

YEARLY SANCTORAL AND FESTAL  
READINGS  
FROM THE PROPHECIES,  
THE LAW,  
AND THE WISDOM  
FOR VESPERS

*and other services,  
for the year,  
Great Lent,  
and the Paschal Cycle*

For use in the  
Archdiocese of Canada  
Orthodox Church in America  
2003/5



# YEARLY SANCTORAL READINGS FROM THE PROPHECIES, THE LAW, AND THE WISDOM

*Translations adapted from those of Archimandrite Ephrem (Lash)<sup>1</sup>  
the Jordanville Prophetologion,  
and St Tikhon's Monastery*

## PART I: THE REGULAR MONTHLY FEASTS, BY DATE

### SEPTEMBER <sup>2</sup>

#### 1. Beginning of the Indiction ["Sanctoral New Year"]. Saint Symeon Stylites.

#### 27. The Reading from the Prophecy of Isaias.<sup>3</sup> [61 : 1-10]

The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good tidings to the poor, to heal the broken-hearted, to proclaim forgiveness to prisoners and sight to the blind ; to declare an acceptable year of the Lord, and a day of recompense for our God ; to comfort all who mourn, that there be given to those who mourn Sion, glory instead of ashes, an anointing of joy for those who mourn, clothing of glory instead of a spirit of listlessness ; and they shall be called a generation of righteousness, a plant of the Lord for glory. And they shall rebuild everlasting deserts, those formerly quite deserted ; they shall raise up and renew deserted cities, deserted

---

<sup>1</sup> Archimandrite Ephrem, whose texts are not yet in final form, prefers that his texts not be spread afar. But, in the face of our need, we have tried to make corrections, or localising adjustments, where we have seen the need. We have added the texts also from the Jordanville Prophetologion, and from St Tikhon's Monastery, in order to make a broader resource.

<sup>2</sup> The text of the Menaion is more complex than some lists reveal. Sometimes the verses are in a different order than expected, and sometimes words are added as compared to standard texts. These details are not necessarily found in critical editions.

<sup>3</sup> Isaias

from generation to generation. And strangers shall come shepherding your flocks, and foreigners shall be your ploughmen and vine-dressers. But you shall be called Priests of the Lord, ministers of our God. You shall be told, "Eat the strength of nations", and in their wealth you shall be marvelled at ; instead of your double shame and instead of humiliation their portion shall rejoice. Therefore they shall inherit their land a second time, and everlasting joy shall be upon their head. For I am the Lord, who loves righteousness and hates robberies from injustice ; and I shall give their calf to the righteous, and I shall make an everlasting testament with them. And their seed shall be known among the nations, and their offspring in the midst of the peoples, because they are a seed blessed for ever by God, and with joy they shall rejoice in the Lord.

## **2. The Reading from the Third Book of Moses**

[26 : 3-12, 14-17, 19-20, 22, 33, 23-25]

The Lord spoke to the children of Israel saying, "If you walk in my ordinances and keep my commandments and do them, I will give you rain in its season and the earth shall give its produce and the trees of the plains their fruit. Your threshing time shall overtake the vintage, and the vintage shall overtake the sowing. You shall eat your bread to the full and dwell in safety on your land ; and no one shall make you afraid. And I will destroy the evil wild beasts from your lands, and war shall not pass through your land, and enemies shall fall before you. Five of you shall pursue a hundred and a hundred of you shall pursue tens of thousands. And I will look upon you and bless you and make you increase and multiply and I will establish my covenant with you. And you shall eat what is old and very old, and bring out the old to make way for the new. And my soul will not abhor you, and I will walk among you, and I will be your God and you shall be my people. But if you will not listen to me, nor observe these ordinances of mine, but disobey them, and should your soul loathe my judgements, so that you do not keep all my commandments, I in turn will treat you like this : I will bring distress upon you, and you shall sow your seed in vain and your enemies shall devour your labours. And I will set my face against you and you shall fall before your foes and they shall pursue you and you shall flee though no one pursues you ; and I will smash the arrogance of your pride. And I will make the heaven like iron for you and your earth like solid bronze. And your strength shall be in vain and your land shall not give its fruit, and the trees of the field shall not give their fruit. And I will send the wild beasts of the earth against you, and they shall consume your cattle, and the sword shall come against you and make you few in number. And your land shall be desert and your farms shall be desert ; because you have walked against me crookedly, and I will walk against you with crooked rage, says the Lord God, the Holy One of Israel".

## **3. The Reading from the Wisdom of Solomon. [4 : 7-15]**

The righteous man, though he die early, shall be at rest. For old age is not honoured

for length of time, nor measured by terms of years ; but understanding is grey hair for men, and a blameless life is attaining old age. There was one who pleased God, and was loved by Him, and while living among sinners, he was taken up. He was caught up lest evil change his thinking, or deceit beguile his soul. For the fascination of evil things obscures what is good, and the scar of lust perverts the innocent mind. Being perfected in a short time, he reached the fulness of long years ; for his soul was pleasing to the Lord, therefore He snatched him out from the midst of wickedness. But the people saw this and did not understand, nor did they ponder such a thing, as that God's grace and mercy are upon His venerable ones, and His concern is for His elect.

**1<sup>st</sup> : Office for the Environment.**

**The Reading from the Prophecy of Isaias. [63 : 15 - 64 : 5a, 8-9]**

Look down, Lord, from heaven and see, from your holy house and your glory. Where is the abundance of your mercy and of your acts of pity, that you have withheld yourself from us ? For you are our Father, because Abraham has not known us, nor Israel acknowledged us. But do you, Lord, our Father, deliver us ; from the beginning your name is upon us. Why have you made us wander from your way, Lord ? Why have you hardened our hearts not to fear you ? Return for the sake of your servants, for the sake of the tribes that are your heritage, that in a little while we may inherit your holy mountain. Our enemies have trampled down your sanctuary, we have become as at the beginning when you did not rule over us, nor had your name been invoked upon us. If you open the heaven, trembling from you shall seize the mountains and they shall melt as wax melts before the fire, and fire shall burn up your adversaries, and your name shall be manifest among your adversaries ; nations shall be troubled at your presence. When you do glorious deeds, trembling from you shall seize the mountains. From eternity we have not heard, nor have our eyes seen any God but you. And your works are true, and you shall perform mercy for those who wait for you. For mercy shall meet with those who do right and remember your ways. And now, Lord, you are our Father, while we are clay and you are our Fashioner. We are all the work of your hands. Do not be exceedingly angry with us, Lord, and do not remember our sins unto the ages. And now, look upon us, O Lord, because we are all your people.

**The Reading from the Prophecy of Jeremias.<sup>4</sup> [2 : 1-12]**

Thus says the Lord, "I have remembered the mercy of your youth and the love of your marriage, of your following the Holy One of Israel", says the Lord, the Holy One of Israel. "The beginning of his produce was for the Lord. All those who devoured him

---

<sup>4</sup> Jeremias

shall offend and evils shall come upon them”, says the Lord. Hear the word of the Lord, house of Jacob, and every family of the house of Israel. Thus says the Lord, “What offence did your fathers find in me, that they revolted far from me and went after vanities and became vain ? And they did not say, ‘Where is the Lord who brought us up out of the land of Egypt, who guided us in the wilderness, in a boundless and trackless land, in a land without water or fruit, and in the shadow of death, in a land through which no man had passed, nor had any son of man dwelt there ?’ And I led you to Carmel to eat its fruits and its good things ; and you went in and you defiled my land and made my inheritance an abomination. The priests did not say ‘Where is the Lord ?’ And those who cling to the law did not know me, and the shepherds acted impiously towards me, and the prophets prophesied by Baal and went after that which does not profit. Therefore I will be brought to trial before you again”, says the Lord, “and I will be brought to trial before your children’s children. Cross to the islands of the Kittim<sup>5</sup> and look, and to Cedar and send and observe carefully ; and see if such things have been done ; if the nations shall change their gods, though they are no gods. But my people have changed their glory for something from which they shall gain nothing. Heaven was amazed at this and trembled exceedingly”, says the Lord.

## **8. Nativity of Our Most Holy Lady Mother of God and Ever-Virgin Mary.**

### **39. The Reading from The First Book of Moses. [28 : 10-17]**

Jacob went out from the well of the oath and journeyed towards Harran.<sup>6</sup> And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ;<sup>7</sup> and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have

---

<sup>5</sup> Cyprus

<sup>6</sup> Haran

<sup>7</sup> West and east and north and south

done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

**40. The Reading from the Prophecy of Ezechiel.** [43 : 27, 44 : 1-4]

It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

**41. The Reading from The Proverbs of Solomon.** [9 : 1-11]

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

### **13. Dedication of the Church of the Resurrection in Jerusalem.**

**28. The Reading from The Fifth Book of Moses.** [1 : 8-11 & 15-17b]

Moses said to the sons of Israel, "See, I have delivered ; the land before you. Go in and inherit the land which the Lord swore to your fathers Abraham, Isaac and Jacob, that he would give it to them and to their seed after them. And I spoke to you at that time and said, 'I shall not be able to bear you alone. The Lord your God has multiplied you, and see, you are today like the stars of heaven in multitude. May the Lord, the God of our fathers, multiply you so that you are a thousand times more numerous, and bless you as he said to you'. And I took from you wise, understanding and prudent men, and set

them to rule over you as captains of thousands and hundreds and fifties and tens and as recorders for your judges. And I commanded your judges at that time, saying, 'Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before anyone's person ; for the judgement is God's''.

**73. The Reading from The Proverbs of Solomon. [3 : 19-34]**

With wisdom God founded the earth. He prepared the heavens with understanding. With his knowledge the deeps were broken open and the clouds poured down dew. My son, keep my counsel and my thought, do not pour them away, that your soul may live and grace be around your neck ; and there shall be health for your flesh and safety for your bones ; that with confidence you may walk all your ways in peace, and your foot may not stumble. For if you sit down, you shall be unafraid ; if you slumber, you shall have sweet sleep ; you shall not fear alarm coming upon you, nor the assaults of the impious ; for the Lord shall be over all your ways and shall support your feet, so that you are not snared. Do not hold back from doing good to the needy, whenever your hand is able to help. Do not say, "Come back again sometime", and "Tomorrow I shall give" : when you are able, do good, for you do not know what the coming day shall bring forth. Do not devise evils for your friend who lives near you and trusts you. Do not quarrel with someone needlessly, lest they devise some evil against you. Do not gain the reproaches of wicked men, nor covet their ways ; for every transgressor is unclean before the Lord, he does not take his seat among the righteous. The Lord's curse is on the houses of the ungodly, but the dwellings of the righteous are blessed. The Lord opposes the proud, but gives grace to the humble.

**74. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house and set up seven pillars. She has slaughtered her beasts, mixed the wine in her mixing bowl and prepared her table. She has sent out her servants, inviting with a loud proclamation to her banquet saying, "Whoever is foolish, let him turn in here to me," and to those lacking understanding she said, "Come, eat my bread, drink the wine I have mixed for you. Abandon folly and you shall live ; seek sagacity that you may have life, and correct understanding with knowledge. He who reproves wicked men shall receive from them dishonor ; he who rebukes the impious shall shame himself. For to the impious rebukes are bruises. Do not rebuke the wicked, lest they hate you : rebuke a wise man and he shall love you. Give a wise man an opportunity, and he shall become wiser ; instruct a righteous man and he shall continue to receive. The beginning of wisdom is fear of the Lord ; and the counsel of saints, understanding ; knowing the law is the mark of a right mind. For by this means you shall live a long time, and years shall be added to your life. "

## 14. The Universal Exaltation of the Precious and Life-giving Cross.

### 14. The Reading from The Second Book of Moses. [15 : 22 - 16 : 1]

Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour.<sup>8</sup> And they marched for three in the desert and found no water to drink. They came to Merra<sup>9</sup> and were unable to drink the water from Merry, because it was bitter. And so the place was named "Bitterness". And the people started to murmur against Moses and say, "What are we to drink?" Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgements and he tested him there and said, "If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you". And they came to Elam<sup>10</sup> and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.<sup>11</sup>

### 76. The Reading from The Proverbs of Solomon. [3 : 11-18]

My son, do not treat lightly the Lord's discipline, nor give up when you are rebuked by him. For the Lord disciplines the one he loves ; scourges every child he receives. Blessed the man who has found wisdom, every mortal who knows prudence. For it is better to trade for her than for treasures of gold and silver. She is more precious than valuable stones ; nothing evil shall withstand her ; she is well known to all who draw near her, nothing precious is worthy of her, for length of life and years of life are in her right hand, while in her left are wealth and glory. Righteousness comes from her mouth ; she carries law and mercy on her tongue. Her ways are good ways and all her paths are in peace. She is a tree of life to all who lay hold of her, and to those who lean hard upon her as upon the Lord she is safe.

---

<sup>8</sup> Shr.

<sup>9</sup> March

<sup>10</sup> Elam

<sup>11</sup> Sinai

**75. The Reading from the Prophecy of Isaias. [60 : 11-16]**

Thus says the Lord, "Your gates, O Jerusalem, shall be open continually ; day and night they shall not be shut ; that men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish ; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place ; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear ; you shall be called 'City of the Lord, Sion of the Holy One of Israel'. Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to generation. You shall suck the milk of nations, eat the wealth of kings ; and you shall know that I, the Lord, am your Savior and the God of Israel your Redeemer".

**25. St Sergius, Abbot and Wonder-worker of Radonezh. [As on 9<sup>th</sup> May]**

**30. The Reading from The Proverbs of Solomon. Selection 25 [10, 3, 8]**

The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

**48. The Reading from The Proverbs of Solomon. [10 : 31-32 & 11 : 1-12]**

The mouth of the righteous drops wisdom ; but the tongue of the unrighteous shall be cut out. The lips of righteous men know graces ; but the mouth of the impious is turned away. A false balance is an abomination before the Lord ; but a just weight is acceptable to him. Wherever pride enters, there too dishonor ; but the mouth of the humble

meditates wisdom. The perfection of the devout shall guide them, but the crookedness of the treacherous shall carry them off. Property does not profit in the day of wrath, but righteousness shall deliver from death. When a righteous man dies he leaves regret ; ready and welcome the destruction of the ungodly. The righteousness of the blameless keeps their ways straight, but impiety encounters unrighteousness. The righteousness of upright men shall deliver them, but transgressors are caught by base counsel. When a righteous man dies his hope does not perish ; but the boast of the ungodly perishes. A righteous man escapes from the hunt, but the ungodly is given up in his place. In the mouth of the ungodly is a snare for citizens, but the perception of the righteous brings prosperity. By the good things of the righteous a city is successful, and in the loss of the ungodly there is gladness. By the blessing of the upright a city is exalted, but by the mouth of the ungodly it shall be overthrown. One who lacks sense sneer at their fellow citizens, an intelligent man practices stillness.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

**26. Dormition of the Holy Apostle and Evangelist John the Theologian, Beloved Disciple and Bosom Friend of Christ. [As on 8<sup>th</sup> May]**

**45. The Reading from the 1<sup>st</sup> Epistle General of John [3 : 21-24 ; 4 : 1-6]**

Beloved, if our heart does not condemn us, we have boldness towards God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment : that we should believe in the name of his Son Jesus Christ and love one another, as he gave us commandment. And he who keeps his commandments abides in him and he in him. And by this we know that he abides in us, from the Spirit of which he has given us. Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. By this you know the Spirit

of God : Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard is coming, and is now already in the world. You are of God, little children, and have overcome them, because he who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us ; he who is not of God does not hear us. By this, we know the spirit of truth, and the spirit of error. Beloved, let us love one another ; for love is of God, and he who loves is born of God, and knows God. He who does not love does not know God ; for God is love. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might love through Him.

**46. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 11-16]**

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and witness that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has for us. God is love, and he who abides in love abides in God, and God in him.

**47. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 20-21 ; 5 : 1-5]**

Beloved, if someone says, "I love God", and hates his brother, he is a liar ; for he who does not love his brother whom he has seen, how can he love God whom he has not seen ? And this commandment we have from him : that he who loves God must love his brother also. Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves him who has begotten loves also him who has been begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not heavy. Because whatever has been born of God conquers the world. And this is the victory that has conquered the world, our faith. Who is the one who conquers the world, if not the one who believes that Jesus is the Son of God ?

# OCTOBER

## **1 The Protecting Veil of Our Most Holy Lady Mother of God and Ever-Virgin Mary. [See 8<sup>th</sup> September]**

*The first three readings are according to one recension. The last three are according to another.*

### **77. The Reading from The Fourth Book of Moses. [9 : 15-23]**

On the day that the tabernacle was set up, the cloud covered the tabernacle, the house of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning. So it was continually. The cloud covered it by day, and the appearance of fire by night. And whenever the cloud went up from the tent, after that the people of Israel set out. And in the place where the cloud stopped, there the people of Israel encamped. At the command of the Lord the people of Israel encamped, and at the command of the Lord they set out. "For as many days as the cloud overshadows the tabernacle, the children of Israel shall remain in camp. Even when the cloud has continued over the tabernacle many days, the children of Israel shall keep the charge of the Lord, and they are not to set out. And it shall that whenever the cloud covers the tabernacle for a number of days, in accordance with the word of the Lord they shall remain in camp, and in accordance with the command of the Lord they shall set out. And it shall be that whenever the cloud remains from evening until morning ; and that the cloud goes up in the morning, they shall set out by day or by night. When the cloud overshadows it for a month, or longer, the children of Israel shall remain in camp and not set out. Because they shall set out at the command of the Lord". They kept the charge of the Lord, at the command of the Lord by Moses.

### **78. The Reading from The Second Book of Moses. [40 : 15-32]**

And it came to pass in the first month in the second year since the children of Israel had set out from Egypt, at the new moon the tabernacle was erected. And Moses erected the tabernacle ; he laid its capitals, put in its bars, and raised up its pillars. And he spread the curtains over the tabernacle, and put the covering of the tabernacle over it, as the Lord had commanded Moses. And he took the testimonies and put them into the ark, and put the poles under the ark, and put the covering of the veil on it and covered the ark of testimony, as the Lord had commanded Moses. And he put the table in the tabernacle of testimony, on the north side, outside the veil of the tabernacle. And he set the bread of the on it before the Lord ; as the Lord had commanded Moses. And he put the lamp-stand in the tabernacle of testimony, on the south side of the tabernacle, and set up its lamps before the Lord ; as the Lord had commanded Moses. And he put the golden altar in the tabernacle of testimony before the veil, and on it he burnt incense

that had been compounded ; as the Lord had commanded Moses. And he set the altar of burnt offering at the door of the tabernacle. And he set the court round the tabernacle of testimony. So Moses finished the whole work. Then the cloud covered the tabernacle of testimony, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter the tabernacle of testimony because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord. Whenever the cloud went up from the tabernacle, the children of Israel would move off with their baggage. but if the cloud did not go up, then they did not move off until the day that the cloud did go up. For the cloud was on the tabernacle by day, and fire was on it by night, in the sight of all Israel at every stage of their journey.

**39. The Reading from The First Book of Moses. [28 : 10-17]**

Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

**40. The Reading from the Prophecy of Asexual. [43 : 27, 44 : 1-4]**

It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

**41. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine

in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

## **6. Holy Apostle Thomas.**

### **79. The Reading from the First Universal Epistle of John. [1 : 1-7]**

Beloved, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on and touched with our hands, concerning the word of life—and the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you too may have communion with us. And our communion is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have communion with him and walk in darkness, we lie and do not do what is true ; but if we walk in the light, as he is in the light, we have communion with one another, and the blood of Jesus his Son cleanses us from all sin.

### **41. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The

beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

**80. The Reading from the Universal Epistle of Jude.** [1 : 1-7 ; 17-25]

Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ : May mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. For certain people, who were long ago designated for this condemnation, have intruded, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Now I wish to remind you, though you were once for all fully informed, that the Lord who saved a people out of the land of Egypt, later destroyed those who did not believe. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in gloom until the judgement of the great day ; just as Sodom and Gomorra<sup>12</sup> and the surrounding cities, which likewise practiced sexual immorality and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. Beloved, remember, the words spoken beforehand by the apostles of our Lord Jesus Christ ; they said to you, "In the last time there shall be scoffers, following their own ungodly passions. " It is these who set up divisions, living according to nature, devoid of the Spirit. But you, beloved, build yourselves up on your most holy faith, praying in the Holy Spirit ; keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. Have mercy on those who doubt ; save others by snatching them out of the fire ; on others have mercy with fear, hating even the tunic spotted by the flesh. Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time and now and for all the ages. Amen.

**9. Holy Apostle James, son of Alphaios.** [See 6<sup>th</sup> October]

**79. The Reading from the First Universal Epistle of John.** [1 : 1-7]

Beloved, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on and touched with our hands, concerning the word of life—and the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to

---

<sup>12</sup> Gomorrah

us—that which we have seen and heard we proclaim also to you, so that you too may have communion with us. And our communion is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have communion with him and walk in darkness, we lie and do not do what is true ; but if we walk in the light, as he is in the light, we have communion with one another, and the blood of Jesus his Son cleanses us from all sin.

**41. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

**80. The Reading from the Universal Epistle of Jude. [1 : 1-7 ; 17-25]**

Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ : May mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. For certain people, who were long ago designated for this condemnation, have intruded, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Now I wish to remind you, though you were once for all fully informed, that the Lord who saved a people out of the land of Egypt, later destroyed those who did not believe. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in gloom until the judgement of the great day ; just as Sodom and Gomorra and the surrounding cities, which likewise practiced sexual immorality and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. Beloved, remember, the words spoken beforehand by the apostles of our Lord Jesus Christ ; they said to you, “In the last time there shall be scoffers, following their own ungodly passions. ” It is these who set up divisions, living according to nature,

devoid of the Spirit. But you, beloved, build yourselves up on your most holy faith, praying in the Holy Spirit ; keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. Have mercy on those who doubt ; save others by snatching them out of the fire ; on others have mercy with fear, hating even the tunic spotted by the flesh. Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time and now and for all the ages. Amen.

**13th-20th. Sunday of the Fathers.** [See 13<sup>th</sup> July]

**61. The Reading from The First Book of Moses.** [14 : 14-20]

Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal,<sup>13</sup> which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologomor<sup>14</sup> and the kings with him, to the valley of Sabi ; this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine ; he was Priest of the Most High. And he blessed Abram and said : Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

**62. The Reading from The Fifth Book of Moses.** [1 : 8-11 & 15-17b]

Moses said to the sons of Israel : See, I have delivered the land before you ; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying : I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying : Hear cases between your brethren, and judge rightly between a man and his brother and the

---

<sup>13</sup> Hobah

<sup>14</sup> Chedorlaomer

stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person ; for the judgement is God's.

**63. The Reading from The Fifth Book of Moses.** [10 : 14-18 & 20-21]

Moses said to the sons of Israel : Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. the Lord preferred your fathers, to love them : and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

**18. Holy Apostle and Evangelist Luke.** [See 6<sup>th</sup> October]

**79. The Reading from the First Universal Epistle of John.** [1 : 1-7]

Beloved, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on and touched with our hands, concerning the word of life—and the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you too may have communion with us. And our communion is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have communion with him and walk in darkness, we lie and do not do what is true ; but if we walk in the light, as he is in the light, we have communion with one another, and the blood of Jesus his Son cleanses us from all sin.

**41. The Reading from The Proverbs of Solomon.** [9 : 1-11]

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who

corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

**80. The Reading from the Universal Epistle of Jude. [1 : 1-7 ; 17-25]**

Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ : May mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. For certain people, who were long ago designated for this condemnation, have intruded, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Now I wish to remind you, though you were once for all fully informed, that the Lord who saved a people out of the land of Egypt, later destroyed those who did not believe. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in gloom until the judgement of the great day ; just as Sodom and Gomorrah and the surrounding cities, which likewise practiced sexual immorality and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. Beloved, remember, the words spoken beforehand by the apostles of our Lord Jesus Christ ; they said to you, "In the last time there shall be scoffers, following their own ungodly passions. " It is these who set up divisions, living according to nature, devoid of the Spirit. But you, beloved, build yourselves up on your most holy faith, praying in the Holy Spirit ; keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. Have mercy on those who doubt ; save others by snatching them out of the fire ; on others have mercy with fear, hating even the tunic spotted by the flesh. Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time and now and for all the ages. Amen.

**19. Saint John of Kronstadt.**

**The Reading from the Prophet Joel [2 : 12-27]**

Thus says the Lord : Even now, return to me with all your heart, with fasting, with weeping, and with mourning ; and rend your hearts and not your garments. Return to

the Lord, your God, for he is merciful and compassionate, slow to anger, and full of mercy, and repents of evil. Who knows whether he shall not return and repent, and leave a blessing behind him, a sacrifice and a libation for the Lord, your God ? Sound the trumpet in Sion ; sanctify a fast ; proclaim healing, assemble the people ; sanctify the congregation ; choose elders ; assemble the infants that suck at the breast. Let the bridegroom leave his room, and the bride her chamber. Between the porch and the altar the priests, the ministers of the Lord, shall weep and say, "Spare your people, Lord, and do not make your heritage a reproach, for the nations to rule over them, lest they say among the nations, 'Where is their God ?'" Then the Lord became jealous for his land, and spared his people. The Lord answered and said to his people, "See, I am sending to you wheat, wine, and oil, and you shall be filled ; and I will no more make you a reproach among the nations. I will drive the Northerner away from you, and banish him into a waterless land. I will make his face disappear his into the first sea, and his back into the final sea ; and his rottenness shall rise and his foul smell shall rise, for he has done great things. Take courage, O land ; rejoice and be glad, for the Lord has done great things . Take courage, you beasts of the field, for the plains of the wilderness have sprouted ; the tree has borne its fruit, fig tree and vine have given their strength. Rejoice, children of Sion, and be glad in the Lord, your God ; for he has given you food for righteousness, he shall poured down the early and the latter rain as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil. I will restore to you the years which the locust has eaten, the caterpillar, the worm, and the canker, my great power, which I sent against you. You shall eat in plenty and be filled, and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is none but me. And my people shall never again be put to shame.

**The Reading from the Prophet Joel. [2 : 28-32]**

Thus says the Lord : You shall know that I the Lord your God am in the midst of Israel, and there is none beside me, and my people shall no longer be ashamed for ever. And it shall be after these things that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy and your elders shall dream dreams and your youths see visions. And upon my servants and my maid servants I shall pour out of my Spirit in those days, and they shall prophesy ; and I shall show wonders in the heaven above and signs in the earth beneath, blood and fire and the vapour of smoke ; the sun shall be transformed to darkness and the moon to blood, before the great and manifest day of the Lord comes ; and it shall be that everyone who calls on the name of the Lord shall be saved.

**46. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 11-16]**

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and witness that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has for us. God is love, and he who abides in love abides in God, and God in him.

## **26. Holy Glorious Great Martyr Demetrios Myrrhgiving of Thessalonika.**

81. **The Reading from the Prophecy of Isaiah.** [63 : 15-19 & 64 : 1-5 and selection]  
Look down from heaven, O Lord, and see from your holy house and your glory. Where is the multitude of your mercy and your pity, that you keep back from us, O Lord ? For you are our Father, though Abraham did not know us, though Israel did not acknowledge us ; but you are our Father, deliver us. From the beginning your name is upon us. Why have you made us wander from your way, Lord ? Why have you hardened our hearts not to fear you ? Turn back for the sake of your servants, for the tribes of your inheritance, that we may inherit a small part of your holy mountain. Our enemies have trampled down your sanctuary. We have become as at the beginning, when you did not know us, when your name had not been invoked upon us. If you open the heaven, trembling shall take hold upon mountains from you, and they shall melt as wax melts before the fire ; and fire shall burn up your enemies, and your name shall be manifest to your enemies ; before your face nations shall be troubled. When you do glorious things trembling from you shall seize mountains. From eternity we have not heard, nor have we seen a God save you ; and your works are true, and you do mercy to those who wait on you. For mercy shall meet those who act righteously, and they shall be mindful of your ways. And now, Lord, you are our Father, while we are your clay and you are our Fashioner ; we are all the works of your hands ; do not be very angry with us, Lord, and do not remember our sins in season. And now look upon, Lord, for we are all your people.

82. **The Reading from the Prophecy of Jeremias.** [2 : 1-12]  
Thus says the Lord : I have remembered the mercy of your youth and the love of your marriage, in your following the Holy One of Israel, says the Lord, the Holy One of Israel. For the Lord the first of his produce. All that devour him shall offend ; evils shall come upon them, says the Lord. Hear the word of the Lord, house of Jacob and all the family of the house of Israel. Thus says the Lord : What offence did your fathers

find in me, that they rebelled far from me and went after vanities and became vain ? Nor did they say : Where is the Lord, who brought us up from Egypt, who guided us in the wilderness, in a vast and trackless land, in a waterless and fruitless land, and in the shadow of death ? In a land in which no man had ever journeyed, nor had any human dwelt there ? And I led you into Carmel, to eat its fruits and its good things. And you entered and defiled my land, and you turned my inheritance into an abomination. Your priests did not say : Where is the Lord ? And those who stood by the law did not know me, and the shepherds sinned against me, and the prophets prophesied by Baal and went after what is profitless. Therefore I will dispute with you again, says the Lord, and I will dispute with your children's children. Pass through the isles of the Kittim and see ; send to Kedar and observe closely, and see if such things have been done ; if the nations shall change their gods—and they are not gods. But my people has changed their glory for that from which they get no profit. Heaven is amazed at this and shudders greatly with horror, says the Lord.

Reading 25, *or*

27. **The Reading from the Wisdom of Solomon.** [4 : 7-15]

A righteous man,<sup>1</sup> even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. <sup>2</sup> He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones. <sup>3</sup> The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.



## NOVEMBER

### 8. Assembly of the Archangel Michael and Gabriel and the other Bodiless Powers.

#### **The Reading from Joshua.** [5 : 13-15]

It came to pass, when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand ; then, Joshua drew near and said to him. "Are you for us, or on the side of our enemies ?" And he said to him : "As the chief captain of the host of the Lord I have now come". Then Joshua, falling on his face to the earth, worshiping, said to him : "Lord, what do you command of your servant ?" And the captain of the Lord's host said to Joshua, : "Loosen your shoes from your feet, for the place whereon you now stand is holy". And Joshua did so.

#### 83. **The Reading from Judges of Israel.** [6 : 6, 11-24]

It came to pass in that day that Madiam<sup>15</sup> prevailed against the children of Israel, and they cried to God. And behold, the Angel of the Lord came and sat under the oak of Joas in Ephrata,<sup>16</sup> and Gedeon<sup>17</sup> his son was threshing wheat in the wine-press, and hastening to escape from the presence of Madiam. And the Angel of the Lord appeared to him and said to him, "The Lord is with you, powerful in strength". And Gedeon said to him, "In me, my Lord ; and if the Lord is with us, why have all these evils come upon us ? And where are all his wonders, of which our fathers told us, saying, 'Did not the Lord lead us up out of Egypt ?' And now He has abandoned us, and handed us over to the hand of Madiam". And the Angel of the Lord looked on him and said to him, "Go in this strength of yours and you shall save Israel from the hand of Madiam. See, I have sent you". And Gedeon said to him, "In me, Lord. How shall I save Israel ? See, my thousand is the humblest in Manasse,<sup>18</sup> and I am the smallest in my father's house". And the Angel of the Lord said to him, "The Lord will be with you, and you shall smite Madam as one man". And Gideon said to him, "If I have found grace in your eyes, and

---

<sup>15</sup> Midian

<sup>16</sup> Joash in Ophrah

<sup>17</sup> Gideon

<sup>18</sup> Manasseh

you do for me to-day everything about which you have spoken with me, do not, pray, leave here until I come to you, and I shall bring my sacrifice and sacrifice before you". And he said, "I am, I shall sit here until you return". And Gideon went and prepared a goat kid and an ephah<sup>19</sup> of unleavened flour, and he put the meat in a basket and the broth he put in a pot and brought them to him under the oak, and approached. And the Angel of the Lord said to him, "Take the meat and the unleavened loaves and put them on that rock and pour out the broth next to it". And he did so. And the Angel of the Lord stretched out the tip of the rod in his hand and touched the meat and the unleavened loaves ; and fire was kindled from the rock and it devoured the meat and the unleavened loaves ; and the Angel of the Lord disappeared from his sight. And Gideon saw that it was the Angel of the Lord, and Gideon said, "Alas Lord, Lord . Because I have seen the Angel of the Lord face to face". And the Lord said to him : "Peace to you, do not be afraid, you shall not die". And Gideon built there an altar to the Lord, and called it peace of the Lord until this day.

**The Reading from the Prophecy of Isaiah. [14 : 7-20]**

Thus says the Lord : All the earth cries aloud with joy ; the trees of Lebanon also rejoice at you, and the cedar of Lebanon, saying : From the time that you have been laid low, no one has come to cut us down. Hades, from below, groans out to meet you ; all the great ones that have ruled over the earth have risen up together against you, even those who have raised up from their thrones all the kings of the nations. All shall answer and say to you : Have you also been taken, even as we ; and are you numbered among us ? Has your glory come down to Hades, and your great joyfulness ? Then they shall spread corruption beneath you, and worms shall be your cover. See, how even the "Day-Star of Lucifer" has fallen from heaven . He that sent orders to all the nations is crushed to the earth. But you have said in your heart : I will go up to heaven, I will get my throne above the stars of heaven ; I will sit on a lofty mountain, on the lofty mountains towards the north. I will go up above the clouds ; I will be like the Most High. But now, you shall go down to Hell, even to the foundations of the earth. Those who see you shall be astonished at you, and say : "This is the man that troubled the earth, who made kings shake ; he that has made the whole world desolate, and destroyed its cities ; even as he would not set captives free. All the kings of the nations lie in honor, every man in his house. But you shall be cast forth upon the mountains, as a loathsome carcass ; along with the many dead who have been pierced with swords, going down into the grave. As a garment defiled with blood cannot be clean, so neither can you be clean ; because you have destroyed my land and have slain my people, you shall not remain until time eternal".

---

<sup>19</sup> Ephah

*or :*

**84. The Reading from the Prophecy of Daniel. [10 : 1-21]**

In the third year of Cyrus, king of the Persians, a word was revealed to Daniel, whose name was called Baltasar ;<sup>20</sup> and the word was true and a mighty power, and understanding was given him in a vision. In those days, I Daniel had been mourning for three weeks of days. And desiring bread, I did not eat, and meat and wine did not enter my mouth, I did not anoint myself with oil until the completion of the three weeks of days. And on the twenty fourth of the first month in the third year, I was near the great river, that is the Tigris. And I raised my eyes and looked, and behold a man, clothed in linen, his loins girt with gold of Affix ;<sup>21</sup> and his body was as Tharsis, and his face like the sight of lightning, and his eyes like lamps of fire, and his arms and legs like the sight of gleaming bronze, and the sound of his words was as the sound of a crowd. And I Daniel alone saw the vision, and the men who were with me saw nothing ; but great amazement fell on them and they fled in fear. And I was left alone, and I saw this great vision, and no strength was left in me, and my glory was turned to corruption, and I retained no strength. And I heard the sound of his words ; and when I heard the sound of his words I was stunned with my face to the ground. And behold a hand was touching me and raised me to my knees and the knuckles of my hands. And he said to me, "Daniel, man of desires, understand by the words which I speak to you, and stand upright, because I have been sent to you" ; and when he had spoken this word to me I arose trembling. And he said to me, "Daniel, do not be afraid, because from the first day that you gave your heart to understand and to be afflicted before the Lord your God, your words were heard, and I have come through your words. And the Ruler of the kingdom of the Persians resisted me for twenty one days ; and behold Michael one of the chief Rulers came to help me, and I left him there with the Ruler of the kingdom of the Persians. And I have come to make you understand all that shall happen to your people in the last days ; because the vision is yet for days ahead". And when he spoke to me in these words, I put my face to the ground and was stunned. And behold as the likeness of a son of man touched my lips ; and I opened my mouth, and spoke and said to him who stood in front of me, "O Lord, at the sight of you, my inward parts were turned within me, and I had no strength. And how shall your servant, Lord, be able to speak with this my Lord ? And from now on strength shall not remain in me, and breath has not been left in me". And once again there touched me as it were the appearance of a man, and he strengthened me and said to me, "Do not be afraid, man of desires, peace be with you ; be a man and be strong". And when he had spoken with

---

<sup>20</sup> Belteshazzar

<sup>21</sup> Uphaz

me I grew strong and said : “Let my Lord speak to me, for you have given me strength”. And he said, “Do you know why I have come to you ? And now I shall return to make war on the Ruler of the Persians ; and as I was going in the Ruler of the Greeks came. But I shall tell you what is ordained in the scripture of truth, and there is not one that upholds me against these, but Michael your Ruler”.

### **13. Our Father among the Saints John Chrysostoma, Archbishop of Constantinople**

[25] **The Reading from the Wisdom of Solomon.** Selection. [Proverbs 10, 3, 8]  
The memory of a righteous man is praised, and the Lord’s blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favor is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them<sup>4</sup>. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

#### **6. The Reading from the Prophecy of Isaiah. [1 : 16-20]**

Thus says the Lord : Wash yourselves ; make yourselves clean ; remove your evil doings from your souls ; before my eyes cease from your evil doings. Learn to do good ; seek judgement, deliver the oppressed ; give judgement for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow ; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land ; but if you are not willing and do not listen to me, a sword shall devour you ; for the mouth of the Lord has spoken this.

**3. The Reading from the Wisdom of Solomon.** [Proverbs 10 : 31-32 & Selection]

The mouth of a righteous man distils wisdom ; the lips of men know graces. The mouth of the wise meditates wisdom ; righteousness delivers them from death. When a righteous man dies hope is not lost ; for a righteous son is born for life, and among his good things he shall pluck the fruit of righteousness. There is light at all times for the righteous, and they shall find grace and glory from the Lord. The tongue of the wise knows what is good, and wisdom shall take its rest in their hearts. The Lord loves holy hearts ; while all who are blameless in the way are acceptable to him. The wisdom of the Lord will enlighten the face of the understanding ; for she anticipates those who desire her before they know it, and is easily contemplated by those who love her. One who rises for her at dawn shall not toil, and one who keeps vigil because of her shall be without care. For she goes about seeking those who are worthy of her, and shows herself favourably to those on her paths. Wickedness shall never prevail against wisdom. Because of this I too became a lover of her beauty and became her friend, and I sought her out from my youth, and I sought to take her as my bride, because the Master of all things loved her, for she is an initiate of the knowledge of God and one who chooses his works. Her toils are virtues ; she herself teaches sobriety and prudence ; righteousness and courage, than which things nothing is more useful in human life. If anyone longs for much experience, she knows how to compare things of old and those that are to come. She knows the twists of words and the explanations of riddles. She foresees signs and wonders and the outcomes of seasons and times. And to all she is a good counsellor. Because immortality is in her, and fame in the fellowship of her words. Therefore I appealed to the Lord and besought him and said from my whole heart, "God of my Fathers and Lord of mercy, who made all things by your Word, and established humanity by your Wisdom to be sovereign over the creatures that had come into being by you, and to order the world in holiness and righteousness, give me Wisdom who sits by your throne, and do not reject me from among your children, for I am your servant and the son of your maid servant. Send her out from your holy dwelling and from the throne of your glory, that she may be present with me and teach me what is well pleasing before you. And she will guide me with knowledge and guard me with her glory. For all the thoughts of mortals are wretched and their ideas are unstable".

**16. Holy Apostle and Evangelist Matthew.**

[As on 29<sup>th</sup> June ]

**58. The Reading from the First Universal Epistle of Peter.** [1 : 3-9]

Brethren : Blessed be the God and Father of our Lord Jesus Christ . By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading,

kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith — being more precious than gold that, though perishable, is tested by fire — may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him ; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

**59. The Reading from the First Universal Epistle of Peter. [1 : 13-15]**

Beloved : therefore prepare your minds for action ; discipline yourselves ; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct ; for it is written, “You shall be holy, for I am holy”. If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish.

**60. The Reading from the First Universal Epistle of Peter. [2 : 11-24]**

Beloved : I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge. For the Lord’s sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him to punish those who do wrong and to praise those who do right. For it is God’s will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honor everyone. Love the family of believers. Fear God. Honor the emperor. Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. For it is a credit to you if, being aware of God, you endure pain while suffering unrighteously. If you endure when you are beaten for doing wrong, what credit is that ? But if you endure when you do right and suffer for it, you have God’s approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. “He committed no sin, and no deceit was found in his mouth”. When he was abused, he did not return abuse ; when he suffered, he did not threaten ; but he entrusted himself to the one who judges righteously. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness.

## **21. The Entry of the Most Holy Mother of God and Ever-Virgin Mary.**

[As on 25<sup>th</sup> March]

### **39. The Reading from The First Book of Moses. [28 : 10-17]**

Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

### **40. The Reading from the Prophecy of Ezekiel. [43 : 72, 44 : 1]**

It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

### **41. The Reading from The Proverbs of Solomon. [9 : 1]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked,

lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

### **30. Holy Apostle Andrew the First-called.**

[As on 29<sup>th</sup> June]

#### **58. The Reading from the First Universal Epistle of Peter. [1 : 3-9]**

Brethren : Blessed be the God and Father of our Lord Jesus Christ . By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith — being more precious than gold that, though perishable, is tested by fire — may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him ; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

#### **59. The Reading from the First Universal Epistle of Peter. [1 : 13-15]**

Beloved : therefore prepare your minds for action ; discipline yourselves ; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct ; for it is written, “You shall be holy, for I am holy”. If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish.

#### **60. The Reading from the First Universal Epistle of Peter. [2 : 11-24]**

Beloved : I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge. For the Lord’s sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him

to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honour everyone. Love the family of believers. Fear God. Honour the emperor. Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. For it is a credit to you if, being aware of God, you endure pain while suffering unrighteously. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth". When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges righteously. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness.

## DECEMBER

### 5. Our Venerable Father Sabbas the Sanctified.

[As on 17<sup>th</sup> January]

#### 25. The Reading from the Wisdom of Solomon. [3 : 1-9]

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

#### 26. The Reading from the Wisdom of Solomon [5 : 15-23 & 6 : 1,3]

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High.

#### 27. The Reading from the Wisdom of Solomon. [4 : 7-15]

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so

for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

## **6. Our Father among the saints Nicholas, Archbishop of Myra in Lycia, the Wonder**

30. **The Reading from The Proverbs of Solomon.** [Proverbs 10, 3, 8]  
The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favor is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

48. **The Reading from The Proverbs of Solomon.** [10 : 31-32 & 11 : 1-12]  
The mouth of the righteous drops wisdom ; but the tongue of the unrighteous shall be cut out. The lips of righteous men know graces ; but the mouth of the impious is turned away. A false balance is an abomination before the Lord ; but a just weight is acceptable to him. Wherever pride enters, there too dishonor ; but the mouth of the humble meditates wisdom. The perfection of the devout shall guide them, but the crookedness of the treacherous shall carry them off. Property does not profit in the day of wrath, but righteousness shall deliver from death. When a righteous man dies he leaves regret ; ready and welcome the destruction of the ungodly. The righteousness of the blameless

keeps their ways straight, but impiety encounters unrighteousness. The righteousness of upright men shall deliver them, but transgressors are caught by base counsel. When a righteous man dies his hope does not perish ; but the boast of the ungodly perishes. A righteous man escapes from the hunt, but the ungodly is given up in his place. In the mouth of the ungodly is a snare for citizens, but the perception of the righteous brings prosperity. By the good things of the righteous a city is successful, and in the loss of the ungodly there is gladness. By the blessing of the upright a city is exalted, but by the mouth of the ungodly it shall be overthrown. One who lacks sense sneer at their fellow citizens, an intelligent man practices stillness.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

**18th -24th .**

**Sunday before the Nativity of Christ.**

[As on

**61. The Reading from The First Book of Moses. [14 : 14-20]**

Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologomor and the kings with him, to the valley of Sabi ;<sup>22</sup> this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine ; he was Priest of the Most High. And he blessed Abram and said : Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

---

<sup>22</sup> Shaveh

62. **The Reading from The Fifth Book of Moses.** [1 : 8-11 & 15-17b]

Moses said to the sons of Israel : See, I have delivered the land before you ; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying : I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying : Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person ; for the judgement is God's.

63. **The Reading from The Fifth Book of Moses.** [10 : 14-18 & 20-21]

Moses said to the sons of Israel : Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. the Lord preferred your fathers, to love them : and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

αααααα

**24. Eve of the Nativity of Christ.**

**ROYAL HOURS**

**FIRST HOUR**

**Prokeimenon of the Prophecy.** Tone 4. Psalm 2 : 7-8

The Lord said to me, "You are my Son, \* today I have begotten you".

**V:** Ask of me, and I shall give you the Nations as your inheritance.

85. **The Reading from the Prophecy of Micheas.**<sup>23</sup> [5 : 1-3]

Thus says the Lord : And you Bethlehem, house of Ephratha, are not least among the thousands of Juda ; for from you there shall come forth for me the one who is to be ruler in Israel, and his goings out are from the beginning, from eternity. Because of this he will give them until the moment that she who bears child shall bring to birth ; and the remainder of his brethren shall return to the children of Israel. And he will stand and will see, and shepherd his flock in the strength of the Lord, and they shall abide in the glory of the name of the Lord his God ; for now they shall be magnified even to the extremities of the earth.

86. **The Reading from the Epistle of Paul to the Hebrews.** [1 : 1-12]

In many and varied ways God spoke of old to our fathers by the prophets ; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the ages. He is the radiance of his glory and the very imprint of his substance, upholding the universe by the word of his power. When he had made purification for our sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs. For to which of the angels did God ever say, "You are my Son, today I have begotten you ?" Or again, "I will be to him a father, and he shall be to me a son ?" And again, when he brings the first-born into the world, he says, "Let all God's angels worship him. " Of the angels he says, "Who makes his angels spirits and his ministers flames of fire". But to the Son he says, "Your throne, O God, is to age on age, the sceptre of righteousness is the sceptre of your kingdom. You have loved justice and hated iniquity ; therefore God, your God, has anointed you with the oil of gladness beyond your comrades". And, "You, O Lord, founded the earth in the beginning, and the heavens are the work of your hands ; they shall perish, but you remain ; they shall all grow old like a garment, like a mantle you will roll them up, and they shall be changed. But you are the same, and your years shall never end".

## THIRD HOUR

**Prokeimenon of the Prophecy.** Tone 4. [Isaiah 9 : 6]

For a Child has been born for us, \* and a Son has been given to us.

**V:** Whose government is upon his shoulder.

87. **The Reading from the Prophecy of Jeremias.** [Baruch 3 : 36-38, 4 : 1-4]

This is our God, and there shall be none other reckoned in comparison with him. He

---

<sup>23</sup> Micah

has found out all the way of knowledge, and given it to Jacob his servant and Israel his beloved. After this he appeared on earth and lived among men. This is the book of the commandments of God, and the law which exists unto the ages ; all those who keep it fast shall have life ; but those who abandon it shall die. Turn back Jacob, and lay hold of it, walk in the presence of its light to be illumined. Do not give your glory to another, and what is profitable to you to a foreign nation.

**88. The Reading from the Epistle of Paul to the Galatians. [3 : 23-29]**

Brethren, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be made righteous by faith. But now that faith has come, we are no longer under a custodian ; for in Christ Jesus you are all children of God, through faith. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female ; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

## SIXTH HOUR

**Prokeimenon of the Prophecy. Tone 8. [Psalm 109 : 3. 1]**

From the womb before the Morning Star \* I have begotten you.

**V:** The Lord said to my Lord, "Sit at my right hand, until I make your enemies a footstool for your feet".

**89. The Reading from the Prophecy of Isaiah. [7 : 10-16 & 8 : 1-4, 8-10]**

Again the Lord spoke to Ahaz, "Ask a sign of the Lord your God ; in the depth or in the height". But Ahaz said, "I will not ask, and I will not put the Lord to the test". And he [*Isaiah*] said, "Hear then, O house of David . Is it a little thing for you to contend with men, and how do you contend with the Lord ? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and they shall call his name Emmanuel. He shall eat butter and honey before he knows how to prefer evil or choose good. For before the child knows good or evil, he refuses the evil to choose the good. Then the Lord said to me, 'Take for yourself a large new volume and write upon it in with a man's pen, Of making a rapid plunder of spoils ; for it is at hand. And get me witnesses, reliable men, Urias<sup>24</sup> the priest and Zachary<sup>25</sup> the son of Barachias'. And I

---

<sup>24</sup> Uriah

<sup>25</sup> Zachariah

went to the prophetess, and she conceived and bore a son. Then the Lord said to me, 'Call his name Despoil-quickly-plunder-rapidly ; for before the child knows how to cry 'Father' or 'Mother,' he will take the power of Damascus and the spoil of Samaria before the king of the Assyrians'. Know you nations and be wasted ; give ear, as far as the extremity of the earth ; for if again you have become strong, again you shall be wasted. And whatever counsel you take, the Lord will scatter it ; and whatever word you speak, it shall not remain in you, for God is with us".

90. **The Reading from the Epistle of Paul to the Hebrews.** [1 : 10-14 & 2 : 1-3]

"You, O Lord, founded the earth in the beginning, and the heavens are the work of your hands ; they shall perish, but you remain ; they shall all grow old like a garment, like a mantle you will roll them up, and they shall be changed. But you are the same, and your years shall never end". But to what angel has he ever said, "Sit at my right hand, till I make your enemies a footstool for your feet ?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to inherit salvation ? Therefore we must pay the closer attention to what we have heard, lest we drift away from it. For if the word spoken by angels was sure and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation ? It was declared at first by the Lord, and it was attested to us by those who heard him.

## NINTH HOUR

**Prokeimenon of the Prophecy.** Tone 4. Psalm 86 : 5. 1

Sion is our mother, a man shall say ; \* and a man has been born in her.

**V:** His foundations are in the holy mountains.

91. **The Reading from the Prophecy of Isaiah.** [9 : 6-7]

A child has been born for us, a son has been given to us ; whose government is upon his shoulder, and his name shall be called "Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Prince of Peace, Father of the age to come". For I will bring peace upon princes, peace and health to him. Great his government, and of his peace there is no bound, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth and for ever more. The zeal of the Lord of hosts will do this.

92. **The Reading from the Epistle of Paul to the Hebrews.** [2 : 11-18]

Brethren, 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 proclaim your name to my brethren, in the midst of the church I will praise you. And again : I will put my trust in him. And again : Here am I, and children whom God has given me. Since,

therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear he did not on himself the nature of Angels, but he took on that of the descendants of Abraham. Therefore he had to become like his brethren in every respect, so that he might be a merciful and faithful high priest in the service of God, to make atonement for the sins of the people. For because he himself was tested by what he suffered, he is able to help those who are being tested.

## VESPERS

### **1st. 12. The Reading from The First Book of Moses. [1 : 1-13]**

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit of God was borne upon the water. And God said, "Let there be light", and there was light. And God saw the light, that it was good ; and God made a separation between the light and the darkness. And 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 there be a separation between the water and the water" ; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven ; and God saw that it was good, and there was evening and there was morning, a second day. And God said, "Let the water below heaven be gathered together into one gathering, and let dry land appear" ; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, "Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth" ; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

**OR:**

### **14. The Reading from The Second Book of Moses. [15 : 22-16 : 1]**

Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three in the desert and found no water to drink. They came to Merry and were unable to drink the water from Merry, because it was bitter. And so the place was named "Bitterness". And the people started to murmur against

Moses and say, "What are we to drink ?" Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgements and he tested him there and said, "If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you". And they came to Elam and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.

**2<sup>nd</sup>. 93. The Reading from The Fourth Book of Moses. [24 : 2-3, 5-9, 17-18]**

And the Spirit of God came upon Balaam, and he took up his discourse, and said, "How fair are your houses, O Jacob, your tents, O Israel . Like shady groves, like gardens beside a river, like tents that the Lord has planted, like cedar trees beside the waters. A man shall come forth from his seed and shall be lord over many nations, and his kingdom shall be exalted and increased. God led him out of Egypt ; he has as it were the glory of the unicorn, he shall eat up the nations of his adversaries, and suck the marrow of their fat bones, and pierce the foe through with his arrows. He couched, he lay down like a lion, and like a young lion ; who will rouse him ? Blessed be every one who blesses you, and cursed be every one who curses you". A star shall come forth out of Jacob, and a man shall rise out of Israel ; and shall crush the princes of Moab, and plunder all the sons of Seth. Edom shall be an inheritance, Esau his foe shall be an inheritance, while Israel did valiantly.

**3<sup>rd</sup>. 94. The Reading from the Prophecy of Micheas. [4 : 6-7 & 5 : 1-3]**

In those days, says the Lord, I will gather her that is bruised, and her that has been driven out I will receive, and those whom I have driven out ; and her that has been bruised I will make into a remnant ; and her that has been cast out into a strong nation ; and the Lord shall reign over them in Mount Sion from this henceforth and for ever more. Thus says the Lord : And you Bethlehem, house of Ephratha, are not least among the thousands of Juda ; for from you there shall come forth for me the one who is to be ruler in Israel, and his goings out are from the beginning, from eternity. Because of this he will give them until the moment that she who bears child shall bring to birth ; and the remainder of his brethren shall return to the children of Israel. And he will stand and shall see, and shepherd his flock in the strength of the Lord, and they shall abide in the glory of the name of the Lord his God ; for now they shall be magnified even to the extremities of the earth.

**4<sup>th</sup>. 95. The Reading from the Prophecy of Isaiah. [11 : 1-10]**

Thus says the Lord : There shall come forth a rod from the root of Jesse, and a flower shall grow out of the root. And the Spirit of the Lord God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and piety. The spirit of the fear of the Lord will fill him. He shall not judge by glory nor reprove by hearsay ; but he will give judgement for the lowly with justice, and reprove with equity the glorious ones of the earth ; and he shall smite the earth with the word of his mouth, and with the breath of his lips he shall destroy the wicked. And he will have his loins girt with righteousness, and his sides clothed with truth. Then the wolf shall feed with the lamb, and the leopard shall lie down with the kid, and the calf and the bull and the lion shall feed together, and a little child shall lead them. The ox and the bear shall feed together ; their young shall be together ; and the lion shall eat straw like the ox. An infant child shall put its hand over the hole of asps, and the weaned child its hand on the nest of the offspring of asps. They shall not hurt or be able to destroy anyone on my holy mountain ; for the whole earth shall be full of the knowledge of the Lord as much water covers the sea. In that day there shall be the root of Jesse, and he that shall arise to rule nations ; in him shall the nations hope, and his rest shall be honour.

**5<sup>th</sup>. 88. The Reading from the Epistle of Paul to the Galatians. [3 : 23-29]**

Brethren, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be made righteous by faith. But now that faith has come, we are no longer under a custodian ; for in Christ Jesus you are all children of God, through faith. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female ; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**6<sup>th</sup>. 96. The Reading from the Prophecy of Daniel. [2 : 31-36, 44-45]**

Daniel said to Nabuchodonosor,<sup>26</sup> "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was lightening. The head of this image was of pure gold, its hands, breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out from a mountain by no human hand, and it

---

<sup>26</sup> Nebuchadnezzar

smote the image on its feet of iron and clay, and broke them in pieces ; then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors ; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. This was the dream ; now we shall tell the king its interpretation. the God of heaven will set up a kingdom that shall never be destroyed, nor shall this kingdom be left to another people. It shall crush all these kingdoms and bring them to an end, and it shall stand unto the ages ; just as you saw that a stone was cut from the mountain not by hands, and that it crushed the iron, the bronze, the clay, the silver, and the gold. The great God has informed the king what shall be hereafter. The dream is certain, and its interpretation trustworthy”.

**7<sup>th</sup>. 97. The Reading from the Prophecy of Isaiah. [9 : 6-7]**

A child has been born for us, a son has been given to us ; whose government is upon his shoulder, and his name shall be called “Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Prince of Peace, Father of the age to come”. For I will bring peace upon princes, peace and health to him. Great his government, and of his peace there is no bound, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with justice from henceforth and for ever more. The zeal of the Lord of hosts will do this.

**8<sup>th</sup>. 89. The Reading from the Prophecy of Isaiah. [7 : 10-16 & 8 : 1-4, 8-10]**

Again the Lord spoke to Ahaz, “Ask a sign of the Lord your God ; in the depth or in the height”. But Ahaz said, “I will not ask, and I will not put the Lord to the test”. And he [*Isaiah*] said, “Hear then, O house of David . Is it a little thing for you to contend with men, and how do you contend with the Lord ? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and they shall call his name Emmanuel. He shall eat butter and honey before he knows how to prefer evil or choose good. For before the child knows good or evil, he refuses the evil to choose the good. Then the Lord said to me, ‘Take for yourself a large new volume and write upon it in with a man’s pen, Of making a rapid plunder of spoils ; for it is at hand. And get me witnesses, reliable men, Urias the priest and Zachary the son of Barachias’. And I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, ‘Call his name Despoil-quickly-plunder-rapidly ; for before the child knows how to cry ‘Father’ or ‘Mother,’ he will take the power of Damascus and the spoil of Samaria before the king of the Assyrians’. Know you nations and be wasted ; give ear, as far as the extremity of the earth ; for if again you have become strong, again you shall be wasted. And whatever counsel you take, the Lord will scatter it ; and whatever word you speak, it shall not remain in you, for God is with us”.

**OR** for the Dedication of a Church

**The Reading from the Third Book of Kingdoms.** [10 : 22-23, 27-31 ; 8, 22-23a]  
Solomon stood before the Altar of the Lord, in front of the whole Assembly of Israel, and spread out his hands to heaven and said, "O Lord God of Israel, there is no god like you in heaven above or on earth below. If heaven and the highest heaven will not be adequate for you, how much less then this House which I have built in your name ? And you, Lord God of Israel, will look upon my supplication, to hear the supplication and the prayer which your servant makes before you this day, that your eyes may be open towards this house day and night, towards this place of which you have said, 'My name shall be there', to hearken to the prayer which your servant makes at this place day and night. And you shall hearken to the supplication of your servant and of your people Israel, whatever they may pray for at this place, and you shall hearken in the place of your habitation in heaven, and you shall be merciful to them".

αααααααα

## **27. Protomartyr, Archdeacon Stephen**

98. **The Reading from the First Universal Epistle of the Holy Apostle Peter.**

[1: 1-25 ; 2: 1-6]

Peter, and Apostle of Jesus Christ, to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father, and sanctified by the Spirit for obedience to Jesus Christ, and for sprinkling with His Blood. May Grace and peace be multiplied to you. Blessed be the God and Father of our Lord Jesus Christ . By his great mercy, we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who through God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold, which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ. Without having seen him you love him ; through you do not now see him, you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith, you obtain the salvation of your souls. The prophets who prophesied of the grace that was to be yours searched and inquire about this salvation ; they inquired what person or time was indicated by the Spirit of Christ within them, when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the Good News to you through the Holy Spirit sent from heaven, things into which angels long to look. Therefore, gird up your minds, be sober, set your hope fully

upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but be as he who called you is holy, be holy yourselves in all your conduct ; since it is written, "You shall be holy, for I am holy". And, if you invoke as father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious Blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world, but was made manifest at the end of times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, not of perishable seed, but of imperishable, through the living and abiding Word of God ; for "All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls, but the Word of the Lord abides unto the ages". This word is the Good News which was preached to you. So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation ; for you have tasted the kindness of the Lord. Come to him, to that living stone, rejected by men but in God's sight chosen and precious ; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture : "Behold, I am laying in Sion a stone, a cornerstone chosen and precious, and he who believes in him shall not be put to shame".

99.           **The Reading from the Second Universal Epistle of the Holy Apostle Peter.**

Beloved, Christ has suffered the passion on your behalf, leaving you an example, that you follow in his steps. He committed no sin ; no guild was found on his lips. When he was reviled, he did not revile in return ; when he suffered, he did not threaten ; but he trusted to him who judges righteously. He himself bore our sins in his Body on the Tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls. Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behaviour of their wives, when they see your reverent and chaste behaviour. Let not your be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. So once the holy women who hoped in

[II Peter

God used to adorn themselves and were submissive to their husbands, as Sara obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you. Likewise you husbands, live considerately with your wives, bestowing honour on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered. Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart, and a humble mind. Do not return evil for evil, or reviling for reviling ; but on the contrary, bless, for to this you have been called, that you might obtain a blessing.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

# JANUARY

## **1. The Circumcision of Our Lord and Saviour Jesus Christ. Our Father among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia.**

### **1. The Reading from The First Book of Moses. [17 : 1-2, 4b-7, 3a, 9-12a, 14]**

The Lord appeared to Abram and said to him, "I am your God. Be well pleasing before me and be blameless. I will establish my covenant between me and you, and I will multiply you greatly ; and you shall be the father of a multitude of nations. And your name shall not be Abram, but your name shall be Abraham, because I have established you as father of many nations. And I will increase you very greatly, and I will establish you for nations, and kings shall come from you. And I will establish my covenant between me and you and between your seed after you for their generations as an eternal covenant, and I will be their God". And Abraham fell on his face and worshipped the Lord. And God said to Abraham, "You are to keep my covenant, you and your seed after you to their generations. And this is the covenant which you are to keep between me and between your seed after you to their generations. Every male among you shall be circumcised ; and you shall be circumcised in the foreskin of your flesh, and it shall be for a sign of the covenant between me and you. And every male child among you shall be circumcised at eight days for your generations. And an uncircumcised male that is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be wiped out from its race ; because it has rejected my covenant".

### **2. The Reading from The Proverbs of Solomon. [8 : 22-30]**

The Lord created me the beginning of his ways for his works. Before time he established me, in the beginning before he made the earth. And before he made the deeps and before the springs of waters came forth, before the mountains were set firm and before all the hills he begets me. The Lord made countries and uninhabited places and the high inhabited parts of the earth under heaven. When he was preparing the heaven I was present with him, and when he marked out his throne on the winds. When he made the clouds on high strong and secured the fountains of the earth under heaven. When he gave his command to the sea — and the waters shall not transgress his order —, and when he was strengthening the foundations of the earth, I was by him arranging all things. I was the one in whom he delighted ; while day by day I rejoiced in his presence at every moment.

### **3. The Reading from the Wisdom of Solomon. [Proverbs 10 : 31-32 & Selection]**

The mouth of a righteous man distils wisdom ; the lips of men know graces. The mouth

of the wise meditates wisdom ; righteousness delivers them from death. When a righteous man dies hope is not lost ; for a righteous son is born for life, and among his good things he shall pluck the fruit of righteousness. There is light at all times for the righteous, and they shall find grace and glory from the Lord. The tongue of the wise knows what is good, and wisdom shall take its rest in their hearts. The Lord loves holy hearts ; while all who are blameless in the way are acceptable to him. The wisdom of the Lord shall enlighten the face of the understanding ; for she anticipates those who desire her before they know it, and is easily contemplated by those who love her. One who rises for her at dawn shall not toil, and one who keeps vigil because of her shall be without care. For she goes about seeking those who are worthy of her, and shows herself favourably to those on her paths. Wickedness shall never prevail against wisdom. Because of this I too became a lover of her beauty and became her friend, and I sought her out from my youth, and I sought to take her as my bride, because the Master of all things loved her, for she is an initiate of the knowledge of God and one who chooses his works. Her toils are virtues ; she herself teaches sobriety and prudence ; righteousness and courage, than which things nothing is more useful in human life. If anyone longs for much experience, she knows how to compare things of old and those that are to come. She knows the twists of words and the explanations of riddles. She foresees signs and wonders and the outcomes of seasons and times. And to all she is a good counsellor. Because immortality is in her, and fame in the fellowship of her words. Therefore I appealed to the Lord and besought him and said from my whole heart, "O God of my Fathers and Lord of mercy, who made all things by your Word, and established humanity by your Wisdom to be sovereign over the creatures that had come into being by you, and to order the world in holiness and righteousness, give me Wisdom who sits by your throne, and do not reject me from among your children, for I am your servant and the son of your maid servant. Send her out from your holy dwelling and from the throne of your glory, that she may be present with me and teach me what is well pleasing before you. And she will guide me with knowledge and guard me with her glory. For all the thoughts of mortals are wretched and their ideas are unstable".

2.

## **St Seraphim of Sarov, the Wonder-worker.**

[See 17

### **25. The Reading from the Wisdom of Solomon. [3 : 1-9]**

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a

sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

**26. The Reading from the Wisdom of Solomon [5 : 15-23 & 6 : 1, 3]**

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

ααααααα



## 5. Eve of Theophany.

### ROYAL HOURS

#### FIRST HOUR

**Prokeimenon of the Prophecy.** Tone 4. [Psalms 28 : 3 & 17 : 1]

The Lord thundered \* upon many waters.

**V:** I will love you, Lord, my strength ; the Lord is my support and my refuge and my deliverer.

#### 4. **The Reading from the Prophecy of Isaiah.** [35 : 1-10]

Thus says the Lord : Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honour of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgement and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away".

#### 5. **The Reading from the Acts of the Apostles.** [13 : 25-33a]

In those days, as John was finishing his course, he said, "Whom do you suppose that I am ? I am not he. No, but one is coming after me, the sandals of whose feet I am not worthy to untie. " Brethren, children of the race of Abraham, and those among you that fear God, to us has been sent the word of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the sayings of the prophets which are read every Sabbath, fulfilled them by condemning him. Though they found no cause deserving death, yet they asked Pilate to have him done away with. And when they had fulfilled all that was written of him, they took him down

from the tree, and laid him in a grave. But God raised him from the dead ; and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what was promised to our ancestors, God has fulfilled for us their children by raising Jesus.

### **THIRD HOUR**

**Prokeimenon of the Prophecy.** Tone 4. [Psalms 76 : 16 & 28 : 3]

The waters saw you, O God, \* the waters saw you and were afraid.

**V:** The voice of the Lord is upon the waters, the God of glory thundered, the Lord upon many waters.

**6. The Reading from the Prophecy of Isaiah.** [1 : 16-20]

Thus says the Lord : Wash yourselves ; make yourselves clean ; remove your evil doings from your souls ; before my eyes cease from your evil doings. Learn to do good ; seek judgement, deliver the oppressed ; give judgement for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow ; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land ; but if you are not willing and do not listen to me, a sword shall devour you ; for the mouth of the Lord has spoken this.

**7. The Reading from the Acts of the Apostles.** [19 : 1-8]

In those days, while Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you believed ?" They replied, "No, we have not even heard that there is a Holy Spirit". Then he said, "Into what then were you baptized ?" They answered, "Into John's baptism". Paul said, "John baptized with a baptism of repentance, telling the people to believe in the one who was coming after him, that is, in Christ Jesus". On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied. There were about twelve men all told. He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God.

### **SIXTH HOUR**

**Prokeimenon of the Prophecy.** Tone 4. [Psalms 28 : 3. 1]

The voice of the Lord \* is upon the waters.

**V:** Bring to the Lord, you children of God, bring to the Lord young rams,  
bring to the Lord glory and honour.

**8. The Reading from the Prophecy of Isaiah. [12 : 3-6]**

Thus says the Lord : Draw water with gladness from the wells of salvation. And you shall say in that day, "Sing praise to the Lord and cry out his name. Proclaim among the Nations his glorious deeds Remind them that his name has been exalted . Sing praise to the name of the Lord, for he has done mighty things. Proclaim these in all the earth. Rejoice and be glad, you that dwell in Sion, because the Holy One of Israel has been exalted in the midst of her".

**9. The Reading from the Epistle of Paul to the Romans. [6 : 3-11]**

Brethren, as many of us as were baptized into Christ were baptized into his death. We were buried then with him through baptism to death, so that, just as Christ was raised from the dead through the glory of the Father, we too might walk in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. For we know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For one who has died has been justified from sin. If then we died with Christ, we believe that we shall also live with him. For we know that Christ, being raised from the dead, dies no more ; death no longer lords it over him. As to dying, he died once and for all ; as to living, he lives for God. Consequently, you also must consider yourselves dead to sin, but alive to God in Christ Jesus our Lord.

## **NINTH HOUR**

**Prokeimenon of the Prophecy. Tone 3. [Psalm 26 : 1-2]**

The Lord is my enlightenment and my Savior, \* whom shall I fear ?

**V:** The Lord is the defender of my life, of whom shall I be afraid ?

**10. The Reading from the Prophecy of Isaiah [49 : 8-15]**

Thus says the Lord : In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the desolate, saying to the prisoners, "Come forth" ; to those who are in darkness, "Reveal yourselves". They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar,

some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad ; let the mountains break out into joy and the hills into righteousness . For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, “The Lord has forsaken me and the Lord has forgotten me”. Shall a woman forget her child, or have no mercy on the offspring of her womb ? Even though a woman may forget, yet I will not forget you, says the Lord Almighty.

**11. The Reading from the Epistle of Paul to Titus. [2 : 11-14 ; 3 : 4-7]**

My child Titus, the grace of God, which brings salvation has appeared to all humankind, training us to renounce impiety and worldly desires, and in the present age to live temperately, righteously, and devoutly, while we look for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ, who gave himself up for us that he might redeem us from all iniquity and purify for himself a people of his own, who are zealous for good works. But when the goodness and loving kindness of God our Savior appeared, not because of any works of justice that we had done, but according to his mercy, he saved us, through the washing of rebirth and renewal by the Holy Spirit, whom he has poured out on us richly through Jesus Christ our Savior, so that, having been made righteousness by his grace, we might become heirs according to the hope of eternal life.

## **VESPERS**

**1st. 12. The Reading from The First Book of Moses. [1 : 1-13]**

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit of God was borne upon the water. And God said, “Let there be light”, and there was light. And God saw the light, that it was good ; and God made a separation between the light and the darkness. And 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 there be a separation between the water and the water” ; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven ; and God saw that it was good, and there was evening and there was morning, a second day. And God said, “Let the water below heaven be gathered together into one gathering, and let dry land appear” ; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, “Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness,

and fruiting tree making fruit, whose seed is in it according to its kind upon the earth” ; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

**2<sup>nd</sup>. 13. The Reading from The Second Book of Moses [14 : 15-18, 21-23, 27-29]**

The Lord said to Moses, “Why do you cry to me ? Speak to the children of Israel and let them strike camp. And you, lift up your rod, and stretch out your hand over the sea and divide it, let the children of Israel go into midst of the sea on dry ground. And I will harden the hearts of Pharaoh,<sup>27</sup> of his servants and of all the Egyptians so that they shall go in after them, and I will be glorified in Pharaoh and all his host, his chariots, and his horses. And all the Egyptians shall know that I am the Lord, when am glorified in Pharaoh, his chariots, and his horses”. Then Moses stretched out his hand over the sea ; and the Lord drove the sea back by a strong south wind all night, and made the sea dry land, and the water was divided. And the children of Israel went into the midst of the sea on dry ground, and the water was a wall for them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh’s cavalry, his chariots, and his riders. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when day came ; and the Egyptians fled into the water, and the Lord shook off the Egyptians into the midst of the sea. The waters returned and covered the chariots and the riders and all the host of Pharaoh that had gone after them into the sea ; not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea.

**3<sup>rd</sup>. 14. The Reading from The Second Book of Moses. [15 : 22 - 16 : 1]**

Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three in the desert and found no water to drink. They came to Merry and were unable to drink the water from Merry, because it was bitter. And so the place was named “Bitterness”. And the people started to murmur against Moses and say, “What are we to drink ?” Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgements and he tested him there and said, “If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that

---

<sup>27</sup> Pharaoh

I brought on the Egyptians. For I am the Lord who heals you". And they came to Elam and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.

**4<sup>th</sup>. 15. The Reading from Jesus, son of Navi.<sup>28</sup> [3 : 7-8, 15-17]**

The Lord said to Jesus, "This day I will begin to exalt you in the sight of all the children of Israel, that they may know that, as I was with Moses, so I will be with you. And now command the priests who bear the Ark of the Covenant, and say, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan'". And when the priests who bore the ark of the covenant of the Lord had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflowed all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap far off, from the city of Adami, as far as the area of Kariathiarim, and those flowing down toward the sea of the Araba, as far as the Salt Sea, were wholly cut off. And the people stopped opposite Jericho. The priests who bore the Ark of the Covenant of the Lord stood ready on dry ground in the midst of the Jordan. And all the children of Israel crossed through dry land, until the whole people had finished passing over the Jordan.

**5<sup>th</sup>. 16. The Reading from the Fourth Book of Kingdoms. [2 : 6-14]**

Elias<sup>29</sup> said to Elissaïos,<sup>30</sup> "Stay here ; for the Lord has sent me as far as the Jordan". But Elissaïos said, "As the Lord lives, and as you yourself live, I will not leave you". So the two of them went on. Fifty men of the sons of the prophets came and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water with it ; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elias said to Elissaïos, "Ask me what I may do for you, before I am taken up from you". Elissaïos said, "Please let me inherit a double share of your spirit". He replied, "You have asked a hard thing ; yet, if you see me as I am being taken up from you, it shall be granted you ; if not, it shall not". It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and

---

<sup>28</sup> Joshua, son of Nun

<sup>29</sup> Elijah

<sup>30</sup> Elisha

Elias was taken up in a whirlwind as if into heaven. Elissaios kept watching and crying out, "Father, father . The chariot of Israel and its horseman ." But when he could no longer see him, Elissaios grasped his own clothes and tore them in two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. Elissaios took the mantle of Elias that had fallen from him, and struck the water, and they were not parted. And he said, "Where is the God of Elias, Appho ?" And so Elissaios struck the waters, and the waters were parted to the one side and to the other, and Elissaios went over on dry ground.

**6<sup>th</sup>. 17. The Reading from the Fourth Book of Kingdoms. [5 : 9-14]**

Nemean,<sup>31</sup> Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elissaios' house. And Elissaios sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be cleansed". But Nemean was angry, and went away, saying, "Behold, I said that he shall come out to me, and call on the name of the Lord his God, and lay his hand on the leprosy, and remove it from my flesh. Are not Ababa and Pharphar, the rivers of Damascus, better than all the waters of Israel ? Could I not go and wash in them, and be cleansed ?" So he turned and went away in a rage. But his servants came near and said to him, "Father, if the prophet had commanded you to do some great thing, would you not have done it ? But he has simply said to you, 'Wash, and be cleansed' ?" So he went down and plunged himself seven times in the Jordan, according to the word of the man of God ; and his flesh was restored for him like the flesh of a little child, and he was cleansed.

**7<sup>th</sup>. 6. The Reading from the Prophecy of Isaiah. [1 : 16-20]**

Thus says the Lord : Wash yourselves ; make yourselves clean ; remove your evil doings from your souls ; before my eyes cease from your evil doings. Learn to do good ; seek judgement, deliver the oppressed ; give judgement for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow ; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land ; but if you are not willing and do not listen to me, a sword shall devour you ; for the mouth of the Lord has spoken this.

**8<sup>th</sup>. 18. The Reading from The First Book of Moses. [32 : 1-10]**

Jacob looked up and saw the army of God encamped around and the angels of God met him ; and when Jacob saw them he said, "This is God's encampment ." So he called the

---

<sup>31</sup> Gnemon

name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, "Thus you shall say to my lord Esau : Thus says your servant Jacob, 'I have sojourned with Laban, and stayed until now ; and I have sheep, oxen, asses, menservants, and maidservants ; and I have sent to tell my lord Esau, in order that your servant may find favour in your sight'". And the messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and four hundred men with him". Then Jacob was greatly afraid and distressed ; and he divided the people that were with him, and the oxen and the sheep, into two encampments, thinking, "if Esau comes to the one encampment and destroys it, then the other encampment which is left shall be saved". And Jacob said, O God of my father Abraham and God of my father Isaac, O Lord who said to me, 'Return to the land of your birth and I will do you good,' let me be worthy of all the righteousness and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine".

**9<sup>th</sup>. 19. The Reading from The Second Book of Moses. [2 : 5-10]**

Pharaoh's daughter came down to wash at the river, and her maidens walked beside the river ; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child in the basket ; and it was crying. Pharaoh's daughter took pity on him and said, "This is one of the Hebrews' children". Then his sister said to Pharaoh's daughter, "Do you want me to call you a Hebrew woman to nurse the child for you ?" And Pharaoh's daughter said to her, "Go". So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Look after this child, and nurse him for me, and I will give you your wages". So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became a son for her ; and she named him Moses, for she said, "I took him out of the water".

**10<sup>th</sup>. 20. The Reading from Judges of Israel. [6 : 36-40]**

Gideon said to God, "If you are going to save Israel by my hand, as you have said, see, I am laying a fleece of wool on the threshing floor ; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, as you have said". And it was so. When Gideon rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, "Do not let your anger burn against me, let me speak once again ; pray, let me make trial once again with the fleece ; let it be dry only on the fleece, and on all the ground let there be dew". And God did so that night ; for it was dry on the fleece only, and on all the ground there was dew.

**11<sup>th</sup>. 21. The Reading from the Third Book of Kingdoms. [18 : 30-39]**

Elias said to the people, "Come close". And all the people came closer to him. Elias

took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, "Israel shall be your name". With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, "Bring me two jars of water and pour it on the holocaust and on the pieces of wood". Then he said, "Do it a second time" ; and they did it a second time. Again he said, "Do it a third time" ; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elias cried aloud to heaven and said, "O Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people know that you alone the Lord. the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you". Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood ; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, "The Lord indeed is God ; he is God".

**12<sup>th</sup>. 22. The Reading from the Fourth Book of Kingdoms. [2 : 19-22]**

The men of the city of Jericho said to Elissaios, "The situation of this city is good, as you see, lord ; but the water is bad, and the land is unfruitful". He said, "Bring me a new bowl, and put salt in it". And he took it. Then he went to the spring of water and threw the salt in it, and said, "Thus says the Lord, I have healed this water ; henceforth no one shall die from it, no one be unfruitful because of it". So the water has been healed to this day, according to the word which Elissaios spoke.

**13<sup>th</sup>. 10. The Reading from the Prophecy of Isaiah [49 : 8-15]**

Thus says the Lord : In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the desolate, saying to the prisoners, "Come forth" ; to those who are in darkness, "Reveal yourselves". They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar, some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad ; let the mountains break out into joy and the hills into righteousness . For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, "The Lord has forsaken me and the Lord has forgotten me". Shall a woman forget her child, or have no mercy on the offspring of her womb ? Even though a woman may forget, yet I will not forget you, says the Lord

Almighty.

## **GREAT BLESSING OF WATERS**

### **4. The Reading from the Prophecy of Isaiah. [35 : 1-10]**

Thus says the Lord : Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honour of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgement and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away".

### **23. The Reading from the Prophecy of Isaiah. [55 : 1-13]**

Thus says the Lord : You that thirst, go for water. And as many of you as have no money, make your way and buy. And eat and drink wine and fat without money and price. Why do you spend money on what is not food, and toil for what does not satisfy ? Hear me, and eat what is good, and your soul shall delight in good things. Give heed with your ears and follow in my ways. Listen to me and your soul shall live among good things. And I will make an eternal Covenant with you, the sure mercies of David. See, I have given him as a testimony among the Nations, a ruler and commander among the Nations. See, Nations who do not know you shall call upon you, and peoples who are not acquainted with you shall take refuge with you, for the sake of the Lord your God and the Holy One of Israel, because he has glorified you. Seek the Lord, and when you find him, call upon him. But when he comes near you, let the impious abandon his ways and a lawless man his plans. And return to the Lord and you shall find mercy, and cry out, for he will abundantly forgive your sins. For my plans are not like your

plans, nor are my ways like your ways, says the Lord. But as far as heaven is from earth, so far is my way from your ways and your thoughts from my mind. For as rain or snow comes down from heaven and does not return until it has saturated the earth and it brings forth and sprouts and gives seed to the sower and bread for food, so shall my word be. Whatever comes out of my mouth shall not return to me empty, until everything that I wished has been fulfilled. And I will make my ways and my commands prosper. You shall go out with gladness and be taught with joy. For the mountains and hills shall leap up, welcoming you with joy, and all the trees of the field shall clap with their branches. And instead of brambles cypress shall come up, and instead of nettles myrtle shall come up. And there shall be for the Lord a name and an everlasting sign, and it shall not fail.

**8. The Reading from the Prophecy of Isaiah. [12 : 3-6]**

Thus says the Lord : Draw water with gladness from the wells of salvation. And you shall say in that day, "Sing praise to the Lord and cry out his name. Proclaim among the Nations his glorious deeds Remind them that his name has been exalted . Sing praise to the name of the Lord, for he has done mighty things. Proclaim these in all the earth. Rejoice and be glad, you that dwell in Sion, because the Holy One of Israel has been exalted in the midst of her".

**Prokeimenon. Tone 3. [Psalm 26 : 1-2]**

The Lord is my enlightenment and my Savior, \* whom shall I fear ?

**V:** The Lord is the defender of my life, of whom shall I be afraid ?

**24. The Reading from the 1<sup>st</sup> Epistle of Paul to the Corinthians. [10 : 1-4]**

Brethren, I do not want you to be ignorant of how our Fathers were all under the cloud and all passed through the sea. And they were all baptised into Moses in the cloud and in the sea. And they all ate the same spiritual food. And they all drank the same spiritual drink. For they drank from the spiritual rock that followed them. Now the rock was Christ.

αααααααα

## 17. **St Antony the Great.** [*And for other Ascetics*]

### 25. **The Reading from the Wisdom of Solomon.** [5 : 15-23 & 6 : 1, 3]

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High.

### 26. **The Reading from the Wisdom of Solomon.** [3 : 1-9]

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

### 27. **The Reading from the Wisdom of Solomon.** [4 : 7-15]

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul.

For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

## **18. Saints Athanasius and Cyril, Patriarchs of Alexandria.**

### **28. The Reading from The Fifth Book of Moses. [1 : 8-11 & 15-17b]**

Moses said to the sons of Israel, "See, I have delivered ; the land before you. Go in and inherit the land which the Lord swore to your fathers Abraham, Isaac and Jacob, that he would give it to them and to their seed after them. And I spoke to you at that time and said, 'I shall not be able to bear you alone. The Lord your God has multiplied you, and see, you are today like the stars of heaven in multitude. May the Lord, the God of our fathers, multiply you so that you are a thousand times more numerous, and bless you as he said to you'. And I took from you wise, understanding and prudent men, and set them to rule over you as captains of thousands and hundreds and fifties and tens and as recorders for your judges. And I commanded your judges at that time, saying, 'Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before anyone's person ; for the judgement is God's".

### **29. The Reading from The Fifth Book of Moses. [10 : 14-18 & 20-21]**

Moses said to the sons of Israel, "See, the heaven and the highest heaven belong to the Lord your God, the earth and all that is in them. The Lord preferred your fathers, to love them, and he chose you, their seed after them, above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear Lord your God and serve him alone, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen."

### **27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was

snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

20.

**Our Venerable Father Efthymios.**

[See17

## **25. Our Father among the Saints Gregory the Theologian, Archbishop of Constantinople.**

30. **The Reading from The Proverbs of Solomon.** Selection. [Proverbs 10, 3, 8]  
The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

3. **The Reading from the Wisdom of Solomon.** [Proverbs 10 : 31-32 & Selection]  
The mouth of a righteous man distils wisdom ; the lips of men know graces. The mouth of the wise meditates wisdom ; righteousness delivers them from death. When a righteous man dies hope is not lost ; for a righteous son is born for life, and among his good things he shall pluck the fruit of righteousness. There is light at all times for the righteous, and they shall find grace and glory from the Lord. The tongue of the wise knows what is good, and wisdom will take its rest in their hearts. The Lord loves holy hearts ; while all who are blameless in the way are acceptable to him. The wisdom of the Lord shall enlighten the face of the understanding ; for she anticipates those who desire her before they know it, and is easily contemplated by those who love her. One

who rises for her at dawn shall not toil, and one who keeps vigil because of her shall be without care. For she goes about seeking those who are worthy of her, and shows herself favourably to those on her paths. Wickedness shall never prevail against wisdom. Because of this I too became a lover of her beauty and became her friend, and I sought her out from my youth, and I sought to take her as my bride, because the Master of all things loved her, for she is an initiate of the knowledge of God and one who chooses his works. Her toils are virtues ; she herself teaches sobriety and prudence ; righteousness and courage, than which things nothing is more useful in human life. If anyone longs for much experience, she knows how to compare things of old and those that are to come. She knows the twists of words and the explanations of riddles. She foresees signs and wonders and the outcomes of seasons and times. And to all she is a good counsellor. Because immortality is in her, and fame in the fellowship of her words. Therefore I appealed to the Lord and besought him and said from my whole heart, "O God of my Fathers and Lord of mercy, who made all things by your Word, and established humanity by your Wisdom to be sovereign over the creatures that had come into being by you, and to order the world in holiness and righteousness, give me Wisdom who sits by your throne, and do not reject me from among your children, for I am your servant and the son of your maid servant. Send her out from your holy dwelling and from the throne of your glory, that she may be present with me and teach me what is well pleasing before you. And she will guide me with knowledge and guard me with her glory. For all the thoughts of mortals are wretched and their ideas are unstable".

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

**27. Translation of the Relics of our Father among the Saints John Chrysostom, Archbishop of Constantinople.**

30. **The Reading from The Proverbs of Solomon.** [10: 7, 6 & Selection.]

The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

3. **The Reading from the Wisdom of Solomon.** [Proverbs 10 : 31-32 & Selection]

The mouth of a righteous man distils wisdom ; the lips of men know graces. The mouth of the wise meditates wisdom ; righteousness delivers them from death. When a righteous man dies hope is not lost ; for a righteous son is born for life, and among his good things he shall pluck the fruit of righteousness. There is light at all times for the righteous, and they shall find grace and glory from the Lord. The tongue of the wise knows what is good, and wisdom will take its rest in their hearts. The Lord loves holy hearts ; while all who are blameless in the way are acceptable to him. The wisdom of the Lord will enlighten the face of the understanding ; for she anticipates those who desire her before they know it, and is easily contemplated by those who love her. One who rises for her at dawn shall not toil, and one who keeps vigil because of her shall be without care. For she goes about seeking those who are worthy of her, and shows herself favourably to those on her paths. Wickedness shall never prevail against wisdom. Because of this I too became a lover of her beauty and became her friend, and I sought her out from my youth, and I sought to take her as my bride, because the Master of all things loved her, for she is an initiate of the knowledge of God and one who chooses his works. Her toils are virtues ; she herself teaches sobriety and prudence ; righteousness and courage, than which things nothing is more useful in human life. If anyone longs for much experience, she knows how to compare things of old and those that are to come. She knows the twists of words and the explanations of riddles. She foresees signs and wonders and the outcomes of seasons and times. And to all she is a

good counsellor. Because immortality is in her, and fame in the fellowship of her words. Therefore I appealed to the Lord and besought him and said from my whole heart, "O God of my Fathers and Lord of mercy, who made all things by your Word, and established humanity by your Wisdom to be sovereign over the creatures that had come into being by you, and to order the world in holiness and righteousness, give me Wisdom who sits by your throne, and do not reject me from among your children, for I am your servant and the son of your maid servant. Send her out from your holy dwelling and from the throne of your glory, that she may be present with me and teach me what is well pleasing before you. And she will guide me with knowledge and guard me with her glory. For all the thoughts of mortals are wretched and their ideas are unstable".

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

**30. Assembly of the Ecumenical Teachers and Great Hierarchs, Basil the Great, Gregory the Theologian and John Chrysostom.**

[See 18 January]

**28. The Reading from The Fifth Book of Moses. [1 : 8-11 & 15-17b]**

Moses said to the sons of Israel, "See, I have delivered ; the land before you. Go in and inherit the land which the Lord swore to your fathers Abraham, Isaac and Jacob, that he would give it to them and to their seed after them. And I spoke to you at that time and said, 'I shall not be able to bear you alone. The Lord your God has multiplied you, and see, you are today like the stars of heaven in multitude. May the Lord, the God of our fathers, multiply you so that you are a thousand times more numerous, and bless you as he said to you'. And I took from you wise, understanding and prudent men, and set them to rule over you as captains of thousands and hundreds and fifties and tens and as recorders for your judges. And I commanded your judges at that time, saying, 'Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall

hear the small as well as the great. You shall not shrink before anyone's person ; for the judgement is God's".

**29. The Reading from The Fifth Book of Moses. [10 : 14-18 & 20-21]**

Moses said to the sons of Israel, "See, the heaven and the highest heaven belong to the Lord your God, the earth and all that is in them. The Lord preferred your fathers, to love them, and he chose you, their seed after them, above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear Lord your God and serve him alone, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen".

**26. The Reading from the Wisdom of Solomon. [3 : 1-9]**

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

**OR:**

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

## FEBRUARY

### 2. The Meeting of Our Lord and Saviour Jesus Christ.

32. **The Reading from The Second Book of Moses.** [12: 1-13, 16 and selections from the Lord spoke to Moses on the day on which he brought the children of Israel out of the land of Egypt, saying, "Sanctify to me every first-born, first produced that opens every womb among the children of Israel". And Moses said to the people, "Remember this day, on which you came out of Egypt, from the house of slavery, for the Lord has brought you out from there with a mighty hand. And keep his law. And it shall be that when the Lord God brings you into the land of the Chananites,<sup>33</sup> in the way that he swore to your fathers, you shall set apart everything that opens the womb ; the males to the Lord. But if after this your son asks you, saying, "What is this ?", you shall say to him, "God brought us out of Egypt, from the house of slavery, with a mighty hand. And when Pharaoh hardened his heart against sending us out, the Lord slew every first-born in the land of Egypt, from the first-born of humans to the first-born of animals. This is why I sacrifice everything that opens the womb ; the males to the Lord, and every first-born of my sons I will redeem". And it shall be for a sign upon your hand, and immovable before your eyes, because thus said the Lord the Almighty, "All the first-born of your sons you shall give me. [*Leviticus 12*] And it shall be that everyone who gives birth to a male child shall circumcise the flesh of its foreskin on the eighth day. And for thirty three days he shall not come into the sanctuary of God to the Priest, until the days of purification are completed. And after this he shall offer an unblemished yearling lamb to the Lord for a holocaust, and a young pigeon or turtle dove to the Priest at the door of the Tabernacle of Witness. Or instead of these he shall offer two young pigeons or two turtle doves. And the Priest shall make atonement for him. [*Numbers*] Because these have been offered to me as an offering out of all the children of Israel. And I have taken them and sanctified them for myself in place of the first-born of the Egyptians, on the day when I smote every first-born in the land of Egypt from human to beast of burden," said God the Most High, the Holy One of Israel.

---

<sup>32</sup> This reading is a selection from The Second Book of Moses 12,51-13,16 together with 22,29 and passages from Leviticus 12 and Numbers 8. The reference to the purification of the mother in Leviticus is made to refer to the child. This may be influenced by Luke 2,22, which has "their", not "her", or, according to the Western text, "his". The Hebrew text differs noticeably from the LXX.

<sup>33</sup> Canaanites

“ 34

**33. The Reading from the Prophecy of Isaiah. [6: 1-12]**

In the year that King Ozias<sup>35</sup> died, I saw the Lord, seated on a high and exalted throne. And the house was full of his glory. And Seraphim stood around him, the one having six wings and the other having six wings, and with two they covered their faces and with two the feet and with two they flew. And one cried to other and they said, “Holy, Holy, Holy, Lord Sabbath (*Sabaoth*).<sup>36</sup> The whole earth is full of his glory. “ The threshold was lifted up at the voice with which they cried, and the house was filled with smoke. And I said, “Woe is me . For I am pricked to the heart, because I, a human being, and with unclean lips dwell among a people with unclean lips, and with my eyes I have seen the King, the Lord Sabbath (*Sabaoth*). “ And one of the Seraphim was sent to me, and in his hand he held a burning coal, which he had taken with tongs from the altar. And touched my mouth and said, “See, this has touched your lips and it shall take away your iniquities and cleanse your sins. “ And I heard the voice of the Lord saying, “Whom shall I send ? And who will go to this people ?” And I said, “See, here am I. Send me. “ And he said, “Go, and say to this people, ““You shall hear and not understand, and seeing, you shall see and not perceive. “” For the heart of this people has grown fat, and they have heard with heavy ears and they have shut their eyes, lest perhaps they perceive with their eyes and hear with their ears and understand with their heart and turn back, and I will heal them. “ And I said, “Until when, Lord ?” And he said, “Until the cities are deserted from being inhabited and the houses from there being no people, and the land shall be abandoned as desert. And after this God will remove the people far away, and those who are left behind shall be multiplied on the land”.

**34. The Reading from the Prophecy of Isaiah. [19 : 1, 3-5, 12, 16, 19-21]**

See, the Lord will be seated on a light cloud and will come to Egypt and the idols of Egypt shall be shaken at his presence and their heart shall be wasted within them. “And their spirit shall be troubled within them, and I will frustrate their counsel and

---

<sup>34</sup> This last clause is not from any of the texts used in The Reading. The phrase “God the Most High” only occurs at Gen. 14,20 and Psalm 77,35. The second is characteristic of Isaiah, and the two nearest references are 30,12 & 15. But the whole clause is probably a mere commonplace by the compiler.

<sup>35</sup> Uzziah

<sup>36</sup> “Sabbath” is treated as a divine name by the Fathers, being one of the words which the translators “did not dare to put into Greek, but left in Hebrew”, according to St Basil, though, as St Gregory the Theologian says, they knew that it meant “powers” or “armies” “Sabaoth” is often used.

hand Egypt over into the hands of harsh lords," says the Lord Sabbath (*Sabaoth*). And the Egyptians shall drink water that is beside the sea, while the river shall fail and be dried up. Thus says the Lord, "Where now are your wise men ? And let them declare to you and let them say, "What has the Lord Sabbath (*Sabaoth*) planned against Egypt ?" On that day the Egyptians shall be like women, in fear and trembling in the presence of the hand of the Lord Sabbath, which he will bring against them. And there shall be an Altar to the Lord in the country of the Egyptians and a pillar to Lord at its border. And it shall be for a sign for ever to the Lord in the country of Egypt, because they shall cry to the Lord and he will send them a man who shall save them. And the Lord will be known to the Egyptians. And the Egyptians shall know the Lord in that day, and they shall offer sacrifice and gift, and they will vow vows to the Lord and pay them.<sup>37</sup>

#### **24. First and Second Finding of the Precious Head of Saint John the Baptist.** [Also 2

35. **The Reading from the Prophecy of Isaias.** [40 : 1-3, 9 ; and selection]  
Thus says the Lord : Comfort, comfort my people, says God. Priests, speak to the heart of Jerusalem. Comfort her, because her humiliation has been completed ; for her sin has been abolished, because she has received from the Lord's hand double for her sins. A voice of one crying in the wilderness : Prepare the way of the Lord, make straight the paths of our God. Every valley shall be filled and every mountain and hill made low ; what is crooked shall become straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God. Go up onto a high mountain, you who bring good tidings to Sion ; lift up your voice with strength, you who bring good tidings to Jerusalem. Lift it up, do not be afraid. I the Lord God, I, the God of Israel, will hearken and will not forsake them ; but I will open rivers from the mountains and springs in the middle of plains. I will turn the wilderness into water meadows and the thirsty earth with water courses. Let the heavens rejoice from on high and let the clouds rain righteousness. Let the earth sprout and blossom with mercy and righteousness. Announce a voice of gladness to the end of the earth and let this be heard : Say that the Lord has delivered his servant Jacob. And if they thirst through deserts, he will bring water for them from a rock. Rejoice you barren who have never given birth, break out

---

<sup>37</sup> Note in the Greek Menaion. "Instead of the above reading, the manuscripts have another from the prophecy of Ezekiel 43 & 44 [I. e. the normal one for the Mother of God]. While what seems to be the oldest of the manuscripts has neither it, nor a Liti, nor Kathismata, but only the Aposticha with one Doxastikon in the same Tone, "A light for revelation of the nations", which is to be found at Vespers on the 4<sup>th</sup> of the month. "

and shout, you who have never known birth pangs, for the children of the deserted are more than those of her who has a husband.

**36. The Reading from the Prophecy of Malachy.** [3, selection, & 4]

Thus says the Lord Almighty : See, I am sending my Angel, my messenger, before your face, who will prepare your way before you. And the Lord whom you seek will come to his temple. And who shall endure the day of his entrance ? And who shall withstand at his appearing ? Because he will enter like fire in a smelting furnace and like the lye of launderers. And he will come to you in judgement ; and he will be a swift witness against the wicked and against adulteresses and against those swear falsely in his name and those who do not fear him, says the Lord Almighty. Because I am the Lord your God, and I have not changed and you, children of Jacob, have perverted the laws and not kept them. Therefore turn back to me and I will turn back to you, says the Lord Almighty. And all the nations shall call you blessed and you shall know that I am the Lord who discern between just and lawless on the day on which I make a peculiar possession of those who love me. Know then and remember the law of Moses my servant, as I gave him commandment on Horeb, to all Israel ordinances and judgements. And see, I will send you Elias the Thesbite,<sup>38</sup> before the great and manifest day of the Lord comes ; he shall turn again the heart of father to son and of a man to his neighbour, lest when I come I smite the earth grievously, says the Lord Almighty, God the Holy One of Israel.

**37. The Reading from the Wisdom of Solomon.** [4 : 7, selection, & 5 : 1-7]

A righteous man if he comes to his end shall be at rest. A righteous man who dies shall condemn the ungodly who are alive ; for they shall see the end of a righteous man and shall not understand what they counselled concerning him. For the Lord will break the ungodly, render them voiceless and cast them headlong, and he will shake them from the foundations and they shall be utterly wasted in sorrow, and their memory shall perish. They shall come with fear at the accounting of their sins, and their iniquities shall convict them to their face. Then the righteous shall stand with much boldness in the face of those who afflicted him and made his toils of no account. When they see this they shall be troubled with great fear and shall be amazed at the wonder of his salvation. For they shall say as they repent and with anguish they shall groan and say : Is this he whom we fools once made a laughing stock and a byword of reproach ? We reckoned his life folly and his end dishonour. How has he been numbered among the children of God and his lot with the Saints ? Therefore we have erred from the way of truth and the light of righteousness has not shone on us and the sun has not dawned on

---

<sup>38</sup> Tishbite

us. We have been filled with paths of lawlessness and destruction and journeyed through trackless paths, but have not known the way of the Lord.

## MARCH

### 9. The Forty Holy Martyrs of Sebaste.<sup>39</sup>

#### 38. The Reading from the Prophecy of Isaias. [43 : 9-14]

Thus says the Lord : All the nations were gathered together, and rulers shall be gathered out of them. Who shall declare this, or who shall declare to you the things from the beginning ? Let them bring their witnesses and let them be justified, and let them hear and say the truth. Be my witnesses, says the Lord, and I am a witness and my servant whom I have chosen, that you may know and believe and understand that I am. Before me there was no other, nor shall there be any after me. I am God, and besides me there is no saviour. I declared and saved, I rebuked, and there was no strange god among you ; and you are my witnesses. I am the Lord God, even from the beginning ; there is none who can deliver from my hand ; I shall work and who shall turn it back ? Thus says the Lord, God who redeems you, the Holy One of Israel : For your sake I will send to Babylon and I will rouse up all who flee and the Chaldæans shall be bound in ships.

#### 25. The Reading from the Wisdom of Solomon. [5 : 15-23 & 6 : 1, 3]

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the

---

<sup>39</sup> The Typika prescribe readings for the Forty Martyrs in addition to the daily ones from the Triodion, but no references or texts are to be found in the Menaion.

Most High.

26. **The Reading from the Wisdom of Solomon.** [3 : 1-9]

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

## **25. The Annunciation to Our Most Holy Lady, Theotokos and Ever-Virgin Mary.**

### **39. The Reading from The First Book of Moses. [28 : 10-17]**

Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

### **40. The Reading from the Prophecy of Ezekiel. [43 : 72, 44 : 1-4]**

Thus says the Lord : It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

### **41. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase

learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

**41a. The Reading from The Second Book of Moses.**<sup>40</sup> [3 : 1-8]

Now Moses was shepherding the sheep of his father-in-law, Jothor, the priest of Madiam ; and he led the sheep to the desert, and came to mount Horeb. And the angel of the Lord appeared to him in a flame of fire out of the midst of the bush ; and he saw that the bush was burning, but the bush was not burned up. And Moses said, "I will turn aside and see this great sight, why the bush is not being burned up. " When the Lord saw that he drew near to see, the Lord called to him out of the bush, "Moses, Moses ." And he said, "What is it ?" Then he said, "Do not come near ; untie your shoes from your feet, for the place on which you are standing is holy ground. " And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. " And Moses turned away his face, for he was afraid to look at God. Then the Lord said to Moses, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters ; I know their suffering, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Pherizzites, the Gergesites, the Hivites, and the Jebusites.

**2. The Reading from The Proverbs of Solomon.** [8 : 22-30]

The Lord created me the beginning of his ways for his works. Before time he established me, in the beginning before he made the earth. And before he made the deeps and before the springs of waters came forth, before the mountains were set firm and before all the hills he begets me. The Lord made countries and uninhabited places and the high inhabited parts of the earth under heaven. When he was preparing the heaven I was present with him, and when he marked out his throne on the winds. When he made the clouds on high strong and secured the fountains of the earth under heaven. When he gave his command to the sea — and the waters shall not transgress his order —, and when he was strengthening the foundations of the earth, I was by him arranging all things. I was the one in whom he delighted ; while day by day I rejoiced in his presence at every moment.

---

<sup>40</sup> These two readings, for 2<sup>nd</sup> Vespers, are not found in the Menaion.

## APRIL

### 23. Holy, Glorious Great Martyr George, Victor and Wonder-worker.

#### 37. The Reading from the Wisdom of Solomon. [4 : 7, selection, & 5 : 1-7]

A righteous man if he comes to his end shall be at rest. A righteous man who dies shall condemn the ungodly who are alive ; for they shall see the end of a righteous man and shall not understand what they counselled concerning him. For the Lord will break the ungodly, render them voiceless and cast them headlong, and he will shake them from the foundations and they shall be utterly wasted in sorrow, and their memory shall perish. They shall come with fear at the accounting of their sins, and their iniquities shall convict them to their face. Then the righteous shall stand with much boldness in the face of those who afflicted him and made his toils of no account. When they see this they shall be troubled with great fear and shall be amazed at the wonder of his salvation. For they shall say as they repent and with anguish they shall groan and say : Is this he whom we fools once made a laughing stock and a byword of reproach ? We reckoned his life folly and his end dishonour. How has he been numbered among the children of God and his lot with the Saints ? Therefore we have erred from the way of truth and the light of righteousness has not shone on us and the sun has not dawned on us. We have been filled with paths of lawlessness and destruction and journeyed through trackless paths, but have not known the way of the Lord.

#### 25. The Reading from the Wisdom of Solomon. [5 : 15-23 & 6 : 1, 3]

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High.

**26. The Reading from the Wisdom of Solomon. [3 : 1-9]**

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

**OR:**

**The Reading from the Wisdom of Solomon. [4 : 7-15]**

The righteous man, though he die early, shall be at rest. For old age is not honoured for length of time, nor measured by terms of years ; but understanding is grey hair for men, and a blameless life is attaining old age. There was one who pleased God, and was loved by Him, and while living among sinners, he was taken up. He was caught up lest evil change his thinking, or deceit beguile his soul. For the fascination of evil things obscures what is good, and the scar of lust perverts the innocent mind. Being perfected in a short time, he reached the fulness of long years ; for his soul was pleasing to the Lord, therefore He snatched him out from the midst of wickedness. But the people saw this and did not understand, nor did they ponder such a thing, as that God's grace and mercy are upon His venerable ones, and His concern is for His elect.

**25. Holy Apostle and Evangelist Mark.**

**42. The Reading from the Universal Epistle of James [1 : 1-12]**

James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion : Greeting. Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces endurance. And let endurance have its full effect, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let them ask God, who gives to all generously and without reproaching, and it shall be given them. But let them ask in faith, doubting nothing, for one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person

must not suppose that someone double-minded, unstable in all their ways, shall receive anything from the Lord. Let the lowly brother boast in his exaltation, and the rich in his humiliation, because like the flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass ; its flower falls, and its beauty perishes. So shall the rich man fade away in the midst of his pursuits. Blessed is the one who endures trial, for when he has stood the test he shall receive the crown of life which God has promised to those who love him.

**43. The Reading from the Universal Epistle of James [1 : 13-27]**

Beloved, let no one say when they are tempted, "I am tempted by God" ; for God cannot be tempted with evil and he himself tempts no one ; but each person is tempted when they are lured and enticed by their own desire. Then desire when it has conceived gives birth to sin ; and sin when it is full-grown brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from on high, coming down from the Father of lights with whom there is no variation or shadow of change. Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures. Know this, my beloved brethren. Let everyone be quick to hear, slow to speak, slow to anger, for a person's anger does not work the righteousness of God. Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, they are like a person who observes their natural face in a mirror ; for he observes himself and goes away and at once forgets what he was like. But those who look into the perfect law, the law of liberty, and persevere, not being hearer that forget but doers that act, shall be blessed in their doing. If any one thinks they are religious, and does not bridle their tongue but deceives their heart, their religion is vain. Religion that is pure and undefiled before God and the Father is this : to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

**44. The Reading from the Universal Epistle of James. [2 : 1-13]**

My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. For if someone with gold rings and in fine clothing comes into your assembly, and pauper in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please," while you say to the pauper, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts ? Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him ? But you have dishonoured the poor person. Is it not the rich who oppress you, is it not they who drag you into court ? Is it not they who blaspheme that honourable name which was invoked over you ? If you

really fulfil the royal law, according to the scripture, "You shall love your neighbour as yourself," you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become guilty of all of it. For he who said, "Do not commit adultery," also said, "Do not kill." If you do not commit adultery but do kill, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty. For judgement is without mercy to one who has shown no mercy ; yet mercy triumphs over judgement.

### **30. Holy Apostle James [Iakovos], son of Zebedee, brother of John the Theologian.**

#### **41. The Reading from The Proverbs of Solomon. [9 : 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

#### **42. The Reading from the Universal Epistle of James [1 : 1-12]**

James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion : Greeting. Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces endurance. And let endurance have its full effect, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let them ask God, who gives to all generously and without reproaching, and it shall be given them. But let them ask in faith, doubting nothing, for one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that someone double-minded, unstable in all their ways, shall receive anything from the Lord. Let the lowly brother boast in his exaltation, and the rich in his humiliation, because like the flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass ; its flower falls, and its beauty perishes. So shall the rich man fade away in the midst of his pursuits. Blessed is the one who endures trial, for when he has stood the test he shall receive the crown of life which God has promised to those who love him.

#### **43. The Reading from the Universal Epistle of James [1 : 13-27]**

Beloved, let no one say when they are tempted, "I am tempted by God" ; for God cannot be tempted with evil and he himself tempts no one ; but each person is tempted when they are lured and enticed by their own desire. Then desire when it has conceived gives birth to sin ; and sin when it is full-grown brings forth death. Do not be deceived, my

beloved brethren. Every good gift and every perfect gift is from on high, coming down from the Father of lights with whom there is no variation or shadow of change. Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures. Know this, my beloved brethren. Let everyone be quick to hear, slow to speak, slow to anger, for a person's anger does not work the righteousness of God. Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, they are like a person who observes their natural face in a mirror ; for he observes himself and goes away and at once forgets what he was like. But those who look into the perfect law, the law of liberty, and persevere, not being hearer that forget but doers that act, shall be blessed in their doing. If any one thinks they are religious, and does not bridle their tongue but deceives their heart, their religion is vain. Religion that is pure and undefiled before God and the Father is this : to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

## MAY

### 8. Holy Apostle and Evangelist John the Theologian, the Beloved Disciple and Bosom Friend

45. **The Reading from the 1<sup>st</sup> Epistle General of John** [3: 21-24 ; 4: 1-6]

Beloved, if our heart does not condemn us we have boldness towards God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment : that we should believe in the name of his Son Jesus Christ and love one another, as he gave us commandment. And he who keeps his commandments abides in him and he in him. And by this we know that he abides in us, from the Spirit of which he has given us. Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. By this you know the Spirit of God : Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard is coming, and is now already in the world. You are of God, little children, and have overcome them, because he who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us ; he who is not of God does not hear us. By this, we know the spirit of truth, and the spirit of error. Beloved, let us love one another ; for love is of God, and he who loves is born of God, and knows God. He who does not love does not know God ; for God is love. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might love through Him.

46. **The Reading from the 1<sup>st</sup> Epistle General of John.** [4 : 11-16]

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and witness that the Father has sent the Son as Saviour of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has for us. God is love, and he who abides in love abides in God, and God in him.

47. **The Reading from the 1<sup>st</sup> Epistle General of John.** [4 : 20-21 ; 5 : 1-5]

Beloved, if someone says, "I love God," and hates his brother, he is a liar ; for he who does not love his brother whom he has seen, how can he love God whom he has not seen ? And this commandment we have from him : that he who loves God must love

his brother also. Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves him who has begotten loves also him who has been begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not heavy. Because whatever has been born of God conquers the world. And this is the victory that has conquered the world, our faith. Who is the one who conquers the world, if not the one who believes that Jesus is the Son of God ?

## **9. Translation of the Relics of St Nicolas the Wonderworker from Myra to Bari.**

### **30. The Reading from The Proverbs of Solomon. [ 10: 7 & Selection.]**

The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

### **48. The Reading from The Proverbs of Solomon. [10 : 31-32 & 11 : 1-12]**

The mouth of the righteous drops wisdom ; but the tongue of the unrighteous shall be cut out. The lips of righteous men know graces ; but the mouth of the impious is turned away. A false balance is an abomination before the Lord ; but a just weight is acceptable to him. Wherever pride enters, there too dishonour ; but the mouth of the humble meditates wisdom. The perfection of the devout shall guide them, but the crookedness of the treacherous shall carry them off. Property does not profit in the day of wrath, but righteousness shall deliver from death. When a righteous man dies he leaves regret ; ready and welcome the destruction of the ungodly. The righteousness of the blameless

keeps their ways straight, but impiety encounters injustice. The righteousness of upright men shall deliver them, but transgressors are caught by base counsel. When a righteous man dies his hope does not perish ; but the boast of the ungodly perishes. A righteous man escapes from the hunt, but the ungodly is given up in his place. In the mouth of the ungodly is a snare for citizens, but the perception of the righteous brings prosperity. By the good things of the righteous a city is successful, and in the loss of the ungodly there is gladness. By the blessing of the upright a city is exalted, but by the mouth of the ungodly it shall be overthrown. One who lacks sense sneer at their fellow citizens, an intelligent man practices stillness.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

**10.**

**The Holy Apostle Simon Zelotes.**

[As on

**11. Holy Equals of the Apostles Cyril and Methodios, Evangelisers of the Slavs.**

**21. Holy Equal of the Apostles Emperor Constantine the Great and his mother Helena.**

**49. The Reading from the Third Book of Kingdoms. [8 : 22, 23, 27-30]**

Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread forth his hands towards heaven ; and said, " Lord, God of Israel, there is no God like you, in heaven above or on earth beneath, If, heaven and the highest heaven cannot contain you ; how much less this house which I have built . Yet have regard to my supplication, O Lord God of Israel, hearkening to the prayer which your servant prays before you today ; that your eyes may be open towards this house day and night, towards the place of which you have said, ""My name shall be there,"" to hearken to the prayer which your servant prays towards this place day and night. And hearken to the supplication of your servant and of your people Israel, when they pray toward this

place ; and hear your dwelling place in heaven ; and you shall act and show pity. “

**50. The Reading from the Prophecy of Isaias. [61 : 10 - 62 : 5]**

Let my soul rejoice in my God ; for he has clothed me with a garment of salvation and a tunic of gladness, as a bridegroom he has put a garland upon me, and as a bride he has adorned me with beauty. For as the earth brings forth its flower, and as a garden it seeds, so the Lord God will cause righteousness and joy to spring forth before all the nations. For Sion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until my righteousness goes forth like light, and my salvation as a burning torch. The nations shall see your righteousness, and kings your glory ; and he will call you by a new name which the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed “Forsaken”, and your land shall no more be termed “Desert” ; but you shall be called “My Will”, and your land “Inhabited” ;<sup>41</sup> for the Lord has been well pleased in you, and your land shall be inhabited. For as a young man marries a virgin, so shall your sons make their dwelling, and as bridegroom rejoices over bride, so shall the Lord rejoice over you.

**51. The Reading from the Prophecy of Isaias. [60 : 1-16]**

Shine, shine, Jerusalem ; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, like thick darkness over nations ; but the Lord will appear upon you, and his glory shall be seen upon you. And kings shall walk by your light, and nations by your brightness. Lift up your eyes round about, and see your children have been gathered ; your sons have come from far, and your daughters shall be carried on the shoulders. Then you shall see and be afraid, and be amazed in heart ; because the wealth of the sea shall be turned to you, and that of nations and peoples. Flocks of camels shall come to you, the camels of Madian and Gaipha shall cover you ; all those from Sheba shall come, bringing gold and they shall bring incense and precious stone, and shall proclaim the good tidings of the Lord’s salvation. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall come to you ; acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly like clouds, and like doves with their nestlings ? For the islands have waited for me, the ships of Tharsis first of all, to bring your children from far, their silver and gold with them, for the holy name of the Lord, and for the Holy One of Israel to be glorious. Foreigners shall build up your walls, and their kings shall stand before you ; for in my wrath I smote you, but in mercy I have loved you. Your gates shall be open continually ; day and night they shall not be shut ; that

---

<sup>41</sup> Or, Ecoumene

men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish ; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place ; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear ; you shall be called “City of the Lord, Sion of the Holy One of Israel”. Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to generation. You shall suck the milk of nations, eat the wealth of kings ; and you shall know that I, the Lord, am your Saviour and the God of Israel your Redeemer.

**25. Third Finding of the Precious Head of St John the Baptist.**

[As on 24 February]

## JUNE

### 9. Saint Cyril Archbishop of Alexandria.

#### 37. The Reading from the Wisdom of Solomon. [4 : 7, selection, & 5 : 1-7]

A righteous man if he comes to his end shall be at rest. A righteous man who dies shall condemn the ungodly who are alive ; for they shall see the end of a righteous man and shall not understand what they counselled concerning him. For the Lord will break the ungodly, render them voiceless and cast them headlong, and he will shake them from the foundations and they shall be utterly wasted in sorrow, and their memory shall perish. They shall come with fear at the accounting of their sins, and their iniquities shall convict them to their face. Then the righteous shall stand with much boldness in the face of those who afflicted him and made his toils of no account. When they see this they shall be troubled with great fear and shall be amazed at the wonder of his salvation. For they shall say as they repent and with anguish they shall groan and say : Is this he whom we fools once made a laughing stock and a byword of reproach ? We reckoned his life folly and his end dishonour. How has he been numbered among the children of God and his lot with the Saints ? Therefore we have erred from the way of truth and the light of righteousness has not shone on us and the sun has not dawned on us. We have been filled with paths of lawlessness and destruction and journeyed through trackless paths, but have not known the way of the Lord.

#### 25. The Reading from the Wisdom of Solomon. [5 : 15-23 & 6 : 1, 3]

The righteous live unto the ages and their reward is in the Lord, and their care with the Most High. Because of this they shall receive the royal crown of majesty and the diadem of beauty from the Lord's hand ; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on righteousness as a breastplate, and wear impartial judgement as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world shall fight with him against the frenzied. Well-aimed bolts of lightning shall go forth and shall leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath shall be hurled from a catapult. The water of the sea shall rage against them, while rivers shall relentlessly overwhelm them. A spirit of power will stand against them, and shall winnow them like a tempest. Lawlessness shall make the whole earth a desert, and evil-doing shall overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High.

**26. The Reading from the Wisdom of Solomon. [3 : 1-9]**

The souls of the righteous are in the hand of God, and no torment shall ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction ; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they shall receive great good ; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they shall shine out, and they shall run like sparks through stubble. They shall judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those who have put their trust in him shall understand truth ; and the faithful in love shall abide with him ; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones.

**11. Holy Apostles Bartholomew and Barnabas. [As on 29 June]**

**19. Holy Apostle Jude, brother of the Lord.**

**52. The Reading from the Universal Epistle of Jude [1-10]**

Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ : May mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. For certain people, who were long ago designated for this condemnation, have intruded, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Now I wish to remind you, though you were once for all fully informed, that the Lord who saved a people out of the land of Egypt, later destroyed those who did not believe. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in gloom until the judgement of the great day ; just as Sodom and Gomorra and the surrounding cities, which likewise practiced sexual immorality and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. Yet in the same way these dreamers defile the flesh, reject lordship, and revile the glorious ones. But the archangel Michael, when he contended with the devil, in a dispute about the body of Moses, did not presume to pronounce a reviling judgement upon him, but said, "The Lord rebuke you. " But these people revile whatever they do not understand, and by those things that they know by nature like the irrational animals, they are destroyed.

**53. The Reading from the Universal Epistle of Jude. [11-16]**

Beloved, woe to them . For they have walked in the way of Cain, abandoned themselves to Balaam's error for the sake of gain, and perished in Kora's rebellion. These people are blemishes on your love feasts, as they fearlessly carouse together, looking after themselves ; waterless clouds, carried along by winds ; fruitless trees in late autumn, twice dead, uprooted ; wild waves of the sea, foaming up their deeds of shame ; wandering stars for whom the gloom of darkness has been reserved for ever. It was of these also that Enoch in the seventh generation from Adam prophesied, saying, "Behold, the Lord came with his holy myriads, to execute judgement on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have spoken against him. " These people are grumblers, malcontents, following their own passions, loud-mouthed boasters, flattering people to gain advantage.

**54. The Reading from the Universal Epistle of Jude. [17-25]**

Beloved, remember the words spoken beforehand, by the apostles of our Lord Jesus Christ ; they said to you, "In the last time there shall be scoffers, following their own ungodly passions. " It is these who set up divisions, living according to nature, devoid of the Spirit. But you, beloved, build yourselves up on your most holy faith, praying in the Holy Spirit ; keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. Have mercy on those who doubt ; save others by snatching them out of the fire ; on others have mercy with fear, hating even the tunic spotted by the flesh. Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Saviour through Jesus Christ our Lord, be glory, majesty, might, and authority, before all time and now and for all the ages. Amen.

**24. Nativity of the Holy Glorious Prophet Forerunner and Baptist John.**

**55. The Reading from The First Book of Moses.**

[17 : 15-17. 19, 18 : 11-14, 21 : 1-2. 4-8]

The Lord God said to Abraham : As for Sara your wife, her name shall not be called Sara, but Sarra shall be her name. I will bless her and will give you a child from her ; and I will bless it and it shall be for nations and kings of nations shall come from it. And Abraham fell on his face, and laughed and said in his mind ; Shall a son be born in my hundredth year ? And shall Sarra who is ninety bear a child ? God said to Abraham : Yes ; see, your wife Sarra shall bear you a son and you will call his name Isaac ; and I

will establish my covenant with him as an everlasting covenant. Now Abraham and Sarra were old, advanced in years. But Sarra laughed to herself, saying : The thing has not happened to me until now ; and my lord is old. And the Lord God said to Abraham : Why did Sarra laugh to herself, saying : Shall I really give birth ? For I am aged. But nothing is impossible for God. And the Lord visited Sarra, as He had said, and she conceived and bore a son to Abraham in their old age at the time the Lord had said to him. But he circumcised him on the eighth day, as the Lord God had commanded him. And Abraham was a hundred when Isaac his son was born to him. But Sarra said : The Lord has given me laughter ; for whoever hears shall rejoice with me. And she said : Who will announce to Abraham that Sarra is suckling a child, for I have born a child in my old age ? And the child grew and was weaned. And Abraham held a great banquet on the day his son Isaac was weaned.

**56. The Reading from Judges of Israel. [13 : 2-8, 13-14, 17-18, 21]**

In those days there was a man of the tribe of Dan and his name was Manoe, and his wife was barren and had not borne a child. And the Angel of the Lord appeared to his wife and said to her : See, you are barren and have not borne a child or conceived a son. But now take care, and do not drink wine or strong drink, and eat nothing unclean. Because see, you shall conceive in the womb and bear a son, and no iron shall touch his head, because the child is to be a Nazarite to God from his mother's womb. And the woman came and spoke to her husband, saying : A Man of God came to me, and his appearance was as the appearance on an Angel of God, exceedingly bright. And he said : See, you shall conceive in the womb and bear a son ; and now take care, and drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazarite of God from the womb to the day of his death. And Manoe besought the Lord and said : My Lord, let the man of God, whom You sent, come again to us, and enlighten us what we should do for the child that is to be born. Then the Angel came to Manoe and said : Of all the things that I said to your wife, let her take care. She is not to eat anything that comes from the vine ; she is not to drink wine or strong drink. And Manoe said to the Angel of the Lord : What is your name ? That when your word comes to pass, we may glorify you. And the Angel of the Lord said to him : Why do you ask my name ? For it is wonderful.<sup>42</sup> And the Angel of the Lord appeared no more to Manoe and his wife.

**57. The Reading from the Prophecy of Isaias.**

[40 : 1-5, 9, 41 : 17-18, 45 : 8, 48 : 20-21, 54 : 1]

---

<sup>42</sup> "Wonderful" in Hebrew is "Mopheth", meaning hidden, secreted, beyond human comprehension

Thus says the Lord : Comfort, comfort my people, says God. Priests speak to the heart of Jerusalem ; comfort her, for her humiliation has been completed ; her sin has been abolished ; for she has received from the Lord's hand double her sins. The voice of one crying in the wilderness : Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill humbled ; and the crooked paths shall be straight and the rough, smooth ways ; and all flesh shall see the salvation of God. Get up onto a high mountain you who bring good tidings to Sion ; lift up your voice with strength, you who bring good tidings to Jerusalem : lift up, be not afraid . I the Lord God, I the God of Israel will hear, and I will not forsake them. But I will open rivers on the mountains, and springs in the midst of plains ; I will make the wilderness into pools and the thirsty land watercourses. Let the heavens rejoice from above, and let the clouds rain down righteousness ; let the earth bring forth and blossom with mercy, and let it also bring forth righteousness. Proclaim a voice of gladness to the ends of the earth, and let this be heard. Say that the Lord has redeemed his servant Jacob. And if they thirst through the wilderness, He will bring them water out of a rock. Be glad, O barren one who have never borne, break forth and shout : many are the children of the deserted, more than of her who has a husband.

## **29. The Holy Glorious and All-praised Princes of the Apostles, Peter and Paul.**

### **58. The Reading from the First Universal Epistle of Peter. [1 : 3-9]**

Brethren, Blessed be the God and Father of our Lord Jesus Christ . By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith — being more precious than gold that, though perishable, is tested by fire — may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen him, you love him ; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

### **59. The Reading from the First Universal Epistle of Peter. [1 : 13-15]**

Beloved, therefore prepare your minds for action ; discipline yourselves ; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct ; for it is written, “You shall be holy, for I am holy. “ If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish.

### **60. The Reading from the First Universal Epistle of Peter. [2 : 11-24]**

Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge. For the Lord’s sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him to punish those who do wrong and to praise those who do right. For it is God’s will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honour everyone. Love the family of believers. Fear God. Honour the emperor. Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. For it is a credit to you if, being aware of God, you endure

pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that ? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth. " When he was abused, he did not return abuse ; when he suffered, he did not threaten ; but he entrusted himself to the one who judges righteously. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness.

## JULY

### 5. Saint Athanasius, Founder of the Great Lavra on Mt Athos.

[As on 17<sup>th</sup> January]

### 5. Uncovering of the relics of St Sergius of Radonezh.

[As on

### 13<sup>th</sup> -20<sup>th</sup>. Sunday of the Fathers.

#### 61. The Reading from The First Book of Moses. [14 : 14-20]

Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologomor and the kings with him, to the valley of Sabi ; this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine ; he was Priest of the Most High. And he blessed Abram and said : Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

#### 62. The Reading from The Fifth Book of Moses. [1: 8-11 & 15-17b]

Moses said to the sons of Israel : See, I have delivered the land before you ; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying : I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying : Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person ; for the judgement is God's.

#### 63. The Reading from The Fifth Book of Moses. [10: 14-18 & 20-21]

Moses said to the sons of Israel : Behold the heaven and the highest heaven belong to

the Lord your God, the earth and all that is in it. the Lord preferred your fathers, to love them : and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

**15. Holy Equal of the Apostles Great Prince Vladimir (in Holy Baptism Basil), Enlight**

**19. Uncovering of the Relics of St Seraphim of Sarov. [As on**

**20. Holy Glorious Prophet Elias.**

**64. The Reading from the 3<sup>rd</sup> Book of Kingdoms. [17: 1-24]**

The word of the Lord came to the Prophet Elias and he said to Achab, "As the Lord the God of powers lives, the God of Israel, before whom I stand today, there shall be neither dew nor rain during these years, except by my mouth." The word of the Lord came to Elias, saying, "Go from here and towards the east, and hide yourself in the brook Chorrath, which is opposite the Jordan. You shall drink from the brook, and I am commanding the ravens to feed you there." So he went and settled by the brook Chorrath, which is opposite the Jordan. The ravens brought him bread in the morning, and meat in the evening ; and he drank water from the brook. And it came to pass after some days that the brook dried up, because there was no rain on the land. Then the word of the Lord came to Elias, saying, "Arise and go to Sarepta,<sup>43</sup> which belongs to Sidon, and settle there ; for see, I am commanding a widow there to feed you." And he arose and went to Sarepta, to the gate of the city. And a widow was there gathering sticks. And Elias he called after her and said, "Bring me a little water in a vessel, so that I may drink." As she was going to bring it, he called after her and said, "Bring me a morsel of bread in your hand." But the woman said, "As the Lord your God lives, I have nothing baked, only a handful of flour in the jar, and a little oil in the jug ; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my children, that we may eat it, and die." Elias said to her, "Take courage. Go and do as you have said ; but first make me a little cake of it and bring it to me, and afterwards

---

<sup>43</sup> Or, Zarephath

make something for yourself and your children. For thus says the Lord the God of Israel : The jar of flour shall not fail and the jug of oil shall not grow less until the day that the Lord sends rain on the whole land. " The woman went and did as Elias said, and he and she and her children ate. And from that day the jar of flour did not fail, neither did the jug of oil grow less, according to the word of the Lord that he spoke by Elias. After this the son of the woman, the mistress of the house, became ill ; his illness was so severe that there was no breath left in him. She then said to Elias, "Why do you trouble me, man of God ? Have you come to me to bring my sins to remembrance, and to cause the death of my son ?" But he said to her, "Give me your son. " He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. He cried out to the Lord, "Alas, Lord my God, you have brought calamity upon the widow with whom I am staying, whose witness you are, by killing her son. " Then he breathed upon the child three times, and called on the Lord and said, "Lord my God, let this child's life come into him again. " And so it happened and he cried out. And the Lord listened to the voice of Elias ; the child's soul came into him again, and he lived. Elias took the child, brought him down from the upper chamber into the house, and gave him to his mother. Then Elias said, "See, your son is alive. " So the woman said to Elias, "Now I know that you are a man of God, and that the word of the Lord in your mouth is true. "

65. **The Reading from the 3<sup>rd</sup> Book of Kingdoms.** [18: 1,17-46 & 19: 1-6]

The word of the Lord came to Elias the Thesbite in the third year, saying, "Go, and appear before Achab, and I will give rain on the face of the land. And it came to pass that when Achab saw Elias, he said to him, "Is it you, the one who is troubling Israel ?" He answered, "I am not troubling Israel ; but you are, and your father's house, by forsaking the Lord our God and following Baal. Now therefore have all Israel assemble to me at Mount Carmel, with the four hundred fifty prophets of Baal and the four hundred prophets of the scared groves, who eat at Jezebel's table." So Achab sent to all Israel, and assembled the prophets at Mount Carmel. Elias said to them, "How long will you go limping with two different opinions ? If the Lord is God, follow him ; but if Baal, then follow him." Then Elias said to the people, "I, even I only, am left a prophet of the Lord ; but the prophets of the sacred grove are very many. Let two bulls be given to us ; let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire to it ; I will prepare the other bull, but put no fire to it. Then you call on the name of your god and I will call on the name of the Lord my God. And the god who answers by fire shall be God." All the people answered, "The word you have spoken today is good." Then Elias said to the prophets of shame, "Choose for yourselves one calf and prepare it first ; then call on the name of your god, but put no fire to it." So they took the calf, prepared it, and called on the name of Baal from morning until noon, crying, "O Baal, hear us ." But there was no voice, and no answer. They ran upon the altar that

they had made. At noon Elias the Thesbite mocked them, saying, "Cry aloud . For your god likes garrulousness." And when the time of the offering of the oblation came, there was nothing. Then Elias the Thesbite said to the prophets of abominations, "Stand aside now, and I will offer my holocaust". And Elias said to the people, "Come close". And all the people came closer to him. Elias took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, "Israel shall be your name". With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, "Bring me two jars of water and pour it on the holocaust and on the pieces of wood." Then he said, "Do it a second time" ; and they did it a second time. Again he said, "Do it a third time" ; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elias cried aloud to heaven and said, "Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people known that you alone the Lord. the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you." Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood ; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, "The Lord indeed is God ; he is God." Elias said to them, "Seize the prophets of Baal ; do not let one of them escape." Then they seized them ; and Elias brought them down to the brook Kishon, and killed them there. And after this Elias said to Achab, "There is a sound of rushing rain. Harness your chariot and go down, lest the rain catch you." Then Elias went up to the top of Carmel ; there he bowed himself down upon the earth and put his face between his knees and prayed to the Lord. And the heavens grew black with clouds and wind ; there was a heavy rain. Achab went to Jezreel. Achab told Jezebel his wife all that Elias had done. Then Jezebel sent to Elias, saying, "Tomorrow I will sacrifice your life like one of them." And Elias heard and was afraid ; he arose and fled for his life, and came to Beersheba, in the land of Juda ; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. Then he lay down under the broom tree and fell asleep. Suddenly someone touched him and said to him, "Arise and eat and drink, for you have a long journey." Elias looked, and there at his head was a cake of flour and a jar of water. He arose, ate and drank, and slept again. The angel of the Lord came a second time, touched him, and said, "Arise and eat and drink, for you have a long journey." He arose, and ate and drank ; then he went in the strength of that food forty days and forty nights to mount Horeb. There he entered a cave, and spent the night there. Then the word of the Lord came to him, saying, "What are you doing here, Elias ?" Elias answered, "I have been very zealous for the Lord, the Almighty ; for the children of

Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return to your way and you shall come to the desert way of Damascus ; and you shall anoint Elissaios son of Saphat as prophet in your place.

**66. The Reading from the 3<sup>rd</sup> Book of Kingdoms.**

[19: 19-21 & 4<sup>th</sup> Kingdoms 2: 1, 6-14] <sup>5</sup>

A day came and Elias found Elissaios son of Saphat, who was ploughing. Elias passed by him and threw his mantle over him. Elissaios left the oxen, ran after Elias, and ministered to him. And it came to pass, when the Lord took Elias in a whirlwind as though up to heaven, that Elias went with Elissaios to Galgala. Then Elias said to Elissaios, "Stay here ; for the Lord has sent me as far as the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the sons of the prophets came, and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water with it ; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elias said to Elissaios, "Ask me what I may do for you, before I am taken up from you." Elissaios said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing ; yet, if you see me as I am being taken up from you, it shall be granted you ; if not, it shall not." It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elias was taken up in a whirlwind as if into heaven. Elissaios kept watching and crying out, "Father, father . The chariots of Israel and its horsemen ." But when he could no longer see him, Elissaios grasped his own clothes and tore them in two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. Elissaios took the mantle of Elias that had fallen from him, and struck the water, saying, "Where then is the God of Elias, even he ?"<sup>6</sup> And so he struck the water, and the water was parted to the one side and to the other, and Elissaios went over on dry ground.

# AUGUST

## 1. The Procession of the Wood of the Precious Cross.

### **The Reading from the Proverbs of Solomon. [3: 11-18]**

My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him ; for, the Lord rebukes whom He loves, and He scourges every son whom He receives. Blessed is the man who has found wisdom, and the mortal who knows prudence ; for it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones ; no evil thing can stand against her. She is well-known to all who approach her, and no precious thing is equal to her in value. For, length of existence and years of life are in her right hand, and in her left hand are wealth and glory ; out of her mouth proceeds righteousness, and she carries Law and mercy upon her tongue. Her ways are good ways, and all her paths are peaceful ; she is a tree of life to all that lay hold upon her, and she is a secure help to all that fasten themselves to her, as on the Lord.

### 51a. **The Reading from the Prophecy of Isaias. [60: 11-16]**

Your gates shall be open continually ; day and night they shall not be shut ; that men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish ; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place ; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear ; you shall be called "City of the Lord, Sion of the Holy One of Israel". Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to generation. You shall suck the milk of nations, eat the wealth of kings ; and you shall know that I, the Lord, am your Saviour and the God of Israel your Redeemer.

### 41. **The Reading from the Proverbs of Solomon. [9: 1-11]**

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you.

Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

## **6. The Holy Transfiguration of Our Lord and Saviour Jesus Christ.**

### **67. The Reading from the Second Book of Moses. [24: 12-18]**

The Lord said to Moses, "Come up to me on the mountain, and wait there ; and I will give you the tables of stone, the law and the commandments, which I have written for their instruction." When Moses had arisen, he and Jesus, who attended him, went up onto the mountain of God. And he said to the elders, "Wait here for us, until we come back to you again ; and, see, Aaron and Or are with you ; if anyone has a dispute, let them go to them." Then Moses went up onto the mountain, and the cloud covered the mountain. The glory of God came down on Mount Sina, and the cloud covered it six days ; and on the seventh day the Lord called Moses out of the midst of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the children of Israel. And Moses entered the cloud, and went up on the mountain. And he was there on the mountain for forty days and forty nights.

### **68. The Reading from the Second Book of Moses. [33: 11-23 ; 34: 4-6, 8]**

The Lord spoke to Moses face to face, as one speaks to one's friend. Then he would return to the camp ; but the young servant, Jesus, son of Navi,<sup>44</sup> did not leave the tent. Moses said to the Lord, "See, you say to me, 'Bring up this people' ; but you have not shown me whom you will send with me. Yet you have said to me, 'I know you above all others, and you have also found favour in my sight.' Now if I have found favour in your sight, show yourself to me, so that I may see you and find favour in your sight, that I may know that this great nation is your people." And the Lord said to him, "I myself will go before you, and I will give you rest." And he said to him, "If you will not go with us yourself, do not carry me up from here. For how shall it be truly known that I have found favour in your sight, I and your people, unless you go with us ? In this way, we shall be glorified, I and your people, more than all the nations." The Lord said to Moses, "For you I will do this word that you have spoken ; for you have found favour in my sight, and I know you above all others." Moses said, "Show me your own glory." And he said, "I will pass by you in my glory, and shall proclaim before you my name, 'The Lord' ; and I will have mercy on those on whom I will have mercy, and will have pity on those on whom I will have pity." And he said, "You cannot see my face ; for no human shall see my face and live." And the Lord said, "See, there is a place

---

<sup>44</sup> Joshua, son of Nun

by me ; stand on the rock. And while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by then I will take away my hand, and you shall see my back ; but my face shall not be seen by you." So Moses rose early in the morning and went up on Mount Sina, as the Lord had commanded him. The Lord descended in the cloud and stood with him there, and proclaimed the name, "The Lord. The Lord passed before his face, and proclaimed, "The Lord, the Lord, God compassionate and merciful, slow to anger, and full of mercy and true".<sup>45</sup> And Moses quickly bowed to the earth, and worshipped the Lord.

**69. The Reading from Third Book of Kingdoms. [19: 3-9, 11-13, 15-16]**

And Elias heard and was afraid ; he arose and fled for his life, and came to Beersheba, in the land of Juda ; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. Then he lay down under the broom tree and fell asleep. Suddenly someone touched him and said to him, "Arise and eat and drink, for you have a long journey." Elias looked, and there at his head was a cake of flour and a jar of water. He arose, ate and drank, and slept again. The angel of the Lord came a second time, touched him, and said, "Arise and eat and drink, for you have a long journey." He arose, and ate and drank ; then he went in the strength of that food forty days and forty nights to mount Horeb. There he entered a cave, and spent the night there. Then the word of the Lord came to him, saying, "Go forth, and stand upon the mount before the Lord. And behold, the Lord will pass by." And a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind ; and after the wind an earthquake, but the Lord was not in the earthquake ; and after the earthquake a fire, but the Lord was not in the fire ; and after the fire the sound of a gentle breeze. And when Elias heard it, he wrapped his face in his mantle and went out and stood by the cave. Then the Lord said to him, "Go, return to your way and you shall come to the desert way of Damascus ; and you shall anoint Elissaios son of Shaphat as prophet in your place."

## **9. Holy Apostle Matthias.**

**70. The Reading from the Acts of the Apostles [1:15-26]**

In those days Peter stood up among the brethren (the company of persons was in all about a hundred and twenty), and said, "Brethren, the scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David, concerning Judas who was guide to those who arrested Jesus. For he was numbered among us, and was allotted his share in this ministry. (Now this man bought a field with the reward of his wickedness ; and

---

<sup>45</sup> Hebrew: "Adonai-Elohim, Rachum be-Khannun, Erekh Appayim, Rav Khesed ve-Emet."

falling headlong he burst open in the middle and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their language 'Akeldamach', that is, 'Field of Blood'.) For it is written in the book of Psalms, 'Let his encampment become desolate, and let there be no one to live in it'; and 'let another take his office.' So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us — one of these men must become with us a witness to his resurrection." And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside, to go to his own place." And they lots to them, and the lot fell on Matthias ; and he was enrolled with the eleven apostles.

**45. The Reading from the 1<sup>st</sup> Epistle General of John [3 : 21-24 ; 4 : 1-6]**

Beloved, if our heart does not condemn us, we have boldness towards God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment : that we should believe in the name of his Son Jesus Christ and love one another, as he gave us commandment. And he who keeps his commandments abides in him and he in him. And by this we know that he abides in us, from the Spirit of which he has given us. Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. By this you know the Spirit of God : Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard is coming, and is now already in the world. You are of God, little children, and have overcome them, because he who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us ; he who is not of God does not hear us. By this, we know the spirit of truth, and the spirit of error. Beloved, let us love one another ; for love is of God, and he who loves is born of God, and knows God. He who does not love does not know God ; for God is love. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might love through Him.

**46. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 11-16]**

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and witness that the Father has sent the Son as Saviour of the world.

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has for us. God is love, and he who abides in love abides in God, and God in him.

**13. St Tikhon, Bishop of Voronezh, Wonder-worker of Zadonsk.**

[As on 9<sup>th</sup> May]

## 15. The Dormition of Our Most Holy Lady Mother of God and Ever-Virgin Mary.

### 39. **The Reading from The First Book of Moses.** [28 : 10-17]

Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

### 40. **The Reading from the Prophecy of Ezekiel.** [43 : 72, 44 : 1-4]

Thus says the Lord : It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

### 41. **The Reading from the Proverbs of Solomon.** [9: 1-11]

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he

shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

## **16. The Translation of the Holy Image “Not Made by Hands”.**

### **The Reading from the Fifth Book of Moses. [4: 1, 6-7, 9-15]**

The Lord spoke to Moses: Now, O Israel, hear the ordinances and judgements ; all that I teach you this day to do, that you may live. And you shall preserve and perform them ; for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances ; for they shall say : behold, this great nation is a wise and understanding people. For, what manner of nation is so great, which has God so near to them as the Lord our God is, in all things whatsoever we may call upon Him ? So then, take heed to yourself, and keep yourself diligently. Forget not any of the things which your eyes have seen, and let them not depart from your heart all the days of your life. And you shall teach your sons and your sons’ sons, even the things which happened upon that day on which you stood before the Lord our God in Horeb, on the day of assembly. For the Lord said to me : “Gather the people before Me in congregation ; and let them hear My Words, that they may learn to fear Me all the days that they may live upon the earth ; and so shall they teach their sons.” Then, you came near, and you stood beneath the mountain ; and the mountain burned with fire up to heaven, as there was darkness, blackness and tempest. And the Lord spoke to you out of the midst of the fire, in a voice of words which you heard ; but you saw no image, you heard only a voice. And He announced to you His Covenant, which He commanded you to keep, even the Ten Commandments ; and He wrote them upon two tablets of stone. Then, at that time, the Lord commanded me to teach you ordinances and judgements ; that you should do them upon the land into which you were going, to inherit it. And take good heed in your hearts ; for you have seen no similarity to that day on which the Lord spoke to you at Horeb, from the midst of the fire on the mountain.

### **The Reading from the Fifth Book of Moses. [5: 1-7, 9-10, 23-26, 28 ; 6: 15, 13, 18]**

Moses assembled all the people of Israel, and said to them: Hear, O Israel, all my ordinances and my judgements which I speak for your ears this day ; and you shall learn the, and observe to do them. The Lord your God made a covenant with you in Horeb. The Lord did not make this covenant with your fathers, but with you. You are all here, alive this day. The Lord spoke to you face to face, upon the mountain from the midst of the fire. And I stood between the Lord and you at that time, to report to you the words of the Lord. And the Lord said: I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other Gods in

My Presence. For, as the Lord your God I am “jealous in zeal”, yet deal mercifully towards the thousands of them that love Me and keep My commandments. And it came to pass, when you heard the voice from the midst of the fire, that you came before Me ; even all the heads and elders of your tribes ; and you said: “Behold, the Lord our God has shown us His Glory, and we have heard His Voice in the midst of the fire. This day we have seen that God shall speak to man and he may live. Now, let us not die ; for if we hear the Voce of the Lord our God any more, this great fire will consume us, and we shall die. For, what flesh is there which has heard the Voice of the Living God, speaking out from the midst of the fire ; and we have heard it, and shall live ?” The Lord has heard the voice of the words which were spoken to me ; and he told them: These are the commands, and the ordinances , and the judgements ; as many as the Lord God gave commandment to teach you to do so in the land into which you enter, to inherit it ; that you may fear the Lord your God, keep all of His ordinances and His commandments, which I command you today — you, and your sons, and your sons’ sons, all the days of your life, that you may live many years. Hear, therefore, O Israel, and observe to do them ; that you may be greatly multiplied, as the Lord God of your fathers said that He would give you a land flowing with milk and honey. And so, these are the ordinances, and the judgements, which the Lord commanded the children of Israel in the wilderness, when they had come forth from the land of Egypt. Hear, O Israel, the Lord our God is One Lord ; and you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. You shall fear the Lord your God, and Him alone shall you serve ; and you shall adhere to Him, and by His Name shall you take oath. You shall do that which is pleasing and good before the Lord your God, that it may be well with you.

49. **The Reading from the 3<sup>rd</sup> Book of Kingdoms.** [8: 22-23, 27-30]

Solomon stood up in front of the altar before the whole assembly of Israel ; and he spread out his hands towards heaven ; and he said: O Lord God of Israel, there is no god like You in the heavens above or on earth below. If the heaven, and the heaven of heavens will not suffice you ; how much less even this house which I have built to Your Name ? Yet, O Lord God of Israel, You shall look upon my petition, to hear the prayer which Your servant prays to You in Your Presence this day, that Your Eyes may be open towards this house day and night, even towards the place of which you have said: My Name shall be there, to hear the prayer which Your servant prays at this place day and night. And You will hearken to the prayer of Your servant, and of Your people Israel, which they shall pray towards this place ; and you shall hear in Your dwelling-place in Heaven, and You shall do, and be merciful.

**29. The Beheading of the Holy Glorious Prophet Forerunner and Baptist John.**

## PART II: READINGS FOR FEASTS OF THE PASCHAL CYCLE

### A: Lenten Triodion

#### GREAT LENT READINGS

*Translation (mostly) of Archimandrite Ephrem (Lash)*

#### 1. MONDAY OF THE FIRST WEEK AT THE SIXTH HOUR

##### **Tropar of the Prophecy. Tone 5**

O Lord, Lord, at whom all things quake and tremble before the face of your power, we fall down before you, O Immortal; we beseech you, Holy One: \* Save our souls, at the prayers of your Saints.

##### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 1**

The Lord knows the way of the righteous, \* and the way of the ungodly shall perish.

**V:** Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners.

##### **The Reading from the Prophecy of Isaias. [1: 1-20]**

A Vision which Isaias, son of Amos, saw, which he saw against Judea and Jerusalem, in the reign of Ozias and Jotham and Achaz and Ezekias, who reigned over Judea. Hear, O heaven, and give ear, O earth, because the Lord has spoken. I begot children and exalted them, but they rejected me. An ox knows its owner, and an ass its lord's manger; but Israel does not know me, and my people has not understood. Woe, sinful nation, people full of sins, evil seed, lawless children! You have deserted the Lord and angered the Holy One of Israel. Why would you still be smitten as you add iniquity to iniquity? The whole head is in pain and the whole heart in grief; from feet to head there is no wholeness, nothing but wound, bruise, festering sore; it is not possible to apply plaster, or oil, or bandages. Your land is desert, your cities destroyed by fire; as for your country foreigners devour it before your eyes, and it has become a desert, ravaged by foreign peoples. The daughter of Sion will be abandoned, like a tent in a vineyard and like a store house in cucumber patch, like a city besieged. And had the Lord of hosts not left us seed, we had become like Sodom and been made like Gomorrah. Hear the word of the Lord, rulers of Sodom. Attend to the law of God, people of Gomorrah. What to me is the multitude of your sacrifices? says the Lord; I am full of holocausts of rams, and the fat of rams and the blood of bulls and goats I do

not want. You are not to come to appear to me ; who sought these things from your hands ? You shall no more come to trample my courts ; if you bring flour it is vain ; incense is an abomination to me. Your new moons and Sabbaths and high days I do not endure ; fast and holiday and your feasts my soul hates ; you have become a excess for me, I shall no longer forgive your sins. When you stretch out your hands to me, I shall turn away me eyes from you ; and if you multiply supplication, I shall not listen to you ; for your hands are full of blood. Wash and become clean ; put away the evils from your souls ; in my sight cease from your evils, learn to do good, seek out judgement, deliver the wronged, judge for the orphan and do justice to the widow. And come, let us reason together, says the Lord ; and if your sins are as scarlet, I will make them white as snow, while if they are crimson, I will make them white as wool. And if you are willing and will listen to me, you eat the good things of the land ; but if you are not willing, and will not listen to me, a sword devours you ; for the mouth of the Lord has spoken this.

**Prokeimenon in the 7<sup>th</sup> Tone. Psalm 2**

Serve the Lord with fear \* and rejoice in Him with trembling.

V: Why did the nations rage, and the people meditated vain things ?

**AT VESPERS**

**Prokeimenon in the 6<sup>th</sup> Tone**

Salvation is of the Lord, \* and Your blessing is upon Your people.

V: O Lord, why have those who afflict me been multiplied ?

**The Reading from The First Book of Moses. [1: 1-13]**

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and a spirit of God was being borne upon the water. And God said: Let there be light, and there was light. And God saw the light, that it was good ; and God made a separation between the light and the darkness. And 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 there be a separation between the water and the water ; and it was so. And God made the firmament ; and God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven ; and God saw that it was good, and there was evening and there was morning, a second day. And God said: Let the water below heaven be gathered together into one gathering, and let dry land appear ; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said: Let the earth

sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth ; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

**Prokeimenon in the 5<sup>th</sup> Tone. Psalm 4**

The Lord will listen to me \* when I call upon Him.

**V:** When I called You have heard me, O God of my righteousness.

**The Reading from Proverbs. [1: 1-20]**

Proverbs of Solomon, son of David, who reigned in Israel, for knowing wisdom and instruction, understanding words of prudence, receiving difficulties of words, understanding true justice and directing judgement ; that he might give cunning to the innocent, to a young man perception and understanding. For a wise man hearing these will be wiser, while the man of understanding will gain guidance ; and will understand both parable and dark word, sayings of the wise and riddles. The beginning of wisdom is the fear of the Lord ; while there is good understanding for all those who do it ; true religion towards God is the beginning of perception ; while the godless will reject wisdom and instruction. Hear, my son, your father's instruction and do not reject your mother's rules. For you will receive a crown of graces for your head and a golden collar about your neck. My son, do not let godless men lead you astray, nor be willing, if they invite you, saying: Come with us, partake of blood, let us hide unjustly a righteous man in the earth ; let us drink him down living, like Hell, and remove his memory from the earth ; and let us lay hold on his valuable property ; let us fill our houses with spoils ; cast in your lot with us, and let us all obtain a common purse, and let their be one wallet for us ; do not go in the way with them ; turn aside your foot from their paths ; for their feet run to wickedness and are swift to shed blood. For nest are not unjustly spread for birds. For they share in murder, store up evils for themselves ; the overthrow of lawless men is evil. These are the ways of all that accomplish lawless deeds, for by godlessness they do away with their own soul. Wisdom is praised in the streets, in the squares brings boldness.

**2. TUESDAY OF THE FIRST WEEK  
AT THE SIXTH HOUR**

**Tropar of the Prophecy. Tone 1.**

Because we are sojourners on earth, like all our fathers, keep the short space of our life sinless, our Saviour, \* and have mercy on us, as you love humankind

**Prokeimenon in the 4th Tone. Psalm 5**

Attend to the voice of my prayer, \* my King and my God.

**V:** Give ear to my words, O Lord, understand my cry.

**The Reading from the Prophecy of Isaias. [1: 19-31 & 2: 1-3]**

Thus says the Lord: If you are willing and will listen to me, you eat the good things of the land ; but if you are not willing, and will not listen to me, a sword devours you ; for the mouth of the Lord has spoken this. How has faithful Sion, full of judgement, become a harlot city ; in which justice once slept, but now murderers. Your silver is worthless ; your merchants mix wine with water ; your rulers disobey, companions of thieves, loving bribes, running after reward, not judging for orphans, not giving judgement for widows. Because of this, Thus says the Lord: the Master of hosts, the Mighty One of Israel: Woe to the strong in Jerusalem! For my wrath will not cease among my opponents ; and I will execute judgement on my foes, and I will bring my hand upon you, and I will refine you into something pure ; but the disobedient I will destroy, and remove all the lawless from you, and I will humble all the proud. And I will establish your judges as before, and your counsellors as from the beginning ; and after this you shall be called a city of justice, mother city, faithful Sion ; for with judgement will her captivity be saved, and with mercy. And the lawless will be crushed, and sinners as well, and those who have deserted the Lord will be utterly consumed. Therefore they will be shamed by their idols, which they wished for ; and disgraced for their groves, which they desired. For they shall be a terebinth which has lost its leaves, and as a garden which has no water. And their strength will be a piece of tow and their works sparks of fire ; and the lawless shall be burnt up, and sinners as well, and there shall be no one to quench the fire. The word which came from the Lord to Isaias, son of Amos, concerning Judea and Jerusalem: That in the last day the mountain of the Lord will be manifest, and the house of the Lord on the peaks of the mountains ; and it will be exalted high above the hills, and all the nations will come to it, and many nations will journey and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will proclaim his way to us ; and we shall walk in it.

**Prokeimenon in the 4th Tone. Psalm 6**

O Lord, rebuke me not in Your anger ; \* nor chastise me in Your wrath.

**V:** Have mercy on me, O Lord, for I am weak.

**AT VESPERS**

**Prokeimenon in the 5<sup>th</sup> Tone. Psalm 7**

O Lord my God, \* I have hoped on You.

**V:** Save me from all those who persecute me.

**The Reading from The First Book of Moses. [1: 14-23]**

God said: Let there be lamps in the firmament of heaven to give light on the earth, and to make a separation between the day and the night ; and let them exist for signs and for seasons and for days and for years ; and let them exist to give light in the firmament of heaven, so as to shine on the earth ; and it was so. And God made the two great lamps, the great lamp to rule the day, and the lesser lamp to rule the night and the stars. And God placed them in the firmament of heaven so as to shine on the earth, and to rule the day and the night, and to make a separation between the light and the darkness ; and God saw that it was good. And there was evening and there was morning, a fourth day. And god said: Let the waters bring forth reptiles of living souls, and winged creatures flying over the earth, under the firmament of heaven ; and it was so. And God made the great whales, and every soul of living reptiles, which the waters brought forth according to their kind, and every winged flying creature according to its kind. And God saw that they were good ; and God blessed them and said: Increase and multiply, and fill the waters in the seas, and let the winged creatures be multiplied upon the earth. And there was evening and there was morning, a fifth day.

**Prokeimenon in the 5<sup>th</sup> Tone. Psalm 8**

O Lord, our Lord, \* how wondrous is Your name in all the earth!

**V:** For Your majesty is exalted above the heavens.

**The Reading from Proverbs. [1: 20-33]**

Wisdom is praised in the streets, in the squares brings boldness. On the tops of the walls she is proclaimed, in the gates of the mighty she takes her seat ; at the gates of the city she boldly declares: For as long as the innocent hold to justice, they will not be shamed ; while the foolish, being ones who desire conceit, becoming ungodly, have hated perception, and have become subject to reproofs. See, I shall bring forth for you the utterance of my breath, while I shall teach you my word. Since I was calling and you did not obey, and I spoke at length and you paid no attention ; but you made my counsels of no effect, you paid no attention to my reproofs ; therefore I too shall laugh at your destruction ; I shall rejoice when annihilation comes upon you, and disturbance arrives suddenly for you, while overthrow will come like a tempest, and when trouble and siege comes to us ; or when annihilation comes to you ; for it shall be, when you call upon me, that I shall not listen to you ; the wicked will seek me, and not find me. For they hated wisdom, while they did not choose the word of the Lord, nor did they wish to attend to my counsels ; but they derided my reproofs. Therefore they eat the fruits of

their own way, and will be filled with their own ungodliness. For in return for their wronging infants, they will be slain, and examination will destroy the ungodly. While one who hears me will dwell in hope and will be still, with no fear of any evil.

### **3. WEDNESDAY OF THE FIRST WEEK**

#### **AT THE SIXTH HOUR**

##### **Tropar of the Prophecy. Tone 4**

You know what we are made of, you know our weakness, O Lover of mankind; we have sinned, but we have not forsaken you, O God, nor have we stretched out our hands to a strange god. \* In your goodness, spare us, O Compassionate One.

##### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 9**

I will confess You, O Lord, \*with my whole heart.

**V:** I will be glad and rejoice in You ; I will sing to Your Name, O Most High.

##### **The Reading from the Prophecy of Isaias. [2: 3-17]**

Thus says the Lord: From Sion a law will come forth, and a word of the Lord from Jerusalem. And he will judge between the nations, and rebuke many people ; and they will beat their swords into ploughs and their pikes into sickles, and nation will not take up sword against nation, and they shall in no way learn to war any more. And now, house of Jacob, come, let us walk in the light of the Lord ; for he has abandoned his people, the house of Israel, because their country, like that of foreigners, has been filled as at the beginning with divinations ; and many foreign children have been born to them. For their country has been filled with silver and gold, and there was no numbering their treasures ; and the land has been filled with horses, and there was no numbering their chariots ; and the land has been filled with abominations, the works of their hands, and they have worshipped what their fingers have made. And a man bowed down, and a man was humbled, and I will in no way pardon them. And now enter the rocks, and be hidden in the earth from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. For the eyes of the Lord are exalted, but man is lowly ; and the exaltation of men will be humbled, and the Lord alone will be exalted in that day.

##### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 10**

The Lord is righteous, \* and loves deeds of righteousness.

**V:** I have trusted in the Lord ; how will you say to my soul, Flee as a sparrow to the

mountains ?

## AT VESPERS

### Prokeimenon in the 5<sup>th</sup> Tone

O Lord, guard us and keep us \* from this generation and for ever.

V: Save me, O Lord, for thee is not one godly man left.

### The Reading from The First Book of Moses. [1: 24-31 & 2: 1-3]

God said: Let the earth bring forth living soul according to its kind, quadrupeds, reptiles, and wild beasts of the earth according to their kind ; and it was so. And God made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the reptiles of the earth according to their kinds. And God saw that they were good. And God said: Let us make humanity according to our image and according to our likeness ; and let them rule over the fish of the sea and the flying creatures of heaven and the cattle and all the earth and all the reptiles which creep upon the earth. And God made humanity, according to the image of God he made it ; male and female he made them. And God blessed them, saying: Increase and multiply, and fill the earth, and have dominion over it ; and rule the fish of the sea and the flying creatures of heaven and all the cattle and all the earth and all the reptiles which creep upon the earth. And God said: See, I have given you all seed-bearing grass, sowing seed, which is upon the whole earth ; and every tree, which has in it fruit of seed-bearing seed, shall be food for you, and for all the wild beasts of the earth and for all the winged creatures of heaven, and for every reptile which creeps upon the earth, which has in itself a soul of life, and every green grass shall be food. And it was so. And God saw everything that he had made ; and behold, they were very good. And there was evening and there was morning, a sixth day. And the heaven and the earth were accomplished, and all their array. And God accomplished on the sixth day the works which he had made ; and he rested on the seventh day from his works which he had made. And God blessed the seventh day and hallowed it ; because on it he rested from all his works, which God had begun to make.

### Prokeimenon in the 6<sup>th</sup> Tone. Psalm 12

Look upon me, \* listen to me, O Lord my God.

V: How long will You forget me to the end, O Lord ? How long will You turn Your face away from me ?

### The Reading from Proverbs. [2: 1-22]

My son, if you accept utterance of my commandment and hide it in yourself, your ear will obey wisdom and you will apply your heart to understanding ; you will apply it to

the instruction of your son. For is you call upon wisdom and give your voice to understanding, while you seek perception with a loud voice, and if you seek it like silver, and search it out like treasures, then you will understand the fear of the Lord, and you will find knowledge of God ; because the Lord gives wisdom and from his face come knowledge and understanding. And he treasures up salvation for those who act uprightly ; he will protect their path, to guard the ways of righteous deeds ; and to protect the way of those who respect him. Then you will understand justice and judgement, and direct all good courses. For if wisdom comes into the mind, while perception seems to be good to your soul, good counsel will guard you ; while holy thought will watch over you, that it may deliver you from a wicked way, and from a man who speaks nothing trustworthy. Alas for those who abandon straight ways to journey in ways of darkness ; who are glad at wickednesses, and rejoice at wicked perversity! Whose paths are crooked and whose tracks are winding, to take you far from the straight way, and make you a stranger to just purpose. My son, let not wicked counsel, which has abandoned teaching from her youth, and forgotten God's testament, take you ; for she has set her house next death and her door-posts with the earthborn next Hades. All those who journey by her will not return, nor will they take straight paths ; for they are not taken by years of life. For if they had journeyed on good paths, they would have found smooth paths of justice. They will be good builders of the land ; but the innocent will be left behind in it ; because the upright will inhabit the land and the holy will be left behind in it. The ways of the ungodly will perish from the land ; while the transgressors will be destroyed from it.

#### **4. THURSDAY OF THE FIRST WEEK**

##### **AT THE SIXTH HOUR**

###### **Tropar of the Prophecy. Tone 1**

You know what we are made of, you know our weakness, Lover of mankind; we have sinned, but we have not forsaken you, O God, nor have we stretched out our hands to a strange god. \* In your goodness, spare us, O Compassionate.

###### **Prokeimenon in the 1<sup>st</sup> Tone. Psalm 13**

When the Lord has turned back the captivity of His people, \* let Jacob rejoice, and Israel be glad.

**V:** The fool has said in his heart, There is no God.

###### **The Reading from the Prophecy of Isaias. [2: 11-21]**

The Lord alone will be exalted in that day ; for the day of the Lord of hosts will be upon every one that is proud and haughty, and upon the high and lofty ; and they will be

humbled. And upon every cedar of Lebanon, of the high and lofty, and upon every tree of oak of Basan, and upon every high mountain, and upon every high hill, and upon every high tower, and upon every high wall, and upon every ship of the sea and upon every sight of ships of beauty. And every man shall be humbled, and the height of men shall fall ; and the Lord alone shall be exalted in that day. And they will hide all things made with hands, bringing them into the caves and clefts of the rocks, and into the caverns of the earth, from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. On that day a man will cast out his abominations, the silver and gold objects which they made to worship with vanities and bats ; to enter the caverns of the solid rock and the clefts of the rocks and from the glory of his strength, when he arises to crush the earth.

**Prokeimenon in the 4<sup>th</sup> Tone. Psalm 14**

O Lord, who shall dwell in Your tabernacle ? \* And who shall dwell in Your holy mountain ?

**V:** He that walks blamelessly, and works righteousness, speaking truth in his heart.

**AT VESPERS**

**Prokeimenon in the 4<sup>th</sup> Tone. Psalm 15**

I will bless the Lord who has given me understanding.

**V:** Guard me, O Lord, for I have hoped in You.

**The Reading from The First Book of Moses. [2: 4-19]**

This is the book of the genesis of heaven and earth, when it came to pass ; in the day when the Lord<sup>7</sup> God made heaven and earth and every herb of the field, before it was on the earth, and every grass of the field, before sprang up ; for God had not sent rain on the earth, and there was no man to work it. But a spring went up out of the earth and watered the face of the earth. And God fashioned man, dust from the earth, and breathed into his face a breath of life ; and man became a living soul. And God planted Paradise<sup>8</sup> in Edem, to the East, and he placed there the man he had fashioned. And God again made every tree fair to behold and good to eat to spring out of the earth ; and the tree of life in the midst of Paradise, and the tree of knowing what can be known of good and evil. While a river came from Edem to water Paradise ; from there it divides into four heads ; the name of one is Phison, this encircles all the land of Evilat, where there is gold. The gold of that land is good ; and there is carbuncle and the green stone. And the name of the second is Geon, this encircles the whole land of Ethiopia. And the third river is the Tigris, this is the one which flows out opposite the Assyrians. The fourth

river is the Euphrates. And the Lord God took the man he had fashioned, and placed him in the Paradise of delight, to work it and guard it. And the Lord God commanded Adam, saying: From every tree in Paradise you may eat for food ; but from the tree of knowing good and evil, you<sup>9</sup> are not to eat from it ; on the day you eat from it by death you will die. And the Lord God said: It is not good for man to be alone ; let us make a helper for him, corresponding to him. And God fashioned again from the earth all the flying creatures of heaven, and the wild beasts of the field ; and he brought them to Adam to see what he would call them. And every name that Adam called each living soul, that was its name.

**Prokeimenon in the 4<sup>th</sup> Tone. Psalm 16**

Guard me, O Lord, \* as the apple of an eye.

**V:** Listen, O Lord of my righteousness, attend to my supplication.

**The Reading from Proverbs. [3: 1-19]**

My son, do not forget my laws, let your heart keep my words ; for they will add to you length of life and years of life and peace. Do not let mercies and faith desert you ; attach them to your neck, write them on the tables of your heart, and you will find grace ; and take thought for what is good before the Lord and before men. Be trusting in God with your whole heart ; do not be exalted in your own wisdom. In all your ways get to know her, that you may rightly direct your ways ; and your foot not stumble. Do not be prudent in your own eyes ; rather fear God and keep from every wickedness ; then there will be healing for your body and treatment for your bones. Honour the Lord with your just labours and offer him the first of the fruits of your justice, that your stores may be filled to abundance with corn, that your presses may be bursting with wine. My son, do not treat lightly the Lord's discipline, nor give up when you are rebuked by him. For the Lord disciplines the one he loves ; scourges every child he receives. Blest the man who has found wisdom, every mortal who knows prudence. For it is better to trade for her than for treasures of gold and silver. She is more precious than valuable stones ; nothing evil will withstand her ; she is well known to all who draw near her, nothing precious is worthy of her, for length of life and years of life are in her right hand, while in her left are wealth and glory. Justice comes from her mouth ; she carries law and mercy on her tongue. Her ways are good ways and all her paths are in peace. She is a tree of life to all who lay hold of her, and to those who lean hard upon her as upon the Lord she is safe.

**5. FRIDAY OF THE FIRST WEEK**

**AT THE SIXTH HOUR**

**Tropar of the Prophecy. Tone 8.**

In your pity, Lord, come to the help our life full of sin and our way of living empty of repentance; we know no other but you who has mastery over life and death; \* save, as you love mankind.

**Prokeimenon in the 7<sup>th</sup> Tone (or 4<sup>th</sup> Tone). Psalm 17**

I will love You, O Lord my strength: \* the Lord is my foundation and my refuge.

**V:** My God, my Helper, and I will hope in Him.

**The Reading from the Prophecy of Isaias. [3: 1-14]**

See now, the Master, Lord of hosts, will take away from Judea and Jerusalem the strong man and the strong woman, strength of bread and strength of water, giant and strong and warrior and justice, prophet and diviner, elder and captain of fifty, wondrous counsellor and wise master-builder and understanding hearer. And I will set youths as their rulers, and scoffers will lord it over them. And the people will fall, man upon man, and man upon his neighbour ; the child will insult the elder, the base the honourable. Because a man will seize his brother, or one of his own father's house and say: You have a garment, become our prince, and let my food be under you. And answering in that day he will say: I will not be your prince ; for there is neither garment nor food in my house ; I will not be prince of this people, because Jerusalem is forsaken and Judea has fallen and their tongues are with iniquity and they disobey what concerns the Lord ; therefore now their glory has been humbled and the shame of their face has stood against them ; they have declared and manifested their sin like that of Sodom. Woe to their soul, because they have devised an evil counsel against themselves, saying: Let us bind the righteous, for he is burdensome to us ; therefore they eat the products of their works. Woe to the lawless: evils will happen to him according to the works of his hands. My people, your bailiffs glean you, and your creditors lord it over you. My people, those who call you blest lead you astray and disturb the path of your feet. But now he will stand up for judgement ; the Lord himself will come to judgement with the elders of the people and with its rulers.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 18**

O Lord, my Helper, \* and my Redeemer.

**V:** The heavens declare the glory of God, and the firmament proclaims His handiwork.

*Note that we sing the Office from the Menaion of the Saint who falls on Saturday and Sunday, at Compline, or whenever the Ecclesiarch wishes.*

**AT VESPERS**

**Prokeimenon in the 5<sup>th</sup> Tone.**

May the Lord hear you \* in the day of trouble.

**V:** May the name of the God of Jacob shield you.

**The Reading from The First Book of Moses.** [2: 20-25 & 3: 1-20]

And Adam gave names to all the cattle and all the flying creatures of heaven and to all the wild beasts of the field ; but for Adam there was not found a helper like himself. And God put a trance upon Adam, and he slept, and he took one of his ribs and filled up the flesh instead of it. And God built the rib which he had taken from Adam into a woman and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh ; she shall be called Woman, because she has been taken from the Man. For this reason a man will leave behind his father and mother and be attached to his wife and they shall be two into one flesh. And they were both naked, Adam and his wife, and they were not ashamed. Now the serpent was more sagacious<sup>10</sup> than all the beasts on the earth which the Lord God had made. And the serpent said to the woman: What is it God said: you are not to eat of any tree of Paradise ? And the woman said to the serpent: From the fruit of the trees of Paradise we may eat ; but of the fruit of the tree which is in the midst of Paradise, God said: Do not eat of it, do not even touch it, lest you die. And the serpent said to the woman: By death you will not die ; for God knows that on the day that you eat of it your eyes will be opened, and you will be as gods knowing good and evil. And the woman saw that the tree was good to eat and that it was pleasing for the eyes to behold and fair for understanding ; and she took of the fruit and ate ; and she and she gave to her husband with her and they ate. And the eyes of the two of them were opened, and they knew that they were naked ; and they sewed fig leaves themselves together and made aprons for themselves. And the heard the voice of the Lord God as he walked in Paradise in the afternoon and Adam and his wife hid from the face of the Lord God in the middle of the trees of Paradise. And the Lord God called Adam and said to him: Adam, where are you ? And he said to him: I heard your voice as you walked in Paradise, and I was afraid because I was naked, and I hid. And God said to him: Who told you were naked, unless you have eaten of the tree of which alone I commanded you not to eat ? And Adam said: The woman, whom you gave to be with me, she gave me of the tree, and I ate. And the Lord God said to the woman: Why did you do this ? And the woman said: The serpent deceived me, and I ate. And the Lord God said to the serpent: Because you have done this, you are accursed above all the cattle and all the wild beasts on the earth ; on your breast and on your belly you will go, and you will eat earth all the days of your life, and I shall place enmity between you and the Woman, and between your seed and her Seed ; He will watch for your head, and you will watch for his heel. And to the woman he said: Multiplying I shall multiply your pains and your groaning ; in pains you will give birth

to children, and your recourse shall be to your husband, and he will lord it over you. While to Adam he said: Because you listened to the voice of your wife, and ate of the tree of which alone I commanded you not eat, you ate of it, the earth is accursed in your works ; in pains you will eat all the days of your life ; thorns and thistles it will bring up for you, and you shall eat the grass of the field ; in the sweat of your brow you shall eat your bread, until you return to the earth from which you were taken ; because you are earth and to earth you shall return. And Adam called his wife's name Life<sup>11</sup> ; because she is the mother of all the living.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 20**

Be exalted, O Lord, in Your power: \* we will sing and chant Your mighty acts.

**V:** The King shall be glad in Your power, O Lord, and rejoice greatly in Your salvation.

**The Reading from Proverbs. [3: 19-34]**

God founded the earth with wisdom, he prepared the heavens with prudence. By perception the deeps were broken up, and clouds dropped rains. My son, do not let this pass by you ; keep my counsel and understanding, that your soul may live and grace may be upon your neck ; there will be healing for flesh and treatment for your bones, that you may walk trustingly on all your ways in peace, that your foot may not stumble ; for if sit you will be fearless, if you sleep you will slumber sweetly ; and you be afraid of terror coming upon you, nor of assaults of the godless coming at you ; for the Lord will be on all your ways, and he will establish your foot, lest you be shaken. Do not forbear to do good to one in need, whenever your hand is able to give help. Do not, while you are able to do good, say: Go, come back again ; to-morrow I shall give ; for you do not know what the coming day will bring to birth. Do not plot evils against your friend who lives near you and trusts you. Do not quarrel with someone without cause, lest he work some wickedness against you. Do not gain the reproaches of wicked men, nor imitate their ways. For every transgressor is unclean before the Lord ; nor does he take his seat among the righteous. God's curse is in the houses of the ungodly ; while the abodes of the righteous are blessed. The Lord resists the proud ; but to the humble he gives grace.

*It is to be noted that on all Fridays of the holy and great Lent, at Vespers and Compline, we do not make metanias, except only for those prescribed at the Presanctified; that is the 3 after Let my prayer, the 3 after the Entrance of the Holy Gifts, and the 3 at Blessed be the name of the Lord. At Compline we sing the Canons of Repose of the current Tone in the Cemetery. The Canons of the Menaion, that is, of the current Saturday and Sunday we sing whenever the Ecclesiarch decides; the one we sing at Compline on Friday, the other at Compline on Sunday. This we do on all Friday evenings of the holy and great Lent.*

## 6. ON MONDAY OF THE 2<sup>nd</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy. Tone 1.**

You, that alone fashioned our hearts, remember that we are dust; \* do not condemn us to the lowest parts of the earth, O Sinless One.

#### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 21.**

You who fear the Lord, praise him; all you seed of Jacob glorify him.

**V:** O God, my God, attend to me; why have you abandoned me ?

#### **The Reading from the Prophecy of Isaias. [4: 2-6 & 5: 1-7a]**

Thus says the Lord: God will shine out on that day, in counsel with glory on the earth, to exalt and glorify the remnant of Israel. And there will be a remnant in Sion and a remnant in Jerusalem, they will all be called "Holy" who are inscribed for life in Jerusalem. Because the Lord will wash the stain of the sons and daughters of Sion, and will cleanse the blood of Jerusalem from the midst of them, with a spirit of judgement and a spirit of burning. And the Lord will come, and it shall be that every place of mount Sion, and all the region round it a cloud will shelter by day, and like smoke and the light of fire burning by night, and it will be sheltered with all the glory. And it shall be for a shelter from heat, and with a shelter and a hiding place from harshness and rain. Let me sing for my beloved a song of my loved one for my vineyard. My beloved had a vineyard on a hill, on a fertile place. And I made a hedge round it and dug a trench and planted a vine of Sorek and built a tower in the middle of it, and dug out a vat in it, and I waited for it to produce grapes, and it produced thorns. And now inhabitants of Jerusalem, and people of Juda, judge between me and my vineyard. What should I yet have done for vineyard, and did not do ? Because I waited for it to produce grapes, but it produced thorns. Now I will tell you what I shall do to my vineyard ; I shall take out its hedge, and it will be for plundering ; and I shall pull down its wall, and it will be for trampling under foot. And I will abandon my vineyard, and it will not be pruned or dug ; and thorns will come up on it, as on fallow land ; and I shall command the clouds not to shower rain on it. For the vineyard of the Lord of hosts is the house of Israel, and a man of Juda the beloved plant.

#### **Prokeimenon in the 2<sup>nd</sup> Tone. Psalm 22.**

Your rod and your staff \* have comforted me.

**V:** The Lord shepherds me, and I will lack nothing.

## AT VESPERS

### **Prokeimenon in the 1<sup>st</sup> Tone. Psalm 23.**

The Lord is mighty \* and powerful in war.

**V:** The earth is the Lord's and all that is in it, the whole world and all who dwell in it.

### **The Reading from The First Book of Moses. [3: 22-24 & 4: 1-7 ]**

The Lord God made for Adam and his wife tunics of skin, and clothed them. And God said: See, Adam has become as one of us, to know good and evil ; and now lest he should ever stretch out his hand and take from the tree of life and eat and live for ever. And the Lord God sent him out of the Paradise of delight to work the earth from which he had been taken. And he cast Adam out and settled him opposite the Paradise of delight ; and he stationed the Cherubim, and the sword of flame turning about, to guard the way to the tree of life. And Adam knew Eve his wife, and she conceived and gave birth to Cain, and said, "I have gained a man through God". And she gave birth once more to his brother Abel. And Abel became a shepherd of sheep, while Cain worked the earth. And it came to pass after some days that Cain brought from the fruits of the earth a sacrifice to the Lord. And Abel also brought from the firstborn of his sheep and of his fatlings. And God look upon Abel and upon his gifts ; while he did not regard Cain and his gifts. And Cain was very sorrowful, and his face fell. And the Lord God said to Cain, "Why have you become very sorrowful, and why has your face fallen ? If you offered correctly but did not divide correctly, did you not sin ? Be still ; his recourse shall be to you, and you shall rule him".

### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 24.**

Look upon me and have mercy on me, \* for I am alone and poor.

**V:** To you, Lord, I have lifted up my soul.

### **The Reading from Proverbs. [3: 34-35 & 4: 1-22]**

The Lord resists the proud, but to the humble he gives grace. The wise will inherit glory, but the ungodly have exalted dishonour. Hear, children, the instruction of a father, and attend to know understanding. For I give you a good gift, do not forsake my law. For I too was a son obedient to my father and beloved in the sight of my mother. They taught me and said: Let our word be fixed in your heart, keep the commandments, do not forget, do not neglect the speech of my mouth, do not forsake it, and it will cling to you ; love it, and it will watch over you. Trench it about and it will exalt you ; honour it, that it may embrace you, that it may bestow on your head a

crown of graces, may shield you with a crown of delight. Hear, my son, and accept my words, and years of life will be multiplied for you, that ways of life may become many for you. For I teach you ways of wisdom, I make you go up on right tracks. For if you journey, your steps will not be straitened ; while if you run, you will not toil. Grasp my instruction ; do not let it go, but guard it for yourself for your life. Do not enter the ways of the ungodly, do not imitate the ways of transgressors. In whatever place they pitch camp, do not enter there ; keep away from them and pass by. For they cannot sleep unless they have done evil ; sleep has been taken from them and they do not slumber. For their bread is the bread of ungodliness, while they are drunk with lawless wine. But the ways of the righteous shine like light ; they advance and give light until the day is established. The ways of the ungodly are dark, they do not know how they stumble. My son, attend to my speech, apply your ear to my words. So that your springs may not fail you, guard them in your heart. For there is life for those who find them, and healing for all flesh.

## 7. TUESDAY OF THE 2<sup>nd</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy. Tone 6.**

We are not able to hymn you worthily, but with supplication we beg, \* “Do not destroy us with our iniquities, O Lord easy to placate”.

#### **Prokeimenon in 4<sup>th</sup> Tone. Psalm 25.**

O Lord, I have loved the beauty of your house, \* and the dwelling-place of your glory.

**V:** Judge me, O God, for I have walked in innocence.

#### **The Reading from the Prophecy of Isaias. [5: 7-16]**

Thus says the Lord: “The vineyard of the Lord of hosts is the house of Israel, and the people of Juda the beloved plant. I waited for it to produce judgement, but it produced iniquity, and not justice, but a cry. Woe to those who join house to house, and who bring field close to field, that they may remove something of their neighbour’s! Will you alone dwell on the land ? For these things have been heard by the ears of the Lord of hosts. For though many houses come into being, great and fair, they will become a desert, and there will be no inhabitants in them. For where ten yoke of oxen work, it will produce one jar-full ; and the one who sows twelve bushels will produce one. Woe to those who rise in the morning and go after strong drink, staying until late ; for the wine will heat them ; for with harp and psaltery and drums and flutes they drink wine,

while they do not regard the works of the Lord, and they do not keep in mind the works of his hands. Therefore my people has become a prisoner, through not knowing the Lord ; and has become a multitude of corpses, through famine and thirst for water. And Hades has broadened its soul and opened its mouth, so as to leave no interval ; and her glorious ones will go down and her great and her rich and her pestilent ones, and the one who rejoiced in her. And a man shall be humbled, and a man shall be dishonoured ; and the lofty eyes shall be humbled. And the Lord of hosts will be exalted in judgement ; and the holy God will be glorified in justice.

**Prokeimenon in the 3<sup>rd</sup> Tone. Psalm 26.**

The Lord is my enlightenment and my salvation; \* whom shall I fear ?

**V:** The Lord is the defender of my life; of whom shall I be afraid ?

**AT VESPERS**

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 27**

O Lord, save your people, \* and bless your inheritance.

**V:** To you I shall cry, O Lord my God.

**The Reading from The First Book of Moses. [4,8-15]**

Cain said to his brother Abel, "Let us go out into the plain". And it came to pass while they were in the plain that Cain rose up against Abel his brother, and killed him. And the Lord said to Cain, "Where is your brother Abel ?" And he said, "I do not know ; am I my brother's guardian ?" And the Lord said, "What have you done ? The voice of your brother's blood is crying out to me from the earth. And now you are accursed from the earth, which has opened its mouth to receive your brother's blood from your hand ; when you work the earth it will not put forth its strength to give to you ; groaning and trembling you shall be on the earth". And Cain said to the Lord, "My crime is too great for me to be forgiven ; if you cast me out to-day from your face, then I shall hide from your face, and I shall be groaning and trembling on the earth ; and it shall be that anyone who finds me will kill me". And the Lord God said to him, "Not so, anyone who kills Cain will pay seven penalties". And the Lord God put a mark on Cain, that no one who found should do away with him.

**Prokeimenon in the 7<sup>th</sup> Tone. Psalm 28.**

The Lord will give strength to his people ; \* the Lord will give his people the

blessing of peace.

V: Offer to the Lord, children of God ; offer to the Lord glory and honour.

**The Reading From Proverbs. [5: 1-15]**

My son, attend to my wisdom, apply your ear to my words, that you may guard a good understanding ; the perception of my lips commands you: Do not pay attention to a worthless woman ; for honey drips from the lips of a harlot, who smoothes your throat for a time ; but afterwards you will find it more bitter than gall, and sharper than a two-edged sword ; for the feet of folly lead those who make use of her with death down to Hades, her footsteps are not firmly planted ; for she does not go by ways of life, but her tracks are slippery and not easy to pick out. Now then, my son, hear me, and do not make my words of no effect. Make your way far from her ; do not go near the doors of her houses, lest you give your life to others and your livelihood to those without mercy ; lest strangers be filled with your strength, while your toils come to the houses of strangers ; and finally you repent when the flesh of your body is worn away, and you say, "How have I hated instruction, and how has my heart turned from the reproofs of the just ? I did not hear the voice of my instructor and my teacher ; nor did I apply my ear ; I was within a little of being in total evil in the midst of the church and the congregation". My son, drink waters from your own vessels, and the source of your own wells.

**8. ON WEDNESDAY OF THE 2<sup>ND</sup> WEEK**

**AT THE SIXTH HOUR**

**Tropar of the Prophecy. Tone 6.**

O God Most High, who dwell in Heaven and who created everything that has breath, save us ; \* for we have hoped in you, our Saviour.

**Prokeimenon in the 5<sup>th</sup> Tone. Psalm 29.**

To you, Lord, I shall cry. \* O my God, I shall make supplication.

V: I will exalt you, Lord, because you have taken me up.

**The Reading from the Prophecy of Isaias. [5: 16-25]**

The Lord of hosts will be exalted in judgement, and the holy God will be glorified in justice. And they that were despoiled shall be pastured like bulls, and lambs feed on the deserts of those taken away. Woe to those who draw sins to themselves as on a long rope, and iniquities as on the thong of a heifer's yoke, saying, "Let him quickly bring near what he is going to do, that we may see it, and let the counsel of the Holy One of

Israel come, that we may know it!" Woe to those who call evil good, who regard darkness as light and light darkness, who regard bitter as sweet and sweet bitter! Woe to them that are understanding in their own opinion, and knowledgeable in their own eyes! Woe to your strong ones who drink wine, and your powerful ones who also mix strong drink ; who justify the ungodly for the sake of gifts, and deprive the righteous of justice! For this reason, in the same way that a reed will be burnt by a coal of fire, and be burnt up by a leaping flame, their root will be like chaff, and their flower will go up like dust ; for they did not want the law of the Lord of hosts, but provoked the word of the Holy One of Israel. And the Lord of hosts was enraged with his people, and put out his hand upon them, and struck them ; and the mountains were provoked and their carcasses became like dung in the middle of the way ; and in all this his rage has not been turned away, but his hand is still raised high.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 30.

In you, Lord, I have hoped ; \* let me not be shamed forever.

**V:** In your justice deliver me and rescue me.

## AT VESPERS

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 31.

Be glad in the Lord and rejoice you righteous ; \* and be triumphant all you who are upright of heart.

**V:** Blessed are those whose iniquities have been forgiven, and whose sins have been covered.

**The Reading from The First Book of Moses.** [4: 16-26]

But Cain went out from the face of God and dwelt in the land of Naïid opposite Edem. And Cain knew his wife ; and she conceived and gave birth to Enoch. And he was building a city ; and he named it with his son's name, Enoch. To Enoch was born Gaiïdad ; and Gaiïdad begot Maleleëël ; and Maleleëël begot Mathousala ; and Mathousala begot Lamech. And Lamech took two wives ; the name of the one was Ada and the name of the second Sella. And Ada gave birth to Jobel ; he was the father of those who dwell in tents and feed cattle ; and the name of his brother was Joubal ; it was who he revealed psaltery and harp. While Sella too gave birth, to Thobel, and he was a smith, a bronze smith of bronze and iron ; while Thobel's sister was Noëëma. Now Lamech said to his wives, Ada and Sella, "Hear my voice, wives of Lamech, give ear to my words: because I have killed a man to my wounding, and a youth to my bruising. Because it has been revenged on Cain seven times, but on Lamech seventy times seven". Now Adam knew Eve his wife ; and she conceived and gave birth to a son, and named

his name Seth, saying: For God has raised up for me other seed in place of Abel, whom Cain killed. And to Seth there was a son ; he named his name Enos ; he hoped to call on the name of the Lord God.

**Prokeimenon in the 1<sup>st</sup> Tone 1.** Psalm 32.

May your mercy, O Lord, be upon us ; \* as we have set our hope in you.

**V:** Rejoice in the Lord, you righteous ; for praise befits the upright.

**The Reading from Proverbs.** [5: 15-23 & 6: 1-3]

My son, drink water from your own vessels, and from the source of your own wells ; let the waters from your source overflow for you, let your waters go through your streets. Let them be for you alone, and let no stranger share with you. Let your source be for you your own, and be glad with the wife of your youth. Let the hart of love and the colt of your graces be your companion, let her be considered your own, and let her be with you at every moment ; for living in the company of her love, you will achieve much. Be not much with a strange woman, do not be held in the arms of woman not your own ; for the ways of a man are before the eyes of God, he keeps watch on all his tracks. Iniquities hunt a man ; while each one is bound in ropes of his own sins. This man dies with the uninstructed ; he has been cast out of the abundance of his own livelihood, and he has perished through folly. My son, if you go surety for your friend, you will entrust your hand to an enemy ; for a man's own lips are a strong snare, and he is caught by the lips of his own mouth. Do, my son, what I command you, and be safe.

9. **ON THURSDAY OF THE 2<sup>ND</sup> WEEK**

**AT THE SIXTH HOUR**

**Tropar of the Prophecy.** Tone 1.

We have fallen, raise us up ; we have turned away, turn us back to you, O God as you love mankind \* and hold together the ends of the earth.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 33.

I sought the Lord and he heard me, \* and delivered me from all my troubles.

**V:** I will bless the Lord at every moment ; his praise shall ever be in my mouth.

**The Reading from the Prophecy of Isaias.** [6: 1-12]

It came to pass in the year that king Ozias died that I saw the Lord, seated on a high and exalted throne, and the house was full of his glory. And Seraphim stood round about him, the one had six wings and the other had six wings, and with two they covered their face, while with two they covered their feet and with two they flew. And they cried one to the other and said, "Holy, Holy, Holy is the Lord Sabaoth, the whole earth is full of his glory". And the lintel was lifted up at the sound with which they cried, and

the house was filled with smoke. And I said, "Ah, wretch that I am, for I have been pricked to the heart ; because, being a man and having unclean lips, I dwell in the midst of people who have unclean lips and I have seen the King, the Lord Sabaoth with my own eyes". And one of the Seraphim was sent to me, and he had a coal in his hand, which he had taken from the altar with the tongs, and he touched my mouth and said, "See, this has touched your lips, and will take away your iniquities and will cleanse your sins". And I heard the voice of the Lord saying, "Whom shall I send ? And who will go to this people ?" And I said, "See, here am I. Send me". And he said, "Go, and say to this people, 'Hear with your hearing, and do not understand, and looking, look, and do not see' ; for the heart of this people has become fat and with their ears they have become hard of hearing and they have shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart, and turn back, and I shall heal them". And I said, "Until when, Lord ?" And he said, "Until cities are deserted through not being inhabited, and houses through there being no people, and the land shall be left a desert. And after these things God will take the men far away, and those who are left on the land will be multiplied".

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 34.

Be roused, Lord, \* and attend to my judgement.

**V:** O Lord, judge those who wrong me ; make war on those who make war on me.

## AT VESPERS

**Prokeimenon in the 4<sup>th</sup> Tone 4.** Psalm 35.

O Lord, your mercy is in heaven, \* and your truth in the clouds.

**V:** Your justice is as the mountains of God ; and your judgements as the great deep.

**The Reading from The First Book of Moses.** [5: 1-24]

This is the book of the genesis of humankind ; on the day God made Adam, he made him according to God's image ; male and female he made them, and he blessed them ; and he named his name Adam on the day he made them. Adam lived two hundred and thirty years and begot a son according to his form and according to his image, and he named his name Seth. The days of Adam which he lived after begetting Seth were seven hundred, and he begot sons and daughters. And all the days of Adam, which he lived, were nine hundred and thirty years, and he died. Seth lived two hundred and five years and begot Enos. And Seth lived after begetting Enos seven hundred and seven years, and he begot sons and daughters. And all the days of Seth were nine

hundred and twelve years, and he died. And Enos lived one hundred and ninety years and begot Cainan. And Enos lived seven hundred and fifteen years after begetting Cainan, and begot sons and daughters. And all the days of Enos were nine hundred and five years and he died. And Cainan lived one hundred and seventy years and begot Maleleëel. And Cainan lived seven hundred and forty years after begetting Maleleëel and begot sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died. And Maleleëel lived one hundred and sixty five years and begot Jared. And Maleleëel lived after begetting Jared for seven hundred and thirty years and begot sons and daughters. And all the days of Maleleëel were eight hundred and ninety five years and he died. And Jared lived one hundred and sixty two years and begot Enoch. And Jared lived after begetting Enoch eight hundred years and begot sons and daughters. And all the days of Jared were nine hundred and sixty two years, and he died. And Enoch lived one hundred and sixty five years and begot Mathousala. But Enoch was well pleasing to God after begetting Mathousala and he begot sons and daughters. And all the days of Enoch were three hundred and sixty five years. And Enoch was well pleasing to God, and he was not to be found, because God translated him.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 36.**

Wait on the Lord \* and keep his way.

**V:** Do not fret because of the wicked, do not envy those who do iniquity.

**The Reading from Proverbs. [6: 3-20]**

My son, do what I command you and be safe. For you have come into the hands of wicked men because of your friend. Do not be fainthearted, but stir up your friend also for whom you have gone surety. Do not give sleep to your eyes, and do not slumber with your eyelids, that you may be save yourself, like a gazelle from noose and as a bird from a snare. Go to the ant, sluggard, imitate him when you see his ways, and become wiser than him ; for he has no husbandry, nor any to compel him, nor is he under a master ; he prepares food in the summer and lays aside a great quantity at harvest. Or go to the bee and learn what a worker she is and how serious the work that she does ; which kings and private individuals make use of for health ; she is desired and held glorious by all ; and though she is weak in her strength, she has become outstanding by honouring wisdom. Until when, sluggard will you lie ? When will you be roused from sleep ? You sleep a little, you sit a little, you have a short doze, you fold your arms over your chest a little ; then poverty comes on you like a wicked traveller, and want like good runner. But if you are not to sluggardly, your harvest will come like a spring, while your want will take itself like a bad runner. A foolish man and a lawless journey by ways that are not good ; while the same winks with his eye, signals with his foot, teaches by pointings with his fingers. With a twisted heart he devises evils, at every

moment such a person is stirring up troubles for a city. Therefore, his destruction is coming suddenly, a deep wound and incurable fracture ; he will be crushed through impurity of soul because he rejoices in everything which God hates: the eye of the haughty, an unjust tongue, hands that spill the blood of the righteous, a heart contriving wicked thoughts and feet that hurry to do wrong. An unjust witness sets lies alight and introduces judgements among brothers. My son, keep your father's laws and do not spurn your mother's rules.

## 10. ON FRIDAY OF THE 2<sup>ND</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy. Tone 5.**

Night and day we fall before you, Lord, to give our souls forgiveness of sins, \* that we may worship you in peace and give you glory, O Lover of mankind.

#### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 37.**

O Lord, do not rebuke me in your anger, \* nor chastise me in your wrath.

**V:** For your arrows are fixed in me, and you have laid a heavy hand upon me.

#### **The Reading from the Prophecy of Isaias. [7: 1-14]**

It came to pass in the days of Achaz, son of Jotham, son of Ozias, king of Juda, that Rasim king of Aram and Phakeëë son of Romelias king of Israel came up to make on war on Jerusalem and they were unable to take it by siege. And a message came to the house of David saying: Aram has made an agreement with Ephraim ; and his soul was amazed and the soul of his people, in the same way as a tree in a wood is shaken by a wind. And the Lord said to Isaias: Go out to meet Achaz, you and your son who is left behind, Jasoub, by the pool of the upper road of the fuller's field, and you are to say to him: Guard your stillness and do not be afraid, nor let your soul be weakened because of these two smoking brands of wood ; for when the anger of my rage has passed, I shall heal again. And the son of Aram and the son of Romelias, because they have taken evil counsel concerning you, saying: Let us go up against Judea, and having spoken with them we shall turn them to us, and we shall make the son of Tabeëël king for them ; thus says the Lord Sabaoth: This counsel shall not abide, it shall not be ; but the head of Aram is Damascus and the head of Damascus is Raseim ; but yet sixty five years and the kingdom of Ephraim will cease from being a people — and the head of Ephraim is Somoron, and the head of Somoron is the son of Romelias ; and if you do believe, nor will you understand. And the Lord spoke again to Achaz, saying: Ask a sign for yourself from the Lord your God in the height or in the depth. And Achaz said:

I shall not ask, nor shall I tempt the Lord. And he said: Hear then, house of David: is it a little thing for you to hold a contest with men: What if you hold a contest with the Lord ? Because of this the Lord will give you a sign.

**Prokeimenon in the 2<sup>nd</sup> Tone.** Psalm 38.

Hear my prayer, O Lord, \* and my supplication ; give ear to my tears.

**V:** I said, I will guard my ways, lest I sin with my tongue.

## AT VESPERS

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 39.

Your mercy and truth, O Lord, \* have helped me continually.

**V:** I waited, I waited for the Lord, and he attended to me, and listened to my supplication.

**The Reading from The First Book of Moses.** [5: 32 & 6: 1-8]

Noëë was five hundred years old ; and Noëë begot three sons, Sem, Cham and Japhet. And it came to pass when men began to become numerous on the earth that daughters were born to them. Now the sons of God seeing the daughters of men, that they were fair, took wives for themselves from all whom they had chosen. And the Lord God said, "My spirit shall not abide in these men for ever, because they are flesh ; but their days shall be one hundred and twenty years". Now the giants were upon the earth in those days ; and after that, when the sons of God went into the daughters of men, they begot offspring for themselves ; these were the giants of old, the men of renown. Now the Lord God, seeing that the wickednesses of men had multiplied upon the earth, and that every one in his heart thinks intently upon evils all his days, then God laid it to heart that he had made man upon the earth and he took thought. And God said, "I will wipe away mankind, whom I made, from the face of the earth, from human to cattle, and from reptiles to the flying creatures of Heaven, because I have repented that I made them". But Noëë found grace before the Lord God.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 40.

I said, Lord, have mercy on me ; \* heal my soul for I have sinned against you.

**V:** Blessed is the one who considers the poor and needy.

**The Reading from Proverbs.** [6: 20-35 & 7: 1]

My son, keep your father's laws and do not spurn your mother's rules. Attach them to your soul continually and hang them like a chain round your neck. When you walk, lead it along and let it be with you ; when you sleep let it guard you, that it may talk with you when you wake. Because a commandment of the law is a lamp and a light, a way of life and reproof and instruction to keep you from an unmarried woman and

from the calumny of a strange tongue. Let not desire for beauty conquer you, and do not be trapped by your eyes, nor captivated by her eyelids ; for the value of a harlot is that of one loaf ; while a woman hunts for the precious souls of men. Will anyone bind fire in his bosom without burning his clothes ? Or will anyone tread on fire without burning his feet ? So is one who goes in to an unmarried woman ; he will not be held guiltless, nor will anyone who touches her. It is not remarkable if some one is caught stealing ; for he steals to fill his soul when he is hungry ; but if he is caught he will repay sevenfold and deliver himself by giving up all his goods. But the adulterer through lack of sense brings destruction on his soul ; he bears pains and dishonours, and his disgrace will not be wiped out for ever. For the wrath of her husband is filled full of jealousy ; he will not spare in the day of judgement, nor will he let his enmity go for any ransom, nor will he be reconciled by many presents. My son, guard my words, hide my commandments with you. My son, honour the Lord, and you will be strong ; apart from him, fear no other.

## **11. ON MONDAY OF THE 3<sup>RD</sup> WEEK**

### **AT THE SIXTH HOUR**

#### **Tropar of the Prophecy. Tone 4**

Because we are weak and paralysed by sins, heal our infirmities, Physician of our souls, \* who know the mind of men, O Lover of mankind.

#### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 41.**

Hope in God, for I will give him thanks ; \* the salvation of my countenance and my God.

**V:** As the hart longs for the springs of waters, so my soul longs for you, O God.

#### **The Reading from the Prophecy of Isaias. [8: 13-22, 9: 1-7]**

Sanctify the Lord God, and he shall be your fear ; and if you trust in him, he will be for your sanctification, and you will not meet with him as a stumbling stone, nor as a falling on a rock ; while the houses of Jacob are in a snare, and those who dwell in Jerusalem in a hollow. Because of this many among them will become powerless and will fall and be smashed, and they will draw near and men will be taken in safety. Then they will be manifest who seal themselves not to learn my law. And he will say: I shall wait for God who has turned away his face from the house of Jacob and I shall trust in him. Behold I and the children whom God has given me, and they shall be signs and wonders in the house of Israel from the Lord Sabaoth, who dwells on the mountain of Sion. And if they say to you : Seek out ventriloquists, and those who speak from the earth, and those who speak emptiness, those who speak out of their bellies ; shall a

nation not seek out its God ? Why do they seek they dead concerning the living ? For he gave the law for a help, that they should speak not according to this word, concerning which there are no gifts to give concerning it. And harsh famine will come upon you ; and it shall be that when you are hungry you shall be grieved and speak ill of the ruler and your ancestral customs, and they will look up to the heaven above, and they will look on the earth below, and behold dire distress and darkness, tribulation and misery and darkness, so that it is impossible to see ; and he who in distress will not be distressed only for a moment. Do this first, do this quickly, country of Zavouron, land of Nephthalim, way of the sea and the rest of the inhabitants of the sea coast and beyond Jordan, Galilee of the nations, the parts of Judea. The people who walked in darkness, see, a great light! You who dwell in the country and shadow of death a light will shine on you<sup>12</sup>. The most part of the people which you brought down in your joy, they too will be rejoice before you as those who rejoice at harvest and in the way of those who divide the spoil. Because the yoke which lay on them and the rod that was on their neck has been taken away ; for the Lord has scattered the rod of those who demanded, as in the day of Madiam. For they shall pay restitution for every robe that has been collected by trickery and every garment with exchange ; and they will be willing even if they had been burnt by fire. Because a child has been for us, a son too has been given to us, whose rule was upon his shoulder, and his name is called Angel of great counsel, wondrous counsellor, mighty God, potentate, prince of peace, father of the age to come ; for I shall bring peace upon the princes, peace and health to him. Great is his rule and of his peace there is no limit upon the throne of David and his kingdom to establish it and assist it with judgement and with justice from now and for ever ; the zeal of the Lord Sabaoth will do all this.

**Prokeimenon in the 4<sup>th</sup> Tone. Psalm 42.**

The salvation of my face, \* and my God.

**V:** Judge me, O God, and plead my cause against an unholy nation.

**AT VESPERS**

**Prokeimenon in the 4<sup>th</sup> Tone. Psalm 43.**

In God we shall boast all the day ; \* and in your name we shall give thanks for ever.

**V:** O God, we have heard with our ears, our fathers have told us.

**The Reading from The First Book of Moses. [6: 9-22]**

Noëë was a righteous man, perfect in his generation ; Noëë was well-pleasing to God. Noëë begot three sons, Sem, Cham and Japhet. Now the earth had become corrupt before God, and the earth was filled with injustice. And the Lord God saw the earth,

and it was utterly corrupt, because all flesh had utterly corrupted his way upon earth. And the Lord God said to Noë, "The moment for all mankind has come before me, because the earth has been filled with injustice because of them, and behold I am utterly destroying them and the earth. So make an ark for yourself from squared logs. You will make the ark with compartments and you will pitch it outside and inside with pitch. And you will make the ark thus: the length of the ark three hundred cubits and the breadth fifty and its height thirty. You will make the ark by narrowing it and complete it above to one cubit ; you will make the door of the ark from its side ; you will make it with chambers, of two levels and three levels. While I am bringing the flood, water upon the earth to destroy all flesh, in which there is the spirit of life, under heaven ; and whatever there is upon the earth shall die. And I shall establish my testament with you ; you are to enter the ark, you and your sons and your wife and your sons' wives with you. And of all the cattle and all the reptiles and all the wild beasts and all flesh you are to bring into the ark two by two, to feed them with yourself ; male and female they are to be. Of all the winged birds according to their kind, and of all the cattle according to their kind, and of all the reptiles which creep upon the earth according to their kind, two by two of all they shall enter to you to be fed with you, male and female, while you shall take for yourself of all the foods which you eat, and you shall gather them to yourself, and they shall be for you and for them to eat". And Noë did everything whatever the Lord God had commanded him, so he did.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 44.**

I shall make your name to be remembered \* in every generation.

**V:** My heart has uttered a good word ; I tell my works to the king.

**The Reading from Proverbs. [8: 1-21]**

My son, you will proclaim wisdom, that prudence may obey you ; for she is on high peaks, she stands in the midst of the paths ; she takes her seat by the gates of the powerful, she is hymned in the entrances. You men, I exhort you, and I utter my voice to the sons of men ; you innocent, understand cunning, you that are untaught take on heart. Harken to me, for I speak solemn things and shall open correct things from my lips ; because my throat will meditate truth, while lying lips are an abomination before me. All the words of my mouth are with justice, crooked or twisted is in them ; They are all present to those who understand and right to those who find knowledge. Accept instruction and not silver, and knowledge beyond tried gold ; for wisdom is better than valuable stones, all that is precious is not equal to her worth. I wisdom have made counsel my dwelling, and I have called upon knowledge and understanding. The fear of the Lord hates injustice, arrogance and pride and ways of evil people ; I have hated the perverted ways of the wicked ; mine is counsel, mine is safety, mine is prudence, mine is strength ; through me kings will reign and the powerful write justice ; through

me nobles become noble, and tyrants through me hold sway on earth. I love those who are my friends, while those who seek me will find grace. Wealth and glory are mine and the possession of many things and justice. To gather my fruit is far better than gold and precious stone, my produce is better than choice silver. I walk in ways of righteousness and I pass my time amid paths of justice, that I may divide property to those who love me and fill their treasuries with good things.

## 12. ON TUESDAY OF THE 3<sup>RD</sup> WEEK AT THE SIXTH HOUR

### **Tropar of the Prophecy. Tone 7.**

You are our salvation, Lord, and our protector in the day of trouble ; \* have mercy on us according to your great mercy, O Lover of mankind.

### **Prokeimenon in the 1<sup>st</sup> Tone. Psalm 45.**

The Lord of powers is with us ; \* our helper is the God of Jacob.

**V:** God is our refuge and our strength, our helper in the troubles that have come heavily upon us.

### **The Reading from the Prophecy of Isaias. [9: 9-21, 10: 1-4]**

Thus says the Lord: All the people of Ephraim will know and those who dwell in Samaria with insolence and an exalted heart, saying: Bricks have fallen, but come, let us hew stones and cut down sycamores and cedars and let us build a tower ; and God will dash those who rise against mount Sion against them,<sup>13</sup> and their enemies he will scatter, Syria from the rising of the sun and the Greeks<sup>14</sup> from the setting of the sun, those who devour Israel with their whole mouth. In all this his rage was not turned away, but his hand is still upraised. In all this his rage was not turned away, but his hand is still upraised. But the people was not turned away until it was struck, and they did not seek the Lord. And the Lord away from Israel head and tail, great and small in that day, elder and those who marvel at persons (this is the start) and prophet teaching things that are unlawful (this is the tail). And those who call this people blest will lead them astray, and they lead them astray that they may gulp them down. Because of this the Lord will not rejoice at their youths and will not have mercy on their orphans and on their widows, because all are lawless and evil, and every mouth speaks things that are not righteous. And iniquity will burn like fire and like dry grass it will be devoured by fire ; and it will burn in the thickets of the wood, and all that is round about the hills will be devoured. Because of the anger of the Lord, the whole land has burned, and the people will be as though burnt up by fire ; a man will not have mercy on his brother, but he will turn aside to the right because he will be hungry and he will eat from the left, and a man will by no means be filled by eating the flesh of his arm. For

Manasses will eat of Ephraim and Ephraim of Manasses, because together they will besiege Juda. In all this his rage was not turned away, but his hand is still upraised. Woe to those who write evil ; for in writing they write evil, turning aside judgement from the poor, snatching judgement from the paupers of my people, so that widows are for plunder and orphans for forage. And what will they do in the day of visitation ? Four your trouble will come from afar ; and to whom will flee to be helped ? And where will you abandon your glory so as not to fall into captivity ? In all this his rage was not turned away, but his hand is still upraised.

**Prokeimenon in the 3<sup>rd</sup> Tone.** Psalm 46.

Sing to our God, sing ; \* sing to our King, sing.

**V:** All you nations clap your hands, shout to God with a voice of gladness.

**AT VESPERS**

**Prokeimenon in the 3<sup>rd</sup> Tone.** Psalm 47.

Great is the Lord, \* and greatly to be praised.

**V:** In the city of our God, on his holy mountain.

**The Reading from the First Book of Moses.** [7: 1-5]

The Lord God said to Noëë, “Enter the ark, you and all your house, because I have seen that you are righteous before me in this generation. Of all the clean beasts bring in to you seven by seven, male and female, while of the unclean beasts two by two, male and female, and of all the unclean flying creatures of heaven two by two, male and female, to maintain seed for all the earth. For yet seven days I am bringing rain upon the earth for forty days and forty nights and I shall wipe out everything which I have made to rise up<sup>15</sup> from the face of the whole earth. And Noëë did everything that the Lord God had commanded him.

**Prokeimenon in the 2<sup>nd</sup> Tone.** Psalm 48.

My mouth will speak wisdom, \* and the meditation of my heart understanding.

**V:** Hear these things, all you nations ; give ear all you inhabitants of the world.

**The Reading from Proverbs.** [8: 32-36, 9: 1-11]

My son, hear me, and blessed are they who guard my ways,<sup>16</sup> hear instruction and be made wise and do not be stopped up. Blessed the man who will hearken to me, and a man who will guard my ways, keeping vigil at my doors day by day, keeping watch at the doorposts of my entrances ; for my ways out are ways out to life, and favour is prepared from the Lord. Those who sin against me act impiously against their own souls ; and those who hate me love death. Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table.

She her sent out her servants, to invite with a loud proclamation upon the mixing bowl, "Whoever is foolish, let him turn to me". And to those who lack wisdom she said, "Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, that you may reign for ever ; and seek prudence, and set aright your understanding with knowledge". One who corrects the wicked will gain dishonour for himself. One who rebukes the impious will get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he will love you. Give instruction to a wise man and he will be wiser ; teach a righteous man and he will increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you will live for a long time, and years will be added to your life.

### 13. ON WEDNESDAY OF THE 3<sup>RD</sup> WEEK

#### AT THE SIXTH HOUR

##### **Tropar of the Prophecy. Tone 8.**

There is no substance of works in us, Lord ; you are merciful, Lover of mankind,  
\* do not despise the works of your hands, O Sinless One.

##### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 49.**

Sacrifice to God a sacrifice of praise ; \* and pay your vows to the Most High.

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

##### **The Reading from the Prophecy of Isaias. [10: 12-20]**

It shall be when the Lord has accomplished doing all things on the mountain of Sion and in Jerusalem, he will bring upon the great mind the ruler of the Assyrians, and upon the height of the glory of his eyes. For he said: In strength I shall act and in the wisdom of the understanding, I shall remove the boundaries of nations and their strength I shall plunder and I shall shake inhabited cities and the whole inhabited world I shall abandon like a nest and I shall take away the eggs that have been abandoned, and there is none who will escape from me or contradict me. Will an axe be glorified without someone to cut with it ? Or will a saw be exalted without someone to draw it, as if someone lifts up a rod or staff ? And nor so, but the Lord Sabaoth will send dishonour against your honour, and burning fire will be kindled against your glory. And the light of Israel will be for fire, and he will sanctify him with burning fire and it devours the fuel like grass, On that day the mountains will be consumed, and the hills and the forests, and <the fire> devours from the soul right through to the flesh ; and the one who flees will be like one who flees from a burning flame ; and those of them who

have been left behind shall be a number, and a child will write them. And it shall be in that day that the remnant of Israel will no longer be added to, and the saved of Jacob no longer trust in those who have wronged them, but they will trust in God the Holy One of Israel in truth.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 50.

Have mercy on me, O God, \* according to your great mercy.

**V:** Create a clean heart in me, O God, and renew a right spirit within me.

**AT VESPERS**

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 51.

I have hoped \* in the mercy of God for ever.

**V:** Why do you boast of iniquity in wickedness, O powerful one ? All day long your tongue has contrived injustice.

**The Reading from The First Book of Moses.** [7: 6-9]

Noëë was six hundred years old when the flood of water came to pass on the earth. Noëë and his sons and his wife and his sons' wives entered the ark because of the water of the flood. And of the clean flying creatures and of the unclean flying creatures and of the clean beasts and of the unclean beasts and of all that creep upon the earth two by two they went in to Noëë into the ark, male and female, as God had commanded Noëë.

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 52.

When the Lord turns back the captivity of his people ; \* Jacob will rejoice and Israel be glad.

**V:** The fool has said in his heart, "There is no God".

**The Reading from Proverbs.** [9: 12-18]

My son, if you become wise for yourself, you will also be wise for your neighbours ; while if you prove wicked, you will draw wickedness alone. ††One who relies on falsehoods, shepherds winds, while he will pursue flying birds ; for he has left the ways of his own vineyard, while he has made the axes of his field go astray. He walks through a waterless desert and a land appointed to drought, he gathers fruitlessness with his hands. ††<sup>17</sup> A foolish and insolent woman, who does not know shame, comes to lack a morsel ; she sits at the doors of her house, on a bench openly in the streets, inviting the passers by and those who are going straight on their ways. Whichever of you is most foolish, let him turn aside to me and I exhort those who lack prudence, saying: Touch the secret bread of pleasure and drink<sup>18</sup> the sweet water of theft. But he does not know that those born of earth are destroyed by her, and he encounters a trap

of Hell. ††But hurry away, do not delay in the place and do not rest your eye on her ; for thus you will pass through strange water, pass over a strange river ; keep away from strange water and do not drink of a strange spring, that you may live a long time and that years may be added to your life. ††

## 14. ON THURSDAY OF THE 3<sup>RD</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy. Tone 6.**

If you should mark iniquities, Lover of mankind, what hope of salvation is there for us ? \* But as you are pitying, send down your help, Lord, to your people.

#### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 53.**

O God, save by Your name ; \* and judge me by Your power.

**V:** O God hear my prayer, give ear to the words of my mouth.

#### **The Reading from the Prophecy of Isaias. [11: 10-13a.,16b, 12: 1-2]**

Thus says the Lord: In that day there shall be a root of Jesse and the one who rises to rule the nations, in him the nations will hope, and his rest will be honour. And in that day it shall be that the Lord will continue to reveal his hand to be zealous for the remnant that is left of the people, that will have been left by the Assyrians and from Egypt and Babylonia and Ethiopia and from the Elamites and from the rising of the sun and from Arabia. And he will raise a sign for the nations and gather the lost of Israel and the scattered of Juda he will gather from the four corners of the earth. And the jealousy of Ephraim will be removed and the enemies of Juda perish. And it shall be for Israel as on the day when he came out of Egypt. And you will say on that day, "I shall bless you, O Lord, because you were angry with me and you turned away your wrath and had mercy on me. See, my God, my saviour is the Lord, I shall trust in him and I shall not be afraid, because the Lord is my glory and my praise, and has become my salvation".

#### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 54.**

Give ear to my prayer, O God ; \* and do not despise my supplication.

**V:** Attend to me, and hearken to me.

### AT VESPERS

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 55.

Have mercy on me, O God, \* for man has trampled me down.

**V:** My foes have trodden me down all the day.

**The Reading From The First Book of Moses.** [7: 11-24, 8: 1-3]

It came to pass in the six hundredth year in the life of Noëë, in the second month, on the twenty second of the month, on that day all the sources of the abyss were broken open, and the flood-gates of heaven were opened. And there came rain upon the earth for forty days and forty nights. On that day Noëë, Sem, Cham, Japheth, the sons of Noëë and the wife of Noëë and the three wives of his sons entered the ark with him ; and all the wild beasts according to their kind and all the cattle according to their kind and everything that creeps upon the earth according to its kind, and every winged bird according to its kind, entered to Noëë into the ark, two by two, male and female of all flesh in which is a spirit of life. And those that entered male and female went in, according as the Lord God had commanded Noëë. And the Lord God shut the ark from outside on him. And the flood came for forty days and forty nights upon the earth, and the waters were multiplied and lifted the ark up, and it was raised high from the earth. And the water prevailed, and was multiplied exceedingly upon the earth, and the ark was being borne upon the water. The water prevailed, prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. Fifteen cubits was the water raised up, and hid all the high mountains. All flesh died which moved upon the earth, of the flying creatures and the cattle and the wild beasts and every reptile which moved upon the earth and every human. And everything which has the breath of life, and everything which was on the dry land, died. And he wiped out everything that rose up from the earth ; and Noëë alone was left, and those with him in the ark. And the water was raised over the earth for one hundred and fifty days. And God remembered Noëë and all the wild beasts and all the cattle and all the winged creatures and all the reptiles that were with him in the ark, and God brought a wind upon the earth, and the water abated, and the sources of the abyss and the flood-gates of heaven were closed over, and the rain of heaven was withheld. And the water subsided and went from the earth, and the water grew less after one hundred and fifty days.

**Prokeimenon in the 7<sup>th</sup> Tone.** Psalm 56.

Have mercy on me, O God, have mercy on me ; \* because my soul has trusted in you.

**V:** And in the shadow of your wings I shall hope, until iniquity pass by.

**The Reading from Proverbs.** [10: 1-22]

A wise son makes his father glad, but a foolish son is a grief to his mother. Treasures will not profit the lawless, but justice will deliver from death. The Lord will not starve a

righteous soul, but he will overturn the life of the ungodly. Poverty humbles a man, but the hands of the courageous enrich. A son who has been instructed is wise, but he will use the fool as a servant. A thoughtful son has been saved from heat, but a lawless is blasted by the wind at harvest. The blessing of the Lord is upon the head of the righteous, but untimely grief will cover the mouth of the ungodly. The memory of the righteous is with praises, but the name of the ungodly is extinguished. One wise in heart will accept commandments, but one unguarded in lips will be overthrown in his perversity. One who walks simply walks trustingly, but one who perverts his ways will be known. One who winks with the eyes with trickery, gathers griefs for men ; while one who reproves with boldness, makes peace. A source of life is on the lips of the righteous, but destruction will cover the mouth of the ungodly. Hatred rouses strife, while friendship covers all who do not love strife. One who puts forth wisdom from his lips smites the man lacking in sense. The wise will conceal perception, but the mouth of the hasty draws near to ruin. The property of the rich is a strong city ; but poverty is the ruin of the ungodly. The works of the righteous produce life, the fruits of the ungodly sins. Instruction guards ways of righteous life, instruction without rebuke goes astray. Righteous lips conceal enmity, but those who utter insults are very foolish. From much talking you will not escape sin, by restraining your lips you will be thoughtful. Silver tried is the tongue of the righteous, but the heart of the ungodly will fail. The lips of the righteous know exalted things, but the foolish die in want. The Lord's blessing is on the head of the righteous ; it enriches him and grief will not be added to his heart.

## 15. ON FRIDAY OF THE 3<sup>RD</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy. Tone 8.**

With a word, you perfected all things by your power, O God, and you brought us into being out of nothing. \* Do not hand us over to our iniquities, we entreat you, sinless Lord.

#### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 57.**

If you truly speak righteousness, \* you judge fairly, O sons of men.

**V:** The just will be glad when he sees the vengeance on the ungodly.

#### **The Reading from the Prophecy of Isaias. [13: 2-13]**

Thus says the Lord : On a mountain of the plain raise a standard, lift up the voice to them: do not fear, comfort with the hand ; open up, you rulers. I give order and I bring them ; giants are coming to fulfil my wrath, rejoicing at the same time and insulting. A voice of many nations on the mountains, like that of many nations, a voice of kings and gathered nations. The Lord Sabaoth has commanded a nation in arms to come from a land far away, from the furthest foundation of heaven, the Lord and his armed men, to destroy the whole inhabited world. Howl, for the day of the Lord is near, and destruction will come from God. Because of this, every hand will grow feeble, and every human soul will quail. And the elders will be troubled, and pangs will grip them, like those of a woman in child-birth ; and they will mourn one to another and be amazed and change their face like a flame. For see, the day of the Lord is coming without healing, of wrath and anger to make the inhabited world a desert and to destroy sinners from it. For the stars of heaven and Orion and all the host of heaven will not give light, and when the rises there will be darkness and the moon will not give her light. And I shall command evils for the whole inhabited world and for the ungodly their sins ; and I shall destroy the arrogance and the arrogance of the lawless I shall humble. And those that are left behind will be more precious than gold tried by fire ; and a man will be more precious than the stone of Souphir. For the heaven will be enraged and the earth be shaken from its foundations through the wrath of the anger of the Lord Sabaoth on the day when his wrath attacks.

#### **Prokeimenon in the 7<sup>th</sup> Tone. Psalm 58.**

Deliver me from my enemies, O God, \* and rescue me from those that rise up against me.

**V:** O God you are my helper, O God you are my mercy.

## AT VESPERS

### **Prokeimenon in the 4<sup>th</sup> Tone. Psalm 59.**

Give us your help from trouble ; \* for vain is the salvation of men.

**V:** O God, you have rejected and destroyed us ; you were angry and took pity on us.

### **The Reading from The First Book of Moses. [8: 3b-21]**

The ark came to rest in the seventh month, on the twenty seventh day of the month, on the mountains of Ararat. While the water grew less until the tenth month. And in the tenth month, on the first of the month, Noëë opened the window of the ark, which he had made, and sent forth the raven ††to see if the water had ceased. ††<sup>19</sup> and going out it did not return until the water had dried up from the earth. And he sent the dove after it to see if the water had ceased from the earth. And the dove not finding rest for her feet returned to him into the ark, because water was on all the face of the earth, and stretching out his hand he took her and brought her to himself into the ark. And having waited again seven other days again he sent out the dove from the ark. And the dove returned to him towards evening, and she had a an olive leaf, a twig, in her mouth, and Noëë knew that the water had ceased from the earth. And he waited again seven other days and again sent out the dove, and she did not return to him again. And it came to pass in the six hundred and first year in the life of Noëë, in the first month, on the first of the month, that the water subsided from the earth. And Noëë uncovered the roof of the ark, which he had made, and saw that the water had subsided from the face of the earth. In the second month on the twenty second of the month the earth was dry. And the Lord God spoke to Noëë saying, "Come out of the ark, you and your wife and your sons and your sons' wives and all the wild beasts that are with you, and all flesh from the winged creatures to the cattle, and every reptile moving on the earth, bring out with yourself ; and increase and multiply upon the earth". And Noëë and his wife and his sons and his sons' wives with him ; and all the wild beasts and all the cattle and every winged creature and every reptile moving on the earth according to their kind came out of the ark. And Noëë built an altar to the Lord ; and took of all the clean beasts and of all the clean birds and offered them as a whole burnt offering on the altar. And the Lord God smelt an odour of sweetness.

### **Prokeimenon in the 6<sup>th</sup> Tone. Psalm 60.**

Hearken to my supplication, O God ; \* attend to my prayer.

**V:** So I shall sing to your name to the ages.

**The Reading from Proverbs. [10: 31-11: 1-12]**

The mouth of the righteous distils wisdom, but the tongue of the unrighteous will perish. The lips of righteous men distil graces, but the mouth of the ungodly is turned away. Falsified balances are an abomination before the Lord, but a just weight is acceptable to him. Wherever arrogance enters, there too does dishonour ; but the mouth of the humble meditates wisdom. The perfection of the upright will guide them, and the overthrow of the rebellious will spoil them. Possessions will profit nothing in a day of wrath, but righteousness will deliver from death. When a righteous man dies he has left regret, but the destruction of the ungodly is speedy and brings joy. Justice rightly directs blameless ways, but ungodliness falls in with injustice. The righteousness of upright men delivers them, but transgressors are caught by their destruction. When a righteous man has come to his end hope does not perish, but the boast of the ungodly perishes. A righteous man escapes from a trap, in his stead the ungodly is handed over. In the mouth of the ungodly is a snare for citizens ; but the perception of the just is prosperous. By the good things of the righteous a city prospers, and in the loss of the ungodly there is rejoicing. By the blessing of the upright a city will be exalted, but by the mouth of the ungodly it was overthrown. One lacking in sense sneers at citizens, but a man of prudence brings stillness.

## **16. ON MONDAY OF THE 4<sup>TH</sup> WEEK**

### **AT THE SIXTH HOUR**

**Tropar of the Prophecy. Tone 7.**

O Lord, do not rebuke in your rage a people that has sinned, nor chastise us in your anger as you are good ; \* for the whole earth glorifies you, and we implore: Spare us, O Holy One.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 61.**

In God is my salvation \* and my glory.

**V:** Shall my soul not be subject to God ? For from him is my salvation.

**The Reading from the Prophecy of Isaias. [14: 24-32]**

Thus says the Lord Sabaoth: In the way that I have spoken, thus shall it be, and in the way I have planned, thus shall it remain, to destroy the Assyrians on my land and from my mountains, and they will be for trampling down and their yoke shall be taken from them and their glory shall be taken from their shoulders. This is the plan which the Lord has planned against the whole inhabited world, and this is the hand that is

uplifted against all the nations. For what the holy God has planned, who will scatter it ? And will turn away his uplifted hand ? In the year that King Achaz died there came this word. Do not rejoice, all you foreigners, that the yoke of the one who struck you is broken, for from a serpent's seed there will come a race of vipers, and their offspring will come forth flying serpents. And the poor will be pastured through him and paupers will rest in peace. But he will destroy your seed by famine and your remnant he will destroy. Howl, gates of cities, and let troubled cities cry out, all the foreigners, because smoke is coming from the North and there is no possibility of being. And what will the kings of the nations answer ? That the Lord has founded Sion and through him the humble of the people will be saved.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 62.

So I will bless you \* as long as I live.

**V:** O God, my God, I watch for you at dawn.

## AT VESPERS

**Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 63.

Hearken to my voice, O God, \* when I entreat you.

**V:** Rescue my soul from the fear of the enemy.

**The Reading from The First Book of Moses.** [8: 21-22 ; 9: 1-7]

The Lord God, having considered, said: I will curse the earth again because of human works, because the human mind is bent intently on evils from youth. I will not again smite all living flesh as I have done. During all the days of the earth seed-time and harvest, cold and heat, summer and spring will not cease by day and night. And God blessed Noë and his sons and said to them: Increase and multiply and fill the earth and have dominion over it, And the fear and dread of you will be on all the wild animals of the earth and on all the flying creatures of heaven, and of all the creatures that move on the earth and on all the fishes of the sea. I have put them under your hands. And every creeping thing which is living shall be for food for you ; I have given all things to you as herbs of grass. Except that you are not eat meat with the blood of life. For the blood of your lives I shall require of all the wild beasts and I shall require the life of human from the hand of a fellow human. Whoever sheds human blood, he shall be shed<sup>20</sup> instead of that blood, because I made humanity in the image of God. But you, increase and multiply and fill the earth and have dominion over it.

**Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 64.

Hear us, O God, \* the hope of all the ends of the earth.

**V:** To you, O God, praise is due in Sion ; \* and to you vows shall be performed.

### **The Reading from Proverbs. [11: 19-31, 12: 1-6]**

A righteous son is born for life, but the persecution of the ungodly is for death. Perverted ways are an abomination to the Lord, but all who are blameless in their ways are acceptable to him. One who with the hand strikes hands unjustly will not be unpunished, but one who sows justice will receive faithful recompense. Like a ear ring in a pig's snout is beauty in a ill-minded woman. Every desire of the righteous is good, but the hope of the ungodly will perish. There are those who sow abroad their own possessions and make them more, but there are those who gather them in and are diminished. Every simple soul is blessed, but a passionate man is not noble. May the one that hoards corn leave it for the nations, but blessing be on the head of one who shares. One who devises good things seeks good grace, one who seeks out wicked ones, they will seize him. One who trusts in wealth is the one who will fall, but one who helps the righteous is the one who will rise. One who does not deal graciously with their own household will inherit wind, but the senseless will serve the wise. From the fruit of righteousness grows a tree of life, but the souls of transgressors are cut off unripe. If the righteous is scarcely saved, where will the ungodly and the sinner appear ? One who loves instruction loves sense, but one who hates rebukes is a fool. Better one who has found grace from the Lord, but a man who is a transgressor will be passed over in silence. A person will not succeed through transgression, but the roots of the righteous will not be pulled up. A courageous woman is a crown for her husband ; but like a worm in wood, so a wife who does evil destroys her husband. The thoughts of the righteous are judgements, but the ungodly devise deceits. The words of the ungodly are deceitful, but the mouth of the upright will deliver them.

## ON TUESDAY OF THE 4<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 6.

We worship your Cross, O Master, \* and we glorify your Resurrection.

#### **Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 65.

Shout with joy to the Lord \* all the earth.

V: Bless our God you nations, and make the sound of his praise be heard.

#### **The Reading from the Prophecy of Isaias.** [25: 1-9]<sup>21</sup>

O Lord my God, I will glorify you, I will praise your name, for you have done wondrous deeds, an ancient and true counsel. So be it. Because you have made cities a heap, cities strong so that foundations should not fall. Let the city of the ungodly not be built for ever. Therefore the poor people will bless you, and cities of those who have been wronged will bless you ; for you have become a helper to every humble city and a protection to those downhearted through want, you will deliver them from evil people, be a protection to the thirsty and a breath for people who have been wronged ; as down-hearted people, thirsting in Sion, because of ungodly people, to whom you handed us over. And the Lord Sabaoth will make <a banquet> for all the nations on this Mountain. They will drink joy, they will drink wine, they will anoint themselves with myrrh. On this mountain hand on all these things to the nations, for this Counsel is upon all the nations. Death has been strong and swallowed down, and again the Lord has taken away every tear from every face. The shame of the people he has taken away from all the earth ; for the mouth of the Lord has spoken this. And they will say in that day: See, the Lord our God, in whom we hoped and rejoiced, and he will save us. This is the Lord, we waited from him and we shall be glad, and we shall rejoice in his salvation.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 66.

May God, our God, \* bless us.

V: May God take pity on us and bless us, cause his face to shine upon us.

### AT VESPERS

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 67.

Sing to God, \* chant to his Name. <sup>22</sup>

V: Make a way for him who is mounted upon the west, the Lord is his name.

**The Reading from The First Book of Moses. [9: 8-17]**

The Lord God spoke to Noëë and his sons with him and said, See, I am setting up my covenant with you and with your descendants after you and with every living soul with you, from birds and beasts, and with all the wild animals of the earth, as many as are with you from all those who came out of the ark ; and I will establish my covenant with you, and all flesh shall not die from the water of the flood and there shall not again be a flood to destroy the whole earth. And the Lord God said to Noëë, This is the sign of the covenant, the sign that I setting between me and you and between every living soul which is with you for eternal generations. I am placing my bow in the cloud and it will be a sign of covenant between me and the earth. And it shall be when I gather together the clouds upon the earth that my bow shall appear in the cloud. And I shall remember my covenant, which is between every living soul in all flesh, and there never again be water for a flood so as to wipe out all flesh. And my bow shall be in the cloud, and I shall see it to remember the eternal covenant between me and the earth and between every living soul in all flesh which is on the earth. And God said to Noëë, This is the sign of the covenant which I have established between me and between all flesh which is upon the earth.

**Prokeimenon in the 6<sup>th</sup> Tone. Psalm 68.**

May God, my salvation, \* come to my aid. <sup>23</sup>

V: Let the poor see and rejoice. Seek God and you will live.

**The Reading from Proverbs. [12: 8-22]**

The mouth of one with understanding is praised by a man, but the dull of heart is held in derision. Better a man in dishonour who is a slave to himself than one who surrounds himself with honour and lacks bread. A righteous man has pity on the souls of his beasts, but the bowels of the ungodly are without mercy. One who works his own land will be filled with bread, but those who pursue vanities lack sense. One whose pleasure is in banquets of wine will leave behind dishonour in his own strongholds. The desires of the ungodly are wicked, but the roots of the godly are strongly set. Through sin of the lips the sinner falls into snares, but the righteous escapes them. One who looks with gentleness will find mercy, but one who is contentious in the gates will afflict souls. From fruits of the mouth the soul of a man will be filled with blessings, but the recompense of his lips will be given him. The ways of fools are right in their own eyes, but the wise listen to advice. A fool announces his anger the same day, but a prudent man hides his own dishonour. The righteous declares open trust, but the witness of the unjust is deceitful. There are those who

wound with a sword when they speak, but the tongues of the wise heal. True lips establish testimony, but a hasty witness has an unjust tongue. There is deceit in the heart of one who imagines wickedness, but those who wish for peace will rejoice. Nothing unjust pleases a righteous man, but the ungodly are filled with evils. Lying lips are an abomination to the Lord, but one who acts faithfully is accepted by him.

## ON WEDNESDAY OF THE 4<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 6.

We worship your Cross, O Master, \* and we glorify your holy Resurrection.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 69.

Let all who seek you, O God, \* rejoice and be glad in you.

**V:** O God, come to my help.

#### **The Reading from the Prophecy of Isaias.** [26: 21 & 27: 1-9]

See, the Lord is bringing his wrath from the holy place upon those who dwell on the land, and the land will uncover its blood and will not cover those who are slain upon it. On that day God will bring his holy, great and strong sword upon the dragon, the serpent that flees, upon the dragon, the crooked serpent, and he will destroy the dragon. On that day a fair vine, a desire to make a beginning concerning it. I am a strong city, a city besieged, in vain shall I water it ; for it will be captured by night, while by day its wall shall fall. There is no woman who has not taken hold of it. Who will set me to guard a reed in a field ? Because of this enemy I have set it aside. Therefore because of this the Lord has done all the things that he appointed. I have been burnt up, those who dwell in it will cry out, Let us make peace with him, let us make peace. Those who are coming are children of Jacob ; Israel will sprout and blossom and the inhabited world will be filled with his fruit. Shall he be smitten as he himself smote, and as he himself destroyed shall he be destroyed ? Fighting and reviling he will send them away. Are you not the one who meditated with a harsh spirit to destroy them with a spirit of rage ? Therefore the iniquity of Jacob will be taken away and this will be his blessing when I have taken away his sin, when they have broken all the stones of the altars in pieces like fine dust ; and their trees will not remain and their idols will be cut down like distant thicket.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 70.

In you, Lord, I have hoped ; \* let me not be put to shame for ever.

**V:** In your righteousness deliver me and rescue me.

### AT VESPERS

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 71.

Blessed is the Lord the God of Israel, \* who alone works wonders.

V: O God, give your judgement to the king and your justice to the son of the king.

**The Reading from The First Book of Moses.** [9: 18-29 & 10: 1]

These are the sons of Noëë, who came out of the ark, Sem, Cham and Iapheth ; Cham was the father of Canaan. These are the three sons of Noëë ; from these were men scattered over all the earth. And Noëë began to be a farmer of the land, and he planted a vine ; and he drank of the wine and became drunk and lay naked in his house. And Cham the father of Canaan saw the nakedness of his father and went out and told his two brothers outside. And Sem and Iapheth took a garment and put it on both their backs and walked backwards and covered up the nakedness of their father ; and with their face backwards they did not see the nakedness of their father. But Noëë awoke from the wine and realized what his younger son had done and he said, Canaan is accursed ; he shall be a servant boy to his brothers. And he said, “Blessed is Sem, and Canaan shall be his servant boy. May God broaden Iapheth, and may he dwell in the houses of Sem and let Canaan be his servant”. Noëë lived three hundred and fifty years after the flood. And all the days of Noëë were nine hundred and fifty years, and he died. These are the generations of the sons of Noëë: Sem, Cham and Iapheth, and sons were born to them after the flood.

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 72.

It is good for me to cling to God ; \* to place my hope in the Lord.

V: How good God is to Israel, to those who are upright in heart.

**The Reading from Proverbs.** [12: 23-28 & 13: 1-9]

A man of understanding is a throne of perception, but the heart of fools will encounter curses. The hand of chosen ones will easily obtain might, but the deceitful will be for prey. A fearful word troubles the heart of the righteous, but a good message makes him glad. A just arbitrator will his own friend, but the opinions of the ungodly are unfair. Evils will pursue those who sin, while the way of the ungodly will lead them astray. The deceitful will catch no wild game, but a pure man is a precious possession. In ways of righteousness is life, but ways of those who remember wrongs lead to death. A clever son is obedient to his father, but a disobedient son is for destruction. The good eats from the fruits of justice, but the souls of transgressors perish unripe. One who guards his mouth will preserve his own soul, but one that has hasty lips will terrify himself. Every idle person lives in desires, but the hands of the brave are diligent. The righteous hates an unjust word, but the ungodly is put to shame and will not have boldness to speak. Justice guards the innocent, while sin makes the impious worthless.

There are those who enrich themselves, though they have nothing, and there are those who humble themselves amid great wealth. His own wealth is a ransom of a man's life, but the poor does not undergo threatening. There is always light for the righteous, but light is quenched for the ungodly. Deceitful souls go astray in sins, but the righteous show pity and mercy.

## ON THURSDAY OF THE 4<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 6.

We worship your Cross, O Master, \* and we glorify your holy Resurrection.

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 73.

God is our King before the ages. \* He has worked salvation in the midst of the earth.

**V:** Why, O God, have you finally rejected us? Why has your anger been enraged against the sheep of your pasture?

#### **The Reading from the Prophecy of Isaias.** [28,14-22]

Thus says the Lord: Hear the word of the Lord, you afflicted<sup>24</sup> men and you rulers of this people which is in Jerusalem. Because you said, "We have made a covenant with Hell and agreements with Death. If a raging storm passes by, it will not come upon us. We have made falsehood our hope, and we will be sheltered by falsehood", therefore Thus says the Lord: the Lord. See, I am laying for the foundations of Sion a costly Stone, chosen, a corner-stone, precious for its foundations. And one who believes in it will not be put to shame. And I will set judgement for hope, but my compassion for balances.<sup>25</sup> And those that trust vainly in falsehood, because the storm will not pass you by. And will it not remove your covenant of death? And hope you have in Hell will in no way remain. If a raging storm comes against you, you will be like a pavement for it. When it passes by, it will take you, because morning by morning it will pass by day, and in the night there will be an evil hope. Learn to hear, you the distressed; we cannot fight, while we are too weak for us to be gathered. The will raise you up like a mountain of the ungodly, and he will be in the valley of Gabaon. With fury he will do his works, a work of bitterness. While his wrath will do what is unheard of, and its bitterness will be unheard of. And do rejoice nor let your bonds be strong, because I have heard from the Lord Sabaoth things accomplished and cut short, which he will do over the whole earth.

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 74.

But I will rejoice for ever; \* I will chant to the God of Jacob.

**V:** We will give you thanks, O God. We will give you thanks and call upon your name, and I will recount all your wonders.

## AT VESPERS

### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 75.

Make your vows to the Lord, \* and pay them.

**V:** God is known in Judea ; his great name in Israel.

### **The Reading from The First Book of Moses.** [10: 32 & 11: 1-9]

These are tribes of the sons of Noëë according to their generations, according to their nations. From these the islands<sup>26</sup> of the nations were scattered on the earth after the flood. And the whole earth was of one tongue and one language. And it came to pass as they moved from the east that they found a plain in the land of Senaar and they dwelt there. And they said to one another, "Come, let us make bricks and bake them in fire". And brick became as stone for them, and bitumen as mortar. And they said, "Come, let us build ourselves a city and a tower, whose top will reach to haven, and let us make a name for ourselves before we are scattered over the face of the whole earth." And the Lord God came down to see the city and the tower which the children of men had built. And the Lord said, "See, they are all one race and one tongue, and they have begun to do this, and now nothing of all that they want to do will fail. Come, let us go down and confound their speech there, so that each one may not understand their neighbour's language." And the Lord God scattered them from there over the face of the whole earth. And they stopped building the city and the tower. And so its name was called "Confusion", because it was there that the Lord God confounded the tongues of the whole earth, and it was from there that the Lord God scattered them over the face of the whole earth.

### **Prokeimenon in the 7<sup>th</sup> Tone.** Psalm 76.

I called to the Lord with my voice, \* with my voice to God and he heard me.

**V:** In the day of my trouble I sought the Lord.

### **The Reading from Proverbs.** [13: 19-25 & 14: 1-6]

The desires of the godly delight the soul, but the works of the ungodly are far from knowledge. One who walks with the wise will be wise, but one who walks with fools will be known. Evils will pursue those who sin, but good things will overtake the righteous. A good man will inherit children's children, but the wealth of the ungodly will be laid up for the righteous. The righteous will spend many years in wealth, but the unjust will perish suddenly. One who spares his own rod hates his own child, but one who loves chastens it with care. A righteous person eats and satisfies their soul, but

the souls of the ungodly are in want. Wise women build houses, but the foolish one razes them to the ground with her own hands. One who walks uprightly fears the Lord, but one who is crooked in his ways will be dishonoured. From the mouth of fools comes a rod of pride, but the lips of the wise will guard them. Where there are no oxen, the mangers are clean ; but where there is much produce, the strength of the ox is manifest. A faithful witness will not lie, but an unjust witness kindles lies. You will look for wisdom from the wicked and not find it, but from the prudent knowledge is easy.

## ON FRIDAY OF THE 4<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 6.

We worship your Cross, O Master, \* and we glorify your holy Resurrection.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 77.

He is compassionate and forgives their sins, \* and will not destroy them.

**V:** Give heed to my law, my people ; incline your ear to the words of my mouth.

#### **The Reading from the Prophecy of Isaias.** [29: 13-23]

Thus says the Lord: This people draws near me with their mouth and honour me with their lips, but their heart is far away from me, and in vain they honour me, teaching the commands and teachings of men. Therefore, behold, I will proceed to remove this people, and I will remove them and I will destroy the wisdom of the wise and conceal the understanding of those who understand. Woe to those who make their counsel deep and not by the Lord. Woe to those who make their counsel in secret, whose deeds are in the dark, and who will say, "Who has seen us ? Who will know us, or what we do ?" Will you not be reckoned as potter's clay ? Will what is fashioned say to the one who fashions it, "You did not fashion me ?" Or the thing made should say to its maker, "You did not make me wisely ?" Is it not yet a little while and Lebanon shall be changed like the mountain of Chermel, and Chermel be reckoned as a forest ? In that day the deaf will hear the words of a book, and those in darkness and the eyes of the blind in the mist will see. The poor will rejoice with gladness because of the Lord, and those without hope among men will be filled with gladness. The lawless has failed and the proud has perished and those who transgress wickedly have been destroyed and those who make people sin by word, and they will make those who reprove in the gates a stumbling block, because they have unjustly perverted the just. Therefore thus says the Lord concerning the house of Jacob, whom he set apart out of Abraham, "Jacob will not now be ashamed, nor will Israel change his countenance. But when their children see my works, for my sake they will hallow my name and hallow the Holy One of Jacob and fear the God of Israel".

#### **Prokeimenon in the 5<sup>th</sup> Tone.** Psalm 78.

Help us, O God our Saviour \* for the glory of your name.

**V:** O God, the nations have entered your inheritance, defiled your holy temple, made Jerusalem a garden shed.

*Today, too, the veneration of Cross takes place after the dismissal of the Hours, exactly as on Sunday. Then the Precious Cross is removed.*

## **AT VESPERS**

### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 79.

You who are seated upon the Cherubim, \* manifest yourself.

**V:** O Shepherd of Israel, attend, that who guide Joseph like a sheep.

### **The Reading from The First Book of Moses.** [12: 1-7]

The Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation, and I will bless you, and make your name great, and you will be blessed. I will bless those who bless you, and those who curse you I will curse ; and in you all the tribes of the earth will be blessed." So Abram went, as the Lord God had told him ; and Lot went with him. Abram was seventy-five years old when he departed from Charan. And Abram took Sara his wife, and Lot his brother's son, and all their possessions which they had gathered, and every person that they had gathered in Charan ; and they set out to go to the land of Canaan. And Abram journeyed through the length of the land to the place at Shechem, to the high oak. At that time the Canaanites inhabited the land. And the Lord appeared to Abram, and said to him, "To your descendants I will give this land. " So he built there an altar to the Lord, who had appeared to him.

### **Prokeimenon in the 2<sup>nd</sup> Tone.** Psalm 80.

Rejoice in God our helper ; \* shout with joy to the God of Jacob.

**V:** Take a psalm and sound the timbrel, a pleasant psaltery with a harp.

### **The Reading from Proverbs.** [14: 15-26]

The simple believes every word, but the prudent goes to repentance. The wise fears and has turned away from evil, but the fool trusting in himself mixes with the ungodly. A person of quick temper acts thoughtlessly, but a prudent one bears many things. Fools will have wickedness as their portion, but the prudent will take hold of understanding. The evil will bow before the good, the impious will serve at the gates of the righteous. Friends will hate poor friends, but the rich has many friends. One who dishonours paupers commits sin, but one who has mercy on the poor is blessed. Those who go astray devise evils, but the good devise mercy and truth. Devisers of evils do not know mercy, but acts of mercy and faithfulness are with the devisers of good. With everyone who cares there is abundance, but the pleasure seeker and the callous will be in want. The crown of the wise is their wealth, but occupation of fools is wicked. A

faithful witness will deliver a soul from evils, but a trickster kindles lies. In the fear of the Lord is hope of strength, while he leaves to his children a support of peace.

*And the rest of the Liturgy of the Presanctified.*

## ON MONDAY OF THE 5<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 3.

Because our iniquities have risen up against us, arise, Lord, help us ; \* for you are our Father, and we know no other but you.

#### **Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 83.

Your altars, O Lord of powers, \* my King and my God.

**V:** How beloved are your dwellings, O Lord of powers!

#### **The Reading from the Prophecy of Isaias.** [37: 33-38 & 38: 1-6]

Thus says the Lord concerning the king of Assyria: He shall not enter this city, nor shoot an arrow against it, nor come before it with a shield, nor cast up a siege ramp against it. But by the way that he came, by the same he shall return ; and he shall not enter this city. Thus says the Lord: For I will defend this city to save it, for my own sake and for the sake of my servant David. Then an Angel of the Lord went out and struck down one hundred and eighty-five thousand in the camp of the Assyrians. When morning dawned, they were all dead. Then King Senachereim of Assyria turned and departed, and dwelt in Nineve. As he was worshiping in the house of his tutelary god Nasarach, his sons Adramelech and Sarasar struck him down with swords, and escaped into the land of Armenia. His son Asordan succeeded him. It came to pass at that time that Ezekias became sick and was at the point of death. And the prophet Isaias, son of Amos, came to him, and said to him, "Thus says the Lord: Set your house in order, for you shall die. You will not live". Then Ezekias turned his face to the wall, and prayed to the Lord, saying, "Remember, Lord, how I have walked before you in truth with a true heart, and have done what is pleasing in your sight". And Ezekias wept bitterly. Then the word of the Lord came to Isaias: Go and say to Ezekias, "Thus says the Lord: the God of your father David: I have heard your prayer, and I have seen your tears. See, I am adding fifteen years to your time. I will deliver you and this city out of the hand of the king of Assyria, and defend this city".

#### **Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 84.

O Lord, show us your mercy, \* and grant us your salvation.

**V:** You were well pleased with your land, O Lord, you turned away the captivity of Jacob.

## AT VESPERS

### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 85.

Guide me, Lord, in your way, \* and I shall walk in your truth.

**V:** Incline your ear, O Lord, and hear me.

### **The Reading from The First Book of Moses.** [13: 12-18]

Abram settled in the land of Canaan, while Lot settled in a city of the people of the region and dwelt in Sodom. Now the people of Sodom were evil, great sinners before God. God said to Abram after Lot had separated from him, Raise your eyes, and look from the place where you are now, northward and southward and eastward and seaward ; for all the land that you see I will give to you and to your offspring for ever. I will make your offspring like the sand of the earth. If anyone can count the sand of the earth, your offspring will also be counted. Rise up, walk through the length and the breadth of the land, for I will give it to you and to your seed for ever. So Abram moved his tent, and came and settled by the oak of Mambre, which was at Hebron ; and there he built an altar to the Lord.

### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 86.

The Lord loves the gates of Sion \* more than all the tabernacles of Jacob.

**V:** His foundations are in the holy mountains.

### **The Reading from Proverbs.** [14:27-35 & 15: 1-4]

The fear of the Lord is a fountain of life, it makes one avoid the snares of death. The glory of a king is a multitude of people ; without people a prince is ruined. One who is long suffering has great understanding, but one who has a hasty temper is mightily senseless. One whose spirit is meek is a physician of the heart, but a sensitive heart makes the bones rot. Those who oppress the poor insult their Maker, but those who honour him take pity on the needy. The ungodly will be driven away by their evil-doing, but one who trusts in his own integrity is righteous. Wisdom takes her rest in the good heart of a man, but it is not known in the heart of fools. Righteousness exalts a nation, but sins diminish tribes. An understanding servant has the king's favour, while by his good behaviour he removes disgrace. Anger slays even wise men, but a submissive answer turns away wrath, while a grievous word stirs up anger. The tongue of the wise knows what is good, but the mouth of fools declares wickedness. The eyes of the Lord in every place keep watch on the wicked and the good. A tongue which heals is a tree of life, and one who watches over it will be filled with spirit.



## ON TUESDAY OF THE 5<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 3.

The God of Jacob is our helper \* and our defender in a day of trouble.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 87.

I am poor \* and in toils since my youth.

**V:** O Lord God of my salvation I have cried to you by day.

#### **The Reading from the Prophecy of Isaias.** [40,18-31]

Thus says the Lord: To what have you likened the Lord, and to what likeness have you likened him ? Has the craftsman not made an image, or the goldsmith melted gold, gilded it over and made it a likeness ? For the craftsman chooses wood that will not rot and wisely seeks how he will set up his image so that it may not be shaken. Will you not know ? Will you not hear ? Was it not declared to you from the beginning ? Have you not known the foundations of the earth ? The one who hold fast the circle of the earth and those who dwell on it are like locusts. The one who set up the heaven like a chamber and stretched it out like a tent to dwell in. The one who appoints rulers to rule as nothing, who made the earth as nothing. For they shall not plant, nor shall they sow, nor shall their root take root into the earth. He blew on them and they withered, and a squall will take them like sticks. Now therefore to what have you likened me and I shall be exalted ? said the Holy One. Lift up your eyes to the height and see, who has displayed all these things ? He who brings forth his array by number will call them all by name. From his great glory and by the might of his strength nothing has escaped you. For do not say, Jacob, and why have you spoken, Israel: My way has been concealed from God, and my God has taken away judgement and has departed ? And now, have you not known if you have not heard ? The eternal God, the God who formed the extremities of the earth, will not hunger nor toil, nor is there any searching of his understanding. He gives strength to the hungry and grief to those who are not suffering. For the young will hunger and youths will toil and the chosen will be without strength. But those who wait on God will renew their strength.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 88.

The heavens will declare your wonders, \* and your truth in the church of the saints.

**V:** I will sing of your mercies, Lord, to generation and generation.

## AT VESPERS

### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 89.<sup>27</sup>

O Lord, you have been our refuge \* from generation to generation.

V: And let the brightness of the Lord our God be upon us, and direct the works of our hands.

### **The Reading from The First Book of Moses.** [15: 1-15]

And the word of the Lord came to Abram in a vision saying, "Fear not, Abram, I am shielding you. Your reward will be exceedingly great." But Abram said, "Master, Lord, what will you give me ? I am departing childless, while the son of Masek my home-born female slave, this Eliezer of Damascus will inherit". And Abram said, "Since you have given me no seed my home-born slave will inherit from me". And the voice of the Lord came to him immediately, saying, "He will not inherit, but one who will come forth from you, he will inherit from you". And he led him outside and said to him, "Look up to heaven and count the stars, if you can count them up". And he said, "So shall your seed be". And Abram believed God and it was reckoned to him for righteousness. And he said to him, "I am God who brought you out of the land of the Chaldeans so as to give you this land as your inheritance". But he said, "Master Lord, how will I know that I will inherit it ?" And he said to him, "Take me a three year old heifer and a three year old she-goat and a three year old ram and a dove and a pigeon". He took all these and split them down the middle and set them opposite one another, but the birds he did not split. But birds came down on the divided parts and Abram sat<sup>28</sup> with them. About sunset a trance fell on Abram, and behold, a great darkness fell on him, and it was said to Abram, "You will surely know that your seed will be a sojourner in a land not their own, and they will enslave them and ill treat them and humiliate them for four hundred years. But the nation whom ever they will be slave to I will judge. But after these things they will come out here with much baggage. But you will go to your fathers in peace, nourished in a good old age".

### **Prokeimenon in the 5<sup>th</sup> Tone.** Psalm 90.

One who dwells in the help of the Most High, \* will encamp under the protection of the God of heaven.

V: Will say to the Lord: You are my helper and my refuge ; my God and I will trust in him.

### **The Reading from Proverbs. [15: 7-19]**

The lips of the wise are bound by discretion, but the hearts of fools are not safe. The sacrifices of the ungodly are an abomination to the Lord, but the prayers of the upright are acceptable with him. An abomination to the Lord are the ways of the ungodly, but he loves those who pursue righteousness. The instruction of the innocent is known by those who pass by, but those who hate reproofs come to their end disgracefully. Hell and destruction are manifest to the Lord, how then shall not human hearts be also? An uninstructed person will not love those who rebuke him, but he will not converse with the wise. When the heart is glad the face is cheerful, but when it is in sorrows the face is sad. An upright heart seeks discretion, but the mouth of the uninstructed will know evils. The eyes of the evil look for evils all the time, but the good are always still. Better a small portion with fear of the Lord, than great treasures with no fear. Better entertainment of vegetables with friendship and grace than a spread of calves with enmity. An irate person prepares fights, but a long suffering one calms even a fight that is imminent. A long suffering person extinguishes quarrels, but an ungodly one rather stirs them up. The ways of the idle are strewn with thorns, but those of the hardworking are smoothed.

## ON WEDNESDAY OF THE 5<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 1.

Be entreated by the sufferings which the Saints endure for you, O Lord ; \* and heal all our pains we beg, O Lover of mankind.

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 91.

It is good to give thanks to the Lord, \* and to sing to your name, O Most High.

**V:** To declare your love in the morning, and your truth each day.<sup>29</sup>

#### **The Reading from the Prophecy of Isaias.** [41: 4-14]

Thus says the Lord: I am first and for what is to come I am. The nations saw and were afraid, the ends of the earth drew near and came together, each one judging to help his neighbour and his brother, and he will say, "The craftsman has become strong and the bronze smith striking with the hammer and forging". Then he will say, "It is a good join and they have fastened them with nails, they will fix them and they will not be moved". You are my servant, I have chosen you and I have not abandoned you. Do not be afraid, for I am with you. Do not go astray, for I am your God who gives you strength and I have helped you and made you safe with my righteous right hand. See, all those who oppose you will be put to shame and turned back, for they will be as though they did not exist and all your opponents will perish. You will look for them and not find those who rage like drunkards against you, for those who make war on you will be as though they did not exist and they will not be. Because I am your God who gives might to your right hand and who says to you: Do not be afraid Jacob, Israel few in number. I have helped you, Israel, I the God who rescues you.

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 92.

The Lord is king, \* he has robed himself in majesty.

**V:** The Lord has robed and girded himself with power.

### AT VESPERS

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 93.

The Lord is a God of vengeance, \* the God of vengeance has spoken boldly.

**V:** Be exalted, you who judge the earth, give the proud their due reward.

### **The Reading from The First Book of Moses.** [17: 1-9]

When Abram was ninety nine years old the Lord appeared to him and said, "I am your God ; be well-pleasing before me and be blameless, and I will establish my covenant between me and you and I will multiply you greatly". And Abram fell on his face and God spoke to him saying, "See, my covenant is with you, and you will be the father of many nations. And your name will no longer be called Abram, but your name will be Abraham, because I have made you the father of many nations. And I will increase you greatly and I will make nations from you and kings will come forth from you. And I will set my covenant between you and your seed after you to all generations for an eternal covenant, for me to be your God and that of your seed after you. And I will give you and your seed the land on which you are dwelling, all the land of Canaan for an everlasting possession, and I shall be God for them". And God said to Abraham, "You are to keep my covenant, you and your seed after to all their generations".

### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 95.

Sing to the Lord a new song, \* sing to the Lord all the earth.

**V:** Sing to the Lord, bless his name ; day after day proclaim his salvation.

### **The Reading from Proverbs.** [15: 20-34 & 16: 3-9]<sup>30</sup>

A wise son gives his father joy, but a foolish son sneers at his mother. The paths of the senseless lack intelligence, but a prudent man walks straight. Those who do not honour councils postpone thoughts, but counsel dwells in the hearts of those who take counsel. The wicked will in no way obey it, nor will he say anything appropriate or for the common good. The thoughts of the wise are ways of life, that turning aside he may be saved from Hell. The Lord pulls down the houses of scorners, but establishes the border of widows. An unrighteous thought is an abomination to the Lord, but the sayings of the pure are revered. One who receives bribes destroys himself, but the person who hates to take bribes will be saved. Sins are purged away by almsgiving and faithful dealings,<sup>31</sup> but by fear of the Lord everyone turns from evil. The hearts of the righteous meditate faithfulness, but the mouth of the ungodly gives wicked answers. The ways of righteous men are acceptable to the Lord, while through them even enemies become friends. God goes far away from the ungodly, but hearkens to prayers of the righteous. Better a small income with justice than large receipts with injustice. Let the heart of a man consider what is righteous, that his steps may be set right by God. An eye that sees rightly rejoices the heart, while a good reputation fattens the bones. One who rejects instruction hates himself, but one who guards reproofs loves his own soul. Fear of God is instruction and wisdom, and the beginning of glory will

answer it. All the works of the humble are manifest with God, while the ungodly will perish in an evil day. Everyone who is proud hearted is unclean with God, and one who strikes hands with hand will not be held guiltless. The beginning of a good way is to do what is righteous, it is more acceptable to the Lord than sacrificing sacrifices. One who seeks the Lord will find knowledge with justice, while those who seek him rightly will find peace. All the works of the Lord are done with righteousness, but the ungodly is kept for an evil day.

*And the rest of the Office of the Presanctified.  
In the Refectory we take wine. We sing Compline in our cells.*

## ON THURSDAY OF THE 5<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 8.

O compassionate, long suffering, Almighty Lord, \* send down your mercy on your people.

#### **Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 96.

The Lord is king, \* let the earth be glad.

**V:** Let all his Angels worship him.

#### **The Reading from the Prophecy of Isaias.** [42: 5-16]

Thus says the Lord: who made the heaven and fixed it, who established the earth and the things in it and who gives breath to the people upon it and spirit to those who tread it. I the Lord God called you in righteousness and I will take your hand and give you strength and I have given you as a covenant of a race, for a light of nations to open the eyes of the blind to lead out those who have been bound and those who sit on darkness from prison. I am the Lord God, this is my name ; I will not give my glory to another nor my virtues to carved idols. See, the things from the beginning have come, and new things, which I am declaring, and which have been shown us<sup>32</sup> before they are declared. Sing to the Lord a new hymn you his dominion ; glorify his Name from the extremity of the earth, you who go down to the sea and sail it, you islands and you who inhabit them. Let the wilderness be glad and its villages, its hamlets and the inhabitants of Kedar. Those who inhabit the rock will rejoice, from the peaks of the mountains they will shout ; they will give glory to God, they will declare his virtues to the islands. The Lord God of powers will come forth and crush war, he will rouse zeal and cry out against his enemies with strength. I have kept silent, shall I also keep be silent always and forbear I have endured like a woman in childbirth, I will amaze and wither at the same time. I will make mountains and hills and all their grass wither. I will make rivers into islands and dry up pools. And I will bring the blind by a way that they did not know, and I will make them tread paths of which they had no knowledge. I will turn darkness into light for them and their crooked places into straight. I will do these things and I will not desert them.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 97.

Sing to the Lord a new song, \* for the Lord has done wondrous things.

**V:** Shout with joy to God all the earth, sing and rejoice and chant.

## AT VESPERS

### **Prokeimenon in the 7<sup>th</sup> Tone.** Psalm 98.<sup>33</sup>

Exalt the Lord our God, \* and worship at his footstool, for he is holy.

**V:** The Lord is king, let the peoples rage ; he is seated on the Cherubim, let the earth be shaken.

### **The Reading from The First Book of Moses.** [18: 20-33]

The Lord said, "The cry of Sodom and Gomorra has been increased before me, and their sins are exceedingly great. Therefore I will go down and see if they completely correspond to their cry which comes to me, but if not, that I may know it". And the men turned away from there and came to Sodom. But Abraham was still standing before the Lord. And coming near Abraham said, "Will you destroy the righteous with the godless and shall the righteous be as the godless ? If there are fifty righteous in the city will you destroy them ? Will you not spare the whole place for the sake of fifty righteous, if there are in it ? By no means should you act in this way, to slay the righteous like the ungodly. By no means. You judge the whole earth, will you not act with judgement ?" The Lord said, "If there are fifty righteous in the city of Sodom I will spare the whole city and the whole place for their sake". And Abraham answered and said, "Now I have begun to speak to my Lord, I who am but earth and ashes. If there should be less than fifty righteous, but forty five, will you destroy the whole city for the sake of those five ?" And he said, "I will not destroy it if I find there forty five". And he continued to speak to him and said, "But if there are found there forty ?" And he said, "I will not destroy for the sake of the forty". And he said, "Will there be anything if I speak ? If thirty are found there ?" And he said, "I will not destroy for the sake of the thirty". And he said, "Since I am able to speak to the Lord ; if there be found there twenty ?" And he said, "I will not destroy if I find twenty there". And he said, "Will there be anything, Lord, if I speak yet once more. If ten be found there ?" And he said, "I will not destroy for the sake of ten". Then the Lord departed when he had ceased speaking to Abraham. And Abraham returned to his place.

### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 99.

Shout with joy to the Lord \* all the earth.

**V:** Serve the Lord with gladness, enter his presence with joy.

### **The Reading from Proverbs.** [16: 17-33 & 17: 1-17]

One who accepts instruction will be among good things, while one who guards reproofs

will be made wise. One who guards his own ways will preserve his own soul, while one who loves his life will spare his mouth. Pride goes before destruction, folly before a fall. Better one who is meek spirited with humility than one who shares out spoils with scorners. One who has understanding in affairs will be a discoverer of good things, while one who trusts in God is blessed. People call the wise and understanding worthless, but they who are sweet in word will hear more. Understanding is a source of life to its possessors, but the instruction of fools is evil. The heart of the wise will discern things from his own mouth, while on his lips he will wear knowledge. Good words are honeycombs, its sweetness a healing of the soul. There are ways that seem right to a man, their ends however look on the depth of Hell. A man in labours labours for himself and forces out his own ruin, the perverse however wears ruin on his own mouth. A foolish man digs evils for himself, treasures up fire on his own lips. A perverse man spreads evils and will light a torch of guile with evils and he parts friends. A lawless man puts friends to the test and leads them by ways that are not good. One who fixes his eyes thinks on perverse things, while his lips define all evils. Such a one is a furnace of wickedness. Old age is a crown to boast of, it is found in ways of righteousness. Better a long suffering man than a strong one, one who governs his temper than one who captures a city. Everything comes into the lap of the unrighteous, everything that is righteous from the Lord. Better a crust with peace than a house full of many good things and unjust sacrifices with conflict. A wise servant will hold sway over foolish masters, and will share portions among brothers. As silver and gold are tested in a furnace so are chosen hearts with the Lord. The wicked obeys the tongue of transgressors, but the righteous does not attend to lying lips. One who laughs at the poor provokes the one who made him, while one who rejoices at one who is destroyed will not be guiltless, but one who has pity will find mercy. Children's children are a crown for the old, while their fathers are the children's boast. The faithful has the whole world of money, but the unfaithful has not a farthing. Faithful lips will not suit a fool, nor lying lips the righteous. For those who use it instruction is a reward of graces, while wherever it turns it will prosper. One who conceals injustices seeks friendship ; but one who hates to conceal them will separates friends and kinsfolk. A threat crushes the heart of the prudent, but a fool when flogged feels nothing. Every wicked person stirs up strife, but the Lord will send out against him a merciless messenger.<sup>34</sup> Care will befall a man of sense, but fools will discuss evil things. Whoever rewards evils for good things, evils will not be removed from his house. A rule of justice gives authority to words, but conflict and strife precede want. One who judges the unjust to be just, but the just to be unjust is unclean and abominable to God. Why does the fool have money ? For the senseless is unable to purchase wisdom. One who makes his house high is seeking ruin, while one who neglects to learn will fall into evils. At every moment have a friend, and let brothers be useful in times of need.

*And the rest of the Office of the Liturgy of the Presanctified, at which we take communion of the holy mysteries of Christ.*

*Note that if the Annunciation falls on this day the Office of the Great Canon is anticipated to Tuesday, that is Monday evening, but the Feast is not transferred.*

## ON FRIDAY OF THE 5<sup>TH</sup> WEEK

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 5.

You are greatly to be praised Christ our God, who shake the earth to make those who dwell in it turn back and be saved, and you establish it again through your own loving kindness and ineffable compassion. \* At the prayers of the Mother of God have mercy on us.

#### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 100.

I will sing to you, O Lord, \* of mercy and judgement.

**V:** I will chant and be wise on a blameless way.

#### **The Reading from the Prophecy of Isaias.** [45: 11-17]

Thus says the Lord God, the Holy One of Israel who made the things that are to come: Ask me about my sons and about my daughters, and about the works of my hands command me. I made the earth and mankind upon it ; I with my hand established the heaven, I gave commandment to all the stars. I raised him up with righteousness to be king, and all his ways are upright. He will build my city and turn back the captivity of my people not with ransoms nor with gifts, says the Lord Sabaoth. Thus says the Lord: Egypt has toiled and the merchandise of the Ethiopians, and the Sabeans, lofty men, will pass over to you and will do reverence to you and make their prayer by you ; because God is in you and there is no God beside you. For you are God and we did not know, the God of Israel, the Saviour. All those who oppose him will be put to shame and will walk in shame. Keep a feast of dedication to me you islands. Israel is being saved by the Lord with an eternal salvation ; they will not be put to shame nor will they be turned back again for ever, says the Lord Almighty.

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 101.

Lord, hearken to my prayer, \* and let my cry come to you.

**V:** Do not turn your face from me ; in the day I am afflicted incline your ear to me ; in the day when I call upon you hearken to me speedily.

### AT VESPERS

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 102.

The Lord is compassionate and merciful, \* long suffering and of great mercy.

**V:** Bless the Lord, O my soul, and all that is within me bless his holy name.

**The Reading from The First Book of Moses.** [22: 1-18]

It came to pass after these things that God tested Abraham and said to him, "Abraham, Abraham". He said, "Here I am". And he said, "Take your son, your beloved, whom you love, Isaac, and go to the high land and offer him there as a whole burnt offering on one of the mountains which I will tell you". But Abraham arose in the morning and saddled his ass. He took with him two lads and Isaac his son and having split wood for a whole burnt offering he arose and went and came to the place of which God had spoken to him on the third day. And Abraham lifted up his eyes and saw the place from afar. And Abraham said to his lads, "Sit here with the ass while I and the lad will go over there and when we have worshipped we will return to you". Abraham took the wood for the whole burnt offering and put it on Isaac his son, while he took in his hands both the fire and the knife, and they went the two of them together. Isaac said to his father Abraham, "Father". He said, "What is it, child?" He said, "See, here are fire and wood. Where is the sheep for the whole burnt offering?" Abraham said, "God will see for himself to a sheep for the whole burnt offering, child". They went both of them together and came to the place of which God had told him. And there Abraham built the altar and put the wood on it and he bound his son Isaac and put him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from heaven and said, "Abraham, Abraham". But he said, "Here I am". And he said, "Do not lay your hand on the child nor do anything to him, for now I know that you fear God and you have not spared your beloved son for my sake". And raising his eyes Abraham saw and see, a ram caught in a Sabek plant by the horns. And Abraham went and took the ram and offered it as a whole burnt offering instead of his son Isaac. And Abraham called the name of the place The Lord saw, so that they say today, on the mountain the Lord appeared. And the Angel of the Lord called Abraham a second time from heaven saying, "By myself I have sworn, says the Lord, because you have done this thing and have not spared your beloved son for my sake, multiplying I will multiply you your seed like all the stars of heaven and like the sand which is beside the edge of the sea ; and your seed will inherit the cities of their opponents. And in your seed all the nations of the earth will be blessed, in return for your obeying my voice".

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 103.

How magnificent are your works, O Lord, \* with wisdom you have made them all.

**V:** Bless the Lord, O my soul. Lord my God, you are greatly magnified, you have

clothed yourself with praise and majesty.

**The Reading from Proverbs.** [17: 17b-28 & 18: 1-5]

Let brothers be useful in time of need, for this they are born. A foolish man claps and rejoices at himself, like one who stands surety for his own friends. One who loves sin rejoices at conflicts, while the hard-hearted does not meet with the good. A man of changing tongue will fall into evils, while a foolish heart is a pain for the one who possesses it. A father is not made glad by a son without instruction, but a prudent son makes his mother glad. A glad heart creates good health, but the bones of a sorrowful man dry up. The ways of one who takes gifts in his bosom unjustly do not prosper, while the ungodly perverts ways of righteousness. The face of a wise man is intelligent, but the eyes of the fool go to the extremities of the earth. A foolish son is anger for his father and a grief for her who gave him birth. To punish a righteous man is not good, nor is it holy to plot against righteous princes. One who forbears to utter a harsh word is discreet, while a long suffering man is discreet. Wisdom will be imputed to a fool who asks for wisdom, while one who holds his peace will seem to be prudent. A man who wishes to be parted from friends seeks excuses, but at every moment he will be subject to reproach. One who lacks sense has no need of wisdom, rather he is led by folly. Whenever the ungodly comes into a depth of evils he despises them, but dishonour and reproach come upon him. A word in a man's heart is deep water, while a river and a source of life well up. It is not good to marvel at the face of the ungodly, nor holy to pervert what is righteous in giving judgement.

*And the rest of the Office of the Presanctified. At Compline we sing the Canon for the dead of the prevailing Tone and likewise that of the Saint of the day in the Menaion.*

# ON MONDAY BEFORE PALM SUNDAY

## AT THE SIXTH HOUR

### **Tropar of the Prophecy.** Tone 6.

This is the fearful day, O God, whose the evening we did not hope to reach ; yet in your love for humankind you have counted us worthy to see it. \* O Thrice-Holy One, glory be to you!

### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 104.

Let the heart of those \* who seek the Lord be glad.

**V:** Give thanks to the Lord, and call upon his Name.

### **The Reading from the Prophecy of Isaias.** [48: 17-22 & 49: 1-4]

Thus says the Lord: who delivered you, the Holy One of Israel: I am your God, I have shown how to find the way by which you should go. And if you had listened to my commandments, your peace would have been like a river, and your justice like the waves of the sea ; your progeny would have been like the sand, and offspring of your womb like the dust of the earth ; now you would never be cut off or your name destroyed from before me. Go forth from Babylon, as you flee from the Chaldeans ; declare this with a shout of joy, let this be heard ; proclaim it to the end of the earth ; say, "The Lord has delivered his servant Jacob!" And if they thirst, he will bring them through the desert ; he will bring water out of the rock for them ; the rock will be split open and water will gush out, and my people will drink. There is no joy, says the Lord, for the ungodly. Listen to me, you islands, and attend, you nations. For a long time he will stand, says the Lord. He called my name from my mother's womb and made my mouth like a sharp sword and hid me in the shadow of his hand ; he made me like a chosen arrow, he hid me in his quiver. And he said to me, "You are my servant, Israel, and in you I will be glorified". But I said, "I have laboured in vain, I have given my strength for nothing and for futility ; therefore my judgement is from the Lord, and my toil before my God".

### **Prokeimenon in the 6<sup>th</sup> Tone.** Psalm 105.

Blessed is the Lord, the God of Israel \* from age to age.

**V:** Give thanks to the Lord for he is good, for his mercy is for ever.

## AT VESPERS

### **Prokeimenon in the 3<sup>rd</sup> Tone.** Psalm 106.

Give thanks to the Lord for he is good, \* for his mercy is for ever.

**V:** Let the redeemed of the Lord say it, whom he redeemed from the hand of the foe.

### **The Reading from The First Book of Moses.** [27: 1-41]

It came to pass that when Isaac was old and his eyes had become dim so that he could not see, he called Esau his elder son, and said to him, "My son" ; and he answered, "Here I am". He said, "See, I have grown old and I do not know the day of my death. Now then, take your equipment, your quiver and your bow, and go out to the field, and hunt game for me, and prepare for me savoury food, such as I love, and bring it to me that I may eat ; that my soul bless you before I die". But Rebecca heard Isaac speaking to his son Esau. Esau went to the field to hunt for game for his father. But Rebecca said to her son Jacob, the younger, "See, I heard your father speaking to your brother Esau, saying, 'Bring me game, and prepare for me savoury food, that I may eat it, and bless you before the Lord before I die'. Now therefore, my son, hear me as I command you. Go to the flock, and from there fetch me two fine, tender kids, and I will make them into savoury food for your father, such as he loves ; and you shall bring it to your father to eat, so that your father may bless you before he dies". But Jacob said to Rebecca his mother, "My brother Esau is a hairy man, while I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him, and bring a curse upon myself and not a blessing". His mother said to him, "Upon me be your curse, my child ; only obey my word, and go, bring them to me". So he went and took them and brought them to his mother ; and his mother prepared savoury food, such as his father loved. Then Rebecca took the best garments of Esau her elder son, the best ones which were by her in the house, and put them on Jacob her younger son ; and the skins of the kids she put upon his arms and upon the exposed part of his neck ; and she gave the savoury food and the loaves, which she had prepared, into the hands of her son Jacob. So he took them in to his father. And he said, "Father" ; and he said, "Here I am ; who are you, my child ?" Jacob said to his father, "I am Esau your first-born. I have done as you commanded me ; now arise, sit up and eat of my game, that your soul may bless me". But Isaac said to his son, "How is that you have found so quickly, my child ?" He answered, "What the Lord your God put before me". Then Isaac said to Jacob, "Come near, that I may feel you, my son, to know whether you are my son Esau or not". So Jacob went near to Isaac his father, who felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau". And he did not recognize him, because his hands were hairy

like his brother Esau's hands ; so he blessed him, and said, "Are you my son Esau ?" He answered, "I am". Then he said, "Bring it to me, and I will eat of your game, my child, that my soul may bless you". So he brought it to him, and he ate ; and he brought him wine, and he drank. Then his father Isaac said to him, "Come near and kiss me, my child". So he came near and kissed him ; and he smelt the smell of his garments, and blessed him, and said, "See, the smell of my son is as the smell of a full field which the Lord has blessed! May God give you of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine. Let nations serve you, and rulers bow down to you. Be lord over your brother, and your father's sons will bow down to you. The one who curses you is cursed, and the one who blesses you is blessed". And it came to pass after Isaac had finished blessing Jacob his son, when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. He also prepared savoury food, and brought it to his father. And he said to his father, "Let my father arise, and eat of his son's game, that your soul may bless me". His father Isaac said to him, "Who are you ?" He answered, "I am your son, your first-born, Esau". Then Isaac was greatly amazed, and said, "Who was it then that hunted game for me and brought it to me, and I ate of all of it before you came, and I have blessed him ? And he shall be blessed". When Esau heard his father Isaac's words, he cried out with an great and bitter cry, and said to his father, "Bless me also, father!" But he said, "Your brother came with guile, and took your blessing". Esau said, "Rightly he was named Jacob ? For see he has supplanted me this second time. He took my birthright ; and now he has taken my blessing". Then Esau said to his father, "Have you not a blessing left for me, father ?" Isaac answered Esau, "If I have made him your lord, and all his brothers his servants, and with corn and wine I have sustained him, what then can I do for you, my son ?" Esau said to his father, "Have you only one blessing, father ? Bless me also, father". But Isaac was stunned, and Esau lifted up his voice and wept. Then Isaac his father answered him and said, "See, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven from on high. And you shall live by your sword, and you shall serve your brother ; but the time will come when you will destroy and loose his yoke from your neck". And Esau hated Jacob because of the blessing with which his father had blessed him.

**Prokeimenon in the 7<sup>th</sup> Tone.** Psalm 107.

Be exalted, O God, above the heavens, \* and your glory over all the earth.

**V:** My heart is ready, O God, my heart is ready. I will sing and chant with my glory.

**The Reading from Proverbs.** [19: 16-25]

One who keeps a commandment guards their own life ; but one who despises their own ways will perish. One who is merciful to the poor lends to the Lord, and he will repay

him in accordance with his gift. Discipline your son for thus there will be good hope ; do not be exalted in your soul to arrogance. A man who thinks evil will pay a great penalty ; and if he commits injury he will lose his life. Listen, my son, to the instruction of your father, that you may become wise at your last days. Many are the thoughts in the heart of a man, but the purpose of the Lord endures for ever. Acts of mercy are fruit for a man, while a righteous beggar is better than a rich liar. The fear of the Lord leads to life for a man ; but one without fear will encamp in places which knowledge does not visit. One who hides his hands in his bosom unjustly, will not even bring them to his mouth. When the pestilent is scourged, a fool becomes more astute. But if your chastise a prudent man, he will understand knowledge.

## ON TUESDAY BEFORE PALM SUNDAY

### AT THE SIXTH HOUR

#### **Tropar of the Prophecy.** Tone 5.

You have given our City an invincible wall: the Virgin who gave you birth. \* Through her we pray, O Saviour, rescue our souls from the evils that surround us.

#### **Prokeimenon in the 8<sup>th</sup> Tone.** Psalm 108.

Help me, O Lord my God, \* and save me in accordance with your mercy.

**V:** O God do not be silent at my praise, for the mouth of sinner and trickster has been opened against me.

#### **The Reading from the Prophecy of Isaias.** [49: 6-10]

Thus says the Lord: I have given you as a covenant for a race, as a light for nations, for you to be as salvation to the end of the earth. Thus says the Lord: who delivered you, the God of Israel, "Sanctify the one who despises his soul, who is abhorred by the nations, the slave of rulers. Kings shall see him and arise ; rulers, and they shall worship him, because of the Lord ; for the Holy One of Israel is faithful, and he chose you". Thus says the Lord: "In an acceptable time I heard you, in a day of salvation I helped you. And I fashioned you I and gave you as a covenant for nations, to establish the land, to apportion desolate heritages, saying to the prisoners, 'Come out', to those who are in darkness, 'Be revealed'. They shall feed along all the ways, on all the paths shall be their pasture. They shall not hunger or thirst, neither scorching wind nor sun shall smite them, for he who has mercy on them will comfort them, and through springs of water he will lead them.

#### **Prokeimenon. Tone 4.** Psalm 109.

You are a priest for ever \* according to the order of Melchisedek.

**V:** The Lord said to my lord, Sit at my right hand, until I make your enemies a footstool for your feet.

### AT VESPERS

#### **Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 110.

The fear of the Lord \* is the beginning of wisdom.

**V:** I will give thanks to, O Lord, with my whole heart, in the council of the upright

and in the congregation.

**The Reading from The First Book of Moses.** [31: 3-16]

The Lord said to Jacob, "Return to the land of your father and to your kindred, and I will be with you". So Jacob sent and called Rachel and Leia into the field where his flocks were, and said to them, "I see that your father's face, it is not as it was towards me yesterday and the day before. But the God of my father has been with me. You know that I have served your father with all my strength ; yet your father has cheated me and changed my wages of ten lambs, but God did not permit him to harm me. If he said, 'The spotted shall be your wages,' then all the sheep bore spotted ; and if he said, 'The white shall be your wages,' then all the sheep bore white. Thus God has taken away the your father's animals, and given them to me. And it came to pass, when the sheep had conceived and were with young, with my eyes I saw in a dream that the he-goats and rams mounting the ewes and the she-goats were striped, spotted, and mottled with ash-coloured spots. Then the angel of God said to me in the dream, 'Jacob, Jacob', and I said, 'Here I am! What is it ?' And he said, 'With your eyes look up and see, the he-goats and rams that mount ewes and she-goats are striped, spotted, and mottled ; for I have seen all that Laban is doing to you. I am the God who appeared to you in God's place, where you anointed a pillar to me and made a vow to me. Now therefore arise, go forth from this land, and return to the land of your birth.'" Then Rachel and Leia answered and said to him, "Is there any part or inheritance left to us in our father's house ? Are we not reckoned by him as foreigners ? For he has sold us, and he has been devoured the money given for us. All the wealth and glory which God has taken away from our father shall be for us and our children. Now therefore, do whatever God has told you".

**Prokeimenon in the 4<sup>th</sup> Tone.** Psalm 111.

He is merciful, compassionate and righteous.

**V:** Blessed is the man who fears the Lord, he will delight greatly in his commandments.

**The Reading from Proverbs.** [21: 3-21]

My son, to do what is righteous and to speak truth is more pleasing to God than the blood of sacrifices. A haughty man is arrogant-hearted in his pride ; while the lamp of the ungodly is sin. One that gathers treasures with a lying tongue pursues futility and goes towards the snare of death. Destruction shall lodge with the ungodly ; for they are unwilling to do what is righteous. To the crooked God sends crooked ways ; for his works are pure and right. Better to dwell in a corner under the sky, than in stuccoed walls with injustice, and in a shared house. The soul of the ungodly will not be pitied by anyone. When a dissolute person is punished the guileless becomes cleverer: while a

wise one who understands will receive knowledge. A righteous person understands the hearts of the ungodly: and despises the ungodly in their wicked deeds. One that stops his ears from hearing the weak, will cry out himself, and there shall be no one to listen. A secret gift turns away anger: but one who refrains from giving rouses strong wrath. The joy of the righteous to do judgement: but a holy person is unclean to evil-doers. A man who strays from the way of justice, will rest in the congregation of giants. A poor man loves joy, making friends of wine and oil in abundance ; while a transgressor is an off-scouring of a righteous one. It is better to dwell in a desert land than with a quarrelsome, talkative and quick-tempered woman. A desirable treasure will rest on the mouth of the wise ; but foolish men will swallow it up. The way of justice and mercy will find life and glory.

# ON WEDNESDAY BEFORE PALM SUNDAY

## AT THE SIXTH HOUR

### **Tropar of the Prophecy.** Tone 5.

Act with mercy towards us, Lord, and do not hand us over to our iniquities, holy Master almighty, we beg you.

### **Prokeimenon.** Tone 4. Psalm 112.

Praise the Lord, O young people, \* praise the name of the Lord.

V May the name of the Lord be blessed from now and for ever more.

### **The Reading from the Prophecy of Isaias.** [58: 1-11]

Thus says the Lord: Cry aloud, and spare not ; lift up your voice like a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities. Day by day they seek me, and desire to know my ways ; like a people that had done justice, and had not abandoned the judgment of their God, they now ask me for righteous judgment, and desire to draw near to God, saying, Why have we fasted, and you did not see ? Humbled our souls, and you did not know ? Because, in the days of your fasts you find your wishes, and all those under your power you goad. If you fast for quarrels and fights, and smite the humble with your fists, why do you fast for me as you do today, for your voice to be heard be heard in your cry ? I did not choose this fast, nor a day for a person to humble their soul. Even if you bend down your neck like a ring, and spread under you sackcloth and ashes, you shall not because of this call it an acceptable fast. I did not choose such a fast, says the Lord. But untie every bond of iniquity, unfasten the knots of hard bargains, send the bruised away with remission, and cancel every unjust account. Break your bread for the hungry, and lead the poor who have no shelter into your house: if you see someone naked, clothe them, and you are not to disregard the relations of your own seed. Then your light will break forth as the morning, and your healing speedily spring forth: and your justice will go before you, and the glory of God will surround you. Then you will cry, and God will hear you ; while you are still speaking he will say, Behold, I am here. If you remove the bond from yourself, and the stretching out of the hands, and murmuring speech ; and if you give bread to the hungry from your soul, and satisfy the humbled soul ; then your light will spring up in darkness, and your darkness will be as noon-day: and your God will be with you continually.

### **Prokeimenon.** Tone 6. Psalm 113.

You are blessed by the Lord \* who made heaven and earth.

V: At Israel's departure from Egypt, of Jacob's house from a barbarian people, Judea became his sanctuary, Israel his dominion.

## AT VESPERS

**Prokeimenon. Tone 4.** Psalm 114.

I will be well pleasing to the Lord \* in the land of the living.

V: I have loved because the Lord will listen to the voice of my supplication.

**The Reading from The First Book of Moses.** [43: 26-31 and 45: 1-16]

And the brothers brought Joseph the gifts which they had in their hands, into the house ; and they prostrated before him with their faces to the ground. But he asked them, "How are you ?" and he said to them, "Is your father, the old man of whom you spoke, well ? Is he still alive ?" And they said, "Your servant our father is well. He is still alive". And he said, "That man is blessed by God". And bowing down, they prostrated before him. And Joseph, lifting up his eyes, saw his brother Benjamin, born of the same mother, and said, "Is this your younger brother, whom you said you would bring to me ?" and he said, "God have mercy on you, my child". And Joseph was deeply troubled, for so strong was the affection he felt for his brother that he wanted to weep ; and he went into his private chamber, and wept there. And having washed his face and came out and controlled himself. And Joseph could not refrain him with everyone standing near him, but he said, "Send everyone away from me". And no one stood near Joseph, when he made himself known to his brethren. And he cried aloud with weeping. All the Egyptians heard, and it became known Pharaoh's house. But Joseph said to his brothers, "I am Joseph. Is my father still alive ?" And his brothers could not answer him, for they were deeply troubled. But Joseph said to his brothers, "Come near me" ; and they came near. And he said, "I am your brother Joseph, whom you sold into Egypt. Now then do not be grieved, and do not let it seem hard to you that you sold me here, for God sent me before you for life. For this is the second year there is famine in the land, and there are still five years left, in which there will be neither ploughing, nor harvest. For God sent me before you that a remnant might be left for you on earth to nourish a great remnant of you. Now then it was not you that sent me here, but God ; and he has made me like a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father, and say to him, 'This is what your son Joseph says: God has made me lord of all the land of Egypt ; come down therefore to me, and do not delay. And you shall dwell in the land of Gesem of Arabia ; and you shall be near me, you and your sons, and your sons' sons, your sheep and your oxen, and whatever is yours ; and I will nourish you there — for there are still five years of famine — lest you and your sons, and all your possessions be wiped out'. Look, your

own eyes can see, and the eyes of my brother Benjamin can see, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and everything you have seen, and make haste and bring down my father here". And he fell on his brother Benjamin's neck, and wept on him ; and Benjamin wept on his neck. And he kissed all his brothers, and wept on them ; and after this his brothers spoke to him. And the report was carried into Pharaoh's house, saying, "Joseph's brothers have come". And Pharaoh rejoiced, and his household.

**Prokeimenon. Tone 4.** Psalm 115.

I will pay my vows to the Lord \* in the presence of all his people.

**V:** I believed, therefore I spoke. I was greatly humbled.

**The Reading from Proverbs.** [21: 23-31 and 22: 1-4]

One that guards their mouth and tongue keeps their soul from affliction. An arrogant, self-willed and boastful person is called a plague ; while one that remembers ills is a transgressor. Desires kill the sluggard ; for his hands do not choose to do anything. An ungodly person longs for evil desires all day ; but the righteous is ungrudgingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them lawlessly. A false witness will perish ; but an obedient man will speak cautiously. An ungodly man brazenly gives undertakings in person ; but the upright himself understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of war ; but help is from the Lord. A good name is better than great wealth, while good favour is above silver and gold. A rich and a poor person met together ; but the Lord made them both. An intelligent man seeing a bad man severely chastised is himself disciplined, but fools pass by and are punished. The offspring of wisdom is the fear of the Lord, and wealth, and glory, and life.

# THURSDAY BEFORE PALM SUNDAY

## AT THE SIXTH HOUR

### **Tropar of the Prophecy. Tone 1.**

Do not forget the voice of your servants, Lord. Remember that we have always put our hope in you, the one who can all things, and help us, we implore.

### **Prokeimenon. Tone 4. Psalm 117.**

This is the gate of the Lord, \* the righteous will enter by it.

**V:** Give thanks to the Lord, for he is good, for his mercy endures for ever.

### **The Reading from the Prophecy of Isaias. [65: 8-16]**

Thus says the Lord: As when a grape is found in the cluster, people will say, Do not destroy it ; for a blessing is in it: so will I do for the sake of the one that serves me, for that person's sake I will not destroy them all. And I will lead out the posterity of Jacob and that of Juda, and they shall inherit my holy mountain: and my chosen ones shall inherit it and my servants shall dwell there. And there shall be in the forest folds of flocks, and the valley of Achor will be a resting for herds for my people, who have sought me. But you that have deserted me, and forget my holy mountain, and prepare a table for the devil, and fill up a drink-offering to Fortune, I will hand you over to the sword, you shall all fall by slaughter: for I called you, and you did not obey ; I spoke, and you disobeyed ; and you did evil in my sight, and chose the things I did not want. Therefore Thus says the Lord: See, those who serve me shall eat, while you shall go hungry. See, those who serve me shall drink, while you shall go thirsty. See, those who serve me shall rejoice, while you shall be ashamed. See, those who serve me shall exult with joy, while you shall cry because of the pain of your heart, and howl from the affliction of your spirit. For you shall leave behind your name for the satisfaction of my chosen ones, but the Lord shall destroy you, while those who serve me shall be called by a new name, which shall be blessed on the earth ; for they shall bless the true God.

### **Prokeimenon. Tone 4. Psalm 118.**

I ran in the way of your commandments, \* when you set my heart at large.

**V:** Lay down for me, O Lord, the way of your statutes, and I shall always seek it.

## AT VESPERS

### **Prokeimenon. Tone 6.** Psalm 119.

When I was afflicted I called to the Lord, \* and he heard me.

**V:** O Lord, deliver my soul from unjust lips and from a deceitful tongue.

### **The Reading from The First Book of Moses.** [46: 1-7]

Israel departed, he and all that he had, and came to the well of the oath ; and he offered a sacrifice to the God of his father Isaac. God spoke to Israel in a night vision, saying, Jacob, Jacob ; and he said, What is it ? And he says to him, I am the God of your fathers ; do not be afraid to go down to Egypt, for I will make you into a great nation there. And I will go down with you into Egypt, and I will bring you up in the end ; and Joseph will place his hands on your eyes. And Jacob rose up from the well of the oath ; and the sons of Israel took up their father, and the baggage, and their wives on the wagons, which Joseph had sent to take him. And taking up their goods, and all the property, which they had acquired in the land of Chanaan, they came into the land of Egypt, Jacob, and all his seed with him, his sons, and the sons of his sons with him ; his daughters, and the daughters of his daughters ; and he brought all his seed into Egypt.

### **Prokeimenon. Tone 4.** Psalm 120.

The Lord will guard you from every evil, \* the Lord will guard your soul.

**V:** I have lifted up my eyes to the mountains. From where will my help come ?

### **The Reading from Proverbs.** [23: 15-35 and 24: 1-5]

My son, if your heart is wise, you will gladden my heart also ; and your lips, if they are right, will continue speaking with my lips. Do not let not your heart envy sinners: but be in fear of the Lord all the day. For if you keep these things, you will have posterity ; and your hope will depart. Listen, my son, and be wise, and rightly direct the thoughts of your heart. Do not be a drinker, nor stretch yourself in subscriptions to parties, and purchases of meats, for every drunkard and lecher will become poor ; and every idler will dress in rags and tatters. Listen, my son, to your father who begot you, and do not despise your mother because she has grown old. Buy truth, and do not sell wisdom, instruction, and understanding. A righteous father brings up well ; and his soul rejoices over a wise son. Let your father and your mother rejoice over you, and let her that bore you be glad. My son, give me your heart, and let your eyes observe my ways. For a foreign house is a perforated wine-jar ; and something foreign is a narrow well. For

such a one will perish suddenly ; and every transgressor will be destroyed. Who has woe ? Who has turmoil ? who has disputes ? and who unpleasantness and gossip ? who has needless bruises ? whose eyes are livid ? Do they not belong to those who spend long hours at wine ? to those who search out where drinking parties are ? Do not get drunk with wine ; but talk with righteous men, and converse in discussions. For if you fix your eyes on bowls and cups, you will afterwards walk around more naked than a pestle. Finally such a person lies prostrate like someone bitten by a snake, and poison is spread through him as by a horned serpent. Whenever your eyes see a strange woman, then your mouth will speak dishonest things. And you will lie like someone on the high seas, or a steersman in a great storm. And you will say, They hit me, and I was not hurt ; they made fun of me, and I did not realise it. When will it be morning, so that I may go and look for companions to go with ? My son, do not envy bad men, nor long to be with them. For their heart meditates lies, and their lips speak mischief. A house is built by wisdom, and is erected by understanding. Its rooms are filled by discernment with all precious and excellent wealth. A wise man is better than a strong man ; and a man who has prudence than a large estate.

# FRIDAY BEFORE PALM SUNDAY

## AT THE SIXTH HOUR

### **Tropar of the Prophecy.** Tone 3.

Irresistible, Lord, is the anger of your threat on sinners ; and we are unworthy to fix our gaze and ask you for mercy. Do not destroy in your rage and anger us who you fashioned with your own hand.

### **Prokeimenon.** Tone 4. Psalm 121.

I rejoiced at those who said to me, \* "We shall go to the house of the Lord".

**V:** For the sake of the house of the Lord our God, I have sought good things for you.

### **The Reading from the Prophecy of Isaias.** [66: 10-24]

Exult, Jerusalem, and all you that love her keep a festival in her. Rejoice greatly with her, all who now grieve over her, that you may suck, and be satisfied with the breast of her consolation ; that you may milk out, and delight yourselves from the entrance of her glory. For thus says the Lord: See, I turn towards them like a river of peace, and like an overflowing torrent flooding them with the glory of the nations. Their children will be carried on the shoulders, and comforted on the knees. As a mother comforts her child, so will I too will comfort you ; and you shall be comforted in Jerusalem. And you will see, and your heart will rejoice, and your bones will spring up like grass ; and the hand of the Lord will be known to those who fear him, and he will threaten the disobedient. For, see, the Lord will come like fire, and his chariots like a whirlwind, to render his vengeance with wrath, and his execration with a flame of fire. For with the fire of the Lord all the earth will be judged, and all flesh with his sword. Many will be slain by the Lord. Those who sanctify and purify themselves for the gardens and the porches, and eat swine's flesh, and abominations, and mice, will perish together, says the Lord. And I know their works and their thoughts. I am going to assemble all the nations and tongues ; and they will come, and they will see my glory. And I will leave signs on them, and I will send out those of them that have been saved to the nations, to Tharsis, and Phoud, and Loud, and Mosoch, and to Thobel, and to Greece, and to the isles far away, to those who have not heard my name, nor seen my glory. And they will declare my glory among the nations, and bring your brethren out of all the nations as a gift for the Lord with horses, and chariots, in covered chariots with mules and canopies, to the holy city Jerusalem, said the Lord, righteous as the children of Israel bring their sacrifices to me with psalms into the house of the Lord. And I will take from them priests and Levites for myself, says the Lord. For as the new heaven and the new earth,

which I am making, remain before me, says the Lord, so shall your seed and your name last. And from New Moon to New Moon, and from Sabbath to Sabbath, all flesh will come to worship before me in Jerusalem, said the Lord. And they will go out, and see the corpses of the men who have transgressed against me: for their worm will not die, and their fire will not be quenched ; and they will be a spectacle to all flesh.

**Prokeimenon. Tone 6.** Psalm 122.

Have mercy on us, O Lord, \* have mercy on us.

**V:** I have lifted my eyes to you who dwell in heaven.

## AT VESPERS

**Prokeimenon. Tone 4.** Psalm 123.

Our help is in the name of the Lord, \* who made heaven and earth.

**V:** If the Lord had not been among us, let Israel now say ; if the Lord had not been among us when people rose up against us, they would have swallowed us down alive.

**The Reading from The First Book of Moses.** [49: 33 and 50: 1-26]

When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his people. And Joseph fell upon his father's face, and wept over him, and kissed him. And Joseph commanded his servants the embalmers to embalm his father ; and the embalmers embalmed Israel. And they completed forty days for him, for this is the number of days for burial ; and Egypt mourned him for seventy days. And when the days of mourning were over, Joseph spoke to Pharaoh's princes, saying, If I have found favour in your sight, speak concerning me in Pharaoh's ears, saying, My father made me swear an oath, saying, In the sepulchre which I dug for myself in the land of Chanaan, there you are to bury me. Now therefore I will go up and bury my father, and come back again. And Pharaoh said to Joseph, Go up, bury your father, as he made you swear. So Joseph went up to bury his father ; and all Pharaoh's servants went up with him, and the elders of his house, and all the elders of the land of Egypt, and Joseph's whole household, and his brothers, and all his father's house. But they left behind his family and the sheep and the oxen in the land of Gesem. And there went up with him also chariots and horsemen ; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan ; and they lamented him with great and intense lamentation ; and he made a mourning for his father for seven days. And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, "This is a great mourning for the

Egyptians" ; therefore they called the name of the place, which is beyond Jordan, The Mourning of Egypt. And this is what his sons did for him. And his sons carried him up into the land of Chanaan, and buried him in the double cave, the cave Abraham had bought for possession of a burial place, from Ephrom the Chettite, facing Mambre. And Joseph returned to Egypt, he and his brothers, and those who had gone up with him to bury his father. But when Joseph's brothers saw that their father was dead, they said, 'Perhaps Joseph will bear malice against us, and pay us back all the evils which we did against him. And they came to Joseph, and said, Your father made us swear an oath before his death, saying, "Speak to Joseph as follows, Forgive them their injustice and their sin, for they have done evil against you ; and now forgive the injustice of the servants of the God of your father". And Joseph wept as they spoke to him. And they came to him and said, We here are your servants. And Joseph said to them, "Do not be afraid, for I am God's. You took counsel against me for evil, but God took counsel for me for good, so that things might be as they are today, and many people might be fed". And he said to them, "Do not be afraid, I will support you, and your families". And he encouraged them, and spoke kindly to them. And Joseph dwelt in Egypt, he and his brothers, and all his father's family. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children to the third generation ; and the sons of Machir, Manasse's son were born on Joseph's thighs. And Joseph spoke to his brothers, saying, "I am dying, but God will surely visit you, and will bring you out of this land into the land which God swore to your fathers, Abraham, Isaac, and Jacob". And Joseph made the sons of Israel, swear an oath, saying, "At the visitation with which God will visit you, then you shall carry up my bones from here with you". And Joseph died, aged a hundred and ten ; and they prepared his corpse, and put him in a coffin in Egypt.

**Prokeimenon. Tone 4.** Psalm 124.

Those who trust in the Lord \* are like Mount Sion.

V: One who dwells in Jerusalem will never be shaken.

**The Reading from Proverbs.** [31: 8-31]

Open your mouth with the word of God, and judge all things fairly. Open your mouth and judge justly, and defend the poor and weak. Who can find a dynamic wife ? Such a wife is more valuable than precious stones. The heart of her husband has confidence in her: such a wife will not be in need of fine spoils. For she achieves good for her husband all her life long. Winding off wool and flax, she makes it serviceable with her hands. She is like a ship trading from afar: and she gathers her wealth. And she rises by night, and gives food to her household, and tasks to her maidservants. She views a farm, and buys it: and with the fruit of her hands she plants a plot of land. She strongly girds her loins, and sets her arms to work. She knows by experience that working is good ; and her lamp is not extinguished all night. She reaches out her arms to what is

needful, and applies her hands to the spindle. She opens her hands to the poor, and hands out fruit to the needy. Her husband is not anxious about those at home when he delays somewhere: for all those round her are clothed. She makes outer garments of double thickness for her husband, and garments of fine linen and scarlet for herself. Her husband becomes a an object of admiration in the gates, when he sits in council with the senior inhabitants of the land. She makes fine linens and sells them to the Phoenicians, and girdles to the Canaanites. She puts on strength and glory ; and rejoices in the last days. She opens her mouth with care and with propriety, and keeps control over her tongue. The ways of her household are careful, and she does not eat the bread of idleness. She opens her mouth wisely, and in accordance with law. And her generosity establishes her children, and they grow rich, and her husband praises her. Many daughters have obtained power, many have gained wealth ; but you have exceeded, and surpassed them all. Charms are false, and a woman's beauty is worthless: for it is a woman of understanding that is blessed, and let her praise the fear the Lord. Give her of the fruit of her lips ; and let her husband be praised in the gates.

## 1. Palm Sunday, The Entrance of the Lord into Jerusalem

### **The Reading from the First Book of Moses [49: 1-2, 8-12]**

Then Jacob called his sons, and said to them, "Gather round, that I may tell you what will happen to you in the last days. Assemble and hear me, sons of Jacob. Hear Israel, hear your father. Juda, your brothers shall praise you. Your hand will be on the back of your enemies. Your father's sons will bow down before you. Juda is a lion's whelp. From a tender shoot, my son, you have gone up. He crouches down, he stretches out like a lion, like a whelp. Who will rouse him? A ruler will not fail from Juda, nor a leader from his thighs, until the things laid up for him come, and he is the expectation of the nations. Binding his foal to the vine and his ass's colt to the branch, he will wash his robe in wine and his cloak in the blood of the grape. His eyes are more cheering than wine, and his teeth whiter than milk".

### **The reading from the Prophecy of Sophonias. [3: 14-19]**

Thus says the Lord, "Rejoice, O daughter of Sion. Shout, daughter of Jerusalem . Rejoice and exult with all your heart, O daughter of Jerusalem ." The Lord has taken away your iniquities, he has ransomed you from the hand of your enemies. The king of Israel, the Lord, is in your midst. You shall see evils no more. At that time the Lord will say to Jerusalem, "Be of good courage, Sion Do not let your hands grow weak. The Lord, your God, is in your midst. The Mighty One will save you. He will bring joy upon you and renew you by his love. He will rejoice over you with delight, as on a day of festival. And I will gather your afflicted. Alas . Who has taken up a reproach against you ? I will work for your sake at that time. And I will save her that was oppressed and receive her who was rejected, and I will make them a boast and famed in all the earth".

### **The reading is from the Prophecy of Zachary. [9: 9-15]**

Rejoice greatly, O daughter of Sion . Shout aloud, O daughter of Jerusalem . See, your king comes to you, righteous and bringing salvation. He is meek and riding on beast of burden, on a young colt. He will utterly destroy the chariots from Ephraim and the war horse from Jerusalem. And the battle bow he will utterly destroy, and there shall be abundance of peace out of the nations, and he will rule over the waters as far as the sea, and from rivers unto the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. You shall dwell in your strongholds, prisoners of the congregation. For one day of your exile I will repay you double. For I have bent you Juda as bow for myself. I have filled Ephraim and I will arouse your children, O Sion, against the children of the Greeks, and handle you like a warrior's sword. Then the Lord will appear over them, and he will go forth like a lightning bolt. The Lord Almighty will sound the trumpet and march forth in the

tumult of his threat. The Lord Almighty will protect them.

## **2. Mid-Pentecost, Paschal Mid-feast**

**The Reading from the Prophecy of Micheas.** [4: 2, 6: 2, 5, 8, 5: 4]

Thus says the Lord: From Sion will come forth the Law and the Word of the Lord from Jerusalem. And he will judge among many peoples and rebuke mighty nations in a distant land. For all the peoples will walk, each its own way, while we will walk in the name of the Lord our God unto the ages. Thus says the Lord Almighty: Listen, you hills and valleys, foundations of the earth, because the Lord has a controversy with his people ; for he will dispute with Israel, saying, "O my people, what have I done to you ? Or how have I grieved you ? Or how have I troubled you ? Answer me. For I brought you up out of the land of Egypt, and rescued you from the house of slavery, and sent Moses and Aaron before your face. My people, what have your enemies planned against you ? Was it not told you, O man, what is good ? And what does the Lord seek from you, except to execute judgement, and to love mercy and to be ready to walk with the Lord your God ?" Therefore, the Lord will be magnified in strength, and will shepherd his flock in peace, to the extremities of the earth.

**The Reading from the Prophecy of Isaias.** [55: 1-2, 12: 3-4, 55: 2-3, 6-13]

Thus says the Lord: You that thirst, go to the water ; and all who have no money, go, buy and eat and drink wine and fat without money or price. For thus says the Lord Almighty to you: O my people, draw water with joy from the springs of salvation. And you will say in that day: Praise the Lord, cry his name aloud, declare his glory among the nations, call to mind that his name has been exalted. O my people, hear me, and eat good things, and your soul will delight in good things. Attend with your ears and follow my ways. Listen to me and your soul will live among good things. And I will make an eternal covenant with you, and you will call upon me. And when you draw near me, let the impious abandon his ways, and the lawless man his plans ; and turn back to me and I will have mercy on you and forgive your sins. For your plans are not as my plans, says the Lord ; but as heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. For as rain or snow would come down from heaven and not return there, until it had soaked the earth, and it bring forth and bud and give seed to the sower, and bread for food, so shall my word be, which once it has come from my mouth will not return there until it has accomplished all that I willed ; and I will make my ways and my commands succeed. For you will go out with joy, and be taught with gladness ; for the mountains and hills will exult as they receive you with joy ; and all the trees of the field will clap with their branches ; and instead of the briar shall come up the cypress ; instead of the nettle shall come up the myrtle ; and the Lord shall be for a name and for an eternal sign, says the Lord God, the Holy One of Israel.



### **The Reading from The Proverbs of Solomon [9:1-11]**

Wisdom has built herself a house, and has set up seven pillars ; she has slaughtered her beasts, and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants and invites with a loud proclamation, "He who is foolish, let him turn aside to me". And to those who lack understanding she said, "Come, eat of my bread, and drink the wine that I have mixed for you. Abandon folly and you shall live. Seek understanding, that you may have life ; set comprehension right with knowledge. One who reproves the evil will gain dishonour for himself ; one who rebukes the impious will disgrace himself: for rebukes for the impious are stripes for him. Do not rebuke the evil, lest they hate you: rebuke a wise man and he will love you. Give an opportunity to the wise and he will be wiser ; inform a righteous man and he will add to what he receives. The beginning of wisdom is fear of the Lord, and the counsel of Saints is understanding: for to know the law belongs to a sound mind. For in this way you shall live for a long time, and years will be added to your life".

### **3. Ascension of Our Lord Jesus Christ**

#### **The Reading from the Prophecy of Isaias. [2: 2-3]**

Thus says the Lord, It shall come to pass in the last days that the mountain of the Lord shall be manifest, and the house of God from the peaks of the mountains ; and it shall be exalted high above the hills ; and all the nations shall come to it ; and many peoples shall walk there, and shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will declare his way to us, and we will walk in it.

#### **The Reading from the Prophecy of Isaias. [62: 10-12, 63: 1-2, 7-9]**

Thus says the Lord: Walk, go through my gates ; prepare my way, and make a way for my people, and cast the stones out of the way ; raise up a standard for the nations. For see, the Lord has made it heard to the ends of the earth. Say to the daughter of Sion: See, your Saviour has come, and his reward is with him, and his work before his face. And he will call it a holy people, redeemed by the Lord ; while you will be called a city sought after, and not forsaken. Who is this who comes from Edom, the scarlet of his garments from Bosor, thus beautiful in his apparel ? He cries out with much strength. I reason of righteousness and judgement of salvation. Why are your garments red, and your clothing as from a trodden winepress ? I am full of the trodden grape ; I have trampled the winepress quite alone, and no man from the nations was with me. I have remembered the mercy of the Lord, I will recall the Lord's virtues, the Lord's praise for all the things with which He rewards us. The Lord is a good judge for the house of Israel ; he deals with us according to his mercy and according to the multitude of his righteousness. And he said: Are you not my people ? Children will surely not be rebellious ; and he became for them salvation out of their every distress. It was not an

emissary, not an Angel, but the Lord himself saved them because he loved them and spared them. He redeemed them and took them up and exalted them all the days of the age.

**The Reading from the Prophecy of Zachary.** [14: 4, 8-11]

Thus says the Lord: See, the day of the Lord is coming, and on that day his feet will stand upon the mount of Olives, opposite Jerusalem, where the sun rises. And on that day living water will come out from Jerusalem, half towards the first sea and half towards the last sea ; in spring and in summer it shall be so ; and the Lord will be for a King over all the earth ; in that day there shall be one Lord, and his name, compassing all the earth and the wilderness from Gabaa as far as Remmon, south of Jerusalem ; and he shall be exalted and remain on his place from the gate of Benjamin as far as the place of the first gate, as far as the gate of Gomor and as far as the tower of Anameël<sup>46</sup> and as far as the tower of the corners and as far as the king's winepresses ; they shall dwell in it, and there shall be no more curse, and Jerusalem shall dwell confidently.

**4. Sunday of the 318 God-bearing Fathers of Nicea**

**The Reading from the First Book of Moses.** [14: 14-20]

Now when Abram heard that Lot, his nephew, had been taken captive, he numbered his own home-born servants, three hundred and eighteen, and pursued after them as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologoómor and the kings with him, to the valley of Sabíí ; this is the plain of a king. And Melchizedek, king of Salem, brought out loaves and wine ; he was priest of the most high God. And he blessed Abram and said: Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

**The Reading from the Fifth Book of Moses.** [1: 8-11 & 15-17b]

Moses said to the children of Israel: See, I have handed over the land in front you ; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, that I would give it to them and to their seed after them. And I spoke to you at that time saying: I shall not be able to bear you alone. The Lord your God has multiplied you, and behold, you are today as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and

---

<sup>46</sup> Hananel

bless you as He has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens, and recorders for your judges. And I commanded your judges at that time, saying: Hear cases between your brethren, and judge rightly between a man and his brother, and the proselyte who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person ; for the judgement is God's.

**The Reading from Deuteronomy. [10: 14-18 & 20-21]**

Moses said to the children of Israel: Behold, the heaven and the highest heaven, the earth and all that is in it belong to the Lord your God. The Lord preferred your fathers, to love them: and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and strong and awesome, who shows no partiality and takes no bribe. He executes judgement for the proselyte, the orphan and the widow ; and loves the proselyte, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, and he your God, who has done for you the great and wonderful things which your eyes have seen.

**5. The Feast of the Descent of the Holy Spirit: Pentecost**

**The Reading from Numbers. [11:16-17, 24-29]**

The Lord said to Moses: Gather to me seventy men of the elders of the people, whom you know to be elders of the people, and their scribes ; and you shall bring to the Tent of Witness, and they shall stand there with you. And I shall come down and speak with you there, and I shall take of the Spirit which is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear them alone. And Moses gathered seventy men of the elders of the people, and stood them around the Tent. And the Lord came down in a cloud and spoke to Moses, and he took of the Spirit which was upon him and placed it upon the seventy men, the elders. But as the Spirit rested upon them, they too prophesied in the camp, and then did so no longer. And two men had been left behind in the camp ; the name of one was Eldad and the name of the second was Modad, and the Spirit rested upon them ; and they were of those who had been listed, but they had not come to the Tent ; and they prophesied in the camp. And the youth ran and told Moses, and said to him: Eldad and Modad are prophesying in the camp. And Jesus, son of Navi, who was Moses' assistant, his chosen one, said: My Lord Moses, stop them. And Moses said to him: Why, are you jealous for me ? And who would not give that all the Lord's people were prophets, whenever the

Lord should put his Spirit upon them ?

**The Reading from the Prophecy of Joel. [2: 23-32]**

Thus says the Lord: Children of Sion rejoice, and be glad in the Lord your God, because he has given you food for justice ; and he will send the early and the latter rain for you, as before ; and the threshing floors will be full of corn, and the presses overflowing with wine and oil. And I shall repay you for the years that the locust has devoured, the crawling locust, the consuming locust, the chewing locust and my great power which I sent against you. And eating you shall eat and be filled, and praise the name of the Lord your God, who has done wondrous things with you, and my people shall no longer be ashamed for ever. And you shall know that I the Lord your God am in the midst of Israel, and there is none beside me, and my people shall no longer be ashamed for ever. And it shall be after these things that I will pour out of my Spirit upon all flesh, and your sons and your daughters will prophesy and your elders will dream dreams and your youths see visions. And upon my servants and my maid servants I shall pour out of my Spirit in those days, and they will prophesy ; and I shall show wonders in the heaven above and signs in the earth beneath, blood and fire and the vapour of smoke ; the sun will be transformed to darkness and the moon to blood, before the great and manifest day of the Lord comes ; and it shall be that everyone who calls on the name of the Lord will be saved.

**The Reading from the Prophecy of Ezekiel. [36: 24-28]**

Thus says the Lord: I shall take you from among the nations and gather you from all the lands and bring you into your own land ; and I shall sprinkle pure water upon you, and you will be purified from all your impurities and from all your idols, and I shall purify you ; and I shall give you a new heart and I shall give you a new spirit ; and I shall take away the heart of stone from your flesh and give you a heart of flesh ; and I shall put my spirit in you and make you walk in my statutes and you shall keep my judgements and do them ; and you shall dwell on the land which I gave to your fathers, and you shall be my people, and I shall be your God.

## **6. Sunday of All Saints: 1<sup>st</sup> after Pentecost**

**The Reading from the Prophecy of Isaias. [43: 9-14a]**

Thus says the Lord: All the nations have been assembled and rulers from them shall be assembled ; who will declare these things among them? or who will make heard to you the things from the beginning ? Let them bring their witnesses and let them be justified, and them hear and let them speak what is true. Be my witnesses, and I too am a witness, says the Lord God, and my servant whom I have chosen ; that you may know

and believe me, and understand that I AM ; before me there was no other God, and after me there will not be. I am God, and apart from me there is none who saves. I have declared and I have saved ; I reprov'd, and there was no strange god among you. You are my witnesses and I am a witness, says the Lord God. Again from the beginning I AM, and there is none who can deliver from my hands ; I will make, and who will turn it back ? Thus says the Lord God who redeems us, the holy one of Israel.

**The Reading from the Wisdom of Solomon. [3: 1-9]**

The souls of the righteous are in the hand of God, and no torment will touch them. In the eyes of fools they seemed to die and their departure was reckoned a disaster and their going from us their destruction ; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself. Like gold in the furnace he tried them and like a whole burnt offering he accepted them. And in the time of their visitation they will shine forth, and will run like sparks through stubble. They will judge nations and rule over peoples, and the Lord will reign over them unto the ages. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones and visitation on his elect.

**The Reading from the Wisdom of Solomon. [5: 16-6: 3b]**

The righteous live unto the ages, and their reward is with the Lord ; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armour, and will arm all creation to repel his enemies ; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet ; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult ; the water of the sea will rage against them, and rivers will relentlessly overwhelm them ; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand ; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

## **PART III: READINGS COMMON TO THE VARIOUS CLASSES OF HOLY ONES**

### **1. FEASTS OF OUR LORD, JESUS CHRIST**

#### **67. The Reading from the Second Book of Moses. [24: 12-18]**

The Lord said to Moses, "Come up to me on the mountain, and wait there ; and I will give you the tables of stone, the law and the commandments, which I have written for their instruction." When Moses had arisen, he and Jesus, who attended him, went up onto the mountain of God. And he said to the elders, "Wait here for us, until we come back to you again ; and, see, Aaron and Or are with you ; if anyone has a dispute, let them go to them." Then Moses went up onto the mountain, and the cloud covered the mountain. The glory of God came down on Mount Sina, and the cloud covered it six days ; and on the seventh day the Lord called Moses out of the midst of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the children of Israel. And Moses entered the cloud, and went up on the mountain. And he was there on the mountain for forty days and forty nights.

#### **The Reading from the Fifth Book of Moses. [4: 1, 6-7, 9-15]**

The Lord spoke to Moses: Now, O Israel, hear the ordinances and judgements ; all that I teach you this day to do, that you may live. And you shall preserve and perform them ; for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances ; for they shall say : behold, this great nation is a wise and understanding people. For, what manner of nation is so great, which has God so near to them as the Lord our God is, in all things whatsoever we may call upon Him ? So then, take heed to yourself, and keep yourself diligently. Forget not any of the things which your eyes have seen, and let them not depart from your heart all the days of your life. And you shall teach your sons and your sons' sons, even the things which happened upon that day on which you stood before the Lord our God in Horeb, on the day of assembly. For the Lord said to me : "Gather the people before Me in congregation ; and let them hear My Words, that they may learn to fear Me all the days that they may live upon the earth ; and so shall they teach their sons." Then, you came near, and you stood beneath the mountain ; and the mountain burned with fire up to heaven, as there was darkness, blackness and tempest. And the Lord spoke to you out of the midst of the fire, in a voice of words which you heard ; but you saw no image, you heard only a voice. And He announced to you His Covenant, which He commanded you to keep, even the Ten Commandments ; and He wrote them upon two tablets of stone. Then, at that time, the Lord commanded me to teach you ordinances and judgements ; that you should do them upon the land into which you were going, to

inherit it. And take good heed in your hearts ; for you have seen no similarity to that day on which the Lord spoke to you at Horeb, from the midst of the fire on the mountain

**The Reading from the Fifth Book of Moses.** [5: 1-7, 9-10, 23-26, 28 ; 6: 15, 13, 18] Moses assembled all the people of Israel, and said to them: Hear, O Israel, all my ordinances and my judgements which I speak for your ears this day ; and you shall learn the, and observe to do them. The Lord your God made a covenant with you in Horeb. The Lord did not make this covenant with your fathers, but with you. You are all here, alive this day. The Lord spoke to you face to face, upon the mountain from the midst of the fire. And I stood between the Lord and you at that time, to report to you the words of the Lord. And the Lord said: I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other Gods in My Presence. For, as the Lord your God I am “jealous in zeal”, yet deal mercifully towards the thousands of them that love Me and keep My commandments. And it came to pass, when you heard the voice from the midst of the fire, that you came before Me ; even all the heads and elders of your tribes ; and you said: “Behold, the Lord our God has shown us His Glory, and we have heard His Voice in the midst of the fire. This day we have seen that God shall speak to man and he may live. Now, let us not die ; for if we hear the Voce of the Lord our God any more, this great fire will consume us, and we shall die. For, what flesh is there which has heard the Voice of the Living God, speaking out from the midst of the fire ; and we have heard it, and shall live ?” The Lord has heard the voice of the words which were spoken to me ; and he told them: These are the commands, and the ordinances , and the judgements ; as many as the Lord God gave commandment to teach you to do so in the land into which you enter, to inherit it ; that you may fear the Lord your God, keep all of His ordinances and His commandments, which I command you today — you, and your sons, and your sons’ sons, all the days of your life, that you may live many years. Hear, therefore, O Israel, and observe to do them ; that you may be greatly multiplied, as the Lord God of your fathers said that He would give you a land flowing with milk and honey. And so, these are the ordinances, and the judgements, which the Lord commanded the children of Israel in the wilderness, when they had come forth from the land of Egypt. Hear, O Israel, the Lord our God is One Lord ; and you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. You shall fear the Lord your God, and Him alone shall you serve ; and you shall adhere to Him, and by His Name shall you take oath. You shall do that which is pleasing and good before the Lord your God, that it may be well with you.

## **2. FEASTS OF THE MOST HOLY THEOTOKOS**

### **39. The Reading from The First Book of Moses. [28 : 10-17]**

Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head ; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven ; and the Angels of God were going up and going down upon it. But the Lord stood above it and said : I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East ; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey ; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said : The Lord is in this place, but I did not know it. And he was afraid, and said : How fearful is this place . This is none other than the house of God, this is the gate of heaven.

40. **The Reading from the Prophecy of Ezekiel.** [43 : 72, 44 : 1-4]

Thus says the Lord : It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation ; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me : This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House ; and I saw, and behold the whole house of the Lord was full of glory.

41. **The Reading from The Proverbs of Solomon.** [9 : 1-11]

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She sent out her servants, to invite with a loud proclamation upon the mixing bowl : Whoever is foolish, let him turn to me. And to those who lack wisdom she said : Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live ; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonour for himself. One who rebukes the impious shall get blame for himself ; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser ; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

### 3. FEASTS OF THE PRECIOUS CROSS OF CHRIST

#### 14. **The Reading from The Second Book of Moses.** [15 : 22 - 16 : 1]

Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three in the desert and found no water to drink. They came to Merra and were unable to drink the water from Merra, because it was bitter. And so the place was named "Bitterness". And the people started to murmur against Moses and say, "What are we to drink?" Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgements and he tested him there and said, "If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you". And they came to Elim and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elim and the whole Assembly of the children of Israel came to desert of Sin, which is between Elim and Sina.

#### 76. **The Reading from The Proverbs of Solomon.** [3 : 11-18]

My son, do not treat lightly the Lord's discipline, nor give up when you are rebuked by him. For the Lord disciplines the one he loves ; scourges every child he receives. Blessed the man who has found wisdom, every mortal who knows prudence. For it is better to trade for her than for treasures of gold and silver. She is more precious than valuable stones ; nothing evil shall withstand her ; she is well known to all who draw near her, nothing precious is worthy of her, for length of life and years of life are in her right hand, while in her left are wealth and glory. Righteousness comes from her mouth ; she carries law and mercy on her tongue. Her ways are good ways and all her paths are in peace. She is a tree of life to all who lay hold of her, and to those who lean hard upon her as upon the Lord she is safe.

#### 51a. **The Reading from the Prophecy of Isaias.** [60: 11-16]

Your gates shall be open continually ; day and night they shall not be shut ; that men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish ; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place ; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear ; you shall be called "City of the Lord, Sion of the Holy One of Israel". Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to

generation. You shall suck the milk of nations, eat the wealth of kings ; and you shall know that I, the Lord, am your Saviour and the God of Israel your Redeemer.

#### 4. FEASTS OF THE HOLY ANGELS AND BODILESS POWERS

##### **The Reading from Joshua. [5 : 13-15]**

It came to pass, when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand ; then, Joshua drew near and said to him. "Are you for us, or on the side of our enemies ?" And he said to him : "As the chief captain of the host of the Lord I have now come". Then Joshua, falling on his face to the earth, worshipping, said to him : "Lord, what do you command of your servant ?" And the captain of the Lord's host said to Joshua, : "Loosen your shoes from your feet, for the place whereon you now stand is holy". And Joshua did so.

##### 83. **The Reading from Judges of Israel. [6 : 6, 11-24]**

It came to pass in that day that Madiam prevailed against the children of Israel, and they cried to God. And behold, the Angel of the Lord came and sat under the oak of Joas in Ephrata, and Gedeon his son was threshing wheat in the wine-press, and hastening to escape from the presence of Madiam. And the Angel of the Lord appeared to him and said to him, "The Lord is with you, powerful in strength". And Gedeon said to him, "In me, my Lord ; and if the Lord is with us, why have all these evils come upon us ? And where are all his wonders, of which our fathers told us, saying, 'Did not the Lord lead us up out of Egypt ?' And now He has abandoned us, and handed us over to the hand of Madiam". And the Angel of the Lord looked on him and said to him, "Go in this strength of yours and you shall save Israel from the hand of Madiam. See, I have sent you". And Gedeon said to him, "In me, Lord. How shall I save Israel ? See, my thousand is the humblest in Manasse, and I am the smallest in my father's house". And the Angel of the Lord said to him, "The Lord will be with you, and you shall smite Madiam as one man". And Gedeon said to him, "If I have found grace in your eyes, and you do for me to-day everything about which you have spoken with me, do not, pray, leave here until I come to you, and I shall bring my sacrifice and sacrifice before you". And he said, "I am, I shall sit here until you return". And Gedeon went and prepared a goat kid and an ephah of unleavened flour, and he put the meat in a basket and the broth he put in a pot and brought them to him under the oak, and approached. And the Angel of the Lord said to him, "Take the meat and the unleavened loaves and put them on that rock and pour out the broth next to it". And he did so. And the Angel of the Lord stretched out the tip of the rod in his hand and touched the meat and the unleavened loaves ; and fire was kindled from the rock and it devoured the meat and the unleavened loaves ; and the Angel of the Lord disappeared from his sight. And

Gedeon saw that it was the Angel of the Lord, and Gedeon said, "Alas Lord, Lord . Because I have seen the Angel of the Lord face to face". And the Lord said to him : "Peace to you, do not be afraid, you shall not die". And Gedeon built there an altar to the Lord, and called it peace of the Lord until this day.

**The Reading from the Prophecy of Isaias. [14 : 7-20]**

Thus says the Lord : All the earth cries aloud with joy ; the trees of Lebanon also rejoice at you, and the cedar of Lebanon, saying : From the time that you have been laid low, no one has come to cut us down. Hades, from below, groans out to meet you ; all the great ones that have ruled over the earth have risen up together against you, even those who have raised up from their thrones all the kings of the nations. All shall answer and say to you : Have you also been taken, even as we ; and are you numbered among us ? Has your glory come down to Hades, and your great joyfulness ? Then they shall spread corruption beneath you, and worms shall be your cover. See, how even the "Day-Star of Lucifer" has fallen from heaven . He that sent orders to all the nations is crushed to the earth. But you have said in your heart : I will go up to heaven, I will get my throne above the stars of heaven ; I will sit on a lofty mountain, on the lofty mountains towards the north. I will go up above the clouds ; I will be like the Most High. But now, you shall go down to Hell, even to the foundations of the earth. Those who see you shall be astonished at you, and say : "This is the man that troubled the earth, who made kings shake ; he that has made the whole world desolate, and destroyed its cities ; even as he would not set captives free. All the kings of the nations lie in honour, every man in his house. But you shall be cast forth upon the mountains, as a loathsome carcase ; along with the many dead who have been pierced with swords, going down into the grave. As a garment defiled with blood cannot be clean, so neither can you be clean ; because you have destroyed my land and have slain my people, you shall not remain until time eternal".

**5. FEASTS OF THE HOLY PROPHET, FORERUNNER, AND BAPTISER OF THE LORD, JOHN**

**57. The Reading from the Prophecy of Isaias.**

[40 : 1-5, 9, 41 : 17-18, 45 : 8, 48 : 20-21, 54 : 1]

Thus says the Lord : Comfort, comfort my people, says God. Priests speak to the heart of Jerusalem ; comfort her, for her humiliation has been completed ; her sin has been abolished ; for she has received from the Lord's hand double her sins. The voice of one crying in the wilderness : Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill humbled ; and the crooked paths shall be straight and the rough, smooth ways ; and all flesh shall see the salvation of

God. Get up onto a high mountain you who bring good tidings to Sion ; lift up your voice with strength, you who bring good tidings to Jerusalem : lift up, be not afraid . I the Lord God, I the God of Israel will hear, and I will not forsake them. But I will open rivers on the mountains, and springs in the midst of plains ; I will make the wilderness into pools and the thirsty land watercourses. Let the heavens rejoice from above, and let the clouds rain down righteousness ; let the earth bring forth and blossom with mercy, and let it also bring forth righteousness. Proclaim a voice of gladness to the ends of the earth, and let this be heard. Say that the Lord has redeemed his servant Jacob. And if they thirst through the wilderness, He will bring them water out of a rock. Be glad, O barren one who have never borne, break forth and shout : many are the children of the deserted, more than of her who has a husband.

**36. The Reading from the Prophecy of Malachy.** [3, selection, & 4]

Thus says the Lord Almighty : See, I am sending my Angel, my messenger, before your face, who will prepare your way before you. And the Lord whom you seek will come to his temple. And who shall endure the day of his entrance ? And who shall withstand at his appearing ? Because he will enter like fire in a smelting furnace and like the lye of launderers. And he will come to you in judgement ; and he will be a swift witness against the wicked and against adulteresses and against those swear falsely in his name and those who do not fear him, says the Lord Almighty. Because I am the Lord your God, and I have not changed and you, children of Jacob, have perverted the laws and not kept them. Therefore turn back to me and I will turn back to you, says the Lord Almighty. And all the nations shall call you blessed and you shall know that I am the Lord who discern between just and lawless on the day on which I make a peculiar possession of those who love me. Know then and remember the law of Moses my servant, as I gave him commandment on Horeb, to all Israel ordinances and judgements. And see, I will send you Elias the Thesbite, before the great and manifest day of the Lord comes ; he shall turn again the heart of father to son and of a man to his neighbour, lest when I come I smite the earth grievously, says the Lord Almighty, God the Holy One of Israel.

**37. The Reading from the Wisdom of Solomon.** [4 : 7, selection, & 5 : 1-7]

A righteous man if he comes to his end shall be at rest. A righteous man who dies shall condemn the ungodly who are alive ; for they shall see the end of a righteous man and shall not understand what they counselled concerning him. For the Lord will break the ungodly, render them voiceless and cast them headlong, and he will shake them from the foundations and they shall be utterly wasted in sorrow, and their memory shall perish. They shall come with fear at the accounting of their sins, and their iniquities shall convict them to their face. Then the righteous shall stand with much boldness in the face of those who afflicted him and made his toils of no account. When they see this

they shall be troubled with great fear and shall be amazed at the wonder of his salvation. For they shall say as they repent and with anguish they shall groan and say : Is this he whom we fools once made a laughing stock and a byword of reproach ? We reckoned his life folly and his end dishonour. How has he been numbered among the children of God and his lot with the Saints ? Therefore we have erred from the way of truth and the light of righteousness has not shone on us and the sun has not dawned on us. We have been filled with paths of lawlessness and destruction and journeyed through trackless paths, but have not known the way of the Lord.

## 6. FEASTS OF THE HOLY FATHERS AT THE COUNCILS

### **The Reading from the First Book of Moses. [14: 14-20]**

Now when Abram heard that Lot, his nephew, had been taken captive, he numbered his own home-born servants, three hundred and eighteen, and pursued after them as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologoómor and the kings with him, to the valley of Sabíí ; this is the plain of a king. And Melchizedek, king of Salem, brought out loaves and wine ; he was priest of the most high God. And he blessed Abram and said: Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

### 28. **The Reading from The Fifth Book of Moses. [1 : 8-11 & 15-17b]**

Moses said to the sons of Israel, "See, I have delivered ; the land before you. Go in and inherit the land which the Lord swore to your fathers Abraham, Isaac and Jacob, that he would give it to them and to their seed after them. And I spoke to you at that time and said, 'I shall not be able to bear you alone. The Lord your God has multiplied you, and see, you are today like the stars of heaven in multitude. May the Lord, the God of our fathers, multiply you so that you are a thousand times more numerous, and bless you as he said to you'. And I took from you wise, understanding and prudent men, and set them to rule over you as captains of thousands and hundreds and fifties and tens and as recorders for your judges. And I commanded your judges at that time, saying, 'Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before anyone's person ; for the judgement is God's'".

### 63. **The Reading from The Fifth Book of Moses. [10: 14-18 & 20-21]**

Moses said to the sons of Israel : Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. the Lord preferred your fathers, to love them : and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow ; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

## 7. FEASTS OF THE HOLY PROPHETS

### **The Reading from the Wisdom of Solomon. [3: 1-9]**

The souls of the righteous are in the hand of God, and no torment will touch them. In the eyes of fools they seemed to die and their departure was reckoned a disaster and their going from us their destruction ; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself. Like gold in the furnace he tried them and like a whole burnt offering he accepted them. And in the time of their visitation they will shine forth, and will run like sparks through stubble. They will judge nations and rule over peoples, and the Lord will reign over them unto the ages. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones and visitation on his elect.

### **The Reading from the Wisdom of Solomon. [5: 16-6: 3b]**

The righteous live unto the ages, and their reward is with the Lord ; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armour, and will arm all creation to repel his enemies ; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet ; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult ; the water of the sea will rage against them, and rivers will relentlessly overwhelm them ; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand ; learn, O

judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

**37. The Reading from the Wisdom of Solomon.** [4 : 7, selection, & 5 : 1-7]

A righteous man if he comes to his end shall be at rest. A righteous man who dies shall condemn the ungodly who are alive ; for they shall see the end of a righteous man and shall not understand what they counselled concerning him. For the Lord will break the ungodly, render them voiceless and cast them headlong, and he will shake them from the foundations and they shall be utterly wasted in sorrow, and their memory shall perish. They shall come with fear at the accounting of their sins, and their iniquities shall convict them to their face. Then the righteous shall stand with much boldness in the face of those who afflicted him and made his toils of no account. When they see this they shall be troubled with great fear and shall be amazed at the wonder of his salvation. For they shall say as they repent and with anguish they shall groan and say : Is this he whom we fools once made a laughing stock and a byword of reproach ? We reckoned his life folly and his end dishonour. How has he been numbered among the children of God and his lot with the Saints ? Therefore we have erred from the way of truth and the light of righteousness has not shone on us and the sun has not dawned on us. We have been filled with paths of lawlessness and destruction and journeyed through trackless paths, but have not known the way of the Lord.

**8. FEASTS OF ONE HOLY APOSTLE**

**45. The Reading from the 1<sup>st</sup> Epistle General of John** [3 : 21-24 ; 4 : 1-6]

Beloved, if our heart does not condemn us, we have boldness towards God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight. And this is his commandment : that we should believe in the name of his Son Jesus Christ and love one another, as he gave us commandment. And he who keeps his commandments abides in him and he in him. And by this we know that he abides in us, from the Spirit of which he has given us. Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. By this you know the Spirit of God : Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard is coming, and is now already in the world. You are of God, little children, and have overcome them, because he who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us ; he who is not of God does not hear us. By this, we know the

spirit of truth, and the spirit of error. Beloved, let us love one another ; for love is of God, and he who loves is born of God, and knows God. He who does not love does not know God ; for God is love. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might love through Him.

**46. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 11-16]**

Beloved, if God so loved us, we also ought to love one another. No one has ever seen God. If we love another, God abides in us, and his love has been perfected in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. And we have seen and witness that the Father has sent the Son as Saviour of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has for us. God is love, and he who abides in love abides in God, and God in him.

**47. The Reading from the 1<sup>st</sup> Epistle General of John. [4 : 20-21 ; 5 : 1-5]**

Beloved, if someone says, "I love God", and hates his brother, he is a liar ; for he who does not love his brother whom he has seen, how can he love God whom he has not seen ? And this commandment we have from him : that he who loves God must love his brother also. Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves him who has begotten loves also him who has been begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not heavy. Because whatever has been born of God conquers the world. And this is the victory that has conquered the world, our faith. Who is the one who conquers the world, if not the one who believes that Jesus is the Son of God ?

**9. FEASTS OF MORE THAN ONE HOLY APOSTLE**

**58. The Reading from the First Universal Epistle of Peter. [1 : 3-9]**

Brethren, Blessed be the God and Father of our Lord Jesus Christ . By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith — being more precious than gold that, though perishable, is tested by fire — may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen him, you love him ; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

**59. The Reading from the First Universal Epistle of Peter. [1 : 13-15]**

Beloved, therefore prepare your minds for action ; discipline yourselves ; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct ; for it is written, "You shall be holy, for I am holy. " If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish.

**60. The Reading from the First Universal Epistle of Peter. [2 : 11-24]**

Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge. For the Lord's sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honour everyone. Love the family of believers. Fear God. Honour the emperor. Slaves, accept the authority of your masters with all deference, not only those who are kind and gentle but also those who are harsh. For it is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that ? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth. " When he was abused, he did not return abuse ; when he suffered, he did not threaten ; but he entrusted himself to the one who judges righteously. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness.

**10. FEASTS OF ONE HOLY HIERARCH**

**30. The Reading from The Proverbs of Solomon. [ 10: 7 & Selection.]**

The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she

bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

**48. The Reading from the Proverbs of Solomon. [10 : 31-32 & 11 : 1-12]**

The mouth of the righteous drops wisdom ; but the tongue of the unrighteous shall be cut out. The lips of righteous men know graces ; but the mouth of the impious is turned away. A false balance is an abomination before the Lord ; but a just weight is acceptable to him. Wherever pride enters, there too dishonour ; but the mouth of the humble meditates wisdom. The perfection of the devout shall guide them, but the crookedness of the treacherous shall carry them off. Property does not profit in the day of wrath, but righteousness shall deliver from death. When a righteous man dies he leaves regret ; ready and welcome the destruction of the ungodly. The righteousness of the blameless keeps their ways straight, but impiety encounters injustice. The righteousness of upright men shall deliver them, but transgressors are caught by base counsel. When a righteous man dies his hope does not perish ; but the boast of the ungodly perishes. A righteous man escapes from the hunt, but the ungodly is given up in his place. In the mouth of the ungodly is a snare for citizens, but the perception of the righteous brings prosperity. By the good things of the righteous a city is successful, and in the loss of the ungodly there is gladness. By the blessing of the upright a city is exalted, but by the mouth of the ungodly it shall be overthrown. One who lacks sense sneer at their fellow citizens, an intelligent man practices stillness.

**The Reading is from the Proverbs of Solomon. [ 29: 2, Wisdom 4: 1, 14 & Selection]**

When the righteous is praised, the people will be gladdened ; for in his memory there is immortality, because it is known both to God and to man that his soul was pleasing to the Lord. Therefore, O man, set your desire on wisdom, and you shall live ; long for her, and you will be instructed. The beginning of wisdom is the love of her, and the keeping of her laws ; so then, honour wisdom, that you may reign for ever. I will tell

you, and I will hide none of God's secrets from you, for He is the Guide of wisdom, and the Director of those who are wise and skillful in all thinking which is prudent in wisdom. For, within her there is a spirit both understanding and holy, as the radiance of her light is everlasting, and the image of God's Graciousness. Thus, she establishes the friends of God and the Prophets ; for she is fairer than the sun, and surpasses every constellation of the stars. In being compared to the light, she is found to take precedence. Wisdom rescued from ills him that pleases her, she guides him on straight paths, and gives him knowledge of holy things. Against those who lay in wait for him, she secures him, and then endows him for his strenuous struggles ; so that he might recognise that reverence is mightier than all else. Against wisdom, evil does not prevail, nor will the wicked come to command in judgement. For they reasoned unsoundly, saying to themselves: Let us oppress the righteous man, let us not spare his sanctity, nor revere the grey hairs of the aged ; but let our might be our law of right. Let us beset the righteous man, because he is displeasing to us, and opposes our doings ; he reproaches us for transgressions against the Law, and accuses us of violations against our training. He professes to have knowledge of God, and styles Himself a child of the Lord. He became to us a reproof of our thoughts ; the very sight of him is a hardship to us, because his manner of life is unlike that of others, and his ways are different. We are judged by him as something base, and he avoids our ways as unclean ; he calls the destiny of the righteous blessed. Let us see if his words are true, and let us test what will happen with him. Let us try him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, "God will attend" him. Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret counsels of God, nor discern that You alone are God, and You hold the power over life and death ; saving at times of tribulation, and delivering from all evil. Generous and Merciful, the Lord gives Grace to His venerable ones, but with His mighty arm, He opposes the proud.

## 11. FEASTS OF MORE THAN ONE HOLY HIERARCH

### 30. **The Reading from The Proverbs of Solomon.** [ 10: 7 & Selection.]

The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom ; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones ; nothing of value equals her worth. Righteousness proceeds from her mouth ; she bears law and mercy on her tongue. Therefore, my children, listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favour is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared

counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine ; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning ; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth ; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

**48. The Reading from The Proverbs of Solomon. [10 : 31-32 & 11 : 1-12]**

The mouth of the righteous drops wisdom ; but the tongue of the unrighteous shall be cut out. The lips of righteous men know graces ; but the mouth of the impious is turned away. A false balance is an abomination before the Lord ; but a just weight is acceptable to him. Wherever pride enters, there too dishonour ; but the mouth of the humble meditates wisdom. The perfection of the devout shall guide them, but the crookedness of the treacherous shall carry them off. Property does not profit in the day of wrath, but righteousness shall deliver from death. When a righteous man dies he leaves regret ; ready and welcome the destruction of the ungodly. The righteousness of the blameless keeps their ways straight, but impiety encounters injustice. The righteousness of upright men shall deliver them, but transgressors are caught by base counsel. When a righteous man dies his hope does not perish ; but the boast of the ungodly perishes. A righteous man escapes from the hunt, but the ungodly is given up in his place. In the mouth of the ungodly is a snare for citizens, but the perception of the righteous brings prosperity. By the good things of the righteous a city is successful, and in the loss of the ungodly there is gladness. By the blessing of the upright a city is exalted, but by the mouth of the ungodly it shall be overthrown. One who lacks sense sneer at their fellow citizens, an intelligent man practices stillness.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that

grace and mercy are with his holy ones, and his presence with his chosen ones.

**12. FEASTS OF VENERABLE FATHERS AND MOTHERS (*monastics*),  
VENERABLE MARTYRS, CONFESSORS, AND FOOLS-FOR-CHRIST**

**The Reading from the Wisdom of Solomon [3: 1-9]**

The souls of the righteous are in the Hands of God, and no torment shall ever touch them. In the eyes of the foolish, they seemed to be dead, and their passing away was thought an affliction ; and their departure from us, and utter destruction. But they are in peace: for, if before men they are punished, yet their hope is full of immortality. Chastened a little, they shall come to great good ; because God tried them and found them worthy of Himself. As gold in the furnace has He proved them, and as sacrificial offerings He has taken them to Himself. In the time of their visitation, they shall shine forth, and shall run as sparks through stubble ; they shall govern nations, and rule over peoples, and the Lord shall reign among them unto the ages. Those who trust in Him shall understand truth, and the faithful shall abide with Him in love ; because Grace and Mercy are with His venerable ones, and His visitation is upon His chosen ones.

**The Reading from the Wisdom of Solomon. [5: 16 - 6: 3b]**

The righteous live unto the ages, and their reward is with the Lord ; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armour, and will arm all creation to repel his enemies ; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet ; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult ; the water of the sea will rage against them, and rivers will relentlessly overwhelm them ; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand ; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

**27. The Reading from the Wisdom of Solomon. [4 : 7-15]**

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to

God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

### 13. FEASTS OF ONE HOLY MARTYR

#### 38. **The Reading from the Prophecy of Isaias.** [43 : 9-14]

Thus says the Lord : All the nations were gathered together, and rulers shall be gathered out of them. Who shall declare this, or who shall declare to you the things from the beginning ? Let them bring their witnesses and let them be justified, and let them hear and say the truth. Be my witnesses, says the Lord, and I am a witness and my servant whom I have chosen, that you may know and believe and understand that I am. Before me there was no other, nor shall there be any after me. I am God, and besides me there is no saviour. I declared and saved, I rebuked, and there was no strange god among you ; and you are my witnesses. I am the Lord God, even from the beginning ; there is none who can deliver from my hand ; I shall work and who shall turn it back ? Thus says the Lord, God who redeems you, the Holy One of Israel : For your sake I will send to Babylon and I will rouse up all who flee and the Chaldæans shall be bound in ships.

#### **The Reading from the Wisdom of Solomon** [3: 1-9]

The souls of the righteous are in the Hands of God, and no torment shall ever touch them. In the eyes of the foolish, they seemed to be dead, and their passing away was thought an affliction ; and their departure from us, and utter destruction. But they are in peace: for, if before men they are punished, yet their hope is full of immortality. Chastened a little, they shall come to great good ; because God tried them and found them worthy of Himself. As gold in the furnace has He proved them, and as sacrificial offerings He has taken them to Himself. In the time of their visitation, they shall shine forth, and shall run as sparks through stubble ; they shall govern nations, and rule over peoples, and the Lord shall reign among them unto the ages. Those who trust in Him shall understand truth, and the faithful shall abide with Him in love ; because Grace and Mercy are with His venerable ones, and His visitation is upon His chosen ones.

#### 27. **The Reading from the Wisdom of Solomon.** [4 : 7-15]

A righteous man, even if he die early, shall be at rest. For an honoured old age is not so for length of time, nor is it measured by the number of years. Understanding is

peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved ; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

#### **14. FEASTS OF MORE THAN ONE HOLY MARTYR: Hieromartyrs, Women Martyrs, Virgin Martyrs, Unmercenaries**

##### **38. The Reading from the Prophecy of Isaias. [43 : 9-14]**

Thus says the Lord : All the nations were gathered together, and rulers shall be gathered out of them. Who shall declare this, or who shall declare to you the things from the beginning ? Let them bring their witnesses and let them be justified, and let them hear and say the truth. Be my witnesses, says the Lord, and I am a witness and my servant whom I have chosen, that you may know and believe and understand that I am. Before me there was no other, nor shall there be any after me. I am God, and besides me there is no saviour. I declared and saved, I rebuked, and there was no strange god among you ; and you are my witnesses. I am the Lord God, even from the beginning ; there is none who can deliver from my hand ; I shall work and who shall turn it back ? Thus says the Lord, God who redeems you, the Holy One of Israel : For your sake I will send to Babylon and I will rouse up all who flee and the Chaldæans shall be bound in ships.

##### **The Reading from the Wisdom of Solomon [3: 1-9]**

The souls of the righteous are in the Hands of God, and no torment shall ever touch them. In the eyes of the foolish, they seemed to be dead, and their passing away was thought an affliction ; and their departure from us, and utter destruction. But they are in peace: for, if before men they are punished, yet their hope is full of immortality. Chastened a little, they shall come to great good ; because God tried them and found them worthy of Himself. As gold in the furnace has He proved them, and as sacrificial offerings He has taken them to Himself. In the time of their visitation, they shall shine forth, and shall run as sparks through stubble ; they shall govern nations, and rule over peoples, and the Lord shall reign among them unto the ages. Those who trust in Him shall understand truth, and the faithful shall abide with Him in love ; because Grace and Mercy are with His venerable ones, and His visitation is upon His chosen ones.

##### **The Reading from the Wisdom of Solomon. [5: 16 - 6: 3b]**

The righteous live unto the ages, and their reward is with the Lord ; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armour, and will arm all creation to repel his enemies ; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet ; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult ; the water of the sea will rage against them, and rivers will relentlessly overwhelm them ; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand ; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

### PART III

## THE COMPOSITES ACCORDING TO ST TIKHON'S MONASTERY

### COMPOSITE 1:

**The Reading from the First Book of Moses. (17:1-2, 4, 5-7, 8, 9-10, 11-12, 14)**

The Lord appeared to Abram and said to him: "I am your God. Be well pleasing before Me, and be blameless. And I will establish My covenant between Me and you, and I will multiply you exceedingly. And you shall be a father of many nations. And you name shall no more be called Abram, but your name shall be Abraham, for I have made you a father of many nations. And I will increase you very exceedingly ; and I will make nations of you, and kings shall come out of you. And I will establish My covenant between Me and you and your seed after you, in their generations, for an everlasting covenant ; and I will be a God to them." And Abraham fell down on his face, and worshipped the Lord. And God said to Abraham: "As for you, you shall keep My covenant, you and your seed after you in their generations. And this is the covenant which you shall keep, between Me and you and your seed after you, in their generations: You shall circumcise the flesh of your foreskin, and it shall be for a sign of the covenant between Me and you and your seed after you, in their generations. And the child of eight days shall be circumcised by you, every male throughout your generations. And the male *child*, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his family, for he has broken My covenant."

### COMPOSITE 2:

**The Reading from Proverbs. (Chs. 10, 3, 8)**

The memory of the righteous is with praise and the blessing of the Lord is upon his head. Blessed is the man who has found wisdom and the mortal who has understanding. for it is better to purchase her than treasuries of gold and silver. she is more precious than precious stones and all that is precious is unworthy of her. For length of days and years of life are in her right hand ; and in her left hand are riches and glory. Out of her mouth proceeds righteousness and she bears law and mercy upon her tongue. Hear me, O child, for I will speak noble things. blessed is the man who keeps my ways, for my ways are the ways of life, and in them is prepared favour from the Lord. therefore, I pray you, and utter my voice to the sons of men: For I, wisdom, have dwelt with counsel and knowledge and I have called upon understanding. Counsel and

safety are mine, understanding and strength are mine. I love those who love me and those seeking me shall find grace. Understand craftiness, O you who are simple, and imbibe knowledge, you who are untaught. Hear me again, for I will speak noble things: I will open my *mouth* and from my lips *shall come* what is right. For my throat shall meditate truth ; false lips are an abomination before me. All the words of my mouth are righteous ; there is nothing in them that is twisted or perverse. They are all straight to him who understands and right to those who find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

### COMPOSITE 3:

#### The Reading from the Wisdom of Solomon. (Chs. 4,5)

The righteous man, though he die early, will be at rest. The righteous man who has died will judge the ungodly who are living. For they will see the end of the righteous, and will not understand what was said about him ; for the Lord will cast down the ungodly speechless to the ground and shake them from the foundations ; they shall become desolate to the end ; they will be in sorrows, and their memory will perish. For they will come with fear at the thought of their sins, and their iniquities shall stand against them to convict them. Then the righteous man will stand with great boldness before those who have afflicted him, and those who have made of no account his labours. Having seen it, they shall be troubled with much fear and they will be amazed at his most-glorious salvation. They will say within themselves repentance, in anguish of spirit they will groan and say: "This was he whom we had sometimes in derision and a proverb of reproach-we fools. We accounted his life as madness, and his end be without honour. How is he numbered among the sons of God? And why is his lot among the saints? "Therefore, we have erred from the way of truth, and the light of righteousness did not illumine us, nor did the sun shine on us. We took our fill of the paths of lawlessness and destruction, and we walked impassible pathways, but the way of the Lord we have not known."

### COMPOSITE 4:

#### The Reading from the Wisdom of Solomon. (Proverbs 10 ; Wis. 6, 7, 8, 9)

The mouth of the righteous brings forth wisdom ; the lips of the wise man know grace. The mouth of the wise speaks wisdom, and the truth delivers them from death. If a righteous man dies, hope is not, for the son of the righteous is born to life, and in his own good things he acquires the fruit of righteousness. There is always light for the righteous, and they obtain grace and glory from the Lord. The tongue of the wise is a good sister-in-law, and in their hearts rests wisdom. The Lord loves the hearts of the

holy, and acceptable to Him are all the undefiled in the way. The wisdom of the Lord illumines the faces of the wise. For she takes hold of those desiring her by making herself first known to them. She is easily seen by those who love her. He who rises early to seek her shall have no difficulty, and those keeping vigil for the sake of her shall quickly be without sorrows. For she goes about seeking those worthy of her, and graciously reveals herself in the pathways. Against wisdom evil does not prevail. Therefore, I was a lover of her beauty ; I loved her and sought her out from my youth. I desired to make her my bride, and even the Master of All loved her. For she is an initiate in the knowledge of God, and a discoverer of His works. Her labours are virtues, for she teaches temperance and prudence, justice and courage ; nothing in life is more necessary for men than these. And if anyone desires much knowledge, she knows the things of old, and beholds things to come ; she understands turns of speech and the solution of riddles ; she has foreknowledge of signs and wonders, and the outcome of times and seasons. She is a mediator of good things for all, for immortality is in her, and glory in the company of her words. Therefore, I appealed to the Lord, and prayed to Him, and said to Him with all my heart: "O God of my fathers and Lord of mercy, Who hast made all things by Thy word, and by Thy wisdom hast fashioned man that he should have dominion over the creatures made by Thee, that he should rule the world in holiness and righteousness: Give me wisdom that sits by Thy throne, and cast me not away from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her forth from the heavens, from Thy holy abode, and from the throne of Thy glory, that she may be with me, and instruct me in what is pleasing to Thee. And she shall guide me in understanding, and preserve me in her glory. For the thoughts of mortals are miserable, and their intentions likely to fail."

#### **COMPOSITE 5:**

##### **The Reading from the Wisdom of Solomon. (Chs. 4, 6, 7, 2)**

When the righteous is praised, the people rejoice: For his memory is immortality, since it known both by the Lord and by men, for his soul was pleasing to the Lord. Therefore love wisdom, O men, and live. Desire her and be instructed: For her beginning is love and the keeping of her laws. Honour wisdom that you may reign forever. I will tell you and not hide the mysteries of God from you. For He is the Guide of wisdom, the Corrector of the wise and the Artisan of all thoughts and deeds. Wisdom will teach with all understanding: For in her is a Spirit, intelligent and holy, the Radiance of the Everlasting Light and the Image of the Grace of God. She fashions friends of God and prophets. For she is more beautiful than the sun and above all the order of the stars. Compared with the light she is found to be first. She delivered from infirmities those pleasing her and guided them on the paths of righteousness. She gave to them

understanding to be holy and to preserve them from those who would ensnare them, and she granted them strength in struggles, so that all might understand that the most powerful of all is piety, and that evil might not prevail against wisdom, nor judgment pass away without convicting the wicked. Having reasoned unrighteously, they said to themselves, "Let us oppress the righteous man and not spare his venerableness, nor let us be ashamed of the gray hairs of the old man of many years. But let our might be our law and let us seize the righteous, because he is inconvenient to us and is opposed to our deeds ; he reproaches us for apostasy against the law and divulges the sins of our training. "He declares to us to have knowledge of God and calls himself a child of the Lord. He became to us a reproof of our thoughts ; the very sight of him is a burden to us, because his life is unlike that of others, and his ways are very different. We are considered by him to be an insult, and he avoids our ways as unclean ; he calls the end of the righteous blessed. "Let us see if his words are true ; let us test him to see what will happen to him. Let us torment him with revilement and tortures, that we may understand his meekness and test his guilelessness. Let us condemn him to a shameful death, for, according to his own words, he shall be respected." Thus they reasoned, but were deceived, for their wickedness blinded them. They did not know the mysteries of God, nor did they discern that Thou alone art God, having the power of life and death: Who savest in times of affliction and delivereth from every evil ; Who art compassionate and merciful, granting Grace to His venerable ones, and opposing the proud with His arm.

#### **COMPOSITE 6:**

##### **The Reading from the Second Book of Moses. (Ex. 12, 13 ; Num. 8 ; Lev. 12)**

The Lord spoke to Moses in that very day on which He led the children of Israel out from the land of Egypt saying: "Sanctify to Me all the first-born, the first-produced opening the womb among the children of Israel." And Moses went and gathered all the people and said: "Remember his day, in which you came out from the land of Egypt, out of the house of bondage, for with a strong hand the Lord led you out from thence ; and you shall keep His law. And it shall come to pass when the Lord your God shall bring you into the land of the Canaanites, as He swore to your fathers: you shall set apart all the first-born, whatever opens the womb, the males for the Lord. And it shall come to pass that if your son asks you, saying, "What is this?" you shall say to him: "By strength of hand the Lord led you out of the land Egypt, out of the house of bondage. For when Pharaoh hardened *his heart*, so as not to let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of cattle. Therefore, I bring a sacrifice to the Lord: every male that opens the womb ; but all the

first-born of my sons I will redeem.” And it shall be for a sign, set firmly before your eyes. For thus says the Lord God Almighty: “The first-born of your sons you shall give to Me. And it shall be that a woman who bears a male child, on the eighth day shall circumcise the flesh of his foreskin. Then for thirty- three days she shall not enter into the sanctuary of God to the priest until the days of purification are fulfilled. “And after this she shall bring to the Lord an unblemished lamb one year old, as a whole-burnt offering, and a young pigeon or a turtledove, to the doors of the tent of witness, to the priest. Or, instead of these she shall bring before the Lord two turtle doves or two young pigeons, and the priest shall pray for her. “For these are given to Me as a recompense from all the sons of Israel, and I have taken them and consecrated them for Myself, instead of the first-born of the Egyptians, in the day in which I slew all the first-born in the land of Egypt, of both man and cattle.” Thus saith God Most High, the Holy One of Israel.

#### **COMPOSITE 7:**

##### **The Reading from the Prophecy of Isaiah. (19: 1, 3, 4-5, 12, 16, 19-21)**

Behold, the Lord sits on a light cloud, and shall come to Egypt ; and the idols of Egypt will tremble at His presence, and their hearts shall faint within them. And their spirit shall be troubled within them, and He will frustrate their counsel. He will deliver Egypt into the hands of *cruel* lords. Thus saith the Lord, the holy Lord of Hosts. And the Egyptians shall drink the water that is by the sea, but will fail and be dried up. Thus saith the Lord: Where now are your wise men? Let them tell you and make known what the Lord of Hosts has purposed against Egypt. In that day the Egyptians will be in fear and trembling because of the hand of the Lord of Hosts which He shall lay upon them. And there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord at its border. And it shall be a sign to the Lord of Hosts forever in the land of the Egyptians ; for they shall cry to the Lord and the Lord shall send to them a man who shall save them. And the Lord will make Himself known to the Egyptians, and the Egyptians shall know the Lord in that day, and they shall offer sacrifices and gifts, and shall pray, and they shall pay their vows to the Lord.

#### **COMPOSITE 8:**

##### **The Reading from the Prophecy of Isaiah. (Chs. 40, 41, 45, 48, 54)**

Thus saith the Lord: “Comfort, comfort My people,” says God. “Speak to the heart of Jerusalem, you Priests, comfort her, for her humiliation is increased, her iniquity is pardoned ; for she has received from the Lord’s hand double for her sins. The voice of

one crying in the wilderness: 'Prepare the way of the Lord ; make straight the paths of our God.' "Go up to a high mountain, you who are proclaiming glad tidings to Zion, lift up your voice with strength, O herald of good tidings to Jerusalem. Lift it up, fear not . I the Lord God, I have heard the poor of Israel and will not forsake them. I will open rivers on the mountains, and fountains in the midst of the valleys ; I will make the deserts pools of water, and the thirsty land springs of water. Let the heavens rejoice from above, and let the clouds rain down righteousness ; let the earth bring forth, and let it sprout forth mercy and cause righteousness to shine forth also. "Declare this with a shout of joy, and let this be known, proclaim it to the end of the earth. Say, 'The Lord hath redeemed His servant Jacob.' And if they thirst, he shall lead them through the desert, He shall bring forth water for them out of the rock. Rejoice, O barren one, who did not bear ; break forth *into singing* and cry aloud, you who have not been in travail . For more are the children of the desolate one than of her who has a husband."

#### **COMPOSITE 9:**

##### **The Reading from the Prophecy of Malachi. (Chs. 3, 4)**

*Thus saith the Lord Almighty:* "Behold, I send My messenger before Thy face, who shall prepare Thy way before thee, and the Lord whom you seek, shall come into His temple. But who can endure the day of His coming? For he is coming like the fire of a furnace and like the fuller's herb ; and he shall cleanse, refining and purifying, as it were, silver and gold. And he comes to you with judgment, and will be a swift witness against the evil ones and against adulterers, and, against those who swear falsely by My name, against those who withhold the hireling's wages, against those who oppress widows and beat orphans, against those who avoid judgment in favour of strangers, and against those who do not fear him," says the Lord Almighty. "For I am the Lord your God, and I change not ; and you, the sons of Jacob, have turned aside from the Law and have not kept it. Return to Me, therefore, and I will return to you," says the Lord Almighty. "And all nations shall call you blessed, and they shall understand that I am the Lord, who distinguishes between the righteous and between the transgressors on that day, in which I shall act to spare those who love Me." "Know, therefore, and remember the Law of Moses, My servant, as I commanded you at Horeb, the statutes and ordinances for all Israel. And behold, I will send to you Elijah the Tishbite before the great and glorious day of the Lord comes, who shall turn the heart of a father to his son, and the heart of a man to his neighbor, lest I come quickly and smite the earth," *saith the Lord Almighty, God, the Holy One of Israel.*

#### **COMPOSITE 10:**

**The Reading from the First Book of Moses. (17: 15-17, 19 ; 18:11-14 ; 21 :1-8)**

God said to Abraham, "As for Sar'ai your wife, her name shall not be called Sar'ai, but Sarah shall be her name. And I will bless her, and give you a child by her ; and I will bless him, and he shall become nations, and kings of nations shall come from him." And Abraham fell on his face and said to himself, "Shall there be born a son to one who is a hundred years old ? And shall Sarah, who is ninety years old, give birth ?" And God said to Abraham, "Yes. Behold, Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish My covenant with him, for an everlasting covenant." Now Abraham and Sarah were old, advanced in days. Sarah laughed to herself saying, "This has not as yet happened to me, even until now, and my lord is old." And the Lord God said Abraham, "Why did Sarah laugh to herself, saying, 'Shall I then indeed bear ? but I am old' ? Shall anything be impossible that is spoken by God ?" And the Lord visited Sarah as He had said. And she conceived, and bore Abraham a son in old age as the Lord God had spoken to him. And Abraham circumcised him on the eighth day, as the Lord God had commanded him. And Abraham was a hundred years old when his son Isaac was born to him. And Sarah said, "The Lord God has made laughter for me ; for every one who hears shall rejoice with me." And she said, "Who shall say to Abraham that Sarah suckles a child? Yet I have borne him a child in my old age." And the child grew, and was weaned ; and Abraham made a feast on the day that Isaac was weaned.

**COMPOSITE 11:**

**The Reading from Judges. (13: 2-8, 13-14, 17-18, 21)**

*In those days*, there was a certain man of the tribe of Dan, whose name was Mano'ah ; and his wife was barren and bore not. And the angel of the Lord appeared to the woman and said to her, "Behold, you are barren. But you shall conceive and bear a son. And now beware and drink no wine or strong drink, and eat nothing unclean, for Lo, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be consecrated to God from the womb." And the woman went and spoke to her husband, saying, "A man of God came to me, and his countenance was like the countenance of an angel of God, very bright. And he said to me, 'Behold, you shall conceive and bear a son ; and now, drink no wine or strong drink, and eat nothing unclean, for the boy shall be consecrated to God from the womb, even until the day of his death.'" Then Mano'ah prayed to God and said, "O Lord, let the man of God whom Thou didst send come again to us, and teach us what we are to do with the child that will be born." And the angel of the Lord *came* to Mano'ah, *and* said, "Of all things that I

said to your wife, let her keep. Let her eat nothing that comes from the vine, neither let her drink wine or strong drink." And Mano'ah said to the angel of the Lord, "What is your name, that, when your words come to pass, we may glorify you?" And the angel of the Lord said to him, "Why do you ask concerning my name, whereas it is wonderful?" And the angel of the Lord appeared no more to Mano'ah and to his wife.

#### COMPOSITE 12:

##### **The Reading from the Third Book of Kings. (I Kings 17: 1-23)**

*The word of the Lord came to Elijah, and he said to Ahab, "As the Lord God of Hosts, the God of Israel lives, before Whom I stand this day, there shall be neither dew nor rain these years, except by the words of my mouth." And the word of the Lord came to Elijah, saying, "Depart hence eastward, and hide yourself by the brook Cherith, which is before the River Jordan. And there shall be water from -brook, and you shall drink it, and I will command the ravens to feed you there." And Elijah went and did according to the word of the Lord ; and he sat beside the brook Cherith, which is before the Jordan. And the ravens brought him bread in the morning, and meat in the evening, and he drank water from the brook. And it came to pass after some days, that the brook dried up, for there was no rain in the land. And the word of the Lord came to Elijah, saying, "Arise, and go to Sarepta of the Sidonians, and dwell there. For behold, I have commanded there a widow-woman to feed you." And he arose and went to Sarepta of the Sidonians, and came to the gate of the city ; and behold, a widow-woman there was gathering sticks. And Elijah called her and said to her, "Bring to me, *now*, a little water in a vessel, that I may drink." And she went to fetch it. And Elijah called her and said to her, "Bring me also a morsel of bread in your hand, that I may eat." And the woman said, "As the Lord your God lives, I have *not* a cake, but only a handful of meal in the pitcher, and a little oil in a cruse ; and behold, I am gathering two sticks that I may go in and prepare it for myself and my children, and we shall eat it and die." And Elijah said to her, "Take courage, go in and do according to your word ; but make of it a little cake first and bring it to me ; and afterward you shall make *some* for yourself and your children. For thus says the Lord God of Israel, The pitcher of meal shall not fail and the cruse of oil shall not be diminished, until the day that the Lord gives rain on the earth." And the woman went and did according to the words of Elijah ; and he ate, and she, and her children. And from that day the pitcher of meal did not fail, and the cruse of oil was not diminished, according to the word of the Lord which He spoke by the hand of Elijah. And it came to pass after this that the son of the woman, the mistress of the house, fell sick and his illness was very grievous, until there was no breath left in him. And she said to Elijah, "What have I to do with you, O man of God ? Have you come in*

to me to call to remembrance my righteousness, and to slay my son?" And Elijah said to the woman, "Give me your son." And he took him from her bosom and carried him to the upper chamber where he was lodged, and laid him upon his own bed. And Elijah cried aloud to the Lord and said, "Woe is me, O Lord, the witness of the widow with whom I now abide; Thou hast wrought harm in slaying her son." And he blew on the child three times, and called on the Lord and said, "O Lord my God, let the soul of this child return to him." And it was so. And the child cried out; and he brought him down from the upper chamber into the house, and gave him to his mother. And Elijah said, "See, your son lives." And the woman said to Elijah, "Behold, I know that you are a man of God, and the word of the Lord in your mouth is true."

### COMPOSITE 13:

#### **The Reading from the Third Book of Kings. (I Kings 18, 19)**

*The word of God came to Elijah the Tishbite in the third year of the reign of Ahab, saying, "Go, and show yourself to Ahab; and I will bring rain upon the face of the earth." And it came to pass when Ahab saw Elijah, that he said to him, "Are you he that troubles Israel?" And Elijah said, "I do not trouble Israel, but it is you and your father's house, in that you forsook the Lord your God, and you followed after the Ba'als. Now therefore send and gather all Israel to me at Mount Carmel, and the four hundred and fifty prophets of shame of Ba'al, and the four hundred prophets of the groves who eat at Jezebel's table." And according to the word of Elijah, Ahab sent to all Israel, and gathered all the prophets on Mount Carmel, and he brought Elijah before all of them. And Elijah said to them, "How long will you go limping on both feet? If the Lord is God, follow Him; but if Ba'al, then follow him." And the people answered him not a word. And Elijah said to the people, "I, even I only, am left a prophet of the Lord; and the prophets of Ba'al are four hundred and fifty men, and the prophets of the groves four hundred." And Elijah said, "Give me two oxen, and let you choose one for yourselves, and cut it in pieces and lay it on the wood, but put no fire to it; and I will prepare the other bullock and lay it on the wood, and put no fire to it. And you call on the name of your gods, and I will call on the name of the Lord, my God; and the God Who answers by fire, He is God." And all the people answered and said, "The word that Elijah has spoken is good; let it be so." And Elijah said to the prophets of shame, "Choose for yourselves one bullock and prepare it first, for you are many; and call on the name of your gods, but put no fire to it." And they took the bullock and prepared it; and they called on the name of Ba'al from morning until noon, and said, "Hear us, O Ba'al, hear us." But there was no voice, nor an answer. And they ran about the altar which they had made. And it was noon, and Elijah the Tishbite mocked them and said, "Call with*

a loud voice, for your god is [musing], or he has gone to another place, or perhaps is sleeping and you must awake him." And they cried with a loud voice, and cut themselves with knives and flogged themselves many times with whips, even to the shedding of their own blood. And they prophesied until the evening ; and it came to pass that it was the time of the offering of the sacrifice, but there was no voice. And Elijah spoke to the prophets of shame, saying, "Stand by for the present, and I will offer my sacrifice." And they stood aside and were silent. And Elijah said to the people, "Come near to me" ; and all the people came near to him. And Elijah took twelve stones, according to the number of the tribes of the sons of Israel, as the Lord had said to him, "Israel shall be your name." And he built up the stones in the name of the Lord, and repaired the altar that had been broken down ; and he made a trench for water that would hold two measures of seed round about the altar. And he piled the cleft wood on the altar which he had made, and divided the whole- burnt-offering, and laid it on the wood and around the altar. And Elijah said, "Fetch me four jars of water and pour it on the whole-burnt-offering, and on the wood." And they did so. And he said "Do it a second time" ; and they did it a second time. And he said, "Do it a third time" ; and they did it a third time. And the water ran round about the altar, and the trench was filled with water. And Elijah cried aloud to heaven and said, "O Lord, God of Abraham, and Isaac, and Jacob, hearken unto me, hearken unto me this day by fire, and let all this people know that Thou alone art the Lord God of Israel and that I am Thy servant and that I have done all these things for Thy sake ; for Thou hast turned back the hearts of this people to follow Thee." Then fire fell from the Lord out of heaven and devoured the whole-burnt-offering, and the wood, and the stones, and the dust, and the water that was in the trench ; the fire licked up everything. And all the people fell upon their faces, and said, "Truly the Lord God, He is God." And Elijah said to the people, "Seize the prophets of Ba'al ; let not one of them escape." And they seized them ; and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said to Ahab, "Behold, there is the sound of the coming of rain ; prepare your chariot and go down, lest the rain overtake you." And Elijah went up on Mount Carmel, and bowed himself down to the ground ; and he put his face between his knees and prayed to the Lord. And the heavens grew black with clouds and wind, and there was a great rain. And Ahab wept and went to Jezreel. And the hand of the Lord was upon Elijah ; and he girded up his loins and ran before Ahab to Jezreel. And Ahab told Jezebel all that Elijah had done, and how he had slain the prophets with the sword. And Jezebel sent to Elijah, saying, "By this time tomorrow I will make your life as the life of one of them." And Elijah heard and was afraid ; and he rose and departed for his life. And he came to Beer-sheba, in the land of Judah. And he left his servant there and went a day's journey into the wilderness, and came and sat down under a juniper tree ; and he asked, concerning

his life, that he might die, and said, "Let it be enough, O Lord ; now take away my life from me ; for I am no better than my fathers." And he lay down and slept under the tree. And behold, an angel of the Lord touched him and said to him, "Arise, eat and drink." And Elijah looked, and behold, at his head there was a cake of barley and a cruse of water. And he arose, and ate and drank, and lay down again and slept. And the angel of the Lord returned a second time, and touched him, and said to him, "Arise, eat and drink, for the journey will be too much for you." And he arose, and ate and drank. And he went in the strength of that food forty days and forty nights to Mount Horeb. And he entered there into a cave, and lodged there. And behold, the word of the Lord came to him, and the Lord said to him, "What are you doing here, Elijah?" And Elijah said, "I have been very jealous for the Lord God Almighty, for the sons of Israel have forsaken Thee ; they have thrown down Thine altars, and slain Thy prophets with the sword ; and I alone am left ; and they seek my life to take it." And the angel said, "Go forth tomorrow, and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rock before the Lord, but the Lord was not in the wind ; and after the wind an earthquake ; but the Lord was not in the earthquake ; and after the earthquake a fire, but the Lord was not in the fire ; and after the fire the voice of a gentle breeze, and the Lord was there. And it came to pass when Elijah heard it, he covered his face with his mantle and went out and stood before the cave. And behold, a voice came to him, and said, "What are you doing here, Elijah?" And Elijah said, "I have been very jealous for the Lord God Almighty, for the sons of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword ; and I alone am left ; and they seek my life to take it." And the Lord said to him, "Go, return on your way, and you shall come on the way of the wilderness of Damascus ; and you shall anoint Haz'ael to be king over Syria ; and you shall anoint Jehu the son of Nimshi to be king over Israel ; and Eli'sha the son of Shaphat you shall anoint to be prophet in your place."

#### COMPOSITE 14:

**The Reading from the Third Book of Kings. (I Kings 19:19, 20, 21 ; II Kings**

**2:1, 6-14)**

*In those days*, Elijah found Eli'sha the son of Shaphat, and he was ploughing with oxen. And Elijah went to him and cast his mantle upon him. And Eli'sha left the oxen, and ran after Elijah and ministered to him. And it came to pass, when the Lord was about to take Elijah up in a whirlwind, as it were, into heaven, Elijah and Eli'sha went out from Gilgal. And Elijah said to Eli'sha, "Tarry here, then, for the Lord has sent me as far as the Jordan." And Eli'sha said, "As the Lord lives, and your soul lives, I will not leave you." And they both went on. And fifty men of the sons of the prophets went *also*, and

they stood opposite afar off ; but Elijah and Eli'sha stood by the Jordan. And Elijah took his mantle, and rolled it up, and smote the water ; and the water was parted to the one side and to the other, and they both went over on dry ground. And it came to pass when they had gone over, that Elijah said to Eli'sha, "Ask what I shall do for you before I am taken up from you." And Eli'sha said, "Let there be, then, a double portion of your spirit upon me." And Elijah said, "You have asked a hard thing. If you shall see me when I am taken up from you, then shall it be so for you ; and if you do not see me, it shall not be so." And it came to pass as they went on and talked. And, behold, a chariot of fire, and horses of fire. And they separated the two of them. And Elijah was taken up in a whirlwind, as it were, into heaven. And Eli'sha saw it, and he cried, "Father. Father. The chariot of Israel and its horsemen." And he saw him no more. And he took hold of his garments and rent them into two pieces. And Eli'sha took up the mantle of Elijah that had fallen upon his head. And Eli'sha went back and stood upon the bank of the Jordan. And Eli'sha took up the mantle of Elijah that had fallen upon his head, and smote the waters, but they were not parted. And Eli'sha said, "Where now, is the God of Elijah, He also?" And Eli'sha smote the waters a second time, and the waters parted ; and he went over on dry land.

#### COMPOSITE 15:

##### The Reading from Exodus. (33: 11-23 ; 34: 4-6, 8)

The Lord spoke to Moses, as if one should speak to his friend ; and he returned to the camp, but his servant Joshua the son of Nun, a young man, departed not from the Tabernacle. And Moses said to the Lord, "Behold, Thou didst command me to lead forth this people, but Thou hast not showed me whom Thou wilt send with me ; but Thou hast said to me, 'I know you above all, and you have found favor with me,' If, then, I have found grace in Thy sight, reveal Thyself to me, that I may see Thee clearly, that I may find grace in Thy sight, and that I may know that this great nation is Thy people," And *the Lord said to him*, "I Myself will go before you, and I will give you rest." And Moses said to Him, "If Thou Thyself dost not go with us, bring me not up from here. "And how shall it be surely known that both I and Thy people have found grace with Thee, except Thou go with us? So both I and Thy people shall be glorified beyond all the nations, as many as are upon the earth." And the Lord said to Moses, "This word also, which you have spoken, I will do ; for you have found grace before Me, and I know you above all," And Moses said, "Show me Thy glory." And *the Lord said to Moses*, "I will go before you with My glory, and I will callout My name, 'the Lord' before you ; and I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion." And *again* He said, "You shall not be

able to see My face, for man shall not see My face and live." And *again* the Lord said, "Behold there is a place by Me ; you shall stand upon the rock. And when My glory shall pass by, then I will put you in a cleft of the rock ; and I will cover you with My hand, until I pass by, And I will take away My hand, and then you shall see My backside ; but My face shall not appear to you." And having risen early in the morning, Moses went up Mount Sinai, as the Lord had told him. And the Lord descended in a cloud, and Moses stood there before Him and called out in the name of the Lord. And the Lord passed by before his face, and called out, "The Lord God, compassionate and merciful, longsuffering, greatly-merciful, and true." And Moses, making haste, stooped down to the earth and worshipped the Lord.

#### **COMPOSITE 16:**

##### **The Reading from the Prophecy of Isaiah. (63: 15 - 64: 5, 8-9)**

Turn, O Lord, from heaven, and look from Thy holy habitation and Thy glory. Where are Thy zeal and Thy strength? Where is the multitude of Thy mercies and Thy compassions that Thou hast endured for us? For Thou art our Father, because Abraham has not known us, nor has Israel known us. But do Thou, O Lord, our Father, deliver us ; from the beginning Thy name has been on us. Why hast Thou turned us aside, O Lord, from Thy ways, and made hard our hearts that we should not fear Thee? Return for the sake of Thy servants, for the sake of the tribes of Thine inheritance, that, *at least*, we may inherit a small part of Thy holy mountain. Our adversaries have trodden down Thy sanctuary. We have become as at the beginning when Thou didst not rule over us, and Thy name was not called upon us. If Thou wouldst open the heaven, trembling would take hold of the mountains from Thee, and they would melt ; like wax melts before the fire. And fire shall burn up the enemies, and Thy name shall be made manifest to Thine adversaries ; the nations shall be troubled at Thy presence. When Thou shalt do glorious things, trembling shall take hold of the mountains from Thee. From the ages we have not heard, nor have our eyes seen a God beside Thee, or Thy works which Thou shalt perform for them that wait for mercy. For mercy joins them that work righteousness, and they shall remember Thy ways. And now, O Lord, Thou art our Father, and we are clay ; Thou art our Fashioner and all of us are the work of Thy hands. Be not very angry with us, O Lord, and remember not our sins for ever ; but now look on us, for we are all Thy people.

#### **COMPOSITE 17:**

##### **The Reading from the Second Book of Moses. (Ch. 40)**

The Lord spoke to Moses, saying: "On the first day of the first month you shall set up the Tabernacle of the Testimony. and you shall put in it the Ark and cover it with the veil. You shall bring in the table and the lampstand ; and you shall set *there* a golden altar to burn incense before the Ark of the Testimony. And you shall put a covering on the door of the Tabernacle of the Testimony. "Then you shall take the oil of anointing and anoint the Tabernacle and all that is in it, and consecrate it and all its vessels ; and it shall be holy. And you shall consecrate the Altar of Burnt Offerings ; [it] shall be most holy." And Moses did all that the Lord God, the Holy One of Israel had commanded him. And a cloud covered the Tabernacle of the Testimony and the glory of the Lord filled the Tabernacle. Moses was not able to enter the Tabernacle of the Testimony, because the cloud overshadowed it, and the glory of the Lord filled the Tabernacle.

#### **COMPOSITE 18:**

##### **The Reading from the Third Book of Kings. (I Kings 7, 8)**

And it came to pass when Solomon had finished building the house of the Lord, he assembled all the elders of Israel in Sion, to bring the Ark of the Covenant of the Lord out of the City of David, which is Sion. And the priests took up the Ark of the Covenant of the Lord, the Tabernacle of the Testimony, and all the holy vessels that were in the Tabernacle of the Testimony. And the King and all Israel *went* before the Ark. And the priests brought the Ark of the Covenant of the Lord to its place, into the Oracle of the Temple—into the Holy of Holies, under the wings of the cherubim. For the cherubim spread out their wings over the place of the Ark so that the cherubim made a covering above the Ark and its holy things above. There was nothing in the Ark except the two tablets of the Covenant which Moses put there at Horeb, when the Lord had made a Covenant. And when the priests came out from the holy place, a cloud filled the house. And the priests were unable to stand to minister because of the cloud, for the glory of the Lord God Almighty filled the house.

#### **COMPOSITE 19:**

##### **The Reading from the Prophecy of Micah. (4:2-3, 5 ; 6:2-5, 8 ; 5: 4, 5)**

*Thus saith the Lord:* "Out of Sion shall go forth a law, and the word of the Lord from Jerusalem. And He shall judge between many peoples, and shall rebuke strong nations afar off. For all people will walk every one in his own way, but we will walk in the Name of the Lord our God for ever." *Thus saith the Lord Almighty:* "Hear, O mountains, the complaint of the Lord, and you valleys, even the foundations of the earth ; for the Lord will enter into judgment with His people, and will contend with Israel. O My people, what have I done to you? Or in what have I grieved you? Answer Me. For I brought you up out of the land of Egypt, and out of the house of bondage, I delivered

you ; and I sent before you Moses, Aaron, and Mariam. O My people, remember now, what the adversaries counselled against you, and who declared against you." I have declared to you, O man, what is good ; or what does the Lord require of you, except to do justice, and love mercy, and be ready to walk *humbly* with the Lord your God? For the Lord shall be exalted in strength, and shall tend His flock in peace, even to the ends of the earth.

**COMPOSITE 20:**

**The Reading from the Prophecy of Isaiah. (55:1 ; 12:3-4 ; 55:2-13)**

*Thus saith the Lord:* "You that thirst, go to the water, and as many as have no money, go and buy; and eat and drink, without money or price, wine and fat." *For thus saith the Lord Almighty to you:* "My people, draw water with gladness out of the fountain of salvation." And you shall say in that day, "Sing to the Lord, call aloud upon His name, proclaim His glorious *deeds* among the nations; make known that His name is exalted." "My people, hearken to Me and you shall eat that which is good, and your soul shall delight in good things. Give heed with your ears, and follow My ways. Harken to Me, and your soul shall live in good things ; and I will make with you an everlasting covenant. And you shall call upon Me. And when you shall draw near to Me, let the impious depart from his ways, and the transgressor his counsels ; and you shall return to Me, and I will forgive you and will forgive your sins. "For My counsels are not as your counsels, neither are your ways My ways, says the Lord. But as the heaven is distant from the earth, so are my ways distant from your ways, and your thoughts from My thoughts. For as rain shall come down, or snow, from heaven, and shall not return thither until it waters the earth, bring forth and sprout, and give seed to the sower, and bread for food, so shall My word be. Whatever shall proceed out of my mouth, shall not return to Me empty until it has accomplished all that I have purposed ; and I will set aright your ways, and *effect* My commandments. "For you shall go forth with gladness and shall be taught with joy ; for the mountains and the hills shall skip, awaiting you with joy ; and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress ; and instead of the nettle shall come up the myrtle. And the Lord shall be for a name, and for an eternal sign, and shall not fail," *saith the Lord God, the Holy One of Israel.*

**COMPOSITE 21:**

**The Reading from the Prophecy of Isaiah. (62:10 - 63:3,7-9)**

*Thus saith the Lord:* "Go through *and enter* My gates ; *prepare* My way and make a way for

My people. Cast the stones out of the way ; lift up an ensign for the nations. For behold, the Lord has made it to be heard even to the ends of the earth, Say to the daughter of Sion, 'Behold, your Saviour comes, having his reward with him, and his work before him.' And they shall call them, The Holy People, The Redeemed of the Lord." And you shall be called, A City Sought Out, and Not Forsaken. Who is this that comes from Edom, his garment red, from Bosrah ? Beautiful in his apparel, he cried out with great strength, "I speak of righteousness and a judgment of salvation." Why are your garments red, and your apparel like his that treads in the winepress? "I have trodden the winepress alone, and from the nations no one was with me." I remembered the mercy of the Lord, the virtues of the Lord according to all that He has granted us. The Lord is a good judge to the House of Israel ; He deals with us according to His mercies, and according to the abundance of His righteousness. And He said, "Is it not My people? Children that will not be rejected?" And He became to them salvation out of all their afflictions. Not a mediator, nor an angel, but the Lord Himself saved them, because He loved them and spared them ; He Himself redeemed them and accepted them, and lifted them up all the days of the age.

**COMPOSITE 22:**

**The Reading from the Prophecy of Zechariah. (14:1, 4, 8-11)**

*Thus saith the Lord:* "Behold, the days of the Lord shall come, and His feet shall stand in those days on the Mount of Olives, which is before Jerusalem toward the east. And in those days living water shall come forth out of Jerusalem, half of them toward the eastern sea and half of them towards the western sea ; and so shall it be in the harvest time and in the spring. And the Lord shall be king over all the earth ; in those days there shall be one Lord. His name shall be one, encompassing all the earth, and the wilderness, from Geba to Rimmon, opposite the crest of Jerusalem. And she shall be lifted up, and abide in her place ; from the gates of Benjamin to the place of the former gates, and to the gate of the corners, and from the Tower of Hananeel to the king's winepresses, they shall dwell in her, And no longer shall there be a curse ; but Jerusalem all dwell securely."

**COMPOSITE 23:**

**The Reading from the Third Book of Kings. (I Kings 19:3-9, 11-13, 15, 16)**

*In those days, Elijah went to Beer-sheba, in the land of Judah. And he left his servant there and went a day's journey into the wilderness, and came and sat down under a juniper tree. And he lay down and slept under the tree. And behold, someone touched him and*

said to him, rise, eat and drink." And Elijah looked, and behold, at his head there was a cake of barley and a cruse of water. And he arose, and ate and drank, and lay down again and slept. And the angel of the Lord returned a second time, and touched him, and said to him "Arise, eat and drink, for the journey will be too much for you." And he arose, and ate and drank. And he went in the strength of that food forty days and forty nights to Mount Horeb. And he entered there into a cave, and lodged there. And behold, the word of the Lord came to him, and the Lord said to him, "You shall go forth and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rock before the Lord, but the Lord was not in the wind ; and after the wind an earthquake ; but the Lord was not in the earthquake ; and after the earthquake a fire, but the Lord was not in the fire; and after the fire the voice of a gentle breeze, and the Lord was there. And it came to pass when Elijah heard it, he covered his face with his mantle and went out and stood before the cave. And the Lord said to him, "Go, return on your way, and you shall come on the way of the wilderness of Damascus ; and you shall anoint Eli'sha the son of Shaphat to be prophet in your place."

#### **COMPOSITE 24:**

##### **The Reading from the Third Book of Moses (Ch. 26)**

*The Lord spoke to the sons of Israel, saying: "If you will walk in My statutes, and keep My commandments, and do them, then will I give you the rain in its season, and the land shall yield its produce, and the trees of the field shall yield their fruit. And the time of your threshing shall reach unto the gathering of the vine, and the gathering of the vine shall reach unto the sowing ; you shall eat your bread to the full, and you shall dwell securely in your land. And I will give peace in your land, and you shall sleep, and none shall make you afraid ; and I will destroy the cruel beasts out of your land, and war shall not go through your land. And you shall pursue your enemies, and they shall fall before you with slaughter. And five of you shall pursue a hundred, and a hundred of you shall pursue ten thousand ; and your enemies shall fall before you by the sword. And I will look upon you and bless you ; I will increase you and multiply you, and establish My covenant with you. You shall eat the old stores, and the oldest of the old ; and you shall carry off the old to make way for the new. And I will establish My covenant with you, and My soul shall not be disturbed with you. And I will walk among you and be your God, and you shall be My people. "But if you will not hearken unto Me, nor do these My commandments, nor submit yourselves to them, and your soul should abhor My judgments, so that you should not keep all My commandments, so as to break My covenant, then will I do thus to you: I will bring want upon you; you*

shall sow your seed vainly, and your enemies shall eat up *the fruit of your labours*. And I will set My face against you, and you shall fall before your enemies and be made subject to them that hate you ; you shall flee when no one pursues you. And I will break down the haughtiness of your pride ; I will make your heaven like iron and your earth like brass. And your strength shall be in vain, for your land shall not yield its seed, nor shall the tree of your field yield its fruit. And I will send upon you the wild beasts of the land, and they shall devour you and lay waste to your cattle ; and I will make you few in number, and the sword falling upon you shall destroy you. And your land shall be desolate and your gates deserted, for you walked perversely before Me ; and I will walk contrary to you in fury," *saith the Lord God, the Holy One of Israel*.

## PALM SUNDAY

### 1. The Reading from the First Book of Moses. (49:1-2, 8-12)

Jacob called his sons and said to them, "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together and hear me, O sons of Jacob ; hear Israel, hear your father. Judah, your brothers shall praise you ; your hands shall be on the shoulders of your enemies ; your father's sons shall bow down before you. Judah is a lion's whelp ; from a tender sprout, my son, you have sprung up ; having couched, you fell asleep like a lion, and like a whelp. Who shall rouse him up? "A prince shall not fail from Judah, nor a ruler from his loins, until there comes the things stored up for him ; he is the expectation of the nations. Binding his foal to the vine, and the foal of his ass to its branches, he shall wash his robe in wine and his garment in the blood of the grape. His eyes shall bring joy more than wine, and his teeth are whiter than milk."

### 2. The Reading from the Prophecy of Zephaniah. (3:14-19)

*Thus saith the Lord:* "Rejoice exceedingly, O daughter of Sion. Proclaim aloud, O daughter of Jerusalem. Rejoice and delight yourself with all your heart, O daughter of Jerusalem. The Lord has taken away your unrighteousness and delivered you from the hand of your enemies. The Lord reigns in your midst, and you shall not see evil any more." At that time the Lord shall say to Jerusalem, "Take courage, O Sion ; let not your hands grow weak. The Lord your God is in you ; the Mighty One shall save you. He shall bring joy upon you and shall renew you with His love ; and He shall rejoice over you with delight, as in a day of festival. And I will gather your afflicted. Alas. Who has taken up a reproach against her? Behold, at that time I will work in you for your sake, says the Lord; and I will save her that was oppressed and accept her that was rejected ; and I will make them a praise, and glorious in all the earth."

### 3. The Reading from the Prophecy of Zechariah. (9:9-15)

*Thus saith the Lord:* Rejoice greatly O daughter of Sion. Proclaim aloud, O daughter of Jerusalem. Behold, your king is coming to you, just and saving ; he is meek and riding on an ass, and a young foal. And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed ; and *there shall be* abundance and peace out of the nations. And he shall rule over the waters from sea to sea, and from the rivers to the ends of the earth. And you, by the blood of your covenant, have sent forth your prisoners out of the pit that has no water. You shall sit in

strongholds, you prisoners of the assembly ; and for one day of your sojourning I will recompense you double. For I have bent you for Myself like a bow, O Judah, I have filled *it with* Ephraim ; and I will raise up your children, O Sion, against the children of the Greeks, and handle you like the sword of a warrior. And the Lord shall be over them, and His arrow shall go forth like lightning. And the Lord God Almighty shall sound the trumpet and go forth in the noise of His threatening. The Lord Almighty shall defend them.

## HOLY FRIDAY

### The Reading from Job. (42:12-17)

The Lord blessed the latter days of Job more than the former ; and his livestock were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand she-asses of the pastures. And there were born to him seven sons and three daughters. And he called the first Day, the second Cassia, and the third Amaltheia's Horn. And there were not found under heaven any like in magnificence to Job's daughters. And their father gave them an inheritance among their brothers. Job lived after his affliction a hundred and seventy years ; all the years he lived were two-hundred and forty-eight. And Job saw his sons and his sons' sons, even unto the fourth generation. And Job died, an old man-full of days, and it is written that he will rise again with those whom the Lord raises up. This man is described in the Syriac Book as living in the land of Ausitis on the borders of Idumæa and Arabia. And his name before was Jobab. And having taken an Arabian wife, he begot a son whose name was Ennon. And he was the son of Zareh, his father, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraham.

---

1. Although the Greek here, as in a number of other places, has anthropos, I [Archimandrite Ephrem] retain the translation "man", since the passage is used liturgically for a male. This does not create problems, since, so far as I am aware, no female saints have readings at Vespers. Where the word is plural "inclusive" words are preferred.

2. A reference to Enoch [Gen. 5,21-24], who was a mere stripling of three hundred and sixty five by patriarchal standards when God took him.

3. This sentence contains no main verb in Greek, the first three verbs being aorist participles.

4. This is the punctuation of the lectionary. The natural way is to take "knowledge and understanding" as objects of "call on".

- 
5. This reading in the Menaion has been shortened in various places, notably in the account of the sacrifice and Elias' vision at Horeb.
6. The LXX has here either *appho* or *aphpho*, both of which are odd being simply near transliterations of the Hebrew, which means something like "Yea, he", "Even he". St Jerome has "nunc etiam", which makes sense, but is somewhat free.
7. The LXX uses the word *Kyrios*, frequently without the definite article, as here, as a proper name, the equivalent of the divine name YHWH.
8. The word means "a garden", but is taken by the Triodion as a proper name.
9. This and the two following verbs are plural.
10. The word has no necessarily pejorative tone in Greek. Cf. 41: 33,39
11. In Greek "Zoe"
12. There is an interesting difference, due to iotacism, between the text here and that in Great Compline, which reads "us" rather than "you". The Book of Hours also has a singular imperative in the previous sentence.
13. The plural, read by the Triodion, is the reading of S and A. The Hebrew is completely different.
14. The "Philistines" of the Hebrew have become "Greeks" in the LXX. The Philistines, of course, were a Greek people.
15. [ The word used here, which is also the reading of A, is unusual. It means "a protuberance", "a prominence", and hence that which "rises" or "grows", but this sense is not found in the classical language. Lampe takes it to mean "work [of creation]", though the texts cited will all go back ultimately to this verse. The LXX, and this is what St John Chrysostom reads, has *exanastasis*, which presumably means "that which rises out of [the earth]". ]
16. The *Phôds* edition and the Holy Synod's Old Testament both print "sons", which must be wrong. The latter will not here be independent of the Triodion, according to the principles of the edition. The Hebrew is not without difficulties and the LXX mss differ widely at this point.
17. The passage marked †† ..... †† is not in the MT of the Hebrew.
18. This word is not in the standard editions of the LXX, nor in the Hebrew, which differs a good deal from the Greek in this verse anyway.
19. The omission of this clause by Lee Brenton suggests that his basis is the Sistine edition of 1587. The clause does not occur in the MT of the Hebrew.

- 
20. This is what the Greek says, but the text may be corrupt. Some versions add "blood" as subject.
21. The Greek of this chapter is more than usually paraphrastic. It is in effect a Targum on the Hebrew.
22. This Prokeimenon, unusually, does not start with the first verse of the Psalm. In this case perhaps because the opening verses are so specifically linked to Pascha.
23. This Prokeimenon is curious. The text of the Prokeimenon is not that of the LXX proper, but is very similar to that of the 7<sup>th</sup> century corrector of the Sinaiticus. Also the Verse is taken from verse 32 of the Psalm rather than verse 1.
24. The Hebrew has "men of scorning", i. e. "scorners", on which Schleusner comments "ex interpretatione admodum inepta". It is not clear whether the LXX understands that two groups or one are being addressed. The punctuation of the various editions implies two.
25. The Hebrew here means "a plummet", but the Greek word can also mean "staging posts" or "lodgings".
26. This word is not in the Hebrew.
27. Most unusually this Prokeimenon consists of the first and last verses of the psalm.
28. The LXX seems to have understood the Hebrew verb to have been *ysb* rather than *nsb*. In an unpointed text, which is of course what the LXX translator would have had, there would in this context be no difference in the spelling of the Hebrew.
29. The LXX in fact has "in the night", but in the liturgical use of this verse "night" is often replaced by "day".
30. The reading is in fact continuous, but the arrangement of the verses differs widely between the MT and the LXX at this point.
31. The pious baronet notes that this most unprotestant verse is not in the Hebrew, "nor any such doctrine". The verse occurs as 16:6 in the Hebrew in a somewhat different form.
32. The Triodion follows the reading of Q, which is not recorded by Rahlfs. The other uncials have the correct reading.
33. This is one of the traditional Psalms for the Cross, which conveniently falls on a Friday. Or does this explain the omission of Psalm 94 earlier in the week? Probably not, since it would in that case have been the second Prokeimenon for this evening.
34. Or "angel"