jerusalem. Now there is a pool in Jerusalem near the Sheep Gate, called Bethesda in Hebrew, with five covered porticoes. In these colonnades lay a great multitude of the sick, the blind, the lame, and the withered, all waiting for the moving of the water; for from time to time an angel of the Lord would come down into the pool and stir up the water, and whoever stepped in first after the water was stirred up would be healed, no matter what disease he had. There was a man there who had been ill for thirty-eight years. When Jesus saw him lying there and learned that he had been there for a long time, He said to him, “Do you want to be healed?” The sick man answered Him, “Yes, Lord; but I have no one to put me into the pool when the water is stirred up; and while I am coming, another steps down before me.” Jesus said to him, “Get up, take your mat, and walk.” And he was healed at once; he took up his mat and walked. Now this happened on the Sabbath. Therefore the Jews said to the man who had been healed, “Today is the Sabbath; you must not carry your mat.” He replied to them, “The one who healed me told me, ‘Take up your mat and walk.’” They asked him, “Who is this man who told you, ‘Take up your mat and walk’?” But the man who had been healed did not know who it was, for Jesus had slipped away into the crowd that was there. Later, Jesus found him in the temple and said to him, “See, you have been made well; do not

sin anymore, lest something worse happen to you.” The man went away and told the Jews that it was Jesus who had healed him.

John 5:1–15
The Fourth Sunday after Easter, about the paralytic.

The Gospel of John, beginning at 14B

At that time, Jesus came to Jerusalem. Now there is a pool in Jerusalem near the Sheep Gate, called Bethesda in Hebrew, with five covered porticoes. In them lay a great multitude of sick people—the blind, the lame, and those with withered limbs—waiting for the moving of the water; for from time to time an angel of the Lord would come down into the pool and stir up the water, and whoever stepped in first after the water was stirred up would be healed, no matter what disease he had.

John 5:1–4
At the Small Blessing of the Water.

The Gospel of John, Chapter 15

The Lord said to the Jews who had come to Him: “My Father is still working, and I am working.” And the Jews sought all the more to kill Him, because not only was He breaking the Sabbath, but He was also calling God His Father, thereby making Himself equal with God. To this Jesus replied: “Truly, truly, I say to you: The Son can do nothing on His own unless He sees the Father doing it; for whatever the Father does, the Son does likewise. For the Father loves the Son and shows Him all that He Himself does; and He will show Him even greater works than these, so that you will be amazed. For just as the Father raises the dead and gives them life, so also the Son gives life to whom He will. For the Father judges no one, but has entrusted all judgment to the Son, so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you: whoever hears my word and believes in the one who sent me has eternal life and will not come into judgment, but has passed from death to life.

John 5:17b–24
Wednesday of the Second Week after Easter.
For the repose of the departed on Monday.

The Gospel of John, Chapter 16

The Lord said to the Jews who had come to Him: “Truly, truly, I say to you: whoever hears My word and believes in Him who sent Me has eternal life and will not come into judgment, but has passed from death to life.” “Truly, truly, I say to you: the hour is coming—and is now here—when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in Himself, so He has granted the Son to have life in Himself. And He has given Him authority to execute judgment, because He is the Son of Man. Do not be amazed at this; for the time is coming when all who are in their graves will hear the voice of the Son of God, and those who have done good will come forth to the resurrection of life, and those who have done evil to the resurrection of judgment. I can do nothing on My own. As I hear, so I judge, and My judgment is just; for I do not seek My own will, but the will of the Father who sent Me.

John 5:24–30
Thursday of the Second Week after Easter.
For the repose of the departed on Tuesday and Saturday.

The Gospel of John, beginning at verse 17

The Lord said to the Jews who had come to Him: “I judge just as I hear, and My judgment is just; for I do not seek My own will, but the will of the Father who sent Me. If I testify on My own behalf, My testimony is not true. There is another who testifies about Me; and I know that the testimony he gives about Me is true. You sent messengers to John, and he testified to the truth. However, I do not accept testimony from a human being, but I say this so that you may be saved. He was a lamp that burned and gave light; yet you were willing to rejoice for a little while in his light. But I have a testimony greater than John’s: for the very works that the Father has given me to do—these very works that I am doing—testify about me that the Father has sent me. And the Father who sent me has

himself testified about me. But you have never heard His voice or seen His face; nor do you have His word abiding in you, because you do not believe in the One whom He sent. Search the Scriptures, for you think that through them you have eternal life; and they testify about Me. Yet you refuse to come to Me so that you may have life. I do not seek glory from people, but I know you: you do not have the love of God within you. I have come in the name of my Father, and you do not accept me; but if another comes in his own name, you will accept him. How can you believe, when you seek glory from one another but do not seek the glory that comes from the one God? Do not think that I will accuse you before the Father; you have an accuser—Moses, in whom you put your hope. For if you believed Moses, you would believe Me, since he wrote about Me. But if you do not believe his writings, how will you believe My words? After this, Jesus went to the other side of the Sea of Galilee, to the region of Tiberias. A large crowd followed him because they had seen the miracles he performed on the sick.

John 5:30b–6:2
Friday of the Second Week after Easter.

The Gospel of John, beginning at verse 18

At that time, Jesus looked up and saw a large crowd coming toward Him. He said to Philip, “Where can we buy bread to feed them?” He asked this to test him, for He Himself knew what He was going to do. Philip answered Him, “Two hundred denarii worth of bread would not be enough for them to have even a little each.” One of His disciples, Andrew, the brother of Simon Peter, said to Him, “There is a boy here who has five barley loaves and two fish; but what good are these for such a large crowd?” Jesus said, “Have them sit down.” There was plenty of grass in that place. So about five thousand men lay down. Jesus took the loaves, gave thanks, and distributed them to the disciples; and the disciples distributed them to those who were reclining, as well as the fish, as much as each one wanted. When they had eaten their fill, He said to His disciples, “Gather up the leftover fragments so that nothing is wasted.” So they gathered them up and filled twelve baskets with the pieces of the five barley loaves that were left over by those who had eaten. Then the people who had seen the miracle that Jesus had performed said, “This is truly the Prophet who is to come into the world.”

John 6:5–14
Wednesday of the 5th Week after Easter.

The Gospel of John, Chapter 19

At that time, the people who had seen the miracle Jesus had performed said, “This is truly the Prophet who is to come into the world.” But Jesus, knowing that they intended to come and seize Him by force and make Him king, withdrew again to the mountain by Himself. When evening came, his disciples went down to the sea, got into a boat, and set out for the other side of the sea, toward Capernaum. It was getting dark, and Jesus had not yet joined them. A strong wind was blowing, and the sea was rough. After sailing about twenty-five or thirty stadia, they saw Jesus walking on the sea and approaching the boat, and they were terrified. But He said to them, “It is I; do not be afraid.” They wanted to take Him into the boat; and immediately the boat reached the shore where they were heading. The next day, the crowd standing on the other side of the sea saw that there was no other boat there except the one in which His disciples had boarded, and that Jesus had not boarded the boat with His disciples, but that His disciples alone had set out. Meanwhile, other boats from Tiberias came near the place where they had eaten the bread after the Lord’s blessing. So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and sailed to Capernaum, looking for Jesus. And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You get here?” Jesus answered them, “Truly, truly, I say to you, you are seeking Me, not because you saw the signs, but because you ate the bread and were filled. Seek not the perishable food, but the food that endures to eternal life, which the Son of Man will give you, for on Him the Father, God, has set His seal.”

John 6:14–27
Saturday of the Second Week after Easter.

The Gospel of John, beginning at verse 20

The Lord said to the Jews who had come to Him: “Do not labor for perishable food, but for the food that endures to eternal life, which the Son of Man will give you, for on Him the Father, God, has set His seal.” So they said to Him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God: that you believe in the One whom He has sent.” They said to Him, “What sign will You give us, so that we may see it and believe You? What can You do? Our fathers ate manna in the wilderness, as it is written: ‘He gave them bread from heaven to eat.’” Jesus said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is the one who comes down from heaven and gives life to the world.”

John 6:27–33
Tuesday of the 3rd Week after Easter.

The Gospel of John, beginning at verse 21

The Lord said to the Jews who had come to Him: “I am the bread of life; whoever comes to Me will never hunger, and whoever believes in Me will never thirst. Yet I have told you that even though you have seen Me, you do not believe.” Everyone whom the Father gives Me will come to Me, and whoever comes to Me I will never cast out, for I have come down from heaven not to do My own will, but the will of the Father who sent Me. And this is the will of the Father who sent Me, that I should lose none of all that He has given Me, but raise them all up on the last day.

John 6:35–39
Wednesday of the Third Week after Easter.
For the repose of the departed on Wednesday.

The Gospel of John, beginning at verse 22

The Lord said to the Jews who had come to Him: “The will of the One who sent Me is that everyone who sees the Son and believes in Him may have eternal life; and I will raise him up on the last day.” The Jews grumbled against Him because He had said, “I am the bread that came down from heaven.” And they said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then can He say, ‘I have come down from heaven’?” Jesus answered them, “Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

John 6:40–44
Thursday of the Third Week after Easter.

The Gospel of John, beginning at verse 23

The Lord said to the Jews who had come to Him: “I am the bread of life. Your fathers ate the manna in the wilderness and died; but the bread that comes down from heaven is such that whoever eats it will never die. “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is My Flesh, which I will give for the life of the world.” Then the Jews began to argue among themselves, saying, “How can He give us His Flesh to eat?” Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.”

John 6:48–54
Friday of the 3rd Week after Easter.

The Gospel of John, Chapter 24

The Lord said to the Jews who had come to Him: “Whoever eats My Flesh and drinks My Blood abides in Me, and I in him. Just as the living Father sent Me, and I live because of the Father, so whoever eats Me will live because of Me. This is the bread that came down from heaven. It is not like the manna your fathers ate and died; whoever eats this bread will live forever.” He said this while teaching in the synagogue in Capernaum. Many of His disciples, upon hearing this, said, “What a

strange way of speaking! Who can accept such words?” But Jesus, knowing within Himself that His disciples were grumbling about this, said to them, “Does this offend you? What then if you were to see the Son of Man ascending to where He was before? It is the Spirit who gives life; the flesh is of no avail.” “The words I speak to you are spirit and life.” But there are some of you who do not believe. For Jesus knew from the beginning who the unbelievers were and who would betray Him. And He said, “This is why I told you that no one can come to Me unless it is granted to him by My Father.” From that time on, many of his disciples turned back and no longer followed him. Then Jesus said to the Twelve, “Do you also want to leave?” Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life; and we have come to believe and know that you are the Christ, the Son of the living God.”

John 6:56–69
Monday of the 4th Week after Easter.

The Gospel of John, beginning at verse 25

At that time, Jesus was traveling through Galilee, for He did not wish to travel through Judea, because the Jews were seeking to kill Him. The Jewish feast—the Feast of Tabernacles—was approaching. Then His brothers said to Him, “Leave here and go to Judea, so that Your disciples may see the works You are doing.” For no one does anything in secret while seeking to be known. If you are doing such works, show yourself to the world.” For even his brothers did not believe in him. Jesus replied to them, “My time has not yet come, but for you the time is always right. The world cannot hate you, but it hates Me because I testify about it that its deeds are evil. You go up to this festival; but I will not yet go up to this festival, because My time has not yet come.” Having said this to them, He remained in Galilee. But when his brothers arrived, he also went up to the festival, not openly but as if in secret. The Jews were looking for him at the festival and were saying, “Where is he?” And there was much talk about him among the people: some said, “He is doing good,” while others said, “No, he is misleading the people.” Yet no one spoke openly about him, for they were afraid of the Jews.

John 7:1–13
Tuesday of the 4th Week after Easter.

The Gospel of John, Chapter 26

In the middle of the Feast of Weeks, Jesus went into the temple and began to teach. The Jews were amazed and said, “How does He know the Scriptures without having studied?” Jesus answered them, “My teaching is not My own, but comes from the One who sent Me; whoever wishes to do His will will know whether this teaching is from God or whether I speak on My own. The one who speaks on his own seeks his own glory; but the One who seeks the glory of the One who sent Him—He is true, and there is no unrighteousness in Him. Did not Moses give you the Law? Yet none of you keeps the Law. Why then are you seeking to kill Me?” The crowd replied, “Are you possessed by a demon? Who is seeking to kill you?” Jesus continued, saying to them, “I have done one work, and you are all amazed. Moses gave you circumcision—though it is not from Moses but from the fathers—and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath so that the law of Moses may not be broken, do you take offense at Me because I healed a man completely on the Sabbath? Do not judge by appearances, but judge with righteous judgment.” Then some of the people from Jerusalem said, “Isn’t this the man they are trying to kill? Look, he is speaking openly, and they are not saying a word to him. Have the authorities not confirmed that he is truly the Christ? But we know where He comes from; when the Christ comes, no one will know where He comes from.” Then Jesus cried out in the temple as He taught and spoke: “You know Me, and you know where I come from; and I have not come on My own, but the One who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me.” They sought to arrest Him, but no one laid a hand on Him, because His hour had not yet come.

John 7:14–30
Wednesday of the 4th Week after Easter, Midpoint of Pentecost.

The Gospel of John, beginning at verse 27

On the last and greatest day of the festival, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink.” Whoever believes in Me, as the Scripture has said, rivers of living water will flow from within him.” He said this about the Spirit, whom those who believed in Him were to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified. Many of the people, upon hearing these words, said, “He is certainly a prophet.” Others said, “This is the Christ.” Still others said, “Will the Christ come from Galilee? Does not the Scripture say that the Christ will come from the line of David and from Bethlehem, the town where David was from?” So there was a division among the people concerning Him. Some of them wanted to arrest Him, but no one laid a hand on Him. Then the temple guards returned to the chief priests and the Pharisees, and they asked them, “Why didn’t you bring Him?” The temple guards replied, “No one has ever spoken like this Man.” The Pharisees said to them, “Have you also been deceived? Has any of the rulers or the Pharisees believed in Him? But this crowd does not know the law; they are accursed.” Nicodemus, who had come to Him by night and was one of them, said to them, “Does our law judge a man without first hearing him and finding out what he is doing?” They replied, “Aren’t you from Galilee, too? Look into it, and you’ll see that no prophet comes from Galilee.” Jesus spoke to the crowd again and said to them, “I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life.”

John 7:37–52; 8:12
Pentecost Week, at the Liturgy.

The Gospel of John, beginning at verse 28

At that time, the scribes and Pharisees brought to Jesus a woman caught in adultery; and, placing her in the midst, they said to Him, “Teacher, this woman has been caught in adultery; and Moses, in the Law, commanded us to stone such women. What do You say?” They said this to test Him, hoping to find a reason to accuse Him. But Jesus, bending down, wrote with His finger on the ground, paying no attention to them. When they continued to question Him, He looked up and said to them, “Let the one among you who is without sin be the first to throw a stone at her.” And again, bending down low, He wrote on the ground. When they heard this and were convicted by their consciences, they began to leave one by one, starting with the elders and ending with the youngest; and Jesus was left alone with the woman standing in the middle. Jesus looked up and saw no one but the woman. “Woman,” He said to her, “where are your accusers? Has no one condemned you?” She replied, “No one, Lord.” Jesus said to her, “Neither do I condemn you; go and sin no more.”

John 8:3–11
To the holy women.

The Gospel of John, Chapter 29

The Lord said to the Jews who had come to Him: “I am the light of the world; whoever follows Me will not walk in darkness, but will have the light of life.” Then the Pharisees said to Him, “You are testifying on Your own behalf; Your testimony is not true.” Jesus answered them, “Even if I testify on my own behalf, my testimony is true; for I know where I have come from and where I am going, but you do not know where I have come from or where I am going. You judge according to the flesh; I judge no one. And even if I do judge, my judgment is true, because I am not alone, but I and the Father who sent me. And it is written in your Law that the testimony of two people is true. I testify about myself, and the Father who sent me testifies about me.” Then they said to him, “Where is your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father as well.” Jesus spoke these words near the treasury while He was teaching in the temple; and no one arrested Him, because His hour had not yet come.

John 8:12–20
Thursday of the 4th Week after Easter.

The Gospel of John, beginning at verse 30

The Lord said to the Jews who had come to Him: “I am going away, and you will seek Me, and you will die in your sin. Where I am going, you cannot come.” Then the Jews said, “Is He going to kill Himself, since He says, ‘Where I am going, you cannot come?’” He said to them, “You are from below; I am from above. You are of this world; I am not of this world. That is why I told you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.” Then they asked Him, “Who are You, then?” Jesus said to them, “I am the One who has been from the beginning, just as I have told you. I have much to say and to judge concerning you; but the One who sent Me is true, and what I have heard from Him, that I speak to the world.” They did not understand that He was speaking to them about the Father. So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on my own, but just as the Father taught me, so I speak. The One who sent me is with me; the Father has not left me alone, for I always do what pleases him. When he said this, many believed in him.

John 8:21–30

Friday of the 4th Week after Easter.

Saturday after the Exaltation of the Holy Cross.

The Gospel of John, beginning at verse 31

The Lord said to the Jews who had believed in Him: “If you abide in My word, you are truly My disciples, and you will know the truth, and the truth will set you free.” They replied to Him, “We are Abraham’s descendants and have never been slaves to anyone; how can You say, ‘You will become free?’” Jesus answered them, “Truly, truly, I say to you: everyone who commits sin is a slave to sin. But a slave does not remain in the house forever; a son remains forever. So if the Son sets you free, you will be truly free.” I know that you are Abraham’s descendants; yet you are seeking to kill Me because My word has no place in you. I speak what I have seen with My Father; and you do what you have seen with your father. They replied to Him, “Our father is Abraham.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. But now you are seeking to kill Me, a man who has told you the truth that I heard from God—and Abraham did not do this.” You do the works of your father.” They replied, “We were not born of sexual immorality; we have one Father—God.” Jesus said to them, “If God were your Father, you would love Me, for I came from God and am here.”

John 8:31–42A

Saturday of the 4th Week after Easter.

The Gospel of John, beginning at verse 32

The Lord said to the Jews who had come to Him: “If God were your Father, you would love Me, for I came from God and have come here; for I did not come on My own, but He sent Me. Why do you not understand what I say? It is because you cannot hear My word. Your father is the devil, and you want to carry out your father’s desires. He was a murderer from the beginning and has not stood in the truth, for there is no truth in him. When he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. But because I speak the truth, you do not believe Me. Which of you can prove Me wrong? If I speak the truth, why do you not believe Me? Whoever is from God listens to God’s words. You do not listen because you are not from God.” The Jews replied and said to Him, “Are we not right in saying that You are a Samaritan and that You have a demon?” Jesus replied, “I do not have a demon; but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks it and judges. Truly, truly, I say to you, whoever keeps my word will never see death.”

John 8:42–51

Monday of the 5th Week after Easter.

The Gospel of John, reading 33

The Lord said to the Jews who had come to Him: “Truly, truly, I say to you, whoever keeps My word will never see death.” The Jews said to Him, “Now we know that You have a demon. Abraham

died, and so did the prophets, yet You say, ‘Whoever keeps My word will never taste death.’ Are you greater than our father Abraham, who died? The prophets also died—what do you claim to be? Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me—the very One you claim is your God. You do not know Him, but I know Him; and if I say that I do not know Him, I would be a liar like you. But I do know Him and keep His word. Abraham, your father, rejoiced to see My day; he saw it and was glad.” The Jews then said to Him: “You are not yet fifty years old—and have you seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” Then they picked up stones to throw at Him; but Jesus hid Himself and went out of the temple, passing through the midst of them, and went on His way.

John 8:51–59

Tuesday of the 5th Week after Easter.

The Gospel of John, Chapter 34

At that time, as Jesus was walking along, He saw a man who had been blind from birth. His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in him. “I must do the works of Him who sent Me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.” Having said this, He spat on the ground, made mud with the saliva, and anointed the blind man’s eyes with the mud, and said to him, “Go, wash in the pool of Siloam,” which means “Sent.” He went and washed, and came back seeing. Then his neighbors and those who had previously seen him as a blind man said, “Isn’t this the man who used to sit and beg?” Some said, “It is he,” while others said, “No, he just looks like him.” But he himself said, “I am the one.” Then they asked him, “How were your eyes opened?” He replied, “A man called Jesus made mud, anointed my eyes, and told me, ‘Go to the pool of Siloam and wash.’ I went, washed, and received my sight.” Then they asked him, “Where is He?” He replied, “I do not know.” They brought the man who had been blind to the Pharisees. Now it was the Sabbath when Jesus made the mud and opened his eyes. The Pharisees also asked him how he had received his sight. He told them, “He put mud on my eyes, and I washed, and now I see.” Then some of the Pharisees said, “This man is not from God, because he does not keep the Sabbath.” Others said, “How can a sinner perform such miracles?” And there was a division among them. They asked the blind man again, “What do you say about him, since he opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight until they summoned the parents of the man who had received his sight and asked them, “Is this your son, about whom you say he was born blind? How is it, then, that he now sees?” His parents answered them, “We know that this is our son and that he was born blind; but how he now sees, we do not know, nor do we know who opened his eyes. He is of age; ask him; let him speak for himself.” His parents answered this way because they were afraid of the Jews; for the Jews had already agreed that anyone who acknowledged Him as the Christ would be expelled from the synagogue. That is why his parents said, “He is of age; ask him.” So they called the man who had been blind a second time and said to him, “Give glory to God; we know that this man is a sinner.” He replied, “Whether He is a sinner, I do not know; one thing I do know: I was blind, and now I see.” They asked him again, “What did He do to you? How did He open your eyes?” He answered them, “I have already told you, and you did not listen; why do you want to hear it again? Do you also want to become His disciples?” They rebuked him and said, “You are His disciple, but we are disciples of Moses. We know that God spoke to Moses; as for this man, we do not know where He comes from.” The man who had received his sight replied, “This is what is so astonishing: you do not know where He comes from, yet He opened my eyes.” But we know that God does not listen to sinners; but He does listen to anyone who honors God and does His will. It has never been heard of since the world began that anyone has opened the eyes of a man born blind. If He were not from God, He could do nothing.” They replied to him, “You were born entirely in sin—and are you the one to teach us?” And they drove him out. When Jesus heard that they had cast him out, and found him, He said to him, “Do you believe in the Son of God?” He answered and said,

“Who is He, Lord, that I may believe in Him?” Jesus said to him, “You have seen Him, and He is speaking with you.” He said, “I believe, Lord!” and he worshiped Him.

John 9:1–38
The Sixth Sunday after Easter, about the blind man.

The Gospel of John, beginning at 35A

The Lord said to the Jews who had come to Him, “I have come into this world for judgment, so that those who do not see may see, and those who see may become blind.” When some of the Pharisees who were with Him heard this, they said to Him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains. Truly, truly, I say to you: whoever does not enter the sheepfold by the gate but climbs in by another way is a thief and a robber; but the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice; he calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. But they will not follow a stranger; on the contrary, they will run away from him, because they do not know the voice of strangers.” Jesus told them this parable, but they did not understand what He was saying to them. So Jesus said to them again, “Truly, truly, I say to you, I am the gate for the sheep. All who came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through me will be saved. They will come in and go out and find pasture.”

John 9:39–10:9
Thursday of the 5th Week after Easter.

The Gospel of John, beginning 35B

The Lord said to the Jews who had come to Him: “Truly, truly, I say to you: whoever does not enter the sheepfold by the gate but climbs in by another way is a thief and a robber; but the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice; he calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. But they will not follow a stranger; on the contrary, they will run away from him, because they do not know the voice of strangers.” Jesus told them this parable, but they did not understand what he was saying to them. So Jesus said to them again, “Truly, truly, I say to you, I am the gate for the sheep. All who came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through me will be saved. They will come in and go out and find pasture.”

John 10:1–9
To the Holy Fathers, at Matins.

The Gospel of John, Chapter 36

The Lord said to the Jews who had come to Him: “I am the gate; whoever enters through Me will be saved, and will come in and go out and find pasture. The thief comes only to steal, kill, and destroy. I have come so that they may have life, and have it to the full. “I am the good shepherd; the good shepherd lays down his life for the sheep. But the hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away; and the wolf snatches them and scatters them. The hired hand runs away because he is a hired hand and does not care for the sheep. I am the good shepherd; I know my own, and my own know me. Just as the Father knows me, so I know the Father; and I lay down my life for the sheep. I have other sheep that are not of this fold; I must bring them also, and they will hear My voice, and there will be one flock and one Shepherd.

John 10:9–16
To the Holy Fathers at the Liturgy.

The Gospel according to John, beginning 37A

The Lord said to the Jews who had come to Him: “The Father loves Me because I lay down My life, only to take it up again. No one takes it from Me, but I lay it down of My own accord. I have the

authority to lay it down, and I have the authority to take it up again. I have received this commandment from My Father.” Because of these words, a dispute arose again among the Jews. Many of them said, “He is possessed by a demon and is out of his mind; why do you listen to Him?” Others said, “These are not the words of a man possessed by a demon; can a demon open the eyes of the blind?” Now the Feast of Dedication was taking place in Jerusalem, and it was winter. Jesus was walking in the temple, in Solomon’s Portico. There the Jews surrounded Him and said to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.” Jesus answered them, “I have told you, and you do not believe. The works that I do in my Father’s name—they testify about me. But you do not believe, because you are not among my sheep, as I have told you. My sheep listen to my voice; I know them, and they follow me. And I give them eternal life.”

John 10:17–28A
Friday of the 5th Week after Easter.

The Gospel of John, beginning at 37B

At that time, the Feast of Dedication took place in Jerusalem, and it was winter. Jesus was walking in the temple, in Solomon’s Portico. There the Jews surrounded Him and said to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.” Jesus answered them, “I have told you, and you do not believe. The works that I do in my Father’s name—they testify about me. But you do not believe, because you are not among my sheep, as I have told you. My sheep listen to my voice, and I know them, and they follow me. And I give them eternal life.”

John 10:22–28A
On the Dedication of the Temple.

The Gospel of John, beginning at verse 38

The Lord said to the Jews who had come to Him: “My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one can snatch them out of My Father’s hand. I and the Father are one. Again the Jews picked up stones to stone Him. Jesus answered them, “I have shown you many good works from the Father; for which of these do you want to stone Me?” The Jews replied, “We do not want to stone You for a good work, but for blasphemy—because, though You are a man, You make Yourself God.” Jesus answered them, “Is it not written in your Law, ‘I said, “You are gods”’? If He called those to whom the word of God came ‘gods’—and Scripture cannot be broken—do you say of Him whom the Father has sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I am not doing the works of My Father, do not believe Me; but if I am doing them, even though you do not believe Me, believe the works, so that you may know and believe that the Father is in Me and I am in Him.

John 10:27–38
Saturday of the 5th Week after Easter.

The Gospel of John, beginning at verse 39

At that time, a man named Lazarus from Bethany—the village where Mary and her sister Martha lived—was ill. Mary, whose brother Lazarus was ill, was the one who had anointed the Lord with perfume and wiped His feet with her hair. The sisters sent word to Him: “Lord, the one You love is ill.” When Jesus heard this, He said, “This illness is not unto death, but for the glory of God, so that the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. When He heard that he was ill, He remained where He was for two days. After that, He said to His disciples, “Let us go back to Judea.” The disciples said to Him, “Rabbi, the Jews were just recently trying to stone You, and You are going there again?” Jesus replied, “Are there not twelve hours in a day? Whoever walks during the day does not stumble, because he sees the light of this world; but whoever walks at night stumbles, because the light is not with him.” After saying this, he added, “Our friend Lazarus has fallen asleep, but I am going to wake him up.” His disciples said, “Lord, if he has fallen asleep, he will get well.” Jesus was speaking of his death, but they thought he was speaking of ordinary sleep. Then Jesus told them plainly, “Lazarus is dead; and I am glad for your sakes that I

was not there, so that you may believe; but let us go to him.” Then Thomas, also called the Twin, said to the disciples, “Let us go, so that we may die with him.” When Jesus arrived, He found that Lazarus had already been in the tomb for four days. Bethany was near Jerusalem, about fifteen stadia away; and many of the Jews had come to Martha and Mary to comfort them in their grief over their brother. When Martha heard that Jesus was coming, she went out to meet Him; but Mary remained seated in the house. Then Martha said to Jesus, “Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You.” Jesus said to her, “Your brother will rise again.” Martha said to Him, “I know that he will rise again in the resurrection, on the last day.” Jesus said to her, “I am the resurrection and the life; whoever believes in Me, even if he dies, will live. And everyone who lives and believes in Me will never die. “Do you believe this?” She said to Him, “Yes, Lord! I believe that You are the Christ, the Son of God, who is to come into the world.” After saying this, she went and secretly called her sister Mary, saying, “The Teacher is here and is calling for you.” As soon as she heard this, she got up quickly and went to Him. Jesus had not yet entered the village, but was still at the place where Martha had met Him. The Jews who were with her in the house, comforting her, saw that Mary had quickly gotten up and gone out, so they followed her, thinking she had gone to the tomb to weep there. But Mary, when she came to where Jesus was and saw Him, fell at His feet and said to Him, “Lord, if You had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in spirit and troubled, and said, “Where have you laid him?” They said to Him, “Lord, come and see.” Jesus wept. Then the Jews said, “See how He loved him.” And some of them said, “Could not this Man, who opened the eyes of the blind, have kept this man from dying?” Jesus, again deeply moved, came to the tomb. It was a cave, and a stone lay against it. Jesus said, “Take away the stone.” The sister of the deceased, Martha, said to Him, “Lord, by now he stinks; for he has been in the tomb four days.” Jesus said to her, “Did I not tell you that if you believe, you will see the glory of God?” So they removed the stone from the cave where the dead man lay. Then Jesus looked up to heaven and said, “Father, I thank You that You have heard Me. I knew that You always hear Me, but I said this for the sake of the people standing here, so that they may believe that You sent Me.” Having said this, He called out in a loud voice, “Lazarus, come out!” And the dead man came out, his hands and feet bound with burial cloths, and a cloth wrapped around his face. Jesus said to them, “Unbind him and let him go.” Then many of the Jews who had come to Mary and had seen what Jesus had done believed in Him.

John 11:1–45
Lazarus Saturday.

The Gospel of John, Chapter 40

At that time, the chief priests and the Pharisees gathered together against Jesus and said, “What are we to do? This man is performing many miracles. If we leave him alone, everyone will believe in him, and the Romans will come and take away both our place and our people.” But one of them, a man named Caiaphas, who was high priest that year, said to them, “You know nothing at all! Don’t you realize that it is better for us that one man die for the people than that the whole nation perish?” He did not say this on his own, but, being high priest that year, he prophesied that Jesus would die for the people—and not only for the people, but also to gather into one the scattered children of God. From that day on, they plotted to kill Him. Therefore, Jesus no longer walked openly among the Jews, but went from there to a region near the wilderness, to a town called Ephraim, and stayed there with His disciples. The Jewish Passover was approaching, and many people from all over the country came to Jerusalem before the Passover to purify themselves. Then they looked for Jesus and, standing in the temple, said to one another, “What do you think? Will He not come to the feast?” The chief priests and the Pharisees had given orders that if anyone found out where He was, they should report it so that they might arrest Him.

John 11:47–57
Monday of the 6th Week after Easter.

The Gospel of John, reading 41A

Six days before the Passover, Jesus came to Bethany, where Lazarus, whom He had raised from the dead, lived. There they prepared a supper for Him, and Martha served, while Lazarus was one of those reclining at the table with Him. Mary, however, took a pound of pure, precious nard ointment, anointed Jesus' feet, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. Then one of His disciples, Judas Iscariot, the son of Simon, who was about to betray Him, said: "Why not sell this perfume for three hundred denarii and give the money to the poor?" He said this not because he cared about the poor, but because he was a thief. He was in charge of the money box and used to take what was put into it. Jesus said, "Leave her alone; she has kept this for the day of My burial. For you always have the poor with you, but you do not always have Me." Many of the Jews learned that He was there, and they came not only for Jesus but also to see Lazarus, whom He had raised from the dead. The chief priests then decided to kill Lazarus as well, because on his account many of the Jews were coming and believing in Jesus. The next day, the large crowd that had come for the festival, having heard that Jesus was coming to Jerusalem, took palm branches, went out to meet Him, and shouted, "Hosanna! Blessed is He who comes in the name of the Lord, the King of Israel!" Jesus, finding a young donkey, sat on it, as it is written: "Do not be afraid, O daughter of Zion! Behold, your King is coming, sitting on a young donkey." His disciples did not understand this at first; but when Jesus was glorified, they remembered that this had been written about Him, and that they had done this for Him. The crowd that had been with Him earlier testified that He had called Lazarus out of the tomb and raised him from the dead. That is why the crowd went out to meet Him, for they had heard that He had performed this miracle.

John 12:1-18

Week of Vay, at the Liturgy.

The Gospel of John, reading 41B

At that time, the people who had been with Jesus testified that He had called Lazarus out of the tomb and raised him from the dead. That is why the people went out to meet Him, for they had heard that He had performed this miracle. But the Pharisees said to one another, "Do you see that you are getting nowhere? The whole world is following Him." Among those who had come to worship at the festival were some Greeks. They approached Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we would like to see Jesus." Philip went and told Andrew about it; and then Andrew and Philip told Jesus about it. Jesus replied to them, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you: unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will keep it for eternal life. Whoever serves Me, let him follow Me; and where I am, there My servant will be also. And whoever serves Me, the Father will honor him. My soul is troubled now; and what shall I say? 'Father, save Me from this hour!' But for this very purpose I have come. Father, glorify Your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." The crowd standing there and hearing it said, "That was thunder"; but others said, "An angel spoke to Him." Jesus replied, "This voice was not for My sake, but for the sake of the crowd." "Now is the judgment of this world; now the ruler of this world will be cast out. And when I am lifted up from the earth, I will draw all people to myself." He said this to indicate the kind of death he was to die. The people replied to him, "We have heard from the Law that the Christ remains forever; so how can you say that the Son of Man must be lifted up? Who is this Son of Man?" Then Jesus said to them, "The light is with you for only a little while longer; walk while you have the light, so that darkness may not overtake you. Whoever walks in darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light." Having said this, Jesus went away and hid Himself from them. He had performed so many signs in their presence, yet they did not believe in Him, so that the word of the prophet Isaiah might be fulfilled: "Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed?" That is why they could not believe—because, as Isaiah also said, "This people has blinded their eyes and hardened their hearts, so that they may not see with their eyes, nor understand with their hearts, nor turn—and

I would heal them.” Isaiah said this when he saw His glory and spoke of Him. Nevertheless, many of the leaders also believed in Him; but for the sake of the Pharisees they did not confess it, lest they be expelled from the synagogue, for they loved human glory more than the glory of God. Jesus then spoke aloud and said, “Whoever believes in Me does not believe in Me alone, but in the One who sent Me. And whoever sees Me sees the One who sent Me.” I have come into the world as light, so that everyone who believes in Me may not remain in darkness. And if anyone hears My words and does not believe, I do not judge him, for I did not come to judge the world, but to save the world. Whoever rejects Me and does not receive My words has a judge: the word that I have spoken will judge him on the last day. For I have not spoken on My own authority; but the Father who sent Me—He has commanded Me what to say and how to speak. And I know that His commandment is eternal life. So whatever I say, I say just as the Father has told Me.

John 12:17–50
Great Wednesday at Matins.

The Gospel of John, reading 42A

At that time, the Pharisees held a council against Jesus and said to one another, “Do you see that you are accomplishing nothing? The whole world is following Him.” Among those who had come to worship at the feast were some Greeks. They approached Philip, who was from Bethsaida in Galilee, and asked him, saying, “Sir, we would like to see Jesus.” Philip went and told Andrew about this; then Andrew and Philip told Jesus. Jesus replied to them, “The hour has come for the Son of Man to be glorified.” Truly, truly, I say to you: unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life will lose it, and whoever hates his life in this world will keep it for eternal life. Whoever serves Me must follow Me; and where I am, there My servant will be also. And whoever serves Me, the Father will honor him. My soul is troubled now; and what shall I say? ‘Father, save Me from this hour!’ But for this very reason I have come to this hour. Father, glorify Your name. Then a voice came from heaven: “I have glorified it, and I will glorify it again.” The crowd standing there and hearing it said, “That was thunder”; but others said, “An angel spoke to Him.” Jesus replied, “This voice was not for My sake, but for the sake of the crowd. Now is the judgment of this world; now the ruler of this world will be cast out. And when I am lifted up from the earth, I will draw all people to myself.” He said this to indicate the kind of death he was going to die. The crowd replied to him, “We have heard from the Law that the Christ remains forever; how can you say that the Son of Man must be lifted up? Who is this Son of Man?” Then Jesus said to them, “The light is with you for only a little while longer; walk while you have the light, so that darkness may not overtake you. For whoever walks in darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light.”

John 12:19–36A
Tuesday of the 6th Week after Easter.

The Gospel of John, beginning at 42B

The Lord said, “Father, glorify Your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” The crowd standing there and hearing this said, “That was thunder”; but others said, “An angel spoke to Him.” Jesus replied, “This voice was not for My sake, but for the sake of the crowd.” “Now is the judgment of this world; now the ruler of this world will be cast out. And when I am lifted up from the earth, I will draw all people to myself.” He said this to indicate the kind of death he was to die. The people replied to him, “We have heard from the Law that the Christ remains forever; so how can you say that the Son of Man must be lifted up? Who is this Son of Man?” Then Jesus said to them, “The light is with you for only a little while longer; walk while you have the light, so that darkness may not overtake you. Whoever walks in darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light.”

John 12:28–36A
The Exaltation of the Cross of the Lord, at Matins.

The Gospel of John, beginning at verse 43

The Lord said to the Jews who had come to Him: “As long as the light is with you, believe in the light, so that you may become children of light.” Having said this, Jesus went away and hid Himself from them. He had performed so many signs before them, yet they did not believe in Him, so that the word of the prophet Isaiah might be fulfilled: “Lord, Who has believed what we have heard? And to whom has the arm of the Lord been revealed?” Therefore they could not believe, for, as Isaiah also said, “This people has blinded their eyes and hardened their hearts, so that they may not see with their eyes, nor understand with their hearts, nor turn—and I would heal them.” Isaiah said this when he saw His glory and spoke about Him. Nevertheless, many of the rulers also believed in Him; but for the sake of the Pharisees they did not confess it, lest they be expelled from the synagogue, for they loved human glory more than the glory of God. Jesus then raised his voice and said, “Whoever believes in me does not believe in me alone, but in the One who sent me. And whoever sees me sees the One who sent me.” I have come into the world as light, so that everyone who believes in Me may not remain in darkness. And if anyone hears My words and does not believe, I do not judge him, for I did not come to judge the world, but to save the world.

John 12:36–47
Wednesday of the 6th Week after Easter.

The Gospel of John, beginning at verse 44

At that time, before the Passover feast, Jesus, knowing that His hour had come to pass from this world to the Father, showed by His actions that, having loved His own who were in the world, He loved them to the very end. And during supper, when the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was returning to God, rose from supper, laid aside His outer garment, and, taking a towel, girded Himself. Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel with which He was girded. He came to Simon Peter, and Peter said to Him, “Lord! Are You going to wash my feet?” Jesus replied, “What I am doing, you do not understand now, but you will understand later.” Peter said to Him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not only my feet, but also my hands and my head.” Jesus said to him, “One who has bathed needs only to have his feet washed, for he is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; that is why He said, “Not all of you are clean.”

John 13:1–11
Holy Thursday, First Gospel at the Washing of the Feet.

The Gospel of John, beginning at verse 45

At that time, after Jesus had washed the disciples’ feet and put on His robe, He sat down again and said to them, “Do you know what I have done for you? You call Me ‘Teacher’ and ‘Lord,’ and you are right, for that is exactly what I am. “So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, so that you may do as I have done for you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, you are blessed if you do them.”

John 13:12–17
Holy Thursday, the Second Gospel at the Washing of the Feet.

The Gospel of John, beginning at verse 46

The Lord said to His disciples: “Now the Son of Man has been glorified, and God has been glorified in Him. If God has been glorified in Him, God will also glorify Him in Himself, and will glorify Him at once. Children, I will not be with you much longer. You will look for Me, and just as I told the Jews, ‘Where I am going, you cannot come,’ so I tell you now. I give you a new commandment: Love one another. Just as I have loved you, so you also are to love one another. By this everyone will know that you are My disciples, if you have love for one another. Simon Peter said

to Him, “Lord, where are You going?” Jesus answered him, “Where I am going, you cannot follow Me now, but you will follow Me later.” Peter said to Him, “Lord, why can’t I follow You now? I will lay down my life for You.” Jesus answered him, “Will you lay down your life for Me? Truly, truly, I say to you, the rooster will not crow until you have denied Me three times. But let not your hearts be troubled; believe in God, and believe in Me. In My Father’s house there are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come again and take you to Myself, so that where I am, you may be also. You know where I am going, and you know the way.” Thomas said to Him, “Lord, we do not know where You are going; how can we know the way?” Jesus said to him, “I am the way, the truth, and the life; no one comes to the Father except through Me. If you knew Me, you would know My Father as well. From now on you do know Him and have seen Him.” Philip said to Him, “Lord, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you all this time, Philip, and yet you do not know Me? Whoever has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own; but the Father who dwells in me—he is the one who does the works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Truly, truly, I say to you, whoever believes in me will also do the works that I do, and will do even greater works than these, because I am going to the Father. And whatever you ask the Father in my name, I will do, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it. If you love me, keep my commandments. And I will ask the Father, and He will give you another Advocate to be with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you as orphans; I will come to you. A little while longer, and the world will no longer see Me; but you will see Me, for I live, and you will live as well. On that day you will know that I am in My Father, and you are in Me, and I am in you. Whoever has My commandments and keeps them loves Me; and whoever loves Me will be loved by My Father, and I will love him and reveal Myself to him. Judas—not Iscariot—said to Him, “Lord, why is it that You intend to reveal Yourself to us and not to the world?” Jesus answered him, “Whoever loves Me will keep My word, and My Father will love him, and We will come to him and make Our home with him. Whoever does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s who sent Me. I have told you these things while I am still with you. But the Comforter, the Holy Spirit, whom the Father will send in My name, will teach you all things and remind you of everything I have told you. “Peace I leave with you; My peace I give to you. I do not give to you as the world gives. Let not your hearts be troubled, nor let them be afraid. You have heard Me say to you, ‘I am going away from you, and I am coming to you.’ If you loved Me, you would have rejoiced because I said, ‘I am going to the Father,’ for My Father is greater than I. And now I have told you this before it happens, so that when it does happen, you may believe. I will speak with you only a little longer; for the ruler of this world is coming, and he has no hold on Me. But so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me: rise, let us go from here. I am the true vine, and my Father is the vine-grower. Every branch in me that does not bear fruit he cuts away, and every branch that does bear fruit he prunes so that it may bear even more fruit. You are already clean because of the word I have spoken to you. Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains on the vine, neither can you unless you remain in me. I am the vine; you are the branches. Whoever remains in me, and I in him, bears much fruit; for apart from me you can do nothing. Whoever does not remain in Me is cast out like a branch and withers; and such branches are gathered and thrown into the fire, where they are burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be granted to you. This is how my Father is glorified: that you bear much fruit and become my disciples. Just as the Father has loved me, so I have loved you; abide in my love. If you keep My commandments, you will remain in My love, just as I have kept My Father’s commandments and remain in His love. I have told you this so that My joy may be in you and your joy may be complete. This is My commandment: love one another as I have loved you. No one has greater love than this, to lay down one’s life for

one's friends. You are my friends if you do what I command you. I no longer call you servants, for a servant does not know what his master is doing; but I have called you friends, because I have told you everything I have heard from my Father. You did not choose Me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—so that whatever you ask the Father in My name, He may give you. This I command you: love one another. If the world hates you, know that it hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world—but I have chosen you out of the world—therefore the world hates you. Remember the word I spoke to you: 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours. But they will do all these things to you because of My name, for they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works that no one else has done, they would not have sin; but now they have seen and have hated both Me and My Father. But this is to fulfill the word written in their Law: 'They hated Me without cause.' But when the Comforter comes, whom I will send to you from the Father—the Spirit of truth who proceeds from the Father—He will testify about Me; and you also will testify, because you have been with Me from the beginning. I have told you these things so that you may not be led astray. They will expel you from the synagogues; indeed, the time is coming when anyone who kills you will think he is offering a service to God. They will do this because they have not known either the Father or Me. But I have told you this so that when that time comes, you may remember that I told you about it; I did not tell you this at first because I was with you. And now I am going to the One who sent Me, and none of you asks Me, 'Where are You going?' But because I have told you this, your hearts are filled with sorrow. Yet I tell you the truth: it is better for you that I go; for if I do not go, the Comforter will not come to you; but if I go, I will send Him to you, and when He comes, He will convict the world of sin, of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I am going to My Father, and you will no longer see Me; and of judgment, because the ruler of this world has been condemned. I have much more to say to you, but you cannot bear it now. When He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own authority, but whatever He hears, He will speak, and He will declare to you the things that are to come. He will glorify Me, for He will take what is Mine and declare it to you. All that the Father has is Mine; that is why I said that He will take what is Mine and declare it to you. In a little while you will no longer see Me, and again in a little while you will see Me, for I am going to the Father. Then some of His disciples said to one another, "What does He mean when He says to us, 'You will not see Me for a little while, and then you will see Me again,' and, 'I am going to the Father'?" So they asked one another, "What does He mean by 'a little while'?" We do not know what He is saying." Jesus, realizing that they wanted to ask Him, said to them, "Are you asking one another about what I said—'You will not see Me for a little while, and then you will see Me again'?" Truly, truly, I say to you, you will weep and mourn, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. A woman in labor suffers pain because her hour has come; but when she has given birth to a child, she no longer remembers the pain because of her joy that a human being has been born into the world. So you also have sorrow now; but I will see you again, and your hearts will rejoice, and no one will take your joy away from you; and on that day you will ask Me nothing. Truly, truly, I say to you: whatever you ask the Father in My name, He will give you. Until now you have asked nothing in My name; ask, and you will receive, so that your joy may be complete. Until now I have spoken to you in parables; but the time is coming when I will no longer speak to you in parables, but will tell you plainly about the Father. On that day you will ask in my name, and I do not tell you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and entered the world; and now I am leaving the world and going to the Father." His disciples said to him, "Now you are speaking plainly and not using any parables. Now we see that you know everything and do not need anyone to ask you anything. Therefore, we believe that you came from God." Jesus answered them, "Do you believe now? Behold, the hour is coming—indeed, it has already come—when you will be scattered, each to

his own home, and you will leave Me alone; yet I am not alone, for the Father is with Me. I have told you these things so that you may have peace in Me. In the world you will have tribulation; but take heart: I have overcome the world.” After saying this, Jesus lifted His eyes to heaven and said, “Father, the hour has come; glorify Your Son, that Your Son may glorify You, since You have given Him authority over all flesh, so that He may give eternal life to all whom You have given Him. And this is eternal life: that they may know You, the one true God, and Jesus Christ whom You have sent. I have glorified You on earth; I have completed the work You gave Me to do. And now, Father, glorify Me in Your presence with the glory I had with You before the world began. I have made Your name known to the people whom You gave Me out of the world; they were Yours, and You gave them to Me, and they have kept Your word. Now they have come to understand that everything You have given Me is from You, for the words that You gave Me, I have given to them, and they have received them and have truly come to understand that I came from You, and they have believed that You sent Me. I pray for them; I do not pray for the whole world, but for those whom You have given Me, because they are Yours. And all that is Mine is Yours, and what is Yours is Mine; and I have been glorified in them. I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name—those whom You have given Me—so that they may be one, just as We are one. While I was with them in the world, I kept them in Your name; those whom You have given Me I have kept, and not one of them has been lost, except the son of perdition, so that the Scripture might be fulfilled. Now I am coming to You, and I say these things in the world so that they may have My joy fulfilled in themselves. I have given them Your word; and the world has hated them, because they are not of the world, just as I am not of the world. I do not ask that You take them out of the world, but that You keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth; Your word is truth. As You sent Me into the world, so I have sent them into the world. And for their sake I consecrate Myself, so that they too may be consecrated by the truth. I do not pray for these alone, but also for those who will believe in Me through their word, that they may all be one, just as You, Father, are in Me and I am in You, so that they also may be one in Us—so that the world may believe that You have sent Me. And the glory that You have given Me I have given them, so that they may be one, just as We are one. I am in them, and You are in Me; may they be made perfect in unity, and may the world know that You have sent Me and have loved them just as You have loved Me. Father, those whom You have given Me—I want them to be with Me where I am, so that they may see My glory, which You have given Me, because You loved Me before the foundation of the world. Righteous Father, the world has not known You; but I have known You, and these have known that You sent Me. And I have made Your name known to them, and will continue to make it known, so that the love with which You loved Me may be in them, and I in them. Having said this, Jesus went out with His disciples across the Kidron Valley, where there was a garden, into which He and His disciples entered.

John 13:31b–18:1
Good Friday, 1st Gospel at Matins.

The Gospel of John, beginning at verse 47

The Lord said to His disciples: “Do not let your hearts be troubled; believe in God, and believe in Me. In My Father’s house there are many dwelling places. If it were not so, I would have told you: I am going to prepare a place for you. And when I go and prepare a place for you, I will come again and take you to Myself, so that where I am, you may be also. And you know where I am going, and you know the way.” Thomas said to Him, “Lord, we do not know where You are going; how can we know the way?” Jesus said to him, “I am the way, the truth, and the life; no one comes to the Father except through Me. If you knew Me, you would know My Father as well. From now on you do know Him and have seen Him.” Philip said to Him, “Lord, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you all this time, Philip, and yet you do not know Me? Whoever has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on

My own; it is the Father, who dwells in Me, who is doing His works. Believe Me that I am in the Father and the Father is in Me.”

John 14:1–11A
Friday of the 6th Week after Easter.

The Gospel of John, beginning 48A

The Lord said to His disciples: “The words I speak to you, I do not speak on My own; it is the Father, who dwells in Me, who does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves. Truly, truly, I say to you: whoever believes in Me will do the works that I do, and will do even greater works than these, because I am going to My Father. And whatever you ask of the Father in My name, I will do it, so that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me, keep My commandments. And I will ask the Father, and He will give you another Advocate to be with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you as orphans; I will come to you. A little while longer, and the world will no longer see Me; but you will see Me, for I live, and you will live. On that day you will know that I am in My Father, and you are in Me, and I am in you. Whoever has my commandments and keeps them loves me; and whoever loves me will be loved by my Father, and I will love him and reveal myself to him.

John 14:10b–21
Saturday of the 6th Week after Easter.

The Gospel of John, beginning 48B

The Lord said to His disciples: “Whoever has My commandments and keeps them loves Me; and whoever loves Me will be loved by My Father; and I will love him and reveal Myself to him.” Judas—not Iscariot—said to Him, “Lord! What is this, that You want to reveal Yourself to us and not to the world?” Jesus answered him, “Whoever loves Me will keep My word; and My Father will love him, and We will come to him and make Our home with him. Whoever does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s who sent Me.

John 14:21–24
June 19, to the Apostle Jude.

The Gospel of John, Chapter 49

The Lord said to His disciples: “Let not your hearts be troubled, nor let them be afraid. You have heard that I said to you, ‘I am going away from you and I am coming to you.’ If you loved Me, you would have rejoiced because I said, ‘I am going to the Father’; for My Father is greater than I. “And now I have told you this before it happens, so that when it does happen, you may believe. I will speak with you only a little longer; for the ruler of this world is coming, and he has no hold on Me. But so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me: ‘Arise, let us go from here.’ I am the true vine, and my Father is the vine-grower. Every branch in me that does not bear fruit he cuts away, and every branch that does bear fruit he prunes so that it may bear even more fruit. You are already clean because of the word I have spoken to you. Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains on the vine, neither can you unless you remain in me. I am the vine; you are the branches. Whoever remains in me, and I in him, bears much fruit; for apart from me you can do nothing. Whoever does not remain in Me is cast out like a branch and withers; and such branches are gathered and thrown into the fire, where they are burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be granted to you.

John 14:27b–15:7
Monday of the 7th Week after Easter.

The Gospel of John, beginning at verse 50

The Lord said to His disciples: “I am the true vine, and My Father is the vine-grower. Every branch in Me that does not bear fruit He cuts away, and every branch that does bear fruit He prunes so that it may bear more fruit. You are already clean because of the word I have spoken to you. Abide in Me, and I in you. Just as a branch cannot bear fruit by itself unless it remains on the vine, neither can you unless you remain in Me. I am the vine; you are the branches. Whoever abides in Me, and I in him, bears much fruit; for apart from Me you can do nothing. Whoever does not remain in Me is cast out like a branch and withers; and such branches are gathered and thrown into the fire, where they are burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be granted to you.

John 15:1–7
September 2, Martyr Mamant.

The Gospel of John, Chapter 51

The Lord said to His disciples: “Just as the Father has loved Me, so have I loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. I have told you this so that My joy may remain in you and your joy may be complete. This is My commandment: love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are My friends if you do what I command you. I no longer call you servants, for a servant does not know what his master is doing; but I have called you friends, because I have told you everything I have heard from my Father. You did not choose Me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—so that whatever you ask the Father in My name, He may give you.

John 15:9–16
May 11, to the Holy Martyr Mokius.

The Gospel of John, Chapter 52

The Lord said to His disciples: “This is My commandment to you: Love one another. If the world hates you, know that it hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word I spoke to you: ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours. But they will do all these things to you for My name’s sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works that no one else has done, they would not have sin; but now they have seen and have hated both Me and My Father. But this is to fulfill the word written in their Law: ‘They hated Me without cause.’ But when the Comforter comes, whom I will send to you from the Father—the Spirit of truth who proceeds from the Father—He will testify about Me; and you also will testify, because you have been with Me from the beginning. I have told you these things so that you may not be led astray. They will expel you from the synagogues; indeed, the time is coming when anyone who kills you will think he is doing God a service.

John 15:17–16:2
The Sabbath of the Third Week after Easter.
To the Martyrs.

The Gospel of John, Chapter 53

The Lord said to His disciples: “The time is coming when anyone who kills you will think he is doing God a service. They will do this because they have not known either the Father or Me. But I have told you this so that when that time comes, you may remember that I told you about it; I did not tell you this at first because I was with you. But now I am going to the One who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have told you this, your hearts are filled with sorrow. Yet I tell you the truth: it is better for you that I go; for if I do not go, the Comforter will not

come to you; but if I go, I will send Him to you, and when He comes, He will convict the world of sin, of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I am going to My Father, and you will no longer see Me; and of judgment, because the ruler of this world has been condemned. I have much more to say to you, but you cannot bear it now. When He, the Spirit of truth, comes, He will guide you into all the truth.

John 16:2B–13A
Tuesday of the 7th Week after Easter.

The Gospel of John, beginning at verse 54

The Lord said to His disciples: “Everything that the Father has is Mine; that is why I said that He will take what is Mine and declare it to you. Soon you will no longer see Me, and again soon you will see Me, for I am going to the Father.” Then some of His disciples said to one another, “What does He mean when He says to us, ‘You will not see Me for a little while, and then you will see Me again,’ and, ‘I am going to the Father’? So they asked, “What does He mean by ‘a little while’? We do not know what He is saying.” Jesus, realizing that they wanted to ask Him, said to them, “Are you asking one another about what I said—‘You will not see Me for a little while, and then you will see Me again’? Truly, truly, I say to you, you will weep and mourn, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. A woman in labor suffers pain because her hour has come; but when she has given birth to the child, she no longer remembers the pain because of her joy, for a human being has been born into the world. So you also are now in sorrow; but I will see you again, and your hearts will rejoice, and no one will take your joy away from you; and on that day you will ask Me nothing. Truly, truly, I say to you: whatever you ask the Father in My name, He will give you.

John 16:15–23
Wednesday of the 7th Week after Easter.

The Gospel of John, beginning at verse 55

The Lord said to His disciples: “Truly, truly, I say to you: whatever you ask the Father in My name, He will give you. Until now you have asked nothing in My name; ask, and you will receive, so that your joy may be complete. Until now I have spoken to you in parables; but the time is coming when I will no longer speak to you in parables, but will tell you plainly about the Father. On that day you will ask in My name, and I do not tell you that I will ask the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came from God. I came from the Father and entered the world; and now I am leaving the world and going to the Father.” His disciples said to him, “Now you are speaking plainly and not using any parables. Now we see that you know everything and do not need anyone to ask you anything. Therefore, we believe that you came from God.” Jesus replied to them, “Do you believe now? Behold, the hour is coming—indeed, it has already come—when you will be scattered, each to his own home, and you will leave Me alone; yet I am not alone, for the Father is with Me. I have told you this so that you may have peace in Me.”

John 16:23B–33A
Thursday of the 7th Week after Easter.

The Gospel of John, beginning at verse 56

At that time, Jesus lifted His eyes to heaven and said: “Father, the hour has come; glorify Your Son, that Your Son may glorify You, since You have given Him authority over all flesh, so that He may give eternal life to all whom You have given Him. And this is eternal life: that they may know You, the one true God, and Jesus Christ whom You have sent. I have glorified You on earth; I have completed the work You gave Me to do. And now, Father, glorify Me in Your presence with the glory I had with You before the world began. I have made Your name known to the people whom You gave Me out of the world; they were Yours, and You gave them to Me, and they have kept Your word. Now they have come to understand that everything You have given Me is from You, for the words that You gave Me, I have given to them, and they have received them and have truly come to understand that I came from You, and they have believed that You sent Me. I pray for them; I do not

pray for the whole world, but for those whom You have given Me, because they are Yours. And all that is Mine is Yours, and what is Yours is Mine; and I have been glorified in them. I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name—those whom You have given Me—so that they may be one, just as We are one. While I was with them in the world, I kept them in Your name; those whom You have given Me I have kept, and not one of them has been lost, except the son of perdition, so that the Scripture might be fulfilled. Now I am coming to You, and I say these things in the world so that they may have My joy fulfilled in themselves.

John 17:1–13

The 7th Sunday after Easter, in honor of the Holy Fathers of the First Ecumenical Council.

The Gospel of John, beginning at verse 57

At that time, Jesus lifted His eyes to heaven and said: “Just as You sent Me into the world, so I have sent them into the world. And for their sake I consecrate Myself, so that they too may be sanctified by the truth. I do not pray for them alone, but also for those who will believe in Me through their word, that they may all be one, just as You, Father, are in Me and I am in You, so that they also may be one in Us—so that the world may believe that You have sent Me. And the glory that You have given Me I have given them, so that they may be one, just as We are one. I am in them, and You are in Me; may they be made perfect in unity, and may the world know that You have sent Me and have loved them just as You have loved Me. Father, those whom You have given Me—I want them to be with Me where I am, so that they may see My glory, which You have given Me, because You loved Me before the foundation of the world. Righteous Father! The world has not known You; but I have known You, and these have known that You sent Me. And I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.

John 17:18–26

Friday of the 7th Week after Easter.

The Gospel of John, beginning at verse 58

At that time, Jesus went out with His disciples across the Kidron Valley, where there was a garden, into which He and His disciples entered. Judas, His betrayer, also knew this place, because Jesus often met there with His disciples. So Judas, having taken a detachment of soldiers and servants from the chief priests and the Pharisees, came there with torches, lanterns, and weapons. But Jesus, knowing everything that was going to happen to Him, went out and said to them, “Who are you looking for?” They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” Judas, the one who was betraying Him, was standing there with them. And when He said to them, “I am He,” they drew back and fell to the ground. He asked them again, “Whom are you looking for?” They said, “Jesus of Nazareth.” Jesus replied, “I have told you that I am He; so if you are looking for Me, let these men go.” This was to fulfill the word He had spoken: “Of those whom You have given Me, I have lost none.” But Simon Peter, having a sword, drew it and struck the high priest’s servant, cutting off his right ear. The servant’s name was Malchus. But Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” Then the soldiers, the captain, and the Jewish officials seized Jesus, bound Him, and led Him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it was better for one man to die for the people. Simon Peter and another disciple followed Jesus; this disciple was known to the high priest, and he entered the high priest’s courtyard with Jesus. But Peter stood outside at the gate. Then the other disciple, who was known to the high priest, went out, spoke to the gatekeeper, and brought Peter in. Then the servant girl at the gate said to Peter, “Aren’t you also one of this Man’s disciples?” He said, “No.” Meanwhile, the servants and attendants had lit a fire because it was cold, and they were standing there warming themselves. Peter was also standing with them, warming himself. The high priest then questioned Jesus about His disciples and His teaching. Jesus answered him, “I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews come together, and I have said nothing in secret.

Why do you ask Me? Ask those who have heard what I said to them; they know what I said.” When He had said this, one of the temple guards standing nearby struck Jesus on the cheek, saying, “Is that how you answer the high priest?” Jesus replied to him, “If I have spoken wrongly, point out what is wrong; but if I have spoken rightly, why do you strike Me?” Annas sent Him, bound, to the high priest Caiaphas. Simon Peter, meanwhile, was standing there warming himself. Then they said to him, “Aren’t you one of His disciples too?” He denied it and said, “No.” One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you with Him in the garden?” Peter denied it again; and immediately a rooster crowed. From Caiaphas, they led Jesus to the praetorium. It was morning; and they did not enter the praetorium, so as not to become ritually unclean, but so that they might eat the Passover.

John 18:1–28
Good Friday, 2nd Gospel at Matins.

The Gospel of John, beginning 59A

At that time, they led Jesus from Caiaphas to the praetorium. It was morning; and they did not enter the praetorium, so as not to become ritually unclean, but so that they might eat the Passover. Pilate went out to them and said, “What accusation do you bring against this Man?” They replied, “If He were not a criminal, we would not have handed Him over to you.” Pilate said to them, “Take Him yourselves and judge Him according to your own law.” The Jews replied, “We are not permitted to put anyone to death”—so that the word Jesus had spoken might be fulfilled, by which He indicated the kind of death He was to die. Then Pilate went back into the praetorium, summoned Jesus, and said to Him, “Are You the King of the Jews?” Jesus replied, “Are you saying this on your own, or have others told you about Me?” Pilate answered, “Am I a Jew? Your own people and the chief priests have handed You over to me. What have You done?” Jesus answered, “My kingdom is not of this world; if My kingdom were of this world, My servants would have fought for Me so that I would not be handed over to the Jews; but now My kingdom is not from here.” Pilate said to Him, “So You are a king?” Jesus answered, “You say that I am a king. I was born for this, and for this I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate said to Him, “What is truth?” And having said this, he went out again to the Jews and said to them, “I find no basis for a charge against Him.” Now it is your custom that I release one prisoner to you at the Passover; do you want me to release the King of the Jews to you?” Then they all shouted again, saying, “Not Him, but Barabbas.” Now Barabbas was a robber. Then Pilate took Jesus and ordered that He be flogged. And the soldiers, having woven a crown of thorns, placed it on His head, and put a scarlet robe on Him, and said, “Hail, King of the Jews!” and struck Him on the cheeks. Pilate went out again and said to them, “Behold, I am bringing Him out to you, so that you may know that I find no guilt in Him.” Then Jesus came out wearing the crown of thorns and the scarlet robe. Pilate said to them, “Behold, the Man!” But when the chief priests and the officers saw Him, they cried out, “Crucify Him! Crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” The Jews replied, “We have a law, and according to our law He must die, because He has made Himself the Son of God.” When Pilate heard this, he was even more afraid. He went back into the praetorium and said to Jesus, “Where are you from?” But Jesus gave him no answer. Pilate said to Him, “Do you refuse to answer me? Don’t you know that I have the authority to crucify you and the authority to release you?” Jesus replied, “You would have no authority over Me at all unless it had been given to you from above; therefore, the one who handed Me over to you is guilty of a greater sin.” From that time on, Pilate sought to release Him. But the Jews shouted, “If you release Him, you are no friend of Caesar; anyone who makes himself a king is an enemy of Caesar.” When Pilate heard this, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, or in Hebrew, Gabbatha. It was the day before the Passover, the sixth hour. Pilate said to the Jews, “Behold, your King!” But they shouted, “Take him away! Take him away! Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests replied, “We have no king but Caesar.” Then he finally handed him over to them to be crucified.

John 18:28–19:16A
Good Friday, the 4th Gospel at Matins.

The Gospel of John, beginning 59B

At that time, they led Jesus from Caiaphas to the praetorium. It was morning; and they did not enter the praetorium, so as not to become ritually unclean, but so that they might eat the Passover. Pilate went out to them and said, "What charge do you bring against this Man?" They replied, "If He were not a criminal, we would not have handed Him over to you." Pilate said to them, "Take Him yourselves and judge Him according to your own law." The Jews replied, "We are not permitted to put anyone to death"—so that the word Jesus had spoken might be fulfilled, by which He indicated the kind of death He was to die. Then Pilate went back into the praetorium, summoned Jesus, and said to Him, "Are You the King of the Jews?" Jesus replied, "Are you saying this on your own, or have others told you about Me?" Pilate answered, "Am I a Jew? Your own people and the chief priests have handed You over to me. What have You done?" Jesus answered, "My kingdom is not of this world; if My kingdom were of this world, My servants would have fought for Me, so that I would not be handed over to the Jews; but now My kingdom is not from here." Pilate said to Him, "So You are a king?" Jesus answered, "You say that I am a king. I was born for this, and for this I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to Him, "What is truth?" And having said this, he went out again to the Jews and said to them, "I find no basis for a charge against Him." It is your custom that I release one prisoner to you at the Passover; do you want me to release the King of the Jews to you?" Then they all shouted again, saying, "Not Him, but Barabbas." Now Barabbas was a robber. Then Pilate took Jesus and ordered that He be flogged. And the soldiers, having woven a crown of thorns, placed it on His head, and put a scarlet robe on Him, and said, "Hail, King of the Jews!" and struck Him on the cheeks. Pilate went out again and said to them, "Behold, I am bringing Him out to you, so that you may know that I find no guilt in Him." Then Jesus came out wearing the crown of thorns and the scarlet robe. Pilate said to them, "Behold, the Man!" But when the chief priests and the officers saw Him, they cried out, "Crucify Him! Crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews replied to him, "We have a law, and according to our law He must die, because He has made Himself the Son of God." When Pilate heard this, he was even more afraid. He went back into the praetorium and said to Jesus, "Where are You from?" But Jesus gave him no answer. Pilate said to Him, "Do you refuse to answer me? Don't you know that I have the authority to crucify you and the authority to release you?" Jesus replied, "You would have no authority over Me at all unless it had been given to you from above; therefore, the one who handed Me over to you is guilty of a greater sin." From that time on, Pilate sought to release Him. But the Jews cried out, "If you release Him, you are no friend of Caesar; anyone who makes himself a king is an enemy of Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. It was the day before the Passover, the sixth hour. Pilate said to the Jews, "Behold, your King!" But they shouted, "Take Him away! Take Him away! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests replied, "We have no king but Caesar." So he finally handed Him over to them to be crucified. They took Jesus and led Him away. Carrying His own cross, He went out to the place called The Skull, in Hebrew Golgotha; there they crucified Him and two others, one on either side, with Jesus in the middle. Pilate also wrote a notice and had it placed on the cross. It read: "Jesus of Nazareth, King of the Jews." Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. The Jewish chief priests said to Pilate, "Do not write, 'King of the Jews,' but rather what He said: 'I am King of the Jews.'" Pilate replied, "What I have written, I have written." When the soldiers had crucified Jesus, they took His garments and divided them into four parts, one part for each soldier, along with the tunic; and the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be"—so that the Scripture might be fulfilled: "They divided My garments among themselves, and for My clothing they cast lots." That is what the soldiers did. Standing by the cross of Jesus were His mother and His mother's sister, Mary the daughter of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing there, He said to His mother, "Woman, here is your son." Then He said to the disciple, "Here is your mother!" And from that time on, the

disciple took her into his home. After this, Jesus, knowing that everything had now been accomplished, so that the Scripture might be fulfilled, said, “I am thirsty.” There was a jar full of vinegar standing there. The soldiers soaked a sponge in the vinegar, put it on a hyssop branch, and held it to His lips. When Jesus had tasted the vinegar, He said, “It is finished!” And bowing His head, He gave up His spirit. But since it was Friday, the Jews, so as not to leave the bodies on the cross on the Sabbath—for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and pierced the shins of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not pierce His shins; instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you may believe. For this took place so that the Scripture might be fulfilled: “Not a bone of Him shall be broken.” And again, the Scripture says in another place, “They will look upon Him whom they have pierced.”

John 18:28–19:37
Good Friday, at the ninth hour.

The Gospel of John, Chapter 60

At that time, all the chief priests and elders held a council against Jesus to put Him to death; and they brought Him before Pontius Pilate, shouting, “Take Him, take Him, crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no fault in Him.” The Jews replied, “We have a law, and according to our law He must die, because He has made Himself the Son of God.” When Pilate heard this, he was even more afraid. He went back into the praetorium and said to Jesus, “Where are you from?” But Jesus gave him no answer. Pilate said to him, “Do you refuse to answer me? Don’t you realize that I have the authority to crucify you and the authority to release you?” Jesus replied, “You would have no authority over Me at all unless it had been given to you from above.” When Pilate heard this, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, or in Hebrew, Gabbatha. It was the day before the Passover, the sixth hour. Pilate said to the Jews, “Here is your King!” But they shouted, “Take him away! Take him away! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests replied, “We have no king but Caesar.” So he finally handed him over to them to be crucified. They took Jesus and led him away. Carrying his own cross, he went out to the place called Skull, in Hebrew Golgotha; there they crucified him and two others, one on either side, with Jesus in the middle. Pilate also wrote a notice and had it placed on the cross. It read: “Jesus of Nazareth, King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. Standing by Jesus’ cross were His mother, His mother’s sister, Mary the daughter of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing there, He said to His mother, “Woman, here is your son.” Then He said to the disciple, “Here is your mother.” And from that moment on, the disciple took her into his home. After this, Jesus, knowing that everything had now been accomplished, bowed His head and gave up His spirit. But since it was Friday, the Jews, so as not to leave the bodies on the cross on the Sabbath—for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and broke the legs of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true.

Matt. 27:1–2; John 19:6B–11A, 13–20, 25–28A, 30B–35A
August 1 and September 14, on the Feast of the Cross of the Lord, during the Liturgy.

The Gospel of John, reading 61A

At that time, standing by the cross of Jesus were His mother and His mother’s sister, Mary the daughter of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing there, He said to His mother, “Woman! Behold, your son.” Then He said to the disciple, “Behold, your mother!” And from that time on, the disciple took her into his home. After

this, Jesus, knowing that everything had now been accomplished, so that the Scripture might be fulfilled, said, “I am thirsty.” There stood a jar full of vinegar. The soldiers, having soaked a sponge in vinegar and placed it on a hyssop branch, held it to His lips. When Jesus had tasted the vinegar, He said, “It is finished!” And bowing His head, He gave up His spirit. But since it was Friday, the Jews, so as not to leave the bodies on the cross on the Sabbath—for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and pierced the shins of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not pierce His shins; instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you may believe. For this happened so that the Scripture might be fulfilled: “Not a bone of Him shall be broken.” And again, the Scripture says in another place, “They will look upon Him whom they have pierced.”

John 19:25–37
Good Friday, 9th Gospel at Matins.

The Gospel of John, beginning at 61B

At that time, standing by the cross of Jesus were His mother, His mother’s sister, Mary the daughter of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing there, He said to His mother, “Woman, behold your son.” Then He said to the disciple, “Behold your mother!” And from that time on, this disciple took her into his home. This disciple is the one who testifies to these things and has written this account; and we know that his testimony is true. Jesus did many other things as well; but if every one of them were written down, I suppose the world itself could not contain the books that would be written. Amen.

John 19:25–27; 21:24–25
September 26 and May 8, to John the Theologian, during the Liturgy.

The Gospel of John, Chapter 62

At that time, Joseph of Arimathea—a disciple of Jesus, though secretly so out of fear of the Jews—asked Pilate for permission to take down Jesus’ body; and Pilate granted it. He went and took down Jesus’ body. Nicodemus, who had previously come to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred liters. So they took Jesus’ body and wrapped it in linen cloths with the spices, as is the Jewish custom for burial. At the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. They laid Jesus there because of the Jewish day of preparation, since the tomb was nearby.

John 19:38–42
Good Friday, 11th Gospel at Matins.

The Gospel of John, beginning at verse 63

At that time, on the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been rolled away from the tomb. So she ran and went to Simon Peter and to the other disciple, whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid Him.” Immediately Peter and the other disciple went out and made their way to the tomb. They both ran together, but the other disciple outran Peter and reached the tomb first. He bent down and saw the linen cloths lying there, but he did not go into the tomb. Simon Peter followed him and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on His head, not lying with the linen cloths but folded up by itself in a separate place. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed. For they did not yet understand from the Scriptures that He must rise from the dead. So the disciples went back to their homes.

John 20:1–10
Seventh Sunday Gospel.

The Gospel of John, Chapter 64

At that time, Mary was standing by the tomb, weeping. As she wept, she bent over the tomb and saw two angels in white robes sitting where Jesus' body had been laid, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid Him." Having said this, she turned around and saw Jesus standing there; but she did not realize that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Thinking He was the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him." Jesus said to her, "Mary." She turned toward Him and said, "Rabboni!"—which means "Teacher." Jesus said to her, "Do not hold on to Me, for I have not yet ascended to My Father; but go to My brothers and tell them, 'I am ascending to My Father and your Father, to My God and your God.'" Mary Magdalene went and announced to the disciples that she had seen the Lord and that He had said these things to her.

John 20:11–18
Eighth Sunday Gospel.

The Gospel of John, beginning 65A

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you!" After saying this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Jesus said to them a second time, "Peace be with you! Just as the Father has sent Me, so I send you." Having said this, He breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven; whose sins you retain are retained." Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in his hands and put my finger into the nail marks, and put my hand into his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. Jesus came, even though the doors were locked, stood among them, and said, "Peace be with you!" Then He said to Thomas, "Put your finger here and see My hands; reach out your hand and place it in My side; and do not be unbelieving, but believe." Thomas replied to Him, "My Lord and my God!" Jesus said to him, "Because you have seen Me, you have believed; blessed are those who have not seen and yet have believed." Jesus performed many other signs in the presence of His disciples, which are not recorded in this book. But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.

John 20:19–31
Sunday Gospel 9.
Antipascha Week, at the Liturgy.
October 6, to the Apostle Thomas.

The Gospel of John, beginning 65B

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you!" After saying this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Jesus said to them a second time, "Peace be with you! Just as the Father has sent Me, so I send you." Having said this, He breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven; whose sins you retain are retained." Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in his hands and put my finger into the nail marks, and put my hand into his side, I will not believe."

John 20:19–25
Easter Week, at Vespers.

The Gospel of John, reading 65B

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you!” After saying this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Then Jesus said to them a second time, “Peace be with you! Just as the Father has sent me, so I am sending you.” Having said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven; whose sins you retain are retained.”

John 20:19–23
Pentecost Week, at Matins.

The Gospel of John, beginning at verse 66

At that time, Jesus appeared to His disciples by the Sea of Tiberias. He appeared to them in this way: Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples were together. Simon Peter said to them, “I’m going fishing.” They said to him, “We’ll go with you.” So they went out and got into the boat, but that night they caught nothing. When morning came, Jesus was standing on the shore, but the disciples did not realize it was Jesus. Jesus said to them, “Children, do you have any food?” They answered Him, “No.” He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and they were no longer able to haul the net in because of the great number of fish. Then the disciple whom Jesus loved said to Peter, “It is the Lord.” When Simon Peter heard that it was the Lord, he put on his clothes—for he was naked—and jumped into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from shore, about two hundred cubits away. When they came ashore, they saw a fire burning there, with fish and bread on it. Jesus said to them, “Bring some of the fish you have just caught.” Simon Peter went and hauled the net ashore, full of large fish—one hundred fifty-three of them—and even with such a large catch, the net did not tear. Jesus said to them, “Come and have breakfast.” None of the disciples dared to ask Him, “Who are You?” because they knew it was the Lord. Jesus came, took the bread, and gave it to them, and He did the same with the fish. This was the third time Jesus appeared to His disciples after His resurrection from the dead.

John 21:1–14
Sunday Gospel 10.

The Gospel of John, beginning 67

At that time, Jesus appeared to His disciples after His resurrection from the dead, and said to Simon Peter, “Simon son of John, do you love Me more than these?” Peter said to Him, “Yes, Lord! You know that I love You.” Jesus said to him, “Feed my lambs.” He asked him again a second time, “Simon son of John, do you love Me?” Peter said to Him, “Yes, Lord! You know that I love You.” Jesus said to him, “Tend my sheep.” He asked him a third time, “Simon son of John, do you love Me?” Peter was grieved that He had asked him a third time, “Do you love Me?” and said to Him, “Lord, You know everything; You know that I love You.” Jesus said to him, “Feed My sheep.” “Truly, truly, I say to you: when you were young, you used to gird yourself and walk wherever you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” He said this to indicate the kind of death by which Peter would glorify God. And after saying this, He said to him, “Follow Me.” Peter turned and saw the disciple whom Jesus loved following behind him—the one who, at the supper, had leaned back against Jesus’ chest and asked, “Lord, who is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “If I want him to remain until I come, what is that to you? You follow Me.” And the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; rather, He said, “If I want him to remain until I come, what is that to you?” — This disciple is the one who testifies to these things and has written them down; and we know that his testimony is true. Jesus did many other things as well; but if they were all written down in detail, I suppose the world itself could not contain the books that would be written. Amen.

THE GOSPEL OF JOHN

John 21:14–25

Sunday Gospel 11.

The 7th Saturday after Easter, at the Liturgy.

To John the Theologian and the other Apostles, at Matins.

January 16, to the Apostle Peter, at the Liturgy.

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ORDER OF GOSPEL READINGS FOR ALL WEEKS

Easter Week

At the Liturgy: from John, reading 1. **At Vespers:** from John, reading 65B.

Monday: from John, reading 2.

Tuesday: from Luke, reading 113.

Wednesday: from John, reading 4.

Thursday: from John, reading 8.

Friday: from John, reading 7, **and to the Mother of God:** from Luke, reading 54.

Saturday: John 11.

Second Sunday after Easter, of Thomas

At Matins: from Matthew, reading 116. **At the Liturgy:** from John, reading 65A.

Monday: from John, reading 6.

Tuesday: from John, reading 10.

Wednesday: from John, reading 15.

Thursday: from John, beginning at verse 16.

Friday: from John, reading 17.

Saturday: From John, Chapter 19.

The 3rd Sunday after Easter, about the Myrrh-Bearers

At Matins: from Mark, reading 71. **At the Liturgy:** from Mark, reading 69B.

Monday: from John, reading 13.

Tuesday: from John, beginning at verse 20.

Wednesday: from John, beginning 21.

Thursday: from John, beginning 22.

Friday: from John, reading 23.

Saturday: 52nd day after the Feast of St. John the Baptist.

The 4th Sunday after Easter, about the paralytic

At Matins: from Luke, reading 112. **At the Liturgy:** from John, reading 14A.

Monday: from John, reading 24.

Tuesday: from John, reading 25.

Wednesday of Mid-Lent: from John, reading 26.

Thursday: from John, reading 29.

Friday: from John, reading 30.

Saturday: from John, chapter 31.

5th Sunday after Easter, about the Samaritan Woman

At Matins: from John, reading 63. **At the Liturgy:** from John, reading 12.

Monday: from John, reading 32.
Tuesday: from John, reading 33.
Wednesday: from John, reading 18.
Thursday: from John, chapter 35A.
Friday: from John, reading 37A.
Saturday: John 38.

6th Sunday after Easter, about the blind man

At Matins: from John, reading 64. **At the Liturgy:** from John, reading 34.
Monday: from John, reading 40.
Tuesday: from John, reading 42A.
Wednesday: from John, chapter 43.

Thursday, the Ascension of the Lord

At Matins: from Mark, reading 71. **At the Liturgy:** from Luke, reading 114.
Friday: from John, reading 47.
Saturday: from John, reading 48A.

7th Sunday after Easter, Holy Fathers of the First Ecumenical Council

At Matins: from John, reading 66. **At the Liturgy:** from John, reading 56.
Monday: from John, reading 49.
Tuesday: from John, reading 53.
Wednesday: from John, reading 54.
Thursday: from John, beginning 55.
Friday: from John, beginning 57.
Saturday: from John, beginning 67, **and for the repose of the departed:** from John, beginning 16.

Pentecost Sunday

At Matins: from John, reading 65B. **At the Liturgy:** from John, reading 27.
Pentecost Monday: from Matthew, reading 75.
Tuesday: from Matthew, reading 10B.
Wednesday: from Matthew, reading 12.
Thursday: from Matthew, reading 13.
Friday: from Matthew, beginning 14.
Saturday: from Matthew, reading 15.

First Sunday after Pentecost, All Saints (Tone 8)

At Matins: from Matthew, reading 116. **At the Liturgy:** from Matthew, reading 38A.

Week 2

Monday: from Matthew, reading 19.
Tuesday: from Matthew, reading 22.
Wednesday: from Matthew, reading 23.
Thursday: Matthew, beginning 27.
Friday: Matthew, beginning at verse 31.

Saturday: from Matthew, reading 20A.

The Second Sunday after Pentecost, in honor of all the saints who shone forth in the land of Russia, Tone 1

At Matins: from Mark, reading 70. **At the Liturgy:** from Matthew, reading 9
and to the saints: from Matthew, reading 10A.

Week 3

Monday: from Matthew, reading 34A.

Tuesday: from Matthew, beginning 35.

Wednesday: from Matthew, chapter 36.

Thursday: from Matthew, beginning 37.

Friday: Matthew, beginning 38B.

Saturday: Matthew, Chapter 24.

Week 3, Tone 2

At Matins: from Mark, reading 71. **At the Liturgy:** from Matthew, reading 18.

Week 4

Monday: Matthew, beginning at verse 40.

Tuesday: Matthew, beginning at verse 41.

Wednesday: Matthew, beginning at verse 42.

Thursday: from Matthew, beginning at verse 43.

Friday: Matthew, Chapter 44.

Saturday: Matthew, Chapter 26.

Week 4, Tone 3

At Matins: Luke, beginning 112. **At the Liturgy:** Matthew, beginning 25.

Week 5

Monday: Matthew, beginning at verse 45.

Tuesday: from Matthew, beginning 46A.

Wednesday: from Matthew, beginning at verse 48.

Thursday: from Matthew, beginning at verse 49.

Friday: Matthew, beginning at verse 50.

Saturday: Matthew, reading 30.

Week 5, Tone 4

At Matins: Luke, reading 113. **At the Liturgy:** Matthew, reading 28.

Week 6

Monday: from Matthew, beginning at verse 51.

Tuesday: from Matthew, beginning 52A.

Wednesday: from Matthew, beginning 53.

Thursday: from Matthew, beginning at verse 54.

Friday: Matthew, chapter 55.

Saturday: Matthew, reading 32.

Week 6, Tone 5

At Matins: Luke, reading 114. **At the Liturgy:** Matthew, reading 29.

Week 7

Monday: Matthew, beginning at verse 56.

Tuesday: from Matthew, beginning 57.

Wednesday: from Matthew, beginning at verse 60.

Thursday: Matthew, chapter 61.

Friday: Matthew, beginning at verse 63.

Saturday: Matthew, beginning 39.

Week 7, Tone 6

At Matins: from John, reading 63. **At the Liturgy:** from Matthew, reading 33.

Week 8

Monday: from Matthew, beginning at verse 65.

Tuesday: Matthew, beginning 66.

Wednesday: from Matthew, reading 68.

Thursday: from Matthew, beginning at verse 69.

Friday: Matthew, chapter 71.

Saturday: Matthew, Chapter 47.

Week 8, Tone 7

At Matins: from John, reading 64. **At the Liturgy:** from Matthew, reading 58.

Week 9

Monday: from Matthew, beginning at verse 74.

Tuesday: From Matthew, beginning at verse 76.

Wednesday: Matthew, beginning at verse 80.

Thursday: Matthew, beginning at verse 81.

Friday: Matthew, beginning at 83B.

Saturday: from Matthew, reading 64.

Week 9, Tone 8

At Matins: from John, reading 65A. **At the Liturgy:** from Matthew, reading 59.

Week 10

Monday: from Matthew, reading 84A.

Tuesday: from Matthew, reading 85.

Wednesday: from Matthew, reading 86.

Thursday: from Matthew, reading 88.

Friday: Matthew, beginning 91.

Saturday: Matthew, reading 73.

Week 10, Tone 1

At Matins: from John, reading 66. **At the Liturgy:** from Matthew, reading 72.

Week 11

Monday: from Matthew, reading 94.
Tuesday: from Matthew, beginning 95.
Wednesday: from Matthew, beginning 96.
Thursday: from Matthew, beginning at verse 99.
Friday: Matthew, beginning at verse 100.
Saturday: Matthew, reading 78.

Week 11, Tone 2

At Matins: from John, reading 67. **At the Liturgy:** from Matthew, reading 77.

Week 12

Monday: from Mark, beginning 2A.
Tuesday: from Mark, reading 3.
Wednesday: from Mark, reading 4.
Thursday: from Mark, reading 5.
Friday: Mark, Chapter 9.
Saturday: Matthew, reading 82.

Week 12, Tone 3

At Matins: from Matthew, reading 116. **At the Liturgy:** from Matthew, reading 79.

Week 13

Monday: from Mark, reading 11.
Tuesday: from Mark, reading 12.
Wednesday: from Mark, beginning 13.
Thursday: Mark's beginning 14.
Friday: From Mark, beginning at verse 15.
Saturday: From Matthew, beginning 90A.

Week 13, Tone 4

At Matins: from Mark, reading 70. **At the Liturgy:** from Matthew, reading 87.

Week 14

Monday: from Mark, beginning at verse 16.
Tuesday: from Mark, reading 17.
Wednesday: from Mark, beginning at verse 18.
Thursday: from Mark, beginning at verse 19.
Friday: Mark, chapter 20.
Saturday: Matthew, Chapter 93.

Week 14, Tone 5

At Matins: from Mark, reading 71. **At the Liturgy:** from Matthew, reading 89.

Week 15

Monday: from Mark, beginning at verse 21.

Tuesday: from Mark, beginning at verse 22.

Wednesday: Mark, beginning at verse 23.

Thursday: from Mark, beginning at verse 25.

Friday: Mark, chapter 26.

Saturday: Matthew, Chapter 97.

Week 15, Tone 6

At Matins: from Luke, reading 112. **At the Liturgy:** from Matthew, reading 92.

Week 16

Monday: from Mark, beginning at verse 27.

Tuesday: from Mark, beginning at verse 28.

Wednesday: Mark, chapter 29.

Thursday: Mark, chapter 30.

Friday: Mark, chapter 32.

Saturday: Matthew, Chapter 101.

Week 16, Tone 7

At Matins: Luke, reading 113. **At the Liturgy:** Matthew, reading 105.

Week 17

Monday: from Mark, beginning at verse 48.

Tuesday: from Mark, reading 50.

Wednesday: Mark, chapter 51.

Thursday: from Mark, beginning at chapter 52.

Friday: Mark, beginning at verse 53.

Saturday: Matthew, reading 104.

Week 17, Tone 8

At Matins: Luke, reading 114. **At the Liturgy:** Matthew, reading 62.

Week 18

Monday: Luke, chapter 10.

Tuesday: Luke, chapter 11.

Wednesday: Luke, chapter 12.

Thursday: Luke, chapter 13.

Friday: Luke, chapter 14.

Saturday: Luke, Chapter 15.

Week 18, Tone 1

At Matins: from John, reading 63. **At the Liturgy:** from Luke, reading 17.

Week 19

Monday: Luke, reading 16.

Tuesday: Luke, beginning 18.

Wednesday: Luke, beginning 21.

Thursday: Luke, beginning at verse 23.

Friday: Luke 24.

Saturday: Luke, Chapter 19.

Week 19, Tone 2

At Matins: from John, reading 64. **At the Liturgy:** from Luke, reading 26.

Week 20

Monday: Luke, beginning at verse 25.

Tuesday: Luke, beginning 27.

Wednesday: Luke, reading 28.

Thursday: Luke, beginning at verse 31.

Friday: Luke, chapter 32.

Saturday: Luke, chapter 20.

Week 20, Tone 3

At Matins: from John, reading 65A. **At the Liturgy:** from Luke, reading 30.

Week 21

Monday: Luke, beginning at verse 33.

Tuesday: Luke, beginning 34.

Wednesday: Luke, reading 37.

Thursday: Luke, reading 41.

Friday: Luke, chapter 42.

Saturday: Luke, Chapter 22.

Week 21, Tone 4

At Matins: from John, reading 66. **At the Liturgy:** from Luke, reading 35.

Week 22

Monday: Luke, beginning at verse 43.

Tuesday: Luke, beginning at verse 44.

Wednesday: From Luke, chapter 47.

Thursday: Luke, chapter 48A.

Friday: Luke, chapter 50A.

Saturday: Luke, beginning 29.

Week 22, Tone 5

At Matins: from John, reading 67. **At the Liturgy:** from Luke, reading 83.

Week 23

Monday: Luke, reading 52.

Tuesday: Luke, beginning 55.

Wednesday: Luke, beginning 56.

Thursday: Luke, beginning at verse 57.

Friday: Luke 58.

Saturday: Luke, Chapter 36.

Week 23, Tone 6

At Matins: from Matthew, reading 116. **At the Liturgy:** from Luke, reading 38.

Week 24

Monday: Luke, beginning at verse 59.

Tuesday: Luke, beginning at verse 60.

Wednesday: Luke, beginning at verse 61.

Thursday: Luke, beginning at verse 62.

Friday: Luke 63.

Saturday: Luke, Chapter 40.

Week 24, Tone 7

At Matins: from Mark, reading 70. **At the Liturgy:** from Luke, reading 39.

Week 25

Monday: Luke, beginning at verse 65.

Tuesday: Luke, beginning 68.

Wednesday: Luke, beginning at verse 69.

Thursday: Luke, beginning at verse 70.

Friday: Luke 73.

Saturday: Luke, reading 46.

Week 25, Tone 8

At Matins: from Mark, reading 71. **At the Liturgy:** from Luke, reading 53.

Week 26

Monday: Luke, beginning at verse 75.

Tuesday: Luke, beginning at verse 77.

Wednesday: Luke, beginning at verse 78.

Thursday: Luke, beginning at verse 80.

Friday: Luke 82.

Saturday: from Luke, chapter 49.

Week 26, Tone 1

At Matins: Luke, beginning 112. **At the Liturgy:** Luke, beginning 66.

Week 27

Monday: Luke, chapter 86.

Tuesday: Luke, chapter 87.

Wednesday: Luke, beginning 90.

Thursday: Luke, beginning at verse 92.

Friday: Luke 95.

Saturday: Luke, reading 51B.

Week 27, Tone 2

At Matins: Luke, reading 113. **At the Liturgy:** Luke, reading 71.

Week 28

Monday: Luke, beginning at verse 97.

Tuesday: Luke, beginning 98.

Wednesday: Luke, chapter 99.

Thursday: Luke, beginning 100.

Friday: Luke 101.

Saturday: Luke, Chapter 67.

Week 28, Tone 3

At Matins: Luke, reading 114. **At the Liturgy:** Luke, reading 76.

Week 29

Monday: Luke, reading 102.

Tuesday: Luke, beginning 106.

Wednesday: Luke, chapter 104.

Thursday: Luke, beginning 107.

Friday: Luke 108A.

Saturday: Luke, reading 72.

Week 29, Tone 4

At Matins: from John, reading 63. **At the Liturgy:** from Luke, reading 85.

Week 30

Monday: from Mark, reading 33.

Tuesday: from Mark, beginning 34.

Wednesday: from Mark, reading 36.

Thursday: from Mark, beginning at verse 39.

Friday: Mark, beginning at verse 41.

Saturday: Luke, Chapter 74.

Week 30, Tone 5

At Matins: from John, reading 64. **At the Liturgy:** from Luke, reading 91.

Week 31

Monday: Mark, reading 42.

Tuesday: From Mark, beginning 43.

Wednesday: Mark 44.

Thursday: Mark 45.

Friday: Mark 46.

Saturday: Luke, beginning 81.

Week 31, Tone 6

At Matins: from John, reading 65A. **At the Liturgy:** from Luke, reading 93.

Week 32

Monday: from Mark, beginning at verse 48.

Tuesday: from Mark, reading 50.

Wednesday: from Mark, reading 51.

Thursday: from Mark, reading 52.

Friday: Mark, chapter 53.

Saturday: Luke, Chapter 84.

Week 32, Tone 7

At Matins: from John, reading 66. **At the Liturgy:** from Luke, reading 94.

Week 33

Monday: from Mark, beginning at verse 54.

Tuesday: from Mark, beginning at verse 55.

Wednesday: from Mark, reading 56.

Thursday: Mark, beginning at verse 57.

Friday: Mark, chapter 58.

Saturday: Luke, chapter 88.

Week 33, about the tax collector and the Pharisee

At Matins: the Sunday Gospel. **At the Liturgy:** Luke, reading 89.

Week 34

Monday: Mark, beginning at verse 59.

Tuesday: Mark, beginning 60.

Wednesday: Mark, beginning at verse 61.

Thursday: Mark, beginning at verse 62.

Friday: Mark, chapter 63.

Saturday: Luke 103.

Week 34, on the Prodigal Son

At Matins: the Sunday Gospel. **At the Liturgy:** Luke, reading 79.

Week 35

Monday: Mark, beginning at verse 49.

Tuesday: Mark, beginning at verse 64.

Wednesday: Mark, beginning at verse 65.

Thursday: Mark, beginning at verse 66.

Friday: Mark 68.

Meatfare Saturday: from Luke, beginning at verse 105; **and for the repose of the departed:** from John, beginning at verse 16.

Week 35, Meatfare Week

At Matins: the Sunday Gospel. **At the Liturgy:** from Matthew, beginning 106.

Cheesefare Week

Monday: Luke, reading 96.

Tuesday: Luke, reading 109.

Wednesday: No Divine Liturgy.

Thursday: Luke, reading 110.

Friday: No Liturgy.

Saturday of Syropustna: Reading 16 from Matthew **and the Holy Ones:** Reading 43 from Matthew.

Syropustna Sunday

At Matins: the Sunday Gospel. **At the Liturgy:** from Matthew, reading 17 .

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ORDER OF GOSPEL READINGS DURING GREAT LENT

Saturday 1 of Great Lent

At the Liturgy: from Mark, beginning 10, **and for the saint:** from John, beginning 52.

Week 1 of Great Lent

At Matins: the Sunday Gospel. **At the Liturgy:** from John, reading 5. **At the prayer service:** from Matthew, reading 75.

Saturday of the 2nd Week of Great Lent

At the Liturgy: from Mark, reading 6; **and for the repose of the departed:** from John, reading 16.

Week 2 of Great Lent

At Matins: the Sunday Gospel. **At the Divine Liturgy:** from Mark, reading 7; **and for the saint:** from John, reading 36.

Saturday of the 3rd Week of Great Lent

At the Liturgy: from Mark, reading 8; **and for the repose of the departed:** from John, reading 16.

Week 3 of Great Lent

At Matins: the Sunday Gospel. **At the Divine Liturgy:** from Mark, reading 37.

Saturday of the 4th Week of Great Lent

At the Liturgy: from Mark, reading 31; **and for the repose of the departed:** from John, reading 16.

Week 4 of Great Lent

At Matins: the Sunday Gospel. **At the Divine Liturgy:** from Mark, reading 40, **and for the saint:** from Matthew, reading 10A.

Saturday, the 5th of Great Lent

At the Liturgy: from Mark, beginning 35; **and for the Theotokos:** from Luke, beginning 54.

Week 5 of Great Lent

At Matins: the Sunday Gospel. **At the Liturgy:** from Mark, beginning at verse 47, **and** from Luke, beginning at verse 33.

Saturday, the 6th of Great Lent, Lazarus Saturday

At the Divine Liturgy: from John, reading 39.

Palm Sunday

At Matins: from Matthew, reading 83A. **At the Divine Liturgy:** from John, reading 41A.

Great Monday

At Matins: from Matthew, reading 84B. **At the Liturgy:** from Matthew, reading 98.

Holy Tuesday

At Matins: from Matthew, reading 90B. **At the Divine Liturgy:** from Matthew, reading 102.

Holy Wednesday

At Matins: from John, reading 41B. **At the Liturgy:** from Matthew, reading 108.

Holy Thursday

At Matins: from Luke, reading 108B.

At the Liturgy: from Matthew, reading 107.

At the Washing of the Feet: from John, reading 44.

After the Washing of the Feet: from John, reading 45.

The 12 Gospels of the Holy Passion of the Lord God and our Savior Jesus Christ

1. From John, beginning at verse 46.
2. From John, Chapter 58.
3. From Matthew, chapter 109.
4. From John, chapter 59A.
5. From Matthew, chapter 111.
6. From Mark, chapter 67A.
7. From Matthew, chapter 113.
8. From Luke, chapter 111.
9. From John, beginning 61A.
10. From Mark, chapter 69A.
11. From John, beginning 62.
12. From Matthew, chapter 114.

Good Friday

At the first hour: from Matthew, beginning 110A.

At the third hour: from Mark, beginning 67B.

At the sixth hour: from Luke, beginning 111.

At the ninth hour: from John, beginning 59B.

At Vespers: from Matthew, beginning 110B.

Holy Saturday

At Matins, after the Doxology: from Matthew, reading 114.

At the Liturgy: from Matthew, reading 115.

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SUNDAY MORNING GOSPELS

1. From Matthew, beginning at verse 116.
2. From Mark, chapter 70.
3. From Mark, beginning 71.
4. From Luke, beginning at verse 112.
5. From Luke, beginning at verse 113.
6. From Luke, chapter 114.
7. The beginning of John 63.
8. From John, chapter 64.
9. From John, chapter 65A.
10. From John, chapter 66.
11. From John, Chapter 67 .

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GOSPELS FOR FIXED FEASTS AND

SEPTEMBER

1. St. Simeon the Stylite and the New Church Year

At the Liturgy for the New Year: from Luke, reading 13.

And for the venerable one: from Matthew, beginning at verse 43.

4. St. Joasaph, Bishop of Belgorod

At Matins and the Liturgy: from John, chapter 36.

5. Saints Zechariah the Prophet and the Righteous Elizabeth

At the Liturgy: from Matthew, reading 96.

6. Commemoration of the miracle of the Archangel Michael at Colossae (Chonae)

At the Divine Liturgy: from Luke, reading 51A.

7. The Martyr Sozont

At the Liturgy: from John, reading 52.

8. The Nativity of Our Most Holy Lady, the Mother of God and Ever-Virgin Mary

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

9. Saints and Righteous God-parents Joachim and Anne

At the Liturgy: from Luke, reading 36.

11. Venerable Silouan the Athonite

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

12. The Feast of the Nativity of the Mother of God

At the Liturgy: from Luke, reading 54.

The Saturday before the Exaltation

At the Liturgy: from Matthew, reading 39.

The Week Before the Exaltation

At the Liturgy: from John, reading 9.

13. The Restoration of the Church of the Resurrection in Jerusalem

At the Liturgy: from Matthew, reading 67B.

14. The Exaltation of the Holy and Life-Giving Cross of the Lord

At Matins: from John, reading 42B.

At the Liturgy: from John, reading 60.

The Saturday after the Exaltation

At the Liturgy: from John, reading 30.

Sunday after the Exaltation

At the Liturgy: from Mark, reading 37.

16. The Great Martyr Euphemia the All-Praised

At the Liturgy: from Luke, reading 33.

20. Great Martyr Eustathius Plakidas

At the Liturgy: from Luke, reading 106.

**21. The Feast of the Exaltation of the Holy Cross.
Saint Demetrius, Metropolitan of Rostov**

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

23. The Conception of St. John the Forerunner

At the Liturgy: from Luke, reading 2.

25. The Repose of the Venerable Sergius of Radonezh

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

26. St. John the Apostle and Evangelist, the Theologian

At Matins: from John, reading 67.

At the Liturgy: from John, reading 61B.

28. Venerable Chariton the Confessor

At Matins: from Matthew, reading 10A.

At the Liturgy: from Luke, reading 24.

**30. Saint Michael,
the First Metropolitan of Kyiv and All Russia, the Wonderworker**

At the Liturgy: from John, reading 36.

OCTOBER**1. The Protection of the Most Holy Theotokos. The Apostle Ananias**

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

And for the Apostle: from Luke, reading 51A.

3. The Holy Martyr Dionysius the Areopagite

At the Liturgy: from Matthew, chapter 55.

5. Saints Peter, Alexius, Jonah, Philip, and Hermogenes of Moscow

At Matins: from John, reading 36.

At the Liturgy: from Matthew, reading 11.

6. Saint Thomas the Apostle

At Matins: from John, reading 67.

At the Liturgy: from John, reading 65A.

9. Saint James the son of Alphaeus, Apostle

At Matins: from John, reading 67.

At the Liturgy: from Luke, reading 51A.

10. Venerable Ambrose of Optina

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

11. The Apostle Philip, one of the Seven Deacons

At the Liturgy: from Luke, reading 50B.

**The Sunday closest to October 11.
Commemoration of the Seventh Ecumenical Council**

At the Liturgy: from John, reading 56.

13. The Iveron Icon of the Most Holy Theotokos

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

16. Martyr Longinus the Centurion

At the Liturgy: from Matthew, reading 113.

18. Saint Luke the Apostle and Evangelist

At Matins: from John, reading 67.

At the Liturgy: from Luke, reading 51A.

22. The Kazan Icon of the Most Holy Theotokos

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

23. St. James the Apostle, Brother of the Lord

At the Liturgy: from Matthew, reading 56.

24. Icon of the Mother of God “Joy of All Who Sorrow”

At Matins: Reading 4 from Luke.

At the Liturgy: from Luke, reading 54.

**26. Saint Demetrius the Great Martyr
and the commemoration of the earthquake
that occurred in Constantinople in the year 740**

At Matins: Reading 36 from Matthew.

At the Liturgy: from Matthew, reading 27.

And for the saint: from John, reading 52.

28. Saint Demetrius, Metropolitan of Rostov

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

29. Venerable Abraham, Archimandrite of Rostov

At the Liturgy: from Matthew, reading 43.

NOVEMBER**1. The Unmercenaries and Wonderworkers Cosmas and Damian of Asia**

At the Liturgy: from Matthew, reading 34B.

5. Saint Jonah, Archbishop of Novgorod

At Matins: from John, reading 36.

At the Liturgy: from John, reading 36.

6. Venerable Barlaam of Khutyn, Wonderworker of Novgorod

At the Liturgy: from Luke, reading 24.

8. The Synaxis of the Archangel Michael and All the Heavenly Hosts

At Matins: from Matthew, reading 52B.

At the Liturgy: from Luke, reading 51A.

13. Saint John Chrysostom

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

14. Saint Philip the Apostle

At Matins: from John, reading 67.

At the Liturgy: from John, reading 5.

15. Venerable Paisius Velichkovsky

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

16. Saint Matthew, Apostle and Evangelist

At Matins: from John, reading 67.

At the Divine Liturgy: from Matthew, reading 30.

19. Saint Filaret, Metropolitan of Moscow and Kolomna

At Matins: from John, reading 35B.

At the Liturgy: from Matthew, reading 11.

21. The Presentation of the Most Holy Theotokos in the Temple

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

22. The Apostles Philemon and Archippus

At the Liturgy: from Luke, reading 50A.

23. The Repose of the Holy and Righteous Grand Prince Alexander Nevsky

At Matins and the Divine Liturgy: from Matthew, reading 43.

24. Great Martyr Catherine

At the Liturgy: from Luke, reading 106.

**25. The Feast of the Presentation of the Most Holy Theotokos in the Temple.
The Holy Martyrs Clement, Pope of Rome,
and Peter, Archbishop of Alexandria**

At the Liturgy: from Luke, reading 54.

And to the holy martyrs: from Matthew, chapter 11.

**27. The sign of the Most Holy Theotokos that appeared in Novgorod.
To the Great Martyr James of Persia**

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

And to the Great Martyr: from John, reading 50.

30. Saint Andrew the First-Called Apostle

At Matins: from Matthew, reading 9.

At the Liturgy: from John, reading 4.

DECEMBER**3. Venerable Savva of Storozhevsk and Zvenigorod**

At the Divine Liturgy: from Matthew, reading 10A.

4. Saint Barbara, the Great Martyr

At Matins: from Matthew, reading 104.

At the Liturgy: from Mark, reading 21.

5. Venerable Savva the Consecrated

At Matins: from Luke, reading 24.

At the Liturgy: from Matthew, reading 43.

6. St. Nicholas, Archbishop of Myra in Lycia, the Wonderworker

At Matins: from John, reading 36.

At the Divine Liturgy: Luke, reading 24.

9. The Conception of the Most Holy Theotokos by the Righteous Anna

At the Liturgy: from Luke, reading 36.

10. The Martyrs Mina, Hermogenes, and Evgraph

At the Divine Liturgy: Luke, reading 106.

12. Saint Spyridon, Bishop of Trimythous

At the Liturgy: from Luke, reading 24.

13. The Holy Martyrs Eustratius, Auxentius, Eugene, Mardarius, and Orestes

At Matins: from Matthew, reading 36.

At the Liturgy: from Luke, reading 106.

17. The Prophet Daniel and the Three Youths: Ananias, Azarias, and Misael

At the Liturgy: from Luke, reading 62.

Week of the Holy Forefathers

At the Liturgy: Luke, beginning at verse 76.

The Saturday before the Nativity of Christ

At the Liturgy: Luke, reading 72.

The Week Before the Nativity of Christ—The Holy Fathers

At the Liturgy: from Matthew, reading 1.

**20. The Righteous John of Kronstadt
and the Holy Martyr Ignatius the God-Bearer**

To the Righteous One: from Matthew, reading 11.

For the Holy Martyr: from Mark, reading 41.

21. The Repose of Metropolitan Peter, the Holy One of Moscow

At Matins: from John, reading 35B.

At the Liturgy: from Luke, reading 24.

22. Great Martyr Anastasia, Deliverer from Bondage

At the Liturgy: from Luke, beginning 33.

24. Christmas Eve

At the 1st hour: from Matthew, chapter 2.

At the 3rd hour: from Luke, chapter 5.

At the 6th hour: from Matthew, beginning 3.

At the 9th hour: from Matthew, chapter 4.

At the Liturgy: Luke, Chapter 5.

(On Saturday or Sunday: from Matthew, beginning 53).

25. The Nativity of Christ

At Matins: from Matthew, reading 2.

At the Liturgy: from Matthew, reading 3.

26. The Synaxis of the Most Holy Theotokos

At the Liturgy: from Matthew, reading 4.

Saturday after the Nativity of Christ

At the Liturgy: from Matthew, reading 46B.

The Sunday after the Nativity of Christ

At the Liturgy: from Matthew, reading 4.

27. St. Stephen, the Holy Apostle, First Martyr, and Archdeacon

At the Liturgy: from Matthew, reading 87.

28. The 20,000 Martyrs of Nicomedia

At the Liturgy: from Luke, reading 51B.

29. The Holy Innocents slain by Herod

At the Liturgy: from Matthew, reading 4.

31. The Feast of the Presentation of the Lord

At the Liturgy: the regular Gospel reading.

JANUARY**1. The Circumcision of the Lord. St. Basil the Great**

At Matins: from John, reading 36.

At the Liturgy: Luke, reading 6.

And for the saint: Luke, reading 24.

Saturday before the Epiphany

At the Liturgy: from Matthew, reading 5.

The Sunday before the Epiphany

At the Liturgy: from Mark, reading 1.

2. The Repose of the Venerable Seraphim of Sarov

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

4. The Synaxis of the Seventy Holy Apostles

At the Liturgy: from Luke, reading 50A.

5. The Eve of the Epiphany

At the 1st Hour: from Matthew, beginning 5.

At the 3rd hour: from Mark, reading 1.

At the 6th hour: from Mark, beginning 2A.

At the 9th hour: from Matthew, reading 6.

On the eve of the Liturgy (on Saturday or Sunday at Vespers): Luke, reading 9.

At the Blessing of the Water: from Mark, reading 2B.

6. The Feast of the Epiphany

At Matins: from Mark, reading 2B.

At the Liturgy: from Matthew, reading 6.

At the Blessing of the Water: from Mark, reading 2B.

7. Feast of St. John the Baptist

At the Liturgy: from John, reading 3.

Saturday after the Epiphany

At the Liturgy: from Matthew, reading 7.

The Sunday after the Epiphany

At the Liturgy: from Matthew, reading 8.

9. St. Philip, Metropolitan of Moscow

At Matins: from Luke, reading 24.

At the Liturgy: from John, reading 36.

10. St. Theophan the Recluse of Vyshensk

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

**On the same day
St. Gregory, Bishop of Nyssa**

At the Liturgy: from Matthew, reading 34B.

11. Venerable Theodosius, abbot

At Matins: from Luke, reading 24.

At the Liturgy: from Matthew, reading 43.

14. The Feast of the Epiphany. Saint Nina, Equal to the Apostles, Enlightener of Georgia

At Matins: from Matthew, reading 34B.

At the Liturgy: from Matthew, reading 104.

16. Veneration of the Chains of the Apostle Peter

At the Liturgy: from John, reading 67.

17. Venerable Anthony the Great

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

20. Venerable Euthymius the Great

At Matins: from Matthew, reading 43.

At the Liturgy: Luke, reading 24.

**Sunday between January 23 and 31.
The New Martyrs and Confessors of Russia**

At the Liturgy: from Luke, readings 105–106.

24. Blessed Xenia of St. Petersburg

At Matins: from Matthew, chapter 43.

At the Liturgy: from Luke, beginning 54.

25. St. Gregory the Theologian

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

27. The Transfer of the Relics of St. John Chrysostom

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

30. The Synaxis of Saints**Basil the Great, Gregory the Theologian, and John Chrysostom****At Matins:** from John, reading 36.**At the Liturgy:** from Matthew, reading 11.**FEBRUARY****2. The Presentation of the Lord****At Matins:** Luke, reading 8.**At the Divine Liturgy:** Luke, reading 7.**3. The Righteous Simeon, the God-Receiver, and Anna the Prophetess****At the Divine Liturgy:** from Luke, reading 8B.**5. Saint Theodosius, Archbishop of Chernihiv****At Matins:** from John, reading 36.**At the Liturgy:** from Luke, reading 24.**8. The Great Martyr Theodore the Stratelates****At the Liturgy:** from Matthew, reading 36.**9. The Conclusion of the Feast of the Presentation of the Lord****At the Liturgy:** the regular Gospel reading.**12. The Iveron Icon of the Mother of God.
Saint Alexius, the Wonderworker of Moscow****At Matins:** from Luke, reading 4.**At the Liturgy:** Luke, reading 54.**For the saint:** from Luke, reading 24.**17. The Great Martyr Theodore Tyron****At the Divine Liturgy:** from John, reading 52.**24. The First and Second Finding of the Head of St. John the Forerunner****At Matins:** from Luke, reading 31.**At the Liturgy:** from Matthew, reading 40.**MARCH****9. The 40 Holy Martyrs of Sebaste****At Matins:** Luke, reading 106.**At the Divine Liturgy:** from Matthew, reading 80.

25. The Annunciation of the Most Holy Theotokos

At Matins: Luke, reading 4.

At the Liturgy: from Luke, reading 3A.

APRIL**23. St. George the Great Martyr and Victorious**

At Matins: from Luke, reading 63.

At the Divine Liturgy: from John, reading 52.

25. Saint Mark the Apostle and Evangelist

At Matins: from Luke, reading 50A.

At the Liturgy: from Mark, reading 23.

**27. The Apostle and Holy Martyr Simeon,
Bishop of Jerusalem, a kinsman of the Lord according to the flesh**

At the Liturgy: from Matthew, reading 56.

30. Saint James, the Apostle, son of Zebedee

At Matins: from John, reading 67.

At the Liturgy: from Luke, reading 17.

MAY**1. The Prophet Jeremiah**

At the Liturgy: Luke, reading 14.

2. The Transfer of the Relics of the Righteous Princes Boris and Gleb

At Matins: from Luke, reading 106.

At the Liturgy: from John, reading 52.

3. The Repose of the Venerable Theodosius of the Caves

At Matins: from Luke, reading 24.

At the Divine Liturgy: from Matthew, reading 43.

**7. Commemoration of the Apparition of the Cross of the Lord in the Sky in Jerusalem in the
Year 351**

At the Liturgy: from John, reading 60.

8. St. John the Apostle and Evangelist, the Theologian

At Matins: from John, reading 67.

At the Liturgy: from John, reading 61B.

9. The Transfer of the Relics of Saint Nicholas the Wonderworker

At Matins: from John, reading 35B.

At the Liturgy: from Luke, reading 24.

10. Saint Simon the Zealot, Apostle

At Matins: from John, reading 67.

At the Divine Liturgy: from Matthew, reading 56.

11. Cyril and Methodius, Equal to the Apostles, Teachers of the Slavs

At Matins: from John, reading 36.

At the Liturgy: from Matthew, reading 11.

12. The Holy Martyr Hermogenes, Patriarch of Moscow

At Matins: from John, reading 35B.

At the Divine Liturgy: from John, reading 36.

15. The Righteous Prince Dimitri of Uglich

At Matins: from Luke, reading 106.

At the Liturgy: from John, reading 52.

19. The Righteous Grand Prince Dimitri of Don

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

20. The Discovery of the Relics of Saint Alexius, the Wonderworker of Moscow

At Matins: from John, reading 35B.

At the Liturgy: from Luke, reading 24.

21. Saints Constantine and Helena, Kings and Equal-to-the-Apostles

At Matins: from John, reading 36.

At the Liturgy: from John, reading 35B.

**On the same day,
the Vladimir Icon of the Most Holy Theotokos**

At Matins: from Luke, reading 4.

At the Divine Liturgy: from Luke, reading 54.

23. St. Leontius, Bishop of Rostov

At the Divine Liturgy: from Matthew, reading 11.

25. The Third Finding of the Head of St. John the Forerunner

At Matins: Reading 31 from Luke.

At the Liturgy: from Matthew, reading 40.

27. Righteous John the Russian, Confessor

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 64.

JUNE

8. The Great Martyr Theodore the Stratelates

At the Liturgy: from Matthew, reading 36.

9. St. Cyril, Archbishop of Alexandria

At the Liturgy: from Matthew, reading 11.

On the same day, Venerable Cyril, Abbot of Beloozero

At the Liturgy: from Luke, reading 24.

10. Saint John, Metropolitan of Tobolsk

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

11. The Apostles Bartholomew and Barnabas

At Matins: from John, reading 67.

At the Liturgy: from Luke, reading 51A.

14. The Prophet of God, Elisha

At the Liturgy: from Luke, reading 14.

15. Saint Jonah, Metropolitan of Moscow

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

18. The Bogolyubsk Icon of the Mother of God and the Martyr Leontius

At Matins: Luke, Chapter 4.

At the Liturgy: from Luke, reading 54.

For the Martyr: from John, reading 52.

19. Saint Jude the Apostle, brother of the Lord

At Matins: from John, reading 67.

At the Liturgy: from John, reading 48B.

On the same day, Saint Job, Patriarch of Moscow and All Russia

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

23. The Vladimir Icon of the Most Holy Mother of God

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

24. Nativity of St. John the Forerunner

At Matins: from Luke, reading 3B.

At the Divine Liturgy: from Luke, reading 1.

**25. The Blessed Prince Peter and Princess Fevronia,
the Wonderworkers of Murom**

At the Divine Liturgy: from Matthew, reading 10.

26. The Apparition of the Tikhvin Icon of the Most Holy Mother of God

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

28. The Icon of the Most Holy Theotokos, known as the “Three-Handed One”

At Matins: from Luke, reading 4.

At the Divine Liturgy: from Luke, reading 54.

**On the same day,
the Venerable Sergius and Herman, the Wonderworkers of Valaam**

At Matins: from Matthew, reading 43.

At the Divine Liturgy: from Luke, reading 24.

29. Saints Peter and Paul, the Apostles

At Matins: from John, reading 67.

At the Liturgy: from Matthew, reading 67A.

30. The Synaxis of the Twelve Apostles

At the Liturgy: from Mark, reading 12.

JULY**1. The Unmercenaries and Wonderworkers Cosmas and Damian,
who suffered in Rome**

At the Liturgy: from Matthew, reading 34B.

2. The Deposition of the Robe of the Most Holy Theotokos at Blachernae

At the Liturgy: from Luke, reading 54.

3. The Transfer of the Relics of Saint Philip, Metropolitan of Moscow

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

**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.**

At Matins: from Matthew, reading 36.

At the Liturgy: from John, reading 52.

**On the same day,
the Venerable Andrew Rublev, iconographer.**

At Matins: from Matthew, reading 43.

At the Divine Liturgy: Luke, beginning at verse 24.

**5. The Venerable Athanasius of Mount Athos. The discovery of the relics of the Venerable
Sergius of Radonezh**

At Matins: Matthew, reading 43.

At the Divine Liturgy: Luke, reading 24.

8. The Kazan Icon of the Mother of God

At Matins: from Luke, reading 4.

At the Divine Liturgy: Luke, reading 54.

St. Procopius the Great Martyr

At the Liturgy: from Matthew, reading 39.

10. The Deposition of the Robe of the Lord God and our Savior Jesus Christ

At Matins: from Matthew, reading 112.

At the Liturgy: from Mark, reading 67A.

11. The Great Martyr Euphemia the All-Praised

At the Liturgy: from Luke, reading 33.

12. The Icon of the Most Holy Theotokos, known as “The Three-Handed One”

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

13. Feast of the Archangel Gabriel

At the Liturgy: from Luke, reading 51.

15. St. Vladimir, Equal-to-the-Apostles, Grand Prince

At Matins: from John, reading 36.

At the Liturgy: from John, reading 35B.

**The Sunday closest to July 16.
Commemoration of the Holy Fathers of the Six Ecumenical Councils**

At the Liturgy: from John, reading 56.

19. The Finding of the Relics of St. Seraphim of Sarov

At Matins: from Matthew, reading 43.

At the Liturgy: from Luke, reading 24.

20. The Holy Prophet Elijah

At Matins and the Divine Liturgy: from Luke, reading 14.

22. Mary Magdalene, Equal to the Apostles

At the Divine Liturgy: Luke, reading 34.

23. The Pochaiv Icon of the Most Holy Theotokos

At Matins: Luke, reading 4.

At the Liturgy: from Luke, reading 54.

24. The Holy Martyrs, Princes Boris and Gleb

At Matins: from Luke, reading 106.

At the Liturgy: from John, reading 52.

25. The Dormition of the Righteous Anna

At the Liturgy: from Luke, reading 36.

27. The Great Martyr and Healer Panteleimon

At Matins: from Luke, reading 106.

At the Liturgy: from John, reading 52.

28. The Smolensk Icon of the Most Holy Theotokos

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

30. Martyr John the Warrior

At Matins: from John, reading 51.

At the Liturgy: from Matthew, reading 69.

AUGUST

**1. The Origin (Exaltation)
of the ancient Life-Giving Cross of the Lord.
The Seven Martyr Brothers of the Maccabees,
their mother Solomonia, and their teacher Eleazar**

At the Liturgy: from John, reading 60.

And to the saints: from Matthew, reading 38B.

At the Blessing of the Water: from John, reading 14B.

2. The Transfer of the Relics of the First Martyr Stephen

At the Liturgy: from Matthew, reading 87.

6. The Transfiguration of the Lord

At Matins: from Luke, reading 45.

At the Divine Liturgy: from Matthew, reading 70.

7. Saint Mitrofan, Bishop of Voronezh

At Matins: from John, reading 35B.

At the Liturgy: from John, reading 36.

9. Saint Matthew the Apostle

At Matins: from John, reading 67.

At the Liturgy: from Luke, reading 40.

**13. The Feast of the Transfiguration.
St. Tikhon, Bishop of Voronezh**

At Matins: from John, reading 36.

At the Liturgy: the regular Gospel and the Gospel of Matthew, beginning at verse 11.

15. The Dormition of the Most Holy Theotokos

At Matins: Luke, reading 4.

At the Liturgy: Luke, reading 54.

16. The Transfer of the Non-Handmade Icon of Our Lord Jesus Christ

At Matins and at the Liturgy: Luke, reading 48B.

23. Conclusion of the Feast of the Dormition of the Most Holy Theotokos

At the Divine Liturgy: from Luke, reading 54.

24. The Transfer of the Relics of Saint Peter, Metropolitan of Moscow

At the Liturgy: from John, reading 36.

25. The Transfer of the Relics of the Apostle Bartholomew and the Apostle Titus

At the Liturgy: from Matthew, reading 11.

26. The Presentation of the Vladimir Icon of the Most Holy Mother of God

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54.

29. The Beheading of St. John the Forerunner

At Matins: from Matthew, reading 57.

At the Divine Liturgy: from Mark, reading 24.

30. The Transfer of the Relics of the Righteous Grand Prince Alexander Nevsky

At Matins and at the Divine Liturgy: from Matthew, reading 43.

31. The Deposition of the Belt of the Most Holy Theotokos

At the Divine Liturgy: from Luke, reading 54.

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GOSPELS COMMON TO ALL SAINTS

Service to the Most Holy Theotokos

At Matins: from Luke, reading 4.

At the Liturgy: from Luke, reading 54, **or** from John, reading 6, **or** from John, reading 61B.

Service to the Incorporeal Heavenly Powers

At Matins: from Matthew, reading 52B. **At the Liturgy:** from Luke, reading 51A.

Service to the Prophets

From Matthew, reading 96, **or** from Luke, reading 62.

Service to the Apostles

At Matins: from John, reading 67.

At the Liturgy for a single Apostle: from Matthew, reading 34B.

For two or more Apostles: from Luke, reading 50B **or** reading 51A.

Service to the Holy Hierarchs

At Matins: from John, reading 35B.

At the Liturgy for one Holy Father: from John, reading 36, **or** from Luke, reading 24.

For two or more saints: from Matthew, beginning 11.

Service to the Venerable Ones and the Holy Fools for Christ's Sake

At Matins: from Matthew, reading 43.

At the Liturgy: from Matthew, reading 10A, **or** from Luke, reading 24.

Service for a Martyr

At Matins: Luke, Chapter 63. **At the Liturgy:** John, Chapter 52.

Service for the Martyrs

At Matins: from Matthew, reading 36. **At the Liturgy:** from Luke, reading 106.

Service for the Holy Martyr

From Luke, beginning at verse 67.

Service for the Holy Martyrs

From Luke, beginning 24, **or** 52, **or** 77.

Service for the Venerable Martyrs

For a single Venerable Martyr: from Mark, chapter 37.

For the Venerable Martyrs: from Matthew, beginning 38B, **or** from Luke, beginning 64.

Service for the Female Martyrs

From Matthew, beginning 62, **or** from Mark, beginning 21.

Service for the Holy Women

From Matthew, reading 104, **or** from Luke, reading 33, **or** from John, reading 28.

Service for the Confessors

From Luke, chapter 64.

Service for the Unmercenaries

From Matthew, Chapter 34B.

Service for the Repose of the Soul

Monday: from John, beginning at verse 15.

Tuesday: from John, beginning at verse 16.

Wednesday: from John, chapter 21.

Thursday: from John, chapter 22.

Friday: from John, beginning 23.

Saturday: from John, beginning 16.

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GOSPELS FOR VARIOUS OCCASIONS AND

1. When administering the Sacrament of Baptism

From Matthew, chapter 116.

2. During the celebration of the Sacrament of Marriage

From the Gospel of John, chapter 6.

3. During the celebration of the Sacrament of Anointing of the Sick

- 1.** Luke, chapter 53.
- 2.** Luke, chapter 94.
- 3.** From Matthew, beginning at 34B.
- 4.** From Matthew, chapter 26.
- 5.** From Matthew, chapter 104.
- 6.** From Matthew, chapter 62.
- 7.** From Matthew, chapter 30.

4. When administering the Sacrament of Penance

Matthew 30 **or** Luke 78.

5. During the confession of women

From John, Chapter 28.

6. On the tonsure of monks

From Matthew, Chapter 39.

7. On the burial of laypeople

From John, chapter 16.

8. For the burial of monks

From John, chapter 16.

9. For the burial of priests

- 1.** From John, chapter 16.
- 2.** From John, Chapter 15.
- 3.** From John, chapter 21.
- 4.** From John, Chapter 22.
- 5.** From John, chapter 23.

10. For the burial of infants

From John, Chapter 21.

11. For the Small Blessing of Water

From John, Chapter 14B.

12. On the Consecration of the Temple

From John, beginning 37B, **or** from Matthew, 67B.

13. On the Founding of the City

From Matthew, beginning 67B.

14. For a service for peace and unity in the Orthodox faith

From Matthew, beginning 20B.

15. At the service for the reconciliation and union of the Church

From Mark, chapter 51.

16. At the service for peace

From the Gospel of John, reading 48B.

17. At the service for victory in war

From Mark, Chapter 51.

18. At the service for an enemy attack

From Luke, chapter 70.

19. For a service during times of public disaster

Mark 51.

20. In service during an epidemic

Luke 16.

21. Ministry During an Earthquake

Matthew 27:1.

22. On duty during a fire

Luke 69.

23. At a service during a drought

Matthew, chapter 65.

24. At a service during prolonged rains

Matthew, chapter 20B.

25. At a service for the sick

First: from Matthew, chapter 26.

Second: from Mark, chapter 21.

Third: from John, beginning at verse 13.

26. For one possessed by an evil spirit

From Matthew, chapter 28 **or** 72; **or** from Mark, chapter 19 **or** 40; **or** from Luke, chapter 46.

27. On the service of those who give alms

From Matthew, beginning 20B.

28. On every request

From Matthew, beginning 20B; **or** from Mark, beginning 51; **or** from Luke, beginning 88.

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