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LECTIONARY BIBLE
of the Orthodox Church

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New Testament scriptures from the *Eastern/Greek Orthodox Bible (EOB)*, Archpriest Laurent Cleenewerck, editor, 2011; used by permission. Old Testament scriptures from *The Prophetologion*, Saint Ignatius Orthodox Press, 2020; and *The Holy Psalter*, Saint Ignatius Orthodox Press, 2022. Edited for style and uniformity and adapted by Reader John Dykstra. Project oversight by David DeJonge. Printed in China.



INTRODUCTION

OUR title ANTHOLOGION has been well-received since its release two years ago, with positive remarks from hierarchs, clergy and laity from around the world. It has been meaningful to us to learn how this book has touched so many lives, enabling them to more fully participate in the liturgical richness of the Church when they are away from their temple building.

With the completion of our four book lectionary series—the HOLY GOSPEL, HOLY APOSTLE, PROPHETOLOGION and HOLY PSALTER—we have received requests for the contents of these books in the same form factor as the ANTHOLOGION. So, with the backing and support of over 120 individuals, the present LECTIONARY BIBLE has been brought to print.

Featuring the same form factor as the ANTHOLOGION, this book presents the daily read-

ings of the Church Lectionary in the order in which they are read each day, so the daily scriptures can be conveniently read from day to day.

Designed for personal reading and for lay use in parish settings, the LECTIONARY BIBLE enables the reader to easily move through the biblical readings. It is a lightweight, functional companion in worship, though not taking the place of the proper volumes in liturgical settings. Some may even find it useful as a “pew Bible” in parishes that offer these.

THE NEW TESTAMENT TRANSLATION

The *Eastern/Greek Orthodox Bible* (EOB) New Testament was prepared for personal study and liturgical use in English-speaking Orthodox Christian communities. Its format is designed to make both activities accessible and rewarding.

Every attempt has been made to offer an accurate and scholarly translation of the Greek text, free of theological bias that has affected most other translations of the New Testament, for example, the *New American Bible's* (NAB) rendering of Matthew 5:32.

Until the publication of the EOB, the *King James* (KJV) and *New King James* (NKJV) versions have been the preferred translations, partly because they are based on the *Textus Receptus* (TR), which is a Byzantine-type text that is close to the normative ecclesiastical text of the Greek-speaking Orthodox Churches.

In North America, most parishes of the Orthodox Church in America and Antiochian Archdiocese still use Elizabethan English in the liturgy, in which case the KJV does provide linguistic continuity, although at the expense of universal accessibility. In practice, however, it seems that the majority of Orthodox parishes read the Scriptures in formal but contemporary English, often from the NKJV.

This particular modern-language translation is also based on the TR and follows the formal-equivalence approach and

general style of the KJV. One major limitation of the NKJV is that it is a commercial, copyrighted translation which lies completely outside the control of the Orthodox Christian community. Moreover, certain issues of translation also called for revisions within an Orthodox context.

The EOB addresses these limitations. A limited copyright is held by the publisher, but the text is non-commercial, held within the Orthodox community and managed as a collaborative project, both for revisions and for liturgical use. Moreover, Orthodox Christians are invited to submit their suggestions so that the published text may be regularly updated and improved.

Primary Greek Texts

The EOB translation of the New Testament is based on the official Greek text published by the Ecumenical Patriarchate of Constantinople in 1904, known as the *Patriarchal Text* (PT).

During the Turkish occupation of the Greek lands, various editions of the New Testament had been published with significant variants. In 1902, in order to ensure ecclesiastical harmo-

ny, the Ecumenical Patriarchate appointed a committee whose task it was to publish a common and official text. This committee studied about 20 major Byzantine manuscripts, from which they adopted one as the starting point, yet taking into consideration significant variants from other manuscripts. This text, which is very close to the so-called *Majority Text* (MT), was published for the first time in 1904. It has since been adopted by all Greek-speaking Orthodox Churches (Constantinople, Alexandria, Jerusalem, Greece, Cyprus, and Crete). Its purpose is not to offer an always-speculative reconstruction of the original autographs, but to provide a uniform ecclesiastical text which is a reliable and accurate witness to the truth of the Christian faith.

This Greek text was prepared more than a century ago, hence before the discovery of several very ancient manuscripts and before the development of textual criticism. For this reason, even though the PT is primary for the main body of the EOB New Testament, constant reference has been made to the so-called *Critical Text* (CT) published by the United Bible Society. In the process of com-

paring the PT and the CT, special attention has been given to patristic quotations of scripture. All significant variations between PT/MT/TR and CT have been studied and footnoted to provide variant readings. (Further details are beyond the scope of the present LECTIONARY BIBLE, but can be studied in more detail in the EOB New Testament.)

Orthodox Christians should be aware that the foundational Greek text used by most modern biblical translations, such as the *New International* (NIV) and the *New/Revised Standard* (RSV/NRSV) versions, is the CT. By contrast, the foundational text for the KJV and NKJV is the TR. Moreover, many modern biblical translations use the dynamic-equivalence translation approach, as opposed to formal-equivalence. Due to doctrinal bias and other aberrations, these translations are generally prohibited for ecclesiastical use by Orthodox hierarchs.

The EOB was translated using the formal-equivalence approach, although like the KJV, it sometimes adopts dynamic-equivalent readings. Also, and for the purpose of easier readability and compre-

hension, long Greek sentences have been broken down into smaller units, yet without significant alterations of the intended meaning of the original word-flow.

Foundational English Text

The EOB project began as a revision of the *World English Bible* (WEB), which is a fairly accurate, easy-to-read, and well-respected public domain translation based on the MT. The WEB does not suffer from the constraints and occasional biases of other translations such as the NIV. The WEB is primarily an update of the 1901 edition of the *American Standard Version* (ASV) using the Byzantine MT for the New Testament.

During the process of verifying, correcting, and re-translating the WEB text for the EOB, the PT of 1904 and the CT were systematically consulted. In addition, recent scholarship was taken into consideration.

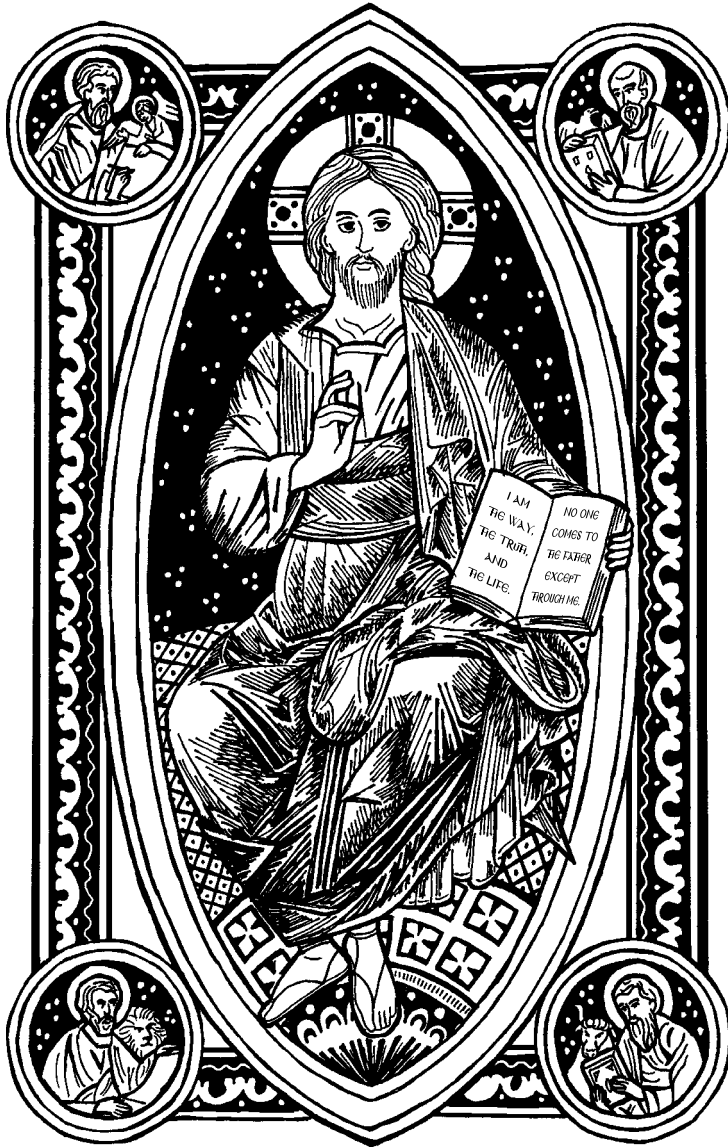
The revision and re-translation work has been so extensive as to make the EOB an entirely new translation, prepared to ensure accuracy and harmony with Orthodox theology and terminology.

“Hell” & “Hades”

The KJV has caused lasting confusion by translating both Greek words *Hades* and *Gehenna* as “Hell.” Properly speaking, what is commonly thought of as “Hell” (the place or state of eternal torment) is equivalent to *Gehenna*, or “the lake of fire” of the “second death” (Rev. 20:14; 21:8). On the other hand, *Hades* is the Greek equivalent of the Hebrew *Sheol*, the common place or state of all the dead. “Paradise” (Luke 23:43) and “Abraham’s bosom” (Luke 16:22) were understood as places or conditions of blessedness within *Hades/Sheol*. Hence, the spirits of the righteous of old, as well as that of the repentant thief, and of the Lord himself, went into Hades (the place of the dead), but not into Hell (the lake of fire). The EOB makes this important distinction.

“Worship” & “Divine Service”

In modern English, the term “worship” (like the term “prayer”) has mainly come to mean “an act offered exclusively to God.” However, the original and official meaning of this word used to be much broader—as was the case of the Greek word *proskuneo*, which



THE HOLY GOSPEL

HOLY AND GREAT SUNDAY OF PASCHA

At the Divine Liturgy THE WORD OF GOD

In the beginning was the Word, and the Word was with God, and the Word was God. This one was in the beginning with God. All things came into being through him, and without him, nothing came into being that has come into being. In him was life, life that was the light of mankind. The light shines in the darkness, and the darkness has not overcome it. There came a man, sent from God, whose name was John. John came as a witness, to bear witness to the light, so that all might believe through him. He was not the light, but he was sent to bear witness to the light. The true light which enlightens everyone was coming into the world.

He was in the world, and the world had come into existence through him, and the world did not recognize him. He came to his own people, and those who were his own did not receive him. But as many as received him, to them he gave the ability to become God's children, to those who believe in his Name. They were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word became flesh and made his dwelling among us. We beheld his glory, glory as a Father's uniquely-begotten son, full of grace and truth. John testified about him; he cried out, saying, "This was the one of whom I said, 'He who comes after me ranks 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. †

At Vespers

(The Agape Service)

THE LORD'S APPEARANCE

THAT same day (the first day of the week), and as the doors of the place where his disciples were assembled were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."

When he had said this, he showed them his hands and his side. At this, the disciples rejoiced when they saw the Lord. Then again, Jesus said, "Peace be with you! As the Father has sent me, I also send you." When he had said this, he breathed on them and told them, "Receive the Holy Spirit! If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."

However, Thomas, called the Twin, one of the Twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord!"

But Thomas replied, "Unless I see in his hands the print of the nails and put my hand into his side, I will not believe!" †

1ST WEEK AFTER PASCHA1st Monday After Pascha

JOHN BEARS WITNESS

NO one has seen God at any time. The uniquely-begotten Son who is in the bosom of the Father, he has explained him.

This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

He admitted and did not deny it, plainly admitting, "I am not the Christ!"

They asked him, "What then? Are you Elijah?"

He said, "I am not!"

"Are you the prophet?"

He answered, "No."

Therefore, they asked him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

John said, "I am 'the voice of one crying in the wilderness, 'Make straight the way of the Lord,'" as Isaiah the prophet said."

Those who had been sent were from the Pharisees. They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

John answered them, "I baptize in water, but among you stands one whom you do not

know. He is the one who comes after me, who is ranked before me, whose sandal strap I am not worthy to untie."

These things took place in Bethany beyond the Jordan, where John was baptizing. †

1st Tuesday After Pascha

THE ROAD TO EMMAUS

AT that time, Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves. He returned to his home, wondering what had taken place.

It then happened that two of the disciples were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. They were talking with each other about all of these things which had taken place. And as they were talking together and discussing this, Jesus himself came near and went along with them. However, their eyes were kept from recognizing him. He asked them, "What are you talking about as you walk?" And they stopped walking, looking sad.

One of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know what has happened there in these days?"

"What things?" he asked them.

They replied, "The things concerning Jesus, the Nazarene! He was a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and had him crucified. But we were hoping that he was the one who would redeem Israel. Indeed, besides all this, today is the third day since these things have taken place. Also, certain women of our company have puzzled us: having arrived early at the tomb, they did not find his body. And they came back saying that they had also seen a vision of angels who said that he was alive! Some of us went to the tomb, and found it just as the women had said, but they did not see him."

He said to them, "You foolish men! So slow of heart to believe in all that the prophets have spoken! Did not the Christ have to suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself.

As they were approaching the village where they were going, he acted like he would contin-

ue on his way. “Stay with us!” they urged him, saying, “It is almost evening, and the day is almost over!” So he went in to stay with them.

Now it happened that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave it to them. And their eyes were opened; they knew him, and he vanished out of their sight. Then they said to one another, “Were not our hearts burning within us while he spoke to us along the way, and while he opened the Scriptures to us?” They rose up that very hour, returned to Jerusalem, and found the eleven gathered together and also those who were with them. They were saying, “The Lord is risen indeed, and he has appeared to Simon!” Then the two related what had happened along the way, and how they had recognized him in the breaking of the bread. †

1st Wednesday After Pascha

THE FIRST DISCIPLES

AT that time, John was standing with two of his disciples. He looked at Jesus as he was walking by and said, “Behold, the Lamb of God!” The two disciples heard him speak,

and they began to follow Jesus. Turning and seeing them following, Jesus asked them, “What are you looking for?”

They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

Jesus said to them, “Come and see!”

They came therefore and saw where he was staying, and they remained with him that day. (It was about the tenth hour.) One of the two who heard John and who began to follow Jesus was Andrew, Simon Peter’s brother. He first found his own brother, Simon and said to him, “We have found the Messiah!” (which translated means Christ). And Andrew brought him to Jesus who looked at him, and said, “You are Simon the son of Jonah. You shall be called Kephas” (which translated means Peter).

On the next day, being determined to go out into Galilee, Jesus met Philip and said to him, “Follow me!” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel and said to him, “We have found the one of whom Moses in the law and the prophets, wrote: Jesus of Nazareth, the son of Joseph!”

Nathanael asked him, “Can

anything good come out of Nazareth?”

Philip replied, “Come and see!”

As Jesus saw Nathaniel coming to him, he said about him, “Behold, an Israelite indeed, in whom there is no deceit!”

Nathanael asked Jesus, “How do you know me?”

Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Nathanael replied, “Rabbi, you are the Son of God! You are King of Israel!”

Jesus said to him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” He said to Philip, “Amen, amen, I tell you; hereafter, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man.” †

1st Thursday After Pascha

THE FIRST DISCIPLES

AT that time, there was a certain Pharisee named Nicodemus, a leader of the Jews.

He came to Jesus by night, and said, “Rabbi, we know that you are a teacher who has come from God because no one can perform the signs which you accomplish unless God is with

him.”

Jesus answered him, “Amen, amen, I tell you; unless one is born anew, he cannot see the Kingdom of God.”

Nicodemus asked him, “How can someone who is old be born? Can one enter a second time into his mother’s womb, and be born anew?”

Jesus answered, “Amen, amen, I tell you; unless one is born of water and spirit, he cannot enter into the Kingdom of God! What is born of the flesh is flesh. What is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born anew.’ The wind blows where it wants to, and you hear its sound, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit.”

Nicodemus said, “How can this be?”

Jesus replied and said, “You are the teacher of Israel and do not understand these things? Amen, amen, I tell you; we speak of what we know, and we bear witness to what we have seen, and you do not receive our testimony. If I told you 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 for the one who came down out of heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, so that everyone believing in him should not perish but have eternal life.” †

1st Friday After Pascha

A CLEANSING OF THE TEMPLE

AT that time, Jesus went down to Capernaum, he, and his mother, his brothers, and his disciples; and they did not stay there more than a few days.

Now the Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple, he found those who sold oxen, sheep, and doves, as well as the money changers sitting at their booths. So, he made a whip of cords and drove them all out of the temple, with the sheep and the oxen; he also poured out the changers' money and overthrew their tables. To those who sold the doves, he said, "Take these things out of here! Do not make my Father's house a marketplace!" Then his disciples remembered that it was written: "Zeal for your house will consume me."

Therefore the Jews declared, "What sign do you show us,

since you do these things?"

Jesus answered and said to them, "Destroy this sanctuary, and in three days I will raise it up!"

The Jews then said, "It took forty-six years to build this sanctuary, and you will raise it up in three days?" (But he was speaking of the sanctuary of his body). When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said. †

1st Saturday After Pascha

JOHN BEARS WITNESS

AT that time, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. John also was baptizing at Aenon near Salim, because there was much water there, and people came, and they were baptized. (For John had not yet been thrown into prison).

Now a discussion arose on the part of John's disciples with a certain Jew about ceremonial washing. They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, behold, this one is now baptizing, and everyone is

Friday: John 2:12-22 (§7). Saturday: John 3:22-33 (§11).

coming to him!"

John answered, "No one can receive anything unless it has been given to him from heaven. You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.' He who has the bride is the bridegroom, but the friend of the bridegroom who stands by and hears him rejoices greatly because of the bridegroom's voice. And so my joy is fulfilled. He must increase, but I must decrease."

THE ONE WHO COMES FROM ABOVE

He who comes from above is above all. He who is from the earth belongs to the earth, and he speaks from the earth. He who comes from heaven is above all. And what he has seen and heard is what he bears witness to, but no one accepts his testimony. He who has accepted his testimony has set his seal to this, that God is true. †

1st SUNDAY AFTER PASCHA

THE LORD'S APPEARANCE

THAT same day, (the first day of the week), and as the doors of the place where his disciples were assembled were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."

Sunday: John 20:19-31 (§65).

When he had said this, he showed them his hands and his side. At this, the disciples rejoiced when they saw the Lord. Then again, Jesus said, "Peace be with you! As the Father has sent me, I also send you." When he had said this, he breathed on them and told them, "Receive the Holy Spirit! If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."

However, Thomas, called the Twin, one of the Twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord!"

But Thomas replied, "Unless I see in his hands the print of the nails and put my hand into his side, I will not believe!"

After eight days, his disciples were inside once again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them, and he said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands! Place your hand here and put it into my side. Do not be unbelieving, but believing!"

And Thomas answered him, "My Lord and my God!"

Jesus said to him, "Because you have seen me, you have

Barnabas and Saul and sent them on their way. Being sent out by the Holy Spirit, they went down to Seleucia and from there sailed to Cyprus. When they were at Salamis, they proclaimed the word of God in the Jewish synagogues, with John as their attendant. After going through the island to Paphos, they met a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus. He was with the proconsul, Sergius Paulus. Being an intelligent man, the proconsul called Barnabas and Saul in order to hear the word of God. However, Elymas the sorcerer (this is his name when translated) opposed them, seeking to turn the proconsul away from the faith. But filled with the Holy Spirit, Saul (who is also called Paul), fixed his eyes on Elymas and said, "You are full of all kinds of deceit and cunning, you son of the devil and enemy of all righteousness! Will you not stop perverting the right ways of the Lord? And now, behold, the hand of the Lord is against you! You will be blind, unable to see the sun for a season!"

At once, mist and darkness fell upon Elymas, and he began to grope around, seeking someone to lead him by the hand.

When the proconsul saw what had taken place, he believed and was amazed by the teaching of the Lord. †

5th Wednesday After Pascha

PAUL SPEAKS IN A SYNAGOGUE

IN those days, Paul and his company set sail from Paphos to Perga in Pamphylia where John left them to return to Jerusalem. Continuing from Perga, they came to Antioch of Pisidia. There, they went into the synagogue on the Sabbath day and sat down to listen. After the reading of the law and the prophets, the rulers of the synagogue sent them a message, "Brethren, if you have any word of exhortation for the people, speak!"

So Paul stood up, motioned with his hand, and said, "Men of Israel and you Gentiles who fear God, listen! The God of this people Israel chose our fathers and made the people prosper when they lived as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. For a period of about forty years, he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, God distributed their land among them by lot. After this, for about four

hundred fifty years, he gave them judges until Samuel the prophet. Then they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin who ruled for forty years. After removing him, God raised up David to be their king, even bearing witness to him, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' From this man's seed, God has brought salvation to Israel, according to his promise. This was before the coming of Jesus, when John first preached the baptism of repentance to all the people of Israel." †

5th Thursday After Pascha

RETURN TO ANTIOCH

IN those days, Paul and Barnabas left for Derbe. After preaching the Good News to that city and having made many disciples, they returned to Lystra, Iconium, and Antioch. They strengthened the souls of the disciples and exhorted them to continue in the faith, saying that "we must go through many afflictions to enter the Kingdom of God." After appointing presbyters for them in every Church, with prayer and fasting, Paul and Barnabas committed them to the Lord in

whom they placed their trust.

They passed through Pisidia and arrived in Pamphylia. After preaching the word in Perga, they went down to Antioch. From there, they sailed to Antioch from where they had been committed to the grace of God for the work which they had now fulfilled. When they arrived, they gathered the Church and reported all that God had accomplished with them, and that he had opened a door of faith to the Gentiles. †

¶ In some traditions the reading continues through 15:4:

They stayed there with the disciples for some time.

A DISPUTE OVER CIRCUMCISION

Then certain men came down from Judea to Antioch and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved!" As a result, Paul and Barnabas had no small dispute and controversy with them. Therefore, the brethren appointed Paul, Barnabas and some of their own to go up to Jerusalem to the apostles and presbyters regarding this question. Having been sent on their way by the Church, they passed through Phoenicia and Samaria, relating the conversion of the

Gentiles and causing great joy to all the brethren. When they arrived in Jerusalem, they were received by the Church, the apostles and the presbyters, and they reported all that God had accomplished with them and that he had opened a door of faith to the Gentiles. †

5th Friday After Pascha

THE COUNCIL IN JERUSALEM

IN those days, some believers from the sect of the Pharisees arose and said, “It is necessary to circumcise them and to command them to keep the law of Moses!”

The apostles and the presbyters gathered together to discuss this matter. When there had been much discussion, Peter stood up and said to them, “Brethren, you know that some time ago, God made a choice among us, that by my mouth the nations should hear the word of the Good News and believe. God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he had done to us. He made no distinction between us and them, purifying their hearts by faith. And now, why do you put God to the test by putting a yoke on the neck of the disciples, one which nei-

ther our fathers nor we were able to bear? But we believe that we are saved through the grace of the Lord Jesus, just as they are.”

At this, the whole multitude kept silence. They listened to Barnabas and Paul report what signs and wonders God had accomplished among the nations through them. †

¶ *In some traditions the reading continues through verse 34:*

When they had finished, James said, “Brethren, listen to me! Simeon has reported how God first showed concern toward the Gentiles in order to take from them a people for his Name. This agrees with the words of the prophets. As it is written: ‘After these things I will return. I will again build the tabernacle of David, which has fallen. I will again build its ruins. I will set it up, so that the rest of the people may seek after the Lord; all the Gentiles who are called by my Name, says the Lord, who does all these things. All his works are known to God from eternity.’

“Therefore, I judge that we should not trouble those who turn to God from among the Gentiles. Instead, we should write to them to abstain from

the pollution of idols, from sexual immorality, from what is strangled, and from blood. For from generations of old, Moses has had in every city those who preach him, being read every Sabbath in the synagogues.”

THE LETTER FROM JERUSALEM

Then it seemed good to the apostles and the presbyters, along with the whole Church, to choose some of their own men and to send them to Antioch with Paul and Barnabas: Judas (called Barsabbas) and Silas, who were leading men among the brethren. Through their hands, they wrote:

The apostles, the presbyters, and the brethren; to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: greetings! We have heard that some who went out from us have troubled you with words and unsettled your souls by saying: ‘You must be circumcised and keep the law,’ although they had no such commission from us. Having assembled with one accord, it has seemed good to us to select men and to send them to you with our beloved Barnabas and Paul, men who have risked their lives for the Name of our Lord Jesus Christ. Therefore, we have sent Judas and Silas, who will

also tell you the same things by word of mouth. It has seemed good to the Holy Spirit and to us to impose no greater burden on you than what is necessary: that you abstain from things sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. If you abstain from these things, it will be well with you. Farewell!

ENVOYS SENT TO ANTIOCH

Accordingly, the men were sent off and arrived in Antioch where they gathered the community and delivered the letter. The people read it and rejoiced over the encouragement. Judas and Silas (who were also prophets) encouraged the brethren with many words and strengthened them. After spending some time there, they were sent back with greetings from the brethren to those who had sent them out. But it seemed good to Silas to remain there. †

5th Saturday After Pascha

PAUL & BARNABAS PART WAYS

IN those days, Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others.

After some time, Paul said to Barnabas, “Let us revisit our brethren in every city where

we proclaimed the word of the Lord, to see how they are doing!" Barnabas was determined to take John (who was called Mark) along with them. However, Paul did not think that it was a good idea to take with them someone who had deserted them in Pamphylia and had not continued with them in the work. Then the disagreement became so intense that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus. But Paul chose Silas and having been entrusted by the brethren to the grace of God, they departed. Paul went through Syria and Cilicia, strengthening the Churches. †

5TH SUNDAY AFTER PASCHA

AN EXORCISM

IN those days, as the apostles were going to prayer, they encountered a certain girl who had a spirit of divination and who produced much profit to her masters by fortune telling. As she followed Paul and Silas, she cried out, "These men are bondservants of the Most High God, who proclaim to us a way of salvation!" And she did this for many days. But Paul, becoming greatly annoyed, turned back and said to the spirit, "In

Sunday: Acts 16:16-34 (§38).

the Name of Jesus Christ, I order you to come out of her!" And the spirit came out that very moment. When her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace to face the authorities. Having brought them to the magistrates, they said, "These Jewish men are causing unrest in our city! They teach customs which are not lawful for us Romans to accept or observe!"

When the crowd also rose up against them, the magistrates had them stripped and flogged. After giving them a severe flogging, the magistrates had them thrown into prison, ordering the jailer to keep them securely. Having received such a command, he threw them in the inner cell and fastened their feet in the stocks.

PAUL & SILAS GO FREE

But when it was about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly, there was a great earthquake, so violent that the foundations of the prison were shaken. At once, all the doors were opened, and everyone's bonds were loosened. The jailer, awaking from sleep

and seeing the prison doors open, began to draw his sword and he was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here!"

Having asked for lights, the jailer rushed in and fell down trembling before Paul and Silas. He brought them out and asked, "Sirs, what must I do to be saved?"

They answered, "Believe in the Lord Jesus Christ and you will be saved, you and your household!" Then they spoke the word of the Lord to him and to all those who were in his household.

Late as it was, the jailer washed their wounds and was immediately baptized, he and his entire household. He took them into his house and set food before them. He was filled with joy for believing in God, along with his entire household. †

6TH WEEK AFTER PASCHA

6th Monday After Pascha

PAUL & SILAS IN THESSALONICA

IN those days, when Paul and Silas had passed through Amphipolis and Apollonia,

Monday: Acts 17:1-15 (§39).

they arrived in Thessalonica where there was a Jewish synagogue. As was his custom, Paul gave them his attention and for three Sabbath days, he reasoned with them from the Scriptures. He explained and showed that the Christ had to suffer and rise again from the dead, saying, "This Jesus whom I proclaim to you is the Christ."

Some of the Jews were convinced and joined Paul and Silas, together with a large number of God-fearing Greeks and not a few of the leading women. But the unconvinced Jews took along some wicked men from the marketplace, gathered a crowd and set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. But not finding them, they dragged Jason and some of the brethren before the city officials, shouting, "These people who have turned the world upside down have also come here, and Jason has received them! All of them act in opposition to the decrees of Caesar, saying that there is another king, Jesus!" The multitude and the city officials were troubled when they heard these things. After receiving a bond from Jason and the others, they let them go.

EPISTLES FOR VARIOUS COMMEMORATIONS

Acts 9:10-19a (§21a)

ANANIAS'S VISION

IN those days, a certain disciple named Ananias lived in Damascus. In a vision, the Lord said to him, "Ananias!"

Ananias answered, "Behold, I am here, Lord!"

The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judah for someone named Saul, a man of Tarsus. For behold, he is praying, and in a vision he has seen a man named Ananias coming in and laying his hands on him, so that he might receive his sight."

But Ananias answered, "Lord, I have heard about this man from many, how much evil he has done to your saints at Jerusalem. Here, he has authority from the chief priests to bind all those who call upon your Name!"

But the Lord said to him, "Be on your way, for he is my chosen vessel to bear my Name before nations and kings, and to the children of Israel. For I will show him how much he must suffer for my Name's sake."

Ananias departed and entered into the house. Laying his hands on Saul, he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me, so that you may receive your sight and be filled with the Holy Spirit!" At once, something like scales fell from Saul's eyes, and he received his sight. He arose and was baptized, and after taking some food, he was strengthened. †

Acts 13:25-33a (§33)

PAUL SPEAKS ABOUT JOHN

IN those days, as John was completing his work, he said, "Who do you suppose that I am? I am not he! But behold, one comes after me whose sandals I am unworthy to untie." Brethren, children of the line of Abraham, and those among you who fear God, this message of salvation has been sent to you! Indeed, those who live in Jerusalem and their rulers did not recognize him or the voices of the prophets which are read every Sabbath. Still, by condemning him, they fulfilled the

§21a: Apostle Ananias. §33: Beheading of the Forerunner.

prophets! Although they could find no cause for his execution, they asked Pilate to have Jesus killed. After fulfilling all the things that were written about him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead, and he was seen for many days by those who had come up with him from Galilee to Jerusalem. They are his witnesses to the people. And now, we bring you the Good News that the promise made to the fathers has come about: God has fulfilled it for us, their children, by raising up Jesus. †

Acts 16:12-15; 17:1-4 (§37a)

PAUL MEETS LYDIA

IN those days, we sailed to Philippi, which is a city of Macedonia, the foremost of the district and a Roman colony. We stayed for some time in the same city. On the Sabbath day, we went outside the city by a riverside, where we expected that there would be a place of prayer. We sat down and spoke to the women who had gathered there. A certain woman heard us: one named Lydia, a seller of purple cloth, from the city of Thyatira. She feared God and the Lord opened her heart to listen to what Paul was say-

ing. When she and her household were baptized, she begged us, "If you have judged me to be faithful to the Lord, come into my house and stay!" And so, she persuaded us.

PAUL IN THESSALONICA

After passing through Amphipolis and Apollonia, Paul and Silas arrived in Thessalonica, where there was a Jewish synagogue. As was his custom, Paul gave them his attention and for three Sabbath days, he reasoned with them from the Scriptures. He explained and showed that the Christ had to suffer and rise again from the dead, saying, "This Jesus whom I proclaim to you is the Christ."

Some of the Jews were convinced and joined Paul and Silas, together with a large number of God-fearing Greeks and not a few of the leading women. †

Acts 17:16-33 (§40)

PAUL'S SPEECH AT THE AREOPAGUS

IN those days, while Paul was waiting in Athens for Silas and Timothy, his spirit was greatly distressed to see that the city was full of idols. And so, he began to debate in the synagogue with the Jews and the Gentile God-fearers, and every day in the marketplace with

§37a: Saint Olga. §40: Saint Dionysius the Areopagite.

the people that he met. Some of the Epicurean and Stoic philosophers also had discussions with him. Some said, "What is this babbling trying to say?"

Others suggested, "He seems to be advocating foreign deities," because he was preaching to them Jesus and Anastasin, that is, the Resurrection.

So they took him by the arm and brought him to the Areopagus, saying, "May we know what this new teaching that you proclaim is all about? You certainly bring some strange things to our ears! Therefore, we want to know what all this is about." Now all the Athenians and the strangers living there spent their time doing nothing else, but either to tell or to hear some new thing.

So Paul stood in the middle of the Areopagus, and said, "Athenians! I perceive that you are very religious in all things. In fact, as I passed along and observed your sacred monuments, I also found an altar with this inscription: 'To an unknown God.' Therefore, the one you revere in ignorance, this one I announce to you! The God who made the world and all things in it, being Lord of heaven and earth, does not dwell in sanctuaries made with hands!

Neither is he served by human hands, as though he needed anything, since he himself gives to all life, breath, and everything else. From one blood, he has made every nation to dwell on the entire surface of the earth (having determined the times and boundaries of their habitation). God did this so that people should seek the Lord and perhaps reach out for him and find him, although he is not far from each one of us. 'For in him we live, and move, and have our being!' As some of your own poets have said, 'For we are also his offspring.' Since we are God's offspring, we should not think that the divinity is like gold, silver, or stone, engraved by human art and imagination. In the past, God overlooked such ignorance, but now, he commands that all people everywhere should repent, because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all by raising him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again on this matter."

Paul then left their company. Still, a few men joined with him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them. †

Acts 18:1-11 (§40b)

PAUL IN CORINTH

IN those days, Paul left Athens and went to Corinth. There, he met a certain Jew named Aquila, a man of Pontus by race. He and his wife Priscilla had recently arrived from Italy because Claudius had ordered all the Jews to leave Rome. Paul went to see them, and since he practiced the same trade (they were tent makers), he lived and worked with them. Every Sabbath, Paul reasoned in the synagogue and persuaded both Jews and Greeks. When Silas and Timothy came down from Macedonia, Paul was dedicated to preaching, bearing witness to the Jews that Jesus was the Christ. Then, when the Jews opposed him and blasphemed, he shook out his clothing and told them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

He departed and went into the house of a man named Justus, a man devoted to God, whose house was next door to the syn-

agogue. Now Crispus, the ruler of the synagogue, believed in the Lord with his entire household; and many Corinthians, when they heard, believed and were baptized. One night, the Lord said to Paul by a vision, "Do not be afraid! Speak out and do not be silent. I am with you, and no one will attack you to harm you, for I have many people in this city." †

Acts 26:1-5, 12-20 (§49)

PAUL BEFORE KING AGRIPPA

IN those days, Agrippa said to Paul, "You may speak for yourself."

Then Paul held up his hand and made his defense. "I consider myself blessed, King Agrippa, that today, I am able to make my defense before you in response to all the accusations of the Jews, especially because you are an expert in all the customs and debates which take place among the Jews. Therefore, I beg you to hear me patiently."

"Indeed, all the Jews know about my way of life from my youth, which was from the beginning among my own nation at Jerusalem. Since they have known me from the beginning, they could testify that I lived as a Pharisee according to the

strictest sect of our religion.

“Then, as I was traveling to Damascus with the authority and commission from the chief priests, at noon, O king, I saw on the way a light from the sky. It was brighter than the sun and shone around me and those who were traveling with me. We all fell to the ground, and I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads!’

“I asked, ‘Who are you, Lord?’

“He replied, ‘I am Jesus, whom you are persecuting! Now arise and stand on your feet, for I have appeared to you for this purpose: to appoint you as a servant and a witness both of what you have seen and of what I will reveal to you. I will rescue you from the Jewish people and from the Gentiles. I am sending you to them to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, and receive remission of sins as well as an inheritance among those who are sanctified by faith in me.’

“Therefore, King Agrippa, I was not disobedient to the heavenly vision, but I proclaimed this to the people of Damas-

cus first, and Jerusalem, and throughout all the country of Judea. Then I also proclaimed it to the Gentiles—that they should repent, turn to God, and do works worthy of their repentance.” †

Romans 8:3-8 (§96a)

FREE FROM THE LAW

BRETHREN, what the law could not do, in that it was weak through the flesh, God has accomplished by sending his own Son in the likeness of sinful flesh and for sin. Thus he condemned sin in the flesh, so that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. The mind of the flesh is death, but the mind of the Spirit is life and peace. This is because the mind of the flesh is hostile toward God; certainly, it is not subject to God’s law, and indeed it cannot be. Those who are in the flesh cannot please God. However, you are not in the flesh but in the spirit, since the Spirit of God dwells in you. †

§96a: Martyrs of Nicomedia.

Romans 8:8-14 (§96b)

FREE FROM THE LAW

BRETHREN, those who are in the flesh cannot please God. However, you are not in the flesh but in the spirit, since the Spirit of God dwells in you. But surely anyone who does not have the Spirit of Christ does not belong to him. If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you. And so, brethren, we are not in debt to the flesh that we should live after the flesh. For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, then you will live! As many as are led by the Spirit of God are children of God. †

Romans 8:28-39 (§99)

GOD’S PURPOSE

BRETHREN, we know that all things work together for good for those who love God, to those who are called according to his purpose. Whoever God foreknew, he also predestined to be conformed to the im-

age of his Son, so that his Son might be the firstborn among many brethren. Whoever God predestined, he also called. Those whom he called, he also justified. Those whom he justified, he also glorified.

What then shall we say about these things? If God is for us, who can be against us? He who did not spare his own Son but delivered him up for us all, how would he not also give us all things with him freely? Who could bring a charge against God’s elect? It is God who justifies! Who is the one who condemns? It is Christ who died, yes and rather, who is risen, who is even at the right hand of God, who also makes intercession for us.

NO SEPARATION FROM GOD’S LOVE

Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written: “For your sake we are killed all day long. We were accounted as sheep for the slaughter.”

No, in all these things, we are more than conquerors through him who loved us. Indeed, I am convinced that neither death, nor life, nor principalities, nor powers, nor things present, nor

§96b: Synaxis of the 70 Apostles. §99: Saints.

In your righteousness you will bring my soul out of trouble, in your mercy slay my enemies.

And destroy all those who afflict my soul, for I am your servant.

Glory. Both now. Alleluia. †

20TH KATHISMA

Psalm 143

BLESSED is the Lord my God, who trains my hands for battle and my fingers for war.

My mercy and my refuge, my helper and my deliverer, my defender in whom I have hoped, who subdues my people under me.

O Lord, what is man, that you are made known to him? Or the son of man, that you take account of him?

Mankind is like vanity; like a shadow, his days pass away.

O Lord, bow down your heavens and come down; touch the mountains, and they will smoke.

Send lightning and you will scatter them; send out your arrows and you will trouble them.

Send out your right hand from on high; rescue me and deliver me out of many waters,

out of the hand of the children of strangers,

Whose mouth has spoken vanity, and their right hand is a right hand of unrighteousness.

O God, I will sing you a new song; I will play for you on a ten-string psaltery.

To him who gives victory to kings; who redeems his servant David from the evil sword.

Deliver me, rescue me from the hand of the children of strangers, whose mouth has spoken vanity, and their right hand is a right hand of unrighteousness;

Whose sons are like young plants, strong in their youth; their daughters are beautiful, lavishly adorned like a temple.

Their storehouses are full, bursting with goods on every side;

Their sheep are fruitful, multiplying in their gates; their oxen are fat.

There is no collapsing of a wall, nor a break-through, nor outcry in their streets.

They bless the people to whom all this belongs, but blessed is the people whose God is the Lord.

Psalm 144

I WILL exalt you, O my God, my King, and I will bless

your Name forever, and to ages of ages.

Every day will I bless you, and I will praise your Name forever, and to ages of ages.

The Lord is great and highly to be praised, and there is no limit to his greatness.

Generation after generation shall praise your works, and shall declare your power.

They shall tell of the majesty of the glory of your holiness, and shall recount your wonders.

They shall speak of the power of your dread deeds, and shall recount your greatness.

They shall proclaim the memory of the multitude of your goodness, and rejoice in your righteousness.

The Lord is compassionate and merciful, long-suffering and full of mercy.

The Lord is good to all, and his acts of compassion are for all his works.

May all your works confess you, O Lord, and all your righteous ones bless you.

They shall speak of the glory of your Kingdom, and tell of your power.

To make known your power, and of the glory of the majesty of your Kingdom to the children of mankind.

Your Kingdom is a Kingdom

for all the ages, and your dominion for every generation.

The Lord is faithful in all his words, and holy in all his works.

The Lord supports all who are falling, and sets upright all who are broken down.

The eyes of all hope in you, and you give them their food in due season.

You open your hand, and fill every living thing with your good pleasure.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is close to those who call on him, and all who call on him in truth.

He will do the will of those who fear him, and hearken to their supplication and save them.

The Lord guards all who love him, and all sinners he will destroy.

My mouth will tell the praise of the Lord, and let all flesh bless his holy Name forever, and to ages of ages.

Glory. Both now. Alleluia.

Psalm 145

PRAISE the Lord, O my soul; while I live I will praise the Lord; while I have any being, I will praise my God.

Put not your trust in rulers, nor in the sons of men, who

cannot save.

For their breath will go from them, they will return again to the earth.

In that day, all their thoughts will perish.

Blessed is the one whose helper is the God of Jacob, whose hope is in the Lord their God,

The God who made heaven and earth, the sea and all that is in them,

Who keeps truth forever, who deals justice to those who are oppressed, who gives food to the hungry.

The Lord sets the captives free; the Lord gives sight to the blind; the Lord lifts up those who are bowed down; the Lord loves the righteous; the Lord cares for the stranger in the land.

He will help the orphan and the widow, and the way of the wicked will he utterly destroy.

The Lord will be King forever; your God, O Zion, will reign throughout all generations.

Psalm 146

PRAISE the Lord, for a psalm is a good thing; sing praises sweetly to our God.

The Lord builds up Jerusalem; he will gather together the scattered ones of Israel.

He heals the broken-hearted and binds up their wounds.

He numbers the multitudes of stars; he calls them all by name.

Great is our Lord, and great is his strength; his understanding is beyond measure.

The Lord lifts up the meek, but humbles sinners to the earth.

Begin your song with thanksgiving to the Lord; sing praises on the harp to God,

Who covers the heaven with clouds, who prepares rain for the earth,

Who causes grass to spring up on the mountains and green herb for the service of men,

Who gives food to their cattle and to the young ravens that call upon him.

He will not take pleasure in the horse's strength, nor is he well-pleased with the strength of a man.

The Lord takes pleasure in those who fear him, and in all who hope in his mercy.

Psalm 147

PRAISE the Lord, O Jerusalem; praise your God, O Zion.

For he has strengthened the bars of your gates; he has blessed your children within you.

He makes your borders peaceful, and fills you with the fat of wheat.

He sends his saying to the earth; his word runs swiftly.

He gives snow like wool; he sprinkles the mist like ashes.

Casting forth his ice like morsels; who shall stand before his cold?

He will send out his word and melt them; he will blow with his wind, and the waters will flow.

He declares his word to Jacob, his statutes and judgments to Israel.

He has not done so to every other nation; nor has he shown them his judgments.

Glory. Both now. Alleluia.

Psalm 148

PRAISE the Lord from the heavens; praise him in the highest.

Praise him, all his angels; praise him, all his powers.

Praise him, O sun and moon; praise him, all you stars and light.

Praise him, you highest heavens and you waters that are above the heavens.

Let them praise the Name of the Lord; for he spoke and they came into being; he commanded and they were created.

He established them forever, and to the ages of ages; he

made an ordinance, and it will not pass away.

Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

Fire and hail, snow and ice and storm-wind; things that do his word.

Mountains and all hills, fruiting trees and all cedars;

Beasts of the wild, and all cattle, creeping things and winged birds;

Kings of the earth and all peoples, rulers and all judges of the earth;

Young men and maidens: old men and youths together, let them praise the Name of the Lord; for his Name alone has been exalted.

His praise is above earth and heaven, and he will exalt the horn of his people.

A hymn for all his saints; for the children of Israel, a people that draws near him.

Psalm 149

SING to the Lord a new song, his praise in the church of the saints.

Let Israel rejoice in him that made him, let the children of Zion be joyful in their King.

Let them praise his Name in the dance; let them sing his praise with timbrel and with

harp.

For the Lord is well-pleased with his people; he will exalt the meek with salvation.

His saints will exult in glory, and rejoice upon their beds.

The high praises of God in their mouths, and two-edged swords in their hands,

To exact vengeance among the nations, punishments among the peoples.

To bind their kings in fetters; and their nobles in shackles of iron.

To execute upon them the judgment that is decreed; such glory will be for all his saints.

Psalm 150

PRAISE God in his saints; praise him in the firmament of his power.

Praise him for his mighty acts; praise him according to the greatness of his majesty.

Praise him with the sound of the trumpet; praise him with lute and harp.

Praise him with timbrel and dance; praise him with strings and pipe.

Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

Glory. Both now. Alleluia. †

A Psalm

¶ *A genuine Psalm of David, though it lies outside the 150. Composed when he fought in single combat with Goliath.*

I WAS small among my brothers, and the youngest in my father's house; I shepherded my father's sheep.

My hands made an instrument, and my fingers fashioned a harp.

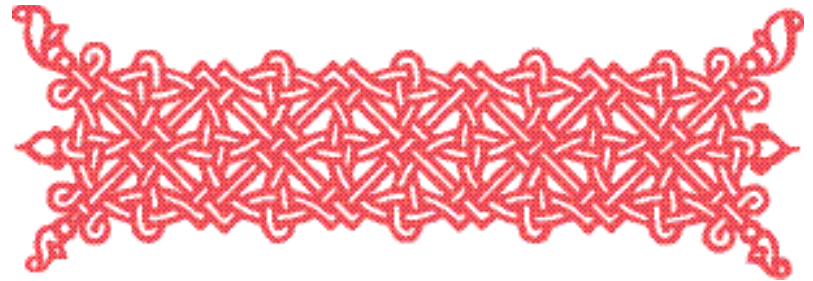
And who will tell my Lord? The Lord himself, he himself will hear.

He sent out his angel and took me from my father's sheep, and anointed me with the oil of his anointing.

My brothers were handsome and tall, but the Lord did not take pleasure in them.

I went out to meet the foreigner, and he cursed me by his idols.

But I drew his own sword and beheaded him, and took away the reproach of the children of Israel.



THE PROPHETOLOGION

¶ *This Lectionary Bible does not include the Prokeimena or Troparia of the Prophecies sung at the Lenten Sixth Hour and Lenten Daily Vespers. Consult full volume of the Prophe-tologion or the Lenten Triodion for these elements.*

CHEESE FARE WEEK

Cheese Fare Wednesday, at the Sixth Hour

A CALL TO REPENTANCE

THE Lord says: Turn to me with all your heart, and with fasting, and with weeping, and with lamentation. Tear your hearts, rather than your garments, and turn to the Lord your God. He is merciful and compassionate, slow to anger and full of mercy, and relents from sending his punishments. Who knows? He may turn and relent, and leave you with a blessing, even food and drink offerings to the Lord your God. Blow the trumpet in Zion! Sanctify a fast and pro-

claim a solemn service. Gather the people, sanctify the assembly, bring the elders, gather the nursing infants. Let the bridegroom go out of his chamber, and the bride out of her inner room.

Let the priests who minister to the Lord weep between the porch and the altar, saying, "Spare your people, O Lord, and do not give your heritage over to punishment, that the nations should rule over them. Do not give the nations cause to say, "Where is their God?"

The Lord was jealous for his land and spared his people. The Lord answered his people, saying, "Behold, I will send you wheat, and wine, and oil, and you will be satisfied with them. I will no longer make you a disgrace among the nations.

"I will chase the northern army away from you, and I will drive them away into a dry land, their front into the eastern sea,

and their back into the western sea. Their foul odor will rise, and their stench will rise, because the Lord has done great things.”

Be of good courage, O land. Rejoice and be glad, for the Lord has done great things. Be of good courage, you animals in the field, for the plains of the wilderness have budded. The trees have borne their fruit, the fig tree and the vine have yielded their strength.

Rejoice and be glad in the Lord, O children of Zion, for he has given you food fully, and he will send his rain, with the early and latter rains, as before. The threshing floors will be full of wheat, and the presses will overflow with wine and oil.

I will repay you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, and my great army which I sent against you. You will have plenty to eat, and will be satisfied. You will praise the Name of the Lord your God for the things he has done to you, and my people will no longer be ashamed. And you will know that I am among the people of Israel, and that I am the Lord your God, and that there is no one else beside me. My people will never be ashamed again. †

Cheese Fare Wednesday, at Vespers

JUDGMENT • A GLORIOUS FUTURE

THE Lord says: Let the warriors rise up, let all the nations go up to the valley of Jehoshaphat; there I will sit to judge all the surrounding nations.

Bring the sickles, for the harvest is ripe. Go in, trample the grapes, for the winepress is full. Overflow the vats, for their wickedness is multiplied.

Noises have echoed in the valley of judgment, for the day of the Lord is near in the valley of judgment. The sun and moon will be darkened, and the stars will withdraw their light.

The Lord will shout from Zion, and his voice will be heard from Jerusalem. Heaven and earth will be shaken, but the Lord will spare his people, and will strengthen the children of Israel.

You will know that I am the Lord your God, dwelling in Zion my holy mountain. Jerusalem will be holy, and strangers will not pass through her anymore.

On that day, the mountains will drop sweet wine, and the hills will flow with milk, and the brooks of Judah will flow with water, and a fountain will flow from the Lord's house, and

water the valley of Shittim.

Egypt will be ruined, and Edom will be an empty plain, because of the wrongs they have done to the children of Judah, shedding righteous blood in their land. But Judah will be inhabited forever, and Jerusalem for all generations. I will avenge their blood, and will by no means let it go unpunished. And the Lord will dwell in Zion. †

Cheese Fare Friday, at the Sixth Hour

GOD'S PROMISE TO ZION

THE Lord God Almighty says: Behold, I will save my people from the east country, and the west country. I will bring them in, and they will dwell in Jerusalem. They will be my people, and I will be their God, in truth and in righteousness.

The Lord God Almighty says: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, from the day that the foundation was laid for the house of the Lord Almighty, and from the time that the temple was built. Before those days, the wages of men could yield no profit, and there could be no hire of livestock, and there could be no peace because of the affliction to those

who were coming and going. I turned all men loose, each one against his neighbor.

But now I will not do to the remnant of this nation what I did in those days, says the Lord God Almighty. Instead, I will show peace. The vine will produce its fruit, and the land will produce its harvest, and the heaven will give its dew. And I will give to the remnant of my people all these things as an inheritance. As you were a curse among the nations, O house of Judah and house of Israel, it will happen that I will save you, and you will be a blessing. Do not be afraid. Let your hands be strong.

The Lord God Almighty says: As I thought to afflict you when your fathers provoked me, says the Lord God Almighty, and I did not relent; now I have prepared in these days to bless Jerusalem and the house of Judah. Do not be afraid. These are the things you must do: speak the truth, all of you, to your neighbor. Judge with true and peaceful judgment in your gates. Do not plan evil in your heart, any of you, against your neighbor. Do not love a false oath. I hate all these things, says the Lord God Almighty. †

make, the Lord will shatter them; and whatever word you speak, it will not remain in you, for God is with us.” †

The Epistle of Paul to the Hebrews

THE SON: SUPERIOR TO THE ANGELS

IN the beginning, you, O Lord, laid the foundation of the earth. The heavens are the works of your hands. They will perish, but you continue. They all will grow old as a garment, as a mantle, you will roll them up, and they will be changed; but you are the same. Your years will not fail.”

Indeed, to which of the angels did he ever say, “Sit at my right hand, until I make your enemies the footstool of your feet?”

Are the angels not all ministering spirits, sent out to serve for the sake of those who will inherit salvation?

Therefore, we should pay greater attention to the things that we were taught, for fear that we may drift away. Certainly, if the word spoken through angels proved reliable and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation! It was first announced by the Lord himself, and it is confirmed to us by those who heard him. †

The Gospel

According to Matthew

THE VISIT OF THE WISE MEN

WHEN Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, wise men [Magi] from the east came to Jerusalem, saying: “Where is the one who is born King of the Jews? Indeed, we have seen his star in the east and we have come to express adoration to him.” When King Herod heard about this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. They replied, “In Bethlehem of Judea, for this is written through the prophet: ‘You Bethlehem, land of Judah, are in no way least among the rulers of Judah: for out of you shall come forth a ruler who will shepherd my people Israel.’”

Then Herod privately called the wise men, and learned from them exactly what time the star had appeared. He sent them to Bethlehem and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and express adoration to him.”

After listening to the king, they continued on their journey and behold, the star which they had seen in the east was going ahead of them, until it came and stood over the place where the young child was. When they saw the star, they were filled with tremendous joy. Entering the house, they saw the young child with Mary, his mother, and they fell down and expressed adoration to him. Opening their treasures, they offered him gifts of gold, frankincense and myrrh. But having been warned in a dream that they should not return to Herod, they returned to their own country using another way. †

AT THE NINTH ROYAL HOUR

The Prophecy of Isaiah

PROPHECY OF THE CHILD TO BE BORN

ACHILD has been born for us, and a son has been given to us, whose sovereignty was upon his shoulder. And his name is Angel of Great Counsel, Wondrous Counselor, Mighty God, Potentate, Prince of Peace, Father of the Age to Come; for I will bring peace upon the rulers, peace and health to him. His sovereignty is great, and his peace has no boundary on the

throne of David and his kingdom, to make it prosper and to uphold it with righteousness and justice, from now and forever. The zeal of the Lord Sabaoth will do these things. †

The Epistle of Paul to the Hebrews

CHRIST'S HUMANITY

BRETHREN, both the one who sanctifies and those who are sanctified are all from one; for this reason, he is not ashamed to call them brethren, saying: “I will declare your Name to my brethren. In the midst of the congregation I will sing your praise.” Again: “I will put my trust in him,” and: “Behold, here I am with the children whom God has given me.”

Since the children have shared in the same flesh and blood, he likewise shared the same human nature, so that through death he might bring to nothing the one who had the power of death—the devil—and deliver all those who through fear of death were subject to life-long slavery. Certainly, Jesus did not take on the nature of angels, but that of Abraham’s seed. For this reason, he had to be made like his brethren in all things, so that he might become a merciful and

faithful high priest in things pertaining to God, able to make a sacrifice of atonement for the sins of the people. Moreover, since he himself suffered and was tempted, he is able to help those who are tempted. †

**The Gospel
According to Matthew**

THE SOJOURN IN EGYPT

WHEN the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise! Take the young child and his mother, and flee into Egypt. Stay there until I tell you, for Herod will seek the young child to destroy him." So Joseph arose and took the young child and his mother by night, and departed into Egypt. They remained there until the death of Herod, so that what had been spoken by the Lord through the prophet might be fulfilled: "Out of Egypt I have called my son."

THE MASSACRE OF THE INFANTS

When Herod saw that he had been outwitted by the wise men, he became extremely angry. He dispatched his men and killed all the male children who lived in Bethlehem and all the surrounding countryside, two years old and under, according to the exact time which he had

learned from the wise men. And so, what had been spoken by the prophet Jeremiah was fulfilled: "A voice was heard in Ramah, lamentation, weeping and great mourning: Rachel weeping for her children. She would not be comforted, because they are no more."

But when Herod died, behold, an angel of the Lord appeared to Joseph in a dream when he was in Egypt, saying, "Arise! Take the young child and his mother, and return to the land of Israel; those who were trying to kill the young child are dead."

Joseph arose and took the young child and his mother, and they came into the land of Israel. However, when Joseph heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee. He thus arrived and lived in a city called Nazareth, so that what had been spoken through the prophets might be fulfilled: "He will be called a Nazarene." †

Gospel: Matthew 2:13-23 (§4).

DECEMBER 25

**THE NATIVITY OF
OUR LORD, GOD & SAVIOR
JESUS CHRIST**

**AT VESPERS
(VESPERAL DIVINE LITURGY)**

**1st Reading, from the
Book of Genesis**

THE FIRST THREE DAYS OF CREATION

IN the beginning, God made the heaven and the earth. Now the earth was invisible and formless, and darkness was over the deep, and the Spirit of God moved over the water. God said, "Let there be light," and there was light. God saw the light, that it was good, and God divided between the light and the darkness. God called the light Day, and the darkness he called Night, and there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the water, and let it be a division between water and water," and it was so. God made the firmament, and God divided the water which was under the firmament from the water which was above the firmament. God called the firmament Heaven, and God saw that it was good,

and there was evening and there was morning, the second day.

And God said, "Let the water below the heaven gather into one place, and let dry land appear," and it was so. The water below the heaven gathered into its places, and dry land appeared. God called the dry land Earth, and the watery places he called Seas, and God saw that it was good. God said, "Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth," and it was so. The earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. And there was evening and there was morning, the third day. †

**2nd Reading, from the
Book of Numbers**

BALAAAM'S PARABLES

THE Spirit of God came upon Balaam, and he spoke in parables:

"How fair are your houses, O Jacob, and your tents, O Israel!

1st at Vespers: Genesis 1:1-13 (§1). 2nd: Numbers 24:2-3, 5-9, 17-18 (§56).

Like shady groves, and like gardens by the riverside, like tents planted by the Lord, like cedars beside the waters.

“A man will come from his seed, and he will rule over many nations; his kingdom will be exalted, and his kingdom will increase. God led him out of Egypt; his glory is like that of a unicorn; he will consume the nations of his enemies, and he will suck the marrow from their bones. He will pierce his foes with his arrows. He lay down, he rested like a lion, like a young lion; who will wake him? Those who bless you are blessed, and those who curse you are cursed.

“A star will rise out of Jacob, a man will spring out of Israel; he will crush the princes of Moab, and plunder all the sons of Seth. Edom will be an inheritance, and Esau his enemy will be an inheritance, and Israel did valiantly.” †

3rd Reading, from the Prophecy of Micah

THE COMING RESTORATION

IN those days, says the Lord, I will gather the bruised, and receive the outcast, and those whom I have driven out. The bruised I will make into a remnant, and the outcast a mighty

nation, and the Lord will reign over them in Mount Zion, now and forever.

THE RULER FROM BETHLEHEM

And you, Bethlehem, house of Ephrathah, are small among the thousands of Judah; but one will come out of you to me, who will be ruler of Israel. His goings out were from the beginning, even from eternity. Because of this, he will leave them to wait until the time of her who bears a child. She will give birth, and then the rest of his brethren will return to the children of Israel. And the Lord will stand, and see, and shepherd his flock in the strength of the Lord, and they will dwell in the glory of the Name of the Lord their God. Now they will be magnified to the ends of the earth. †

¶ Here the first Paramia Troparion is sung, with its refrains.

4th Reading, from the Prophecy of Isaiah

THE KINGDOM OF PEACE

THE Lord says: A rod will come out of the root of Jesse, and a blossom will come up from his root. The Spirit of God will rest on him, the spirit of wisdom and understanding, the spirit of counsel and

3rd: Micah 4:6-7; 5:2-4 (§125). 4th: Isaiah 11:1-10 (§152).

5th Reading, from the Prophecy of Jeremiah

PRAISE FOR WISDOM

THIS is our God, and no other can be compared to him. He has found out all the way of knowledge, and gave it to Jacob his servant, and to Israel whom he loved. Afterward he appeared on earth and lived among men.

This is the book of God's commandments and the law that endures forever. All who keep it will have life, but those who abandon it will die. Turn back, O Jacob, and take hold of it. Walk in the presence of its light and be illumined by it. Do not give your glory to another, nor your advantages to a foreign people. We are blessed, O Israel, for we know what pleases God. †

6th Reading, from the Prophecy of Daniel

NEBUCHADNEZZAR'S DREAM

DANIEL said to Nebuchadnezzar, “O king, in your dream, you saw an image. This great statue, mighty and exceedingly bright, stood before you, and its appearance was like lightning. The head of this image was made of pure gold, its hands and breast and arms of silver, its belly and thighs of brass, its legs of iron, and its

strength, the spirit of knowledge and godliness. The spirit of the fear of God will fill him.

He will not judge according to reputation, nor will he punish according to hearsay; but he will deliver justice to the humble, and convict the humble of the earth. He will strike the earth with the word of his mouth, and with the breath of his lips he will destroy the wicked. He will wear righteousness as a belt, and his sides will be clothed with truth.

Then the wolf will graze with the lamb, and the leopard will rest with the kid; the calf and the bull and the lion will graze together, and a little child will lead them. The ox and the bear will graze together, and their young will be together, and the lion will eat straw like the ox. A young child will put his hand over the den of vipers, and on the nest of the offspring of vipers. And they will not hurt nor be able to destroy anyone on my holy mountain; for the whole earth has been filled with the knowledge of the Lord, as much water covers the seas.

On that day there will be a root of Jesse, even the one who rises up to rule nations; he will be the hope of the nations, and his rest will be honor. †

5th: Baruch 3:35–4:4 (Jeremiah §188). 6th: Daniel 2:31-36, 44-45 (§195).

feet partly of iron and partly of clay. As you looked, a stone was cut out from a mountain without human hands, and it struck the image's feet of iron and clay, and shattered them. Then the iron, the clay, the bronze, the silver, and the gold were all shattered and turned to dust; it was carried away by the wind, like the chaff of the summer threshing floors, and not a trace could be found. But the stone that had struck the image became a great mountain, and it filled the whole earth. This was the dream; now we will tell the king its interpretation.

“The God of heaven will set up a kingdom which will never be destroyed. His kingdom will not be left to another people, but it will crush all other kingdoms, and turn them to dust, but his kingdom will stand forever. Just as you saw the stone cut out from a mountain without human hands, and it shattered the clay, the iron, the brass, the silver, and the gold; the great God has revealed to the king what will happen in the future. The dream is true, and its interpretation is trustworthy.” †

¶ Here the second Paramia Troparion is sung, with its refrains.

7th Reading, from the Prophecy of Isaiah

PROPHECY OF THE CHILD TO BE BORN

A CHILD has been born for us, and a son has been given to us, whose sovereignty was upon his shoulder. And his name is Angel of Great Counsel, Wondrous Counselor, Mighty God, Potentate, Prince of Peace, Father of the Age to Come; for I will bring peace upon the rulers, peace and health to him. His sovereignty is great, and his peace has no boundary on the throne of David and his kingdom, to make it prosper and to uphold it with righteousness and justice, from now and forever. The zeal of the Lord Sabaoth will do these things. †

8th Reading, from the Prophecy of Isaiah

THE PROPHECY OF EMMANUEL

THE Lord spoke again to Ahaz, saying, “Ask for a sign from the Lord your God, in the depth or in the height.”

Ahaz said, “I will not ask, nor will I put the Lord to the test.”

Then Isaiah said, “Listen then, O house of David! Is it a small thing for you to provoke a fight with men? How then do you provoke a fight with the Lord? Because of this, the Lord himself will give you a sign. Be-

7th: Isaiah 9:6-7 (§149a). 8th: Isaiah 7:10-16; 8:1-4, 8b-10 (§148).

hold, the virgin will conceive and give birth to a son, and you will call his name Emmanuel. He will eat butter and honey before he knows how to prefer evil or choose good. Before the child knows good or evil, he refuses evil to choose the good.”

Then the Lord said to me, “Take for yourself a large new scroll and write on it using a man's pen, ‘In order to take plunder from the spoils quickly, for it is near at hand.’ And make reliable men my witnesses: Uriah the priest and Zachariah the son of Barachiah.”

So I went to the prophetess, and she conceived and gave birth to a son. And the Lord said to me, “Name him Spoil Quickly, Plunder Speedily; for before the child knows how to call his father or his mother, he will take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

“God is with us! Learn, you nations, and be conquered! Listen, even to the ends of the earth! For even if you should become strong, you will be conquered again. And whatever plans you make, the Lord will shatter them; and whatever word you speak, it will not remain in you, for God is with us.” †

Apostle: Hebrews 1:1-12 (§303).

The Epistle of Paul to the Hebrews

GOD HAS SPOKEN THROUGH HIS SON

BRETHREN, in the past, God spoke to the fathers through the prophets at many times and in various ways. At the end of these days, he has spoken to us in his Son whom he has appointed heir of all things and through whom he had made the ages. His Son is the radiance of his glory, the exact counterpart of his person, upholding all things by the word of his power. When he had by himself made purification for our sins, he sat down on the right hand of the Majesty on high, having become much better than the angels as the Name he has inherited is superior to theirs. For to which of the angels did God ever say: “You are my Son! Today I have become your father!” and again: “I will be a Father to him, and he will be a Son to me?”

Also, when he brings the firstborn into the world, God says: “Let all the angels of God express adoration to him.”

Of the angels, God says: “Who makes his angels spirits, and his servants a flame of fire;” but of the Son he says: “Your throne, O God, is unto ages of ages! The scepter of justice is the scep-

Corinthians, when they heard, believed and were baptized. One night, the Lord said to Paul by a vision, “Do not be afraid! Speak out and do not be silent. I am with you, and no one will attack you to harm you, for I have many people in this city.” †

The Gospel According to Matthew

PETER’S CONFESSION

At that time, when Jesus arrived in the area of Caesarea Philippi, he asked a question to his disciples, saying, “Who do people say that I, the Son of Man, am?”

They replied, “Some say John the Baptist, some say Elijah, and others say Jeremiah or one

of the prophets.”

Jesus then said to them, “But you, who do you say that I am?”

Simon Peter answered, “You are the Christ, the Son of the living God!”

And Jesus answered him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. I also tell you that you are Peter, and upon this rock I will build my Church, and the gates of hades will not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven.” †

SUPPLICATIONS

FOR EVERY NEED & GOOD WORK

The Epistle of Paul to the Philippians

A CALL TO OBEDIENCE

BRETHREN, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to

work, according to his good purpose. Do all things without murmurings and disputes in order to become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation among whom you are seen as lights in the world. Uphold the word of life, so that I may have a reason to glory in the day of Christ. †

¶ And any one of the following three Gospels:

Gospel: Matthew 16:13-18 (§67). Apostle: Philippians 2:12-16 (§241).

The Gospel According to Matthew

ASK, SEEK, KNOCK

THE Lord said, “Ask, and it will be given to you! Seek, and you will find! Knock, and it will be opened for you! Indeed, everyone who asks receives. Whoever seeks finds! To the one who knocks, it will be opened.

“Who is there among you, who, if his son asks him for bread, will give him a stone? Or if he asks for a fish, who will give him a snake? If you, then, who are evil, still know how to give good gifts to your children, how much more will your Father, who is in heaven, give good things to those who ask him!” †

The Gospel According to Mark

ASKING WITH FAITH

THE Lord said to his disciples, “Have faith in God! For amen, I tell you that if anyone tells this mountain, ‘Be taken up and cast into the sea,’ without doubt in his heart but believing that what he says is happening, he shall have whatever he says. Therefore, I tell you, whatever things you ask for and pray for, believe that you receive them, and you will have them. Whenever you

stand praying, if you have anything against anyone, forgive, so that your Father who is in heaven may also forgive your transgressions. But if you do not forgive, neither will your Father forgive your transgressions.” †

The Gospel According to Luke

THE PERSISTENT WIDOW

THE Lord spoke this parable, “In a certain city, there was a judge who did not fear God and did not care about anyone. A widow lived in that city, and she often came to him, saying, ‘Defend me from my adversary!’

“For a time, he would not do anything, but after a while, he said to himself, ‘Although I neither fear God nor care for anyone, yet because this widow is bothering me, I will defend her, or else she will wear me out by her continual visits.’”

The Lord said, “Listen to what the unrighteous judge has to say! Will not God grant justice to his elect who are crying out to him day and night, although he exercises patience regarding them? I tell you that he will avenge them quickly! And yet, when the Son of Man comes, will he find faith on the land?” †

Gospel: Matt. 7:7-11 (§20a); or: Mark 11:22-26 (§51); or: Luke 18:2-8 (§88).

FOR ILLNESS

¶ Either one of the following two Epistles:

The Catholic Epistle of James

ENDURANCE & HEALING

BRETHREN, consider as an example of suffering and patience the prophets who spoke in the Name of the Lord.

Behold, we call those who endure blessed. You have heard of the patience of Job and you have seen the Lord in the outcome, how the Lord is full of compassion and mercy.

But above all things, my brethren, do not swear, either by heaven or earth, or by any other oath. Instead, let your “yes” be “yes,” and your “no,” “no,” so that you may not fall into hypocrisy.

Are any among you suffering? Let them pray. Are any cheerful? Let them sing praises! Are any among you sick? Let them call for the presbyters of the Church to pray over them and anoint them with oil in the Name of the Lord. The prayer of faith will heal those who are sick and the Lord will raise them up. If they have committed sins, they will be forgiven. Confess your offenses to one another and pray for one

another so that you may be healed. The insistent prayer of a righteous person is powerfully effective! †

The Epistle of Paul to the Galatians

RETURN TO SLAVERY

BRETHREN, as you did not know God, you were in bondage to those who by nature are not gods. But now that you have come to know God, or rather come to be known by God, why do you return to the weak and miserable primordial forces whose slaves you want to be all over again? You observe days, months, seasons, and years. I am afraid for you, that I may have wasted my labor for you. I beg you, brethren, become as I am, for I also have become as you are. You have never treated me wrongly, but you know that it was an illness that first gave me an opportunity to preach the Good News to you. Even though my condition was a trial for you, you did not despise nor reject me; instead, you received me as an angel of God, even as Christ Jesus! †

¶ And any one of the following five Gospels:

Apostle: James 5:10-16 (§57); or: Galatians 4:8-14 (§210).

The Gospel According to Matthew

THE CENTURION'S SLAVE

AT that time, when Jesus came into Capernaum, a centurion came to him, imploring him and saying, “Lord, my servant is lying in the house paralyzed, grievously tormented.”

Jesus answered, “I will come and heal him.”

But the centurion replied, “Lord, I am not worthy that you should come under my roof! Only say the word and my servant shall be healed. As it is, I am also a man under authority, having soldiers under my own authority. I tell this one, ‘Go,’ and he goes; and if I tell another, ‘Come,’ he comes. Or if I tell my servant, ‘Do this,’ he does it!”

When Jesus heard this, he marveled and said to those who followed, “Amen, I tell you that I have never found so great a faith, not even in Israel! I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. But the children of the Kingdom will be thrown out into the outer darkness and there will be weeping and gnashing of teeth.” Jesus said to the centurion, “Go your way.

Let it be done for you as you have believed.” And his servant was healed in that hour. †

The Gospel According to Matthew

PETER'S MOTHER-IN-LAW

AT that time, when Jesus came into Peter's house, he saw Peter's mother-in-law lying sick with a fever. He touched her hand, and the fever left her. She got up and served him. When evening came, many who were possessed with demons were brought to him. He cast out the spirits with a word, and healed all who were sick. Thus, what had been spoken through Isaiah the prophet was fulfilled: “He took our infirmities, and bore our diseases.”

THE COST OF DISCIPLESHIP

Now when Jesus saw great crowds around him, he gave the order to depart to the other side.

A scribe came and said to him, “Teacher, I will follow you wherever you go!” Jesus replied, “The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

Another of his disciples said to Jesus, “Lord, allow me first to go and bury my father.” But Je-

Gospel: Matthew 8:5-13 (§25); or: Matthew 8:14-23 (§26);

sus replied, “Follow me, and let the dead bury their own dead.”

When he got into the boat, his disciples followed him. †

The Gospel According to John

THE HEALING OF A CHILD

AT that time, there was a certain royal official whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to him and begged him that he would come down and heal his son, for he was at the point of death. Jesus then said to him, “Unless you see signs and wonders, you will never believe!”

The nobleman replied, “Sir, come down before my child dies.”

Jesus told him, “Go on your way. Your son lives.” So the man believed the word that Jesus spoke to him and he went on his way.

Even as he was on the way, his slaves met him and told him the news: “Your child lives!” He asked them the hour when the boy had begun to get better. Then they told him, “Yesterday at the seventh hour, the fever left him!” And so, the father learned that it was at that very hour in which Jesus had said to him, “Your son lives.” And he

believed, along with his whole household. This was the second sign that Jesus performed on his return from Judea into Galilee. †

¶ In particular for a man:

The Gospel According to Luke

THE COMMISSION OF THE TWELVE

AT that time, Jesus called his twelve disciples together, and gave them power and authority over all demons, and power to cure diseases. He then sent them forth to preach the Kingdom of God and to heal the sick. Jesus said to them, “Do not take anything for the journey—no staffs, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave from that place. Wherever people do not welcome you, shake the very dust off your feet when you leave their town, as a testimony against them.”

They departed and went throughout the villages, preaching the Good News, and healing everywhere. †

¶ Or, in particular for a woman:

The Gospel According to Mark

THE BLEEDING WOMAN

AT that time, as Jesus went, a great multitude followed him, pressing upon him on

FOR A JOURNEY BY LAND OR BY AIR

The Acts of the Apostles

THE ETHIOPIAN EUNUCH

IN those days, an angel of the Lord spoke to Philip, saying, “Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza. This is a desert.”

So Philip arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure and had come to Jerusalem to express adoration. He was returning and sitting in his chariot, and reading the prophet Isaiah.

The Spirit said to Philip, “Go near, and join yourself to this chariot.”

Philip ran to the eunuch and heard him reading Isaiah the prophet. He asked, “Do you understand what you are reading?”

The man replied, “How can I, unless someone explains it to me?” He then begged Philip to come up and sit with him. Now the passage of the Scripture which he was reading was this: ‘He was led as a sheep to the slaughter. As a lamb before his

all sides. There was a certain woman who had an issue of blood for twelve years. She had endured much at the hands of many physicians and spent all that she had. Yet, she was not feeling better but worse. Having heard about Jesus, she came up behind him in the crowd and touched his clothes. For she thought, “If I just touch his clothes, I will be made well!” And immediately, the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

Jesus, perceiving in himself at once that power had gone out from him, turned around in the crowd and asked, “Who touched my clothes?”

His disciples said to him, “You see the multitude pressing against you, and you ask, ‘Who touched me?’”

Jesus looked around to see the woman who had done this. But she, fearing and trembling, knowing what had been done to her, came forward and fell down before him, and told him all the truth.

Jesus said to her, “Daughter, your faith has made you well! Go in peace, and be cured of your disease.” †

Apostle: Acts 8:26-39 (§20).

or: John 4:46-54 (§13); Man: Luke 9:1-6 (§40); Woman: Mark 5:24-34 (§21).

shearer is silent, so he does not open his mouth. In his humiliation, his judgment was taken away. And who will declare his generation? For his life is taken from the earth.'

The eunuch asked Philip, "Who is the prophet talking about? About himself, or about someone else?"

Then Philip opened his mouth, and beginning from this Scripture, he proclaimed the Good News about Jesus to this man. As they went on the way, they came to a place with some water, and the eunuch said, "Behold, here is water! What is keeping me from being baptized?"

Philip said, "If you believe with all your heart, you may."

The man answered, "I believe that Jesus Christ is the Son of God!" He commanded the chariot to stand still, and both Philip and the eunuch went down into the water, and Philip baptized him.

When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch did not see him any more and went on his way rejoicing. †

The Gospel According to John

DISCOURSE AT THE LAST SUPPER

THE Lord said, "Do not let your heart be troubled. Have faith in God! Have faith also in me! In my Father's house are many mansions. If it were not so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will return and receive you to myself, so that where I am, you may be there also. You know where I am going, and you know the way."

Thomas asked him, "Lord, we do not know where you are going! And how can we know the way?"

Jesus replied to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. If you had known me, you would have known my Father also. And from now on, you know him, and you have seen him."

Philip said to him, "Lord, show us the Father, and that will be enough for us!"

Jesus answered, "I have been with you for such a long time, and still, do you not know me, Philip? 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 that the Father is in me?" †

FOR A JOURNEY BY SEA

The Acts of the Apostles

IN TYRE, PTOLEMAIS & CAESAREA

IN those days, we set sail and made a straight course to Cos. The next day, we sailed to Rhodes and from there to Patara. Having found a ship crossing over to Phoenicia, we went aboard and continued our journey. When we had come in sight of Cyprus, leaving it on the left we sailed to Syria, and landed at Tyre where the ship was to unload her cargo. Since we found some disciples there, we stayed for seven days. Through the Spirit, the disciples told Paul that he should not go up to Jerusalem. When our time there was completed, we departed and went on our journey. All the disciples, with wives and children, escorted us on our way until we were out of the city. Kneeling down on the beach, we prayed. After saying goodbye to each other, we boarded the ship and they returned home. We continued the voyage from Tyre and arrived in Ptolemais. There, we greeted the brethren and spent the day with them. †

The Gospel According to Mark

THE CALMING OF THE STORM

THE Lord said to his disciples, "Let us cross over to the other side." Leaving the crowd behind, his disciples took him with them in the boat, just as he was; and there were also other boats with him. A great windstorm arose, and the waves beat into the boat, so much that it was already sinking. But Jesus was in the stern, asleep on the cushion. They woke him up and told him, "Teacher, do you not care that we are perishing?"

Jesus awoke and rebuked the wind, saying to the sea, "Peace! Be still!" The wind ceased, and there was a great calm. He then asked his disciples, "Why are you so afraid? How is it that you have no faith?"

They were greatly afraid and said to one another, "Who then is this, that even the wind and the sea obey him?" †

FOR THE INSTRUCTION OF CHILDREN

The Epistle of Paul to the Ephesians

GOD'S PURPOSE

BRETHREN, I do not cease to give thanks for you, making mention of you in my prayers.

APR.	COMMEMORATION	SERVICE	READINGS
27	Apostle Symeon the brother of the Lord	Divine Liturgy	I Cor. §131 Matthew §56
28			
29	Apostles Jason and Sospater	Divine Liturgy	I Cor. §131 <i>Daily Gospel</i>
	<i>Gabriel of Byalistok</i>	Vespers Matins Divine Liturgy	<i>Male Martyrs A</i> Luke §63 I Peter §58c Matthew §74
30	Apostle James the brother of John	Vespers Matins Divine Liturgy	James §202 James §203 James §204 Proverbs §98a James §202 James §203 John §67 Acts §29 Matthew §74 Luke §17

MAY

MAY	COMMEMORATION	SERVICE	READINGS
1	Prophet Jeremiah	Divine Liturgy	I Thess. §266 I Cor. §156 Luke §14
	<i>Euthymius, Ignatius and Acacius of Athos</i>	Vespers Matins Divine Liturgy	<i>Male Martyrs B</i> Luke §62 Luke §63 Acts §29 John §52 Matthew §38
	<i>Paphnutius of Borovsk</i>	<i>As on July 10 for St. Anthony</i>	
2	Athanasius of Alexandria	Divine Liturgy	Hebrews §334 Hebrews §318 Matthew §11
	<i>Boris and Gleb</i>	<i>See July 24</i>	
	<i>Boris of Bulgaria</i>	Vespers	III Kings §70 Isaiah §180 Isaiah §178

MAY	COMMEMORATION	SERVICE	READINGS
2, cont.	<i>Boris of Bulgaria, cont.</i>	Matins Divine Liturgy	John §35a Acts §49 John §35a
3	<i>Theodosius of the Kiev Caves</i>	Vespers Matins Divine Liturgy	<i>Male Ascetics</i> Luke §24 Hebrews §334 Matthew §43
4			
5			
6	Job the Much-Suffering	<i>As on January 19 for St. Macarius</i>	
7	Apparition of the Cross over Jerusalem in 351	Divine Liturgy	Acts §49 I Cor. §125 John §60
	<i>Nilus of Sora</i>	Vespers Matins Divine Liturgy	Isaiah §163 Proverbs §117 Wisdom §122 Luke §24 Galatians §213 Luke §24
	<i>Alexis of Wilkes-Barre (N.S.)</i>	<i>See April 24</i>	
8	Apostle John the Theologian	Vespers Matins Divine Liturgy	<i>Apostles</i> John §67 I John §68b John §61
	<i>Cassioia Icon of the Mother of God</i>	<i>As on September 8 for the Nativity of the Mother of God</i>	
9	Prophet Isaiah	Divine Liturgy	I Thess. §266 Luke §14
	<i>Nicholas of Myra</i>	<i>See December 6</i>	
10	Apostle Simon the Zealot	Vespers Matins Divine Liturgy	<i>Apostles</i> John §67 I Cor. §131 Matthew §56
11	Mocius of Macedonia	Divine Liturgy	Colossians §258 II Tim. §292 John §51

MAY	COMMEMORATION	SERVICE	READINGS
11, cont.	<i>Cyril and Methodius, enlighteners of the Slavs</i>	Vespers	Proverbs §117 Proverbs §101 Wisdom §121 or Hierarchs B or Hierarchs C
		Matins	John §35a Luke §40 or
		Divine Liturgy	Hebrews §318 Romans §104 Matthew §11 or
	<i>Joseph of Astrakhan</i>	Vespers	Hierarchs C
		Matins	Matthew §104 John §36 or
		Divine Liturgy	Epistle for Hierarchs Matthew §104 Luke §67 or
12	<i>Germanus of Constantinople and Epiphanius of Cyprus</i>	As on Dec. 16 for St. Modestus	
	<i>Hermogenes of Moscow</i>	Vespers	Hierarchs C
		Matins	John §35
		Divine Liturgy	Hebrews §335 John §36
13			
14	<i>Isidore of Rostov</i>	As on June 15 for St. Jerome	
15	<i>Pachomius the Great</i>	Divine Liturgy	Galatians §213 II Cor. §176 Matthew §10 or Luke §77 or
	<i>Isaiah of Rostov</i>	Vespers	Hierarchs C
		Matins	John §35a
		Divine Liturgy	Hebrews §335 Luke §24
	<i>Demetrius of Moscow</i>	Vespers	Male Martyrs A
		Matins	Luke §106
		Divine Liturgy	II Timothy §292 John §52
	<i>Dymphna and Gerebran</i>	As on Sept. 16 for St. Euphemia	
16	<i>Brendan the Voyager</i>	As on Sept. 9 for St. Theodosius	
	<i>Ephrem of Perekop</i>	As on January 19 for St. Macarius	

MAY	COMMEMORATION	SERVICE	READINGS
17			
18			
19	<i>Cornelius the Wonderworker of Komelsk</i>	Vespers	Male Ascetics
		Matins	Matthew §43
		Divine Liturgy	Hebrews §334 Luke §24
	<i>Dunstan of Canterbury</i>	As on October 22 for St. Abercius	
20	<i>Thallegaius of Cilicia</i>	Divine Liturgy	Daily Epistle Luke §51a
	<i>Alexis the Wonderworker of Moscow</i>	As on May 15 for St. Isaiah	
21	<i>Constantine and Helen</i>	Vespers	III Kings §70 Isaiah §180 Isaiah §178 John §36
		Matins	Acts §49 John §35a
		Divine Liturgy	
	<i>Vladimir Icon of the Mother of God</i>	As on September 8 for the Nativity of the Mother of God	
22			
23	<i>Leontius the Wonderworker of Rostov</i>	Vespers	Hierarchs C
		Matins	Matthew §104
		Divine Liturgy	Hebrews §318a Matthew §11
	<i>Euphrosynia of Polotsk</i>	As on Oct. 14 for St. Paraskeva	
24	<i>Symeon the Younger of the Wondrous Mountain</i>	Divine Liturgy	Colossians §258 Matthew §11 or Matthew §43
	<i>Nicetas of Pereyaslavl–Zaleski</i>	Vespers	Isaiah §169 Isaiah §180a Wisdom §121
		Matins	Matthew §43
		Divine Liturgy	Galatians §213 Matthew §43
	<i>Vincent of Lerins</i>	Divine Liturgy	Daily Epistle Matthew §43 or Luke §24
25	<i>Third Finding of the Forerunner's Head</i>	Vespers	Isaiah §165 Malachi §137 Wisdom §119

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84	17:3-10	15 th Saturday of Luke	152
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86	17:20-25	10 th Monday of Luke	131
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88	18:2-8	16 th Saturday of Luke; Supplications	155 901
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94	19:1-10	15 th Sunday of Luke; Unction	152 881
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97	19:37-44	11 th Monday of Luke	135
98	19:45-48	11 th Tuesday of Luke	135
99	20:1-8	11 th Wednesday of Luke; Epiphany Afterfeast (January 13)	135
100	20:9-18	11 th Thursday of Luke	136
101	20:19-26	11 th Friday of Luke	136
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†Slav books call this 42a, not having the lections here numbered 42a and 42b.

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THE HOLY APOSTLE

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