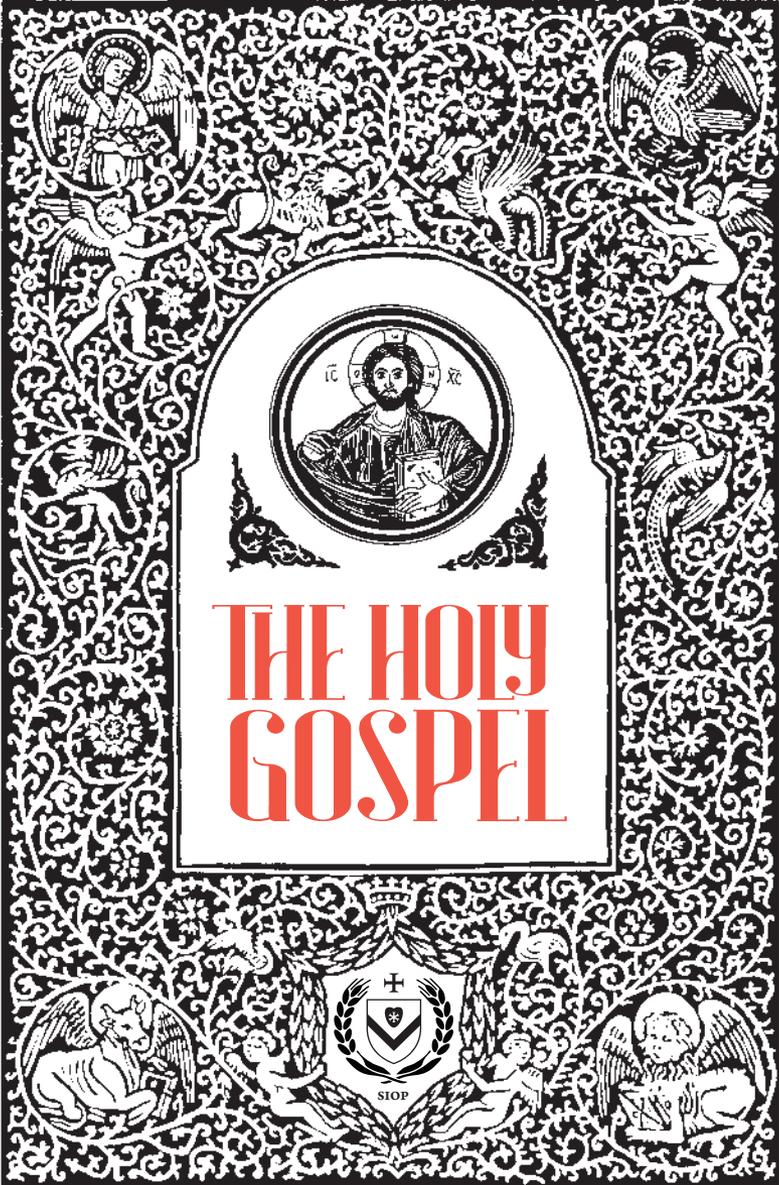


THE HOLY GOSPEL



**THE HOLY
GOSPEL**



The Holy Gospel
Copyright © 2018 by Saint Ignatius Orthodox Press
In association with Survivor Quest

Biblical Text:
Eastern/Greek Orthodox Bible (EOB)
Copyright © 2013 by Laurent Cleenewerck, Editor
Used by permission

The text of the Eastern/Greek Orthodox Bible (EOB) may be quoted, reproduced, and modified for non-commercial, liturgical, or scholarly purposes by all institutions, parishes, clergy, or lay members affiliated to the affiliated jurisdictions and agencies of the Assembly of Canonical Orthodox Bishop of North and Central America, as well as all jurisdictions in communion with the Ecumenical Patriarchate of Constantinople. (This permission applies to the biblical text and footnotes only, not to articles, indexes, or other texts contained herein.) The following notice may be used at the end of each quotation: “EOB.”

For non-ecclesiastical use, up to 1,500 verses from the EOB may be quoted in print form as long as the quoted verses amount to less than 60% of a completed book or work. Please include the following acknowledgment with any non-ecclesiastical use of the EOB text:

“Scripture taken from the Eastern/Greek Orthodox Bible. Copyright © 2013 by Laurent Cleenewerck, Editor. All rights reserved.”

Please contact eobeditor@easternorthodoxbible.org with questions regarding the permission policy of the EOB biblical text.

Articles, various texts, and design are copyright © 2018 by Saint Ignatius Orthodox Press. Used by permission.

Introduction is based on “About the EOB New Testament,” copyright © 2013 by Laurent Cleenewerck. Used by permission.

Project Oversight by Mr. David DeJonge
Design and Layout by Rdr. John Dykstra

Printed in Canada
All Rights Reserved

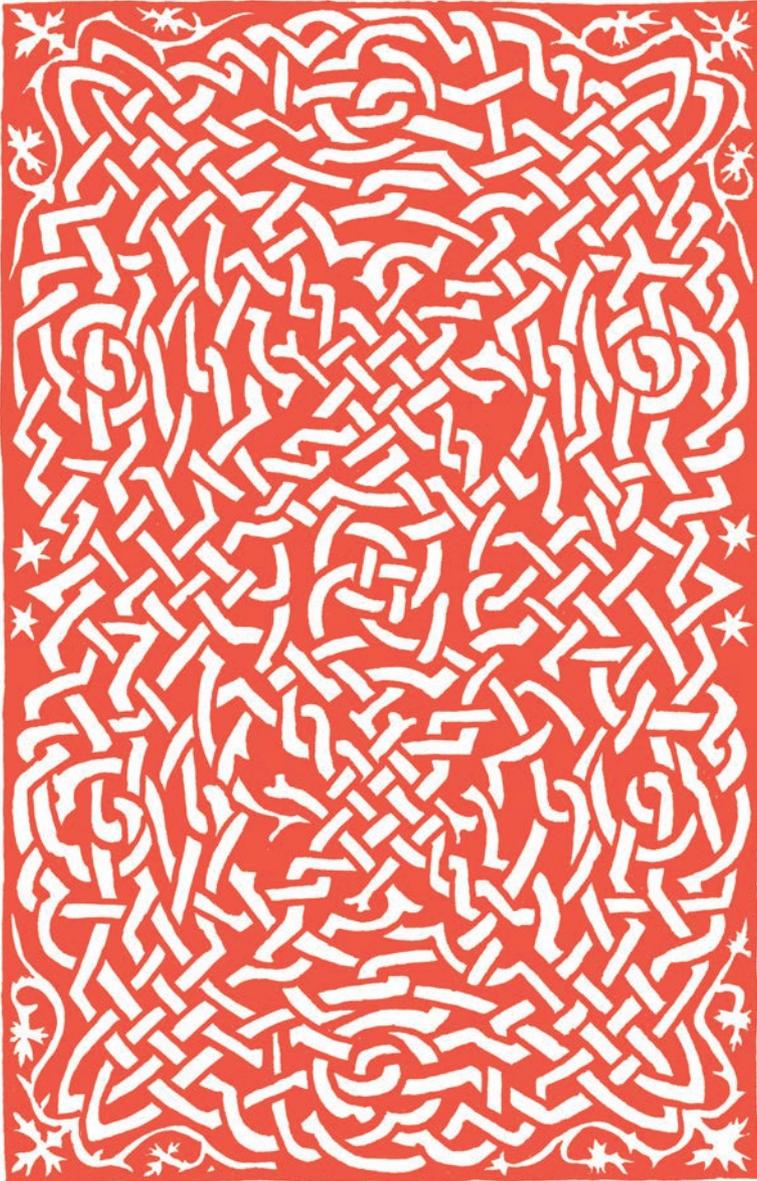
ISBN 978-0-692-15673-5

10987654321



CONTENTS

Prefaceix
Introduction.	x
Dedication & Acknowledgments	xv
A Prayer Before Reading the Holy Gospel	xvii
<hr/>	
SAINT MATTHEW	1
SAINT MARK	81
SAINT LUKE	131
SAINT JOHN	215
<hr/>	
A Prayer After Reading the Holy Gospel	275
Using the Gospel Book	277
The Order of Gospel Readings.	279
Index of Readings for the Annual Sequence.	282
Index of Readings for Feasts & Commemorations	296
Index of Readings for Occasional Services & Sacraments.	323
Index of Composite Readings	325
Table of Key Moveable Dates	389



PREFACE

THE Holy Gospel is at the center of Orthodox worship. As it stands on the altar, it gives focus to our prayer. It is carried in procession. It is censed with incense. It is venerated by the clergy and the faithful. It is read aloud. In these sacred moments, Our Lord is present in a mystical way, as we bend the knee of our hearts before his sacred words.

The Gospel ought to be a significant part of life outside of our worship as well. As Christians, the words of Christ ought to flow through our hearts and souls as our very lifeblood. To know Christ, we must know what he said and did, as preserved for us by the Apostles and the Church.

We saw a need for a Gospel Book that was equally suited for liturgical use and private reading, finding a place on a church analogion and at a home prayer corner. A small-format Gospel Book might be used liturgically in confessions, outdoor services, clergy home visits, and other times when the Gospel is needed, but a full-size altar volume is not ideal. (See page 277 for more on liturgical use.) At home, the Gospel ought to be central to our private prayer and worship, and a small-format Gospel Book which fits in with our other hand-size prayer books seems desirable.

Such small-format Gospel Books are readily available in other languages, but not in English. We produced this Gospel Book because it was something we wanted to use ourselves. Now we humbly offer it to you, whether you are a member of clergy or the laity, with the hope that it finds a place in your prayer and worship.

The words of Our Lord deserve the best presentation possible, so from cover to cover, beauty has been our aim. We have used the *Eastern/Greek Orthodox Bible* translation, which we find to be clear and accessible, yet also dignified and churchly. We have also included a Pan-Orthodox lectionary and Paschal tables for all three calendars currently used in the Orthodox Church, serving a broad range of needs.

We pray this Gospel Book proves useful and a blessing to many. Forgive us for any errors or inaccuracies you may encounter.

— S. I. O. P.



INTRODUCTION

THE *Eastern/Greek Orthodox Bible* (EOB) New Testament was prepared for personal study and liturgical use in English-speaking Orthodox Christian communities. Its format is designed to make both activities accessible and rewarding. Every attempt has been made to offer an accurate and scholarly translation of the Greek text, free of theological bias that has affected most other translations of the New Testament, for example, the *New American Bible's* (NAB) rendering of Matthew 5:32.

Another intention of this translation is to foster interest in learning the Greek language (biblical, patristic and modern), which is why many footnotes make reference to the underlying Greek vocabulary.

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

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

This particular modern-language translation is also based on the TR and follows the formal-equivalence approach and general style of the KJV. One major limitation of the NKJV is that it is a commercial, copyrighted translation which lies completely outside the control of the Orthodox Christian community. Moreover, certain issues of translation also called for revisions within an Orthodox context.

The EOB addresses these limitations. A limited copyright is held by the publisher, but the text is non-commercial, held within the Orthodox community and managed as a collaborative project, both for revisions

and for liturgical use. Moreover, Orthodox Christians are invited to submit their suggestions so that the published text may be regularly updated and improved.

◆ FOOTNOTES ◆

Unlike the *Orthodox Study Bible* (OSB), the EOB's footnotes focus on textual and translation issues, and refrain from providing extensive theological or doctrinal interpretations. Hence, the goal of the main text is to provide the reader with a clear sense of what the Scriptures say with possible nuances, not how they should be interpreted.

There are two reasons for this philosophy. The first reason is that footnote commentaries are often perceived as "authoritative" by the reader—almost on the level of Scripture itself, or official commentary. Hence, the reader's attention is directed to particular explanation, at the risk of not letting the inspired text speak for itself. The second reason is that a few of the explanatory footnotes of the OSB are debated among Orthodox theologians.

◆ PRIMARY GREEK TEXTS ◆

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

During the Turkish occupation of the Greek lands, various editions of the New Testament had been published with significant variants. In 1902, in order to ensure ecclesiastical harmony, the Ecumenical Patriarchate appointed a committee whose task it was to publish a common and official text. This committee studied about 20 major Byzantine manuscripts, from which they adopted one as the starting point, yet taking into consideration significant variants from other manuscripts. This text, which is very close to the so-called *Majority Text* (MT), was published for the first time in 1904. It has since been adopted by all Greek-speaking Orthodox Churches (Constantinople, Alexandria, Jerusalem, Greece, Cyprus, and Crete). Its purpose is not to offer an always-speculative reconstruction of the original autographs, but to provide a uniform ecclesiastical text which is a reliable and accurate witness to the truth of the Christian faith.

This Greek text was prepared more than a century ago, hence before the discovery of several very ancient manuscripts and before the development of textual criticism. For this reason, even though the PT is

primary for the main body of the EOB New Testament, constant reference has been made to the so-called *Critical Text* (CT) published by the United Bible Society. In the process of comparing the PT and the CT, special attention has been given to patristic quotations of scripture. All significant variations between PT/MT/TR and CT have been studied and footnoted to provide variant readings. Further details are beyond the scope of the present liturgical book of the Holy Gospels, but can be studied in more detail in the EOB New Testament.

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

The EOB was translated using the formal-equivalence approach, although like the KJV, it sometimes adopts dynamic-equivalent readings. Also, and for the purpose of easier readability and comprehension, long Greek sentences have been broken down into smaller units, yet without significant alterations of the intended meaning of the original word-flow.

◆ FOUNDATIONAL ENGLISH TEXT ◆

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

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

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

Hell and Hades. The KJV has caused lasting confusion by translating both Greek words *Hades* and *Gehenna* as “Hell.” Properly speaking, what is commonly thought of as “Hell” (the place or state of eternal torment) is equivalent to *Gehenna*, or “the lake of fire” of the “second death”

(Rev. 20:14; 21:8). On the other hand, *Hades* is the Greek equivalent of the Hebrew *Sheol*, the common place or state of all the dead. “Paradise” (Luke 23:43) and “Abraham’s bosom” (Luke 16:22) were understood as places or conditions of blessedness within *Hades/Sheol*. Hence, the spirits of the righteous of old, as well as that of the repentant thief, and of the Lord himself, went into *Hades* (the place of the dead), but not into Hell (the lake of fire). The EOB makes this important distinction.

Worship and Divine Service. In modern English, the term “worship” (like the term “prayer”) has mainly come to mean “an act offered exclusively to God.” However, the original and official meaning of this word used to be much broader—as was the case of the Greek word *proskuneo*, which is normally applied to God, but also to human beings. The idea conveyed by *proskuneo* is that of “offering obeisance,” “making a physical demonstration of veneration and respect,” or “prostrating oneself.” In contemporary Orthodox terminology, the equivalent of *proskuneo* is often “venerate.”

Taking into account the current, narrow meaning of the English word “worship,” the EOB always translates *proskuneo* as “to express adoration,” with a consistent explanatory footnote. This approach faithfully conveys the meaning of *proskuneo* by combining the idea of a physical or mental expression with the broad sense of “adoration.” On the other hand, the Greek word *latreia* (which is exclusively used in reference to God) is always translated as “to offer divine service.”

Kingdom. It is normative to translate the Greek expression *Basileia tou Theou* as “Kingdom of God,” although some scholars have noted problems with this, preferring “reign of God.” The EOB maintains the usual translation (“Kingdom”), but the reader should be aware of this option, and that “reign” or “rule” may be more accurate.

Pronouns. New Testament Greek can be confusing if subjects and pronouns are translated literally, as in, “he said to him.” For clarity, the EOB often replaces pronouns with proper names as needed, and these changes are denoted by italics, and footnotes if necessary.

Proper Nouns. Hebrew names follow the now-usual Masoretic style. The EOB New Testament provides the option for three exceptions: Elias/Elijah, Isaias/Isaiah, and Zacharias/Zachariah; but for consistency and simplicity, the present book uses only the Hebrew names.

Gender Forms. Many recent translations have gone to great lengths to introduce questionable translation techniques in order to avoid any reference to masculine terminology. On the other hand, the original

Greek is often gender-neutral, while the English may in fact introduce a gender element for the sake of common usage.

The EOB does not attempt to artificially avoid traditional forms of expression and the personal-singular emphasis of the original Greek. “He who calls his brother” is translated “Whoever calls his brother” or “The one who calls his brother” because this rendition is both faithful to the text and intention of the inspired writer, as well as reasonably inclusive.

The EOB translates *adelphoi* as “brethren” when it refers to a spiritual relationship. This is a traditional and well-understood way to include all members of the family of Christ. In most cases, *adelphoi* does convey the meaning of “brothers and sisters,” but not always.

Capitalization. The original Greek manuscripts do not have any capitalization; hence, the introduction of capitalized forms is arbitrary.

The EOB does not capitalize pronouns that refer to divinity, such as “he.” Specific nouns such as “Lord” and “Son of Man” are capitalized. “Name” is capitalized when it refers to the divine Name. “Good News” (in reference to the Gospel) is capitalized, and this expression is favored over the traditional word “Gospel,” because the Greek word *evangelion* often conveyed the idea of “royal news delivered with authority.”

“Spirit” is especially arbitrary, and in some cases capitalization choices may influence the understanding of the text. The Greek word *pneuma* and the Hebrew word *ruah* convey the meaning of “breath” or “wind,” explaining the nuances of such passages as John 3:8. The Greek is especially complicated because *pneuma* is never used with personal pronouns. When capitalized, “Spirit” refers to the Holy Spirit, the third person of the Holy Trinity. A majority of the time, there is no definite article (as in “a holy spirit”), but in many cases, the Greek language does not require it. In a few cases, the phrase in the original Greek is truly unclear. Unlike other translations, the EOB provides footnotes to explain possible nuances.

Punctuation. The EOB’s punctuation approach may seem inconsistent and at odds with strict rules. The reason for this approach is to use punctuation marks primarily to make reading easy to follow.

Amen, Amen. After due consideration, it was decided that the Lord’s form of emphatic introduction, either “Amen” or “Amen, Amen,” should be transliterated literally into English, rather than translated as “Most certainly,” or “Truly, truly,” etc.

More information about the *Eastern/Greek Orthodox Bible* and its approach to translation can be found in the EOB New Testament (ISBN 978-1-48-191765-0).

— Excerpted from the EOB



DEDICATION

For Demetrius



ACKNOWLEDGMENTS

WE wish to thank all of the kind and generous donors who have made this book of the Holy Gospels possible:

Jacob Bourassa	Thomas Lyman
Elizabeth & Richard Deibert	Emmanuel J. Manos
Tim & Linda Dykstra	Tanner Matthis
Jared Emry	Brian C. McNeil
Aaron Fekaris	Sr. Susan Dean McReynolds
George Fekaris	Fr. John Mock
Fr. John Flora	Jerry Purcell
Oliver Fox	Dee Rhodes
Michael Flynn	Marilyn Rouvelas
Fr. Andrew Hanna	Fr. John Russell
Todd Harman	Timothy Shanks
Matthew Maximos Hartley	Sean C. Stidd
Thomas Hoffmann	Jonathan Terrell
Rufus Ambrose Hughes	Cathe Tourkodimitris
The Josheff III Family	Stephen Turner
Joanie & Mark Klein	<i>Twenty-four anonymous donors</i>
Evan Lygeros	

We thank Fr. Laurent Cleenewerck for allowing us to use the excellent *Eastern/Greek Orthodox Bible* translation of the Holy Gospels, together with all of the EOB’s contributors, for their efforts.

We also thank Mr. Paul Cibulka of Friesens Publishing, who with much patience assisted us throughout the printing process.

May God grant you all many years.



O holy Apostle and Evangelist Matthew, entreat the merciful God that he will grant our souls remission of their sins.



THE HOLY GOSPEL ACCORDING TO SAINT MATTHEW

✦ THE GENEALOGY OF JESUS ✦

1 * THE book of the origins^a of Jesus Christ,^b the son of David, the son of Abraham. **2** Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. **3** Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. **4** Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. **5** Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. **6** Jesse became the father of King David. David became the father of Solomon by her who had been the wife of Uriah. **7** Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. **8** Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. **9** Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. **10** Hezekiah became the father of Manasseh. Manasseh became the father of Amon.

§1. Sunday Before the Nativity; 3rd Hour on Holy Monday.

^aOr history, generations ^bGreek: Anointed One

Amon became the father of Josiah. ¹¹ Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. ¹² After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. ¹³ Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. ¹⁴ Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. ¹⁵ Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. ¹⁶ Jacob became the father of Joseph, the husband of Mary, of whom was born Jesus who is called Christ. ¹⁷ And so, all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

☞ THE BIRTH OF JESUS ☞

¹⁸ * Now the birth of Jesus Christ happened like this: after his mother, Mary, was promised in marriage to Joseph, but before they came together, she was found pregnant by the Holy Spirit. ¹⁹ Joseph, her betrothed,^a who was a righteous man, did not want to make her a public spectacle, and so intended to put her away quietly.^b ²⁰ But as he was thinking about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary your wife home, for what is conceived in her is by the Holy Spirit. ²¹ She will give birth to a son and you shall give him the name JESUS^c because he will be the one to save his people from their sins.”

²² Now all this happened so that what had been spoken by the Lord through the prophet might be fulfilled:

²³ “Behold, the virgin shall be with child and bring forth a son. They shall call his name Emmanuel,” which means, “with us is God.”

²⁴ Joseph arose from his sleep and did as the angel of the Lord had commanded him: he took his wife to *live with* him, ²⁵ and

§2. Nativity at Matins; 1st Royal Hour.

had no relations with her before she had brought forth her first-born son; and he named him JESUS.

☞ End on Sunday; at Matins; at the 1st Royal Hour.

☞ THE VISIT OF THE WISE MEN ☞

² * WHEN Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, wise men^a from the east came to Jerusalem, saying: ² “Where is the one who is born King of the Jews? Indeed, we have seen his star in the east and we have come to express adoration^b to him.” ³ When King Herod heard about this, he was troubled, and all Jerusalem with him. ⁴ Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. ⁵ They replied, “In Bethlehem of Judea, for this is written through the prophet:

⁶ ‘You, Bethlehem, land of Judah,
are in no way least among the rulers of Judah:
for out of you shall come forth a ruler
who will shepherd my people Israel.’”

⁷ Then Herod privately^c called the wise men, and learned from them exactly what time the star had appeared. ⁸ He sent them to Bethlehem and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and express adoration to him.”

⁹ After listening to the king, they continued on their journey and behold, the star which they had seen in the east was going ahead of them, until it came and stood over the place where the young child was. ¹⁰ When they saw the star, they were filled with tremendous joy. ¹¹ Entering the house, they saw the young child with Mary, his mother, and they fell down and expressed adoration to him. Opening their treasures, they offered him gifts of gold, frankincense and myrrh. ¹² But having been warned in a dream that they should not return to Herod, they returned to their own country using another way. ☞ End at Liturgy; at the 6th Royal Hour.

§3. Nativity at Liturgy; 6th Royal Hour.

☛ THE SOJOURN IN EGYPT ~ THE MASSACRE OF THE INFANTS ☚

13 After they had departed, ✨ behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise! Take the young child and his mother, and flee into Egypt. Stay there until I tell you, for Herod will seek the young child to destroy him.”

14 So Joseph arose and took the young child and his mother by night, and departed into Egypt. 15 They remained there until the death of Herod, so that what had been spoken by the Lord through the prophet might be fulfilled:

“Out of Egypt I have called my son.”

16 When Herod saw that he had been outwitted by the wise men, he became extremely angry. He dispatched *his men* and killed all the male children who lived in Bethlehem and all the surrounding countryside, two years old and under, according to the exact time which he had learned from the wise men. 17 And so, what had been spoken by the prophet Jeremiah was fulfilled:

18 *“A voice was heard in Ramah,
lamentation, weeping and great mourning:
Rachel weeping for her children.
She would not be comforted,
because they are no more.”*

19 But when Herod died, behold, an angel of the Lord appeared to Joseph in a dream when he was in Egypt, saying: 20 “Arise! Take the young child and his mother, and return to the land of Israel; those who were trying to kill the young child are dead.”

21 Joseph arose and took the young child and his mother, and they came into the land of Israel. 22 However, when Joseph heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee. 23 He thus arrived and lived in a city called Nazareth, so that what had been spoken through the prophets might be fulfilled:

§4. Nativity 9th Royal Hour; Sunday After the Nativity; Synaxis of the Theotokos; Holy Innocents: After the wise men had departed, ✨

“He will be called a Nazarene.”^a

☛ End at the 9th Royal Hour; on Sunday; for the Theotokos & Holy Innocents.

☛ THE MINISTRY OF JOHN THE BAPTIST ☚

3 IN those days, ✨ John the Baptizer was preaching in the wilderness of Judea, saying: 2 “Repent, for the Kingdom of Heaven is at hand!” 3 This is the one whom Isaiah the prophet had spoken about in these words:

*“The voice of one crying in the wilderness:
‘Make ready the way of the Lord!
Make his paths straight!’”*

4 It was peculiar about John that he wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. 5 Soon, people from Jerusalem, all of Judea and the entire region around the Jordan river went out to *listen to* him. 6 They were baptized by John in the Jordan, confessing their sins.

☛ End on Saturday; at the First Royal Hour.

7 But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he told them, “You offspring of vipers, who warned you to flee from the wrath to come? 8 Therefore, bring forth fruit worthy of repentance! 9 Do not think *that you can say* to yourselves: ‘We have Abraham as our father!’ Truly, I tell you that from these stones, God is able to raise up children to Abraham! 10 Even now, the axe is set at the root of the trees! Therefore, every tree that does not produce good fruit is to be cut down and cast into the fire.

11 “I indeed baptize you in water for repentance, but he who comes after me is more powerful than I, and I am not worthy to carry his sandals! He will baptize you in the Holy Spirit and with fire. 12 His winnowing fork is in his hand, and he will thoroughly clear his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire!”

§5. Saturday Before Theophany; Theophany 1st Royal Hour: At that time, ✨

^aNo exact Old Testament match; possible root meanings: *set apart, crown, branch* 5

☛ THEOPHANY: THE LORD'S BAPTISM ☚

§6 13 Then ✨ Jesus came from Galilee to the Jordan to be baptized by John. 14 However, John would have prevented him, saying, "I need to be baptized by you, and *it is you who come to me?*"

15 But Jesus answered and said to him, "Allow it for now, for it is fitting that in this way, we should fulfill all righteousness." Then John allowed Jesus *to be baptized.*

16 After he had been baptized, Jesus immediately came out of the water, and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove and coming down on him. 17 And behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased!"

☛ End on Theophany; at the 9th Royal Hour.

☛ THE TEMPTATION IN THE DESERT WILDERNESS ☚

§7 4 JESUS was then ✨ led by the Spirit *to go into the wilderness to be tempted by the devil.* 2 When he had fasted forty days and forty nights, *Jesus was hungry.* 3 The tempter came to him and said, "If you are the Son of God, command that these stones become bread."

4 But Jesus answered, "It is written:
*'One shall not live by bread alone,
but by every word that comes out of the mouth of God!'*"

5 Then the devil took him to the holy city. He placed him on the pinnacle of the temple 6 and said to him, "If you are the Son of God, throw yourself down, for it is written:

*'He will put his angels in charge of you,' and also,
'They will carry you in their hands,
so that you may not dash your foot against a stone.'*"

7 Jesus replied, "But it is also written:
'You shall not put the Lord your God to the test.'"

§6. Theophany at Liturgy; 9th Royal Hour: At that time, ✨

§7. Saturday After Theophany: At that time, Jesus was ✨

8 The devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory. 9 The devil said to Jesus, "I will give you all of these things if you will fall down and express adoration^a to me."

10 Then Jesus said to him, "Get behind me, Satan! For it is written:
*'You shall express adoration to the Lord your God,
and to him only shall you offer divine service.'*"^b

11 Then the devil left him, and behold, angels came and ministered to^c him. ☛ End on Saturday.

☛ THE LORD'S MINISTRY BEGINS ~ THE FIRST DISCIPLES ☚

12 Now ✨ when Jesus heard that John had been arrested, he withdrew into Galilee. 13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, 14 so that what had been spoken through Isaiah the prophet might be fulfilled:

15 *"The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan, Galilee of the Gentiles,
16 the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,
to them light has dawned."*

17 From that time on, Jesus began to preach and to say, "Repent! For the Kingdom of Heaven is at hand." ☛ End on Sunday.

18 ✨ Walking by the sea of Galilee, Jesus saw two brothers: Simon who is called Peter, and Andrew his brother. They were casting a net into the sea, since they were fishermen. 19 He said to them, "Come after me, and I will make you fish for people!"

20 Immediately, they left their nets and followed him. 21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother. They were in a boat with their father Zebedee, mending their nets. Jesus called them. 22 At once, they left the boat and their father, and followed him.

§8. Sunday After Theophany: At that time, ✨

§9. 2nd Sunday of Matthew; Apostle Andrew: At that time, ✨

^aOr worship, venerate, reverence ^bOr worship (as God) ^cOr served, waited on

23 Jesus traveled throughout Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing all kinds of diseases and sickness among the people.

✠ End on Sunday; for Saint Andrew.

24 His fame spread into all Syria, and they brought him all who were sick, afflicted with various diseases and torments, people possessed with demons, epileptics, and paralytics; and he healed them. 25 Great crowds from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

☞ THE SERMON ON THE MOUNT ☞

§10 **S** * SEEING the crowds, Jesus went up to the mountain and when he had sat down, his disciples came to him. 2 He began to speak and to teach them, saying:

- 3 “Blessed are the poor^a in spirit,
for theirs is the Kingdom of Heaven!
4 Blessed are those who mourn,
for they shall be comforted!
5 Blessed are the meek,^b
for they shall inherit the earth!^c
6 Blessed are those who hunger and thirst after righteousness,
for they shall be filled!
7 Blessed are the merciful,
for they shall obtain mercy!
8 Blessed are the pure in heart,
for they shall see God!
9 Blessed are the peacemakers,
for they shall be called children^d of God!
10 Blessed are those who are persecuted for righteousness’ sake,
for theirs is the Kingdom of Heaven!
11 Blessed are you when people revile you, persecute you,
and say all kinds of evil against you falsely for my sake!
12 Rejoice, and be extremely glad,
for great is your reward in heaven! ✠ End for the Saints.

§10. 1st Tuesday of Matthew; Saints: At that time, great crowds from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed Jesus. *

“Indeed, this is how they persecuted the prophets who were before you!

13 “You are the salt of the earth, but if the salt has lost its saltiness, how can it be made salty again? It is then good for nothing, only to be cast out and trampled underfoot. ✠ End on Tuesday.

14 * “You are the light of the world! A city located on a hill^a cannot be hidden. 15 Neither do you light a lamp and place it under a measuring basket, but on a stand. And so it shines to all who are in the house. 16 Likewise, let your light shine before all, so that they may see your good works and glorify your Father who is in heaven.

§11

☞ THE LAW ☞

17 “Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill! 18 Amen, I tell you: until heaven and earth pass away, not even one smallest letter or one tiny pen stroke^b shall in any way pass away from the law, until all things are accomplished.^c 19 Whoever, therefore, shall break one of these least commandments and teach others to do so shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

✠ End for the Saints.

20 “Indeed, I tell you that * unless your righteousness exceeds that of the scribes and Pharisees, you will by no means enter into the Kingdom of Heaven.

§12

☞ ANGER ☞

21 “You have heard that it was said of old, ‘You shall not murder;’ and, ‘Whoever commits murder shall be in danger of the judgment.’ 22 I tell you that whoever is angry with his brother without a cause shall be in danger of the judgment. Whoever calls his brother ‘Raca!’^d shall be answerable to the Sanhedrin; and whoever shall say, ‘You fool!’ shall be in danger of the fire of Gehenna.^e

§11. Holy Fathers; Saints: The Lord said, *

§12. 1st Wednesday of Matthew: The Lord said to his disciples, *

23 “If, therefore, you are offering your gift at the altar, and there *you* remember that your brother has anything against you, 24 leave your gift there, before the altar. First, go your way and be reconciled to your brother, and then offer your gift. 25 Find an agreement with your adversary as soon as possible, even as you are on your way to court, fearing that perhaps the prosecutor will deliver you to the judge, the judge deliver you to the officer, and you may be thrown into prison. 26 Amen, I tell you: you will not get out of there until you have paid the last penny.

☒ End on Wednesday.

☛ ADULTERY AND DIVORCE ☚

§13 27 * “You have heard that it was said to the ancients, ‘*You shall not commit adultery;*’ 28 but I tell you that anyone who gazes at a woman with a view to lust after her has already committed adultery with her in his heart. 29 If your right eye causes you to stumble, pluck it out and throw it away from you! Indeed, it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna.^a 30 If your right hand causes you to stumble, cut it off, and throw it away from you! It is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

31 “It was also said, ‘Whoever shall divorce^b his wife, let him give her a certificate of divorce,’ 32 but I tell you that whoever divorces his wife (except for the case of sexual immorality), makes her an adulteress; and whoever marries a woman put away in this manner commits adultery.

☒ End on Thursday.

☛ SWEARING & OATHS ☚

§14 33 “Again, * you have heard that it was said to the people long ago, ‘You shall not swear falsely; you must fulfill your vows to the Lord.’ 34 But I tell you: do not swear at all! Neither by heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

§13. 1st Thursday of Matthew: The Lord said, *

§14. 1st Friday of Matthew: The Lord said, *

36 Do not even swear by your head, because you cannot make a single hair white or black. 37 Instead, let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever goes beyond these is from the evil one.

☛ RETALIATION & LOVE FOR ONE’S ENEMIES ☚

38 “You have heard that it was said, ‘*An eye for an eye, and a tooth for a tooth.*’ 39 But I tell you: do not resist one who is evil, but to whoever strikes you on your right cheek, present the other cheek as well. 40 If anyone sues you to take away your tunic, let him have your cloak also. 41 Whoever compels you to go one mile, go with him for two.

☒ End on Friday.

42 * “Give to whoever asks you, and do not deny whoever desires to borrow from you.

43 “You have heard that it was said, ‘*You shall love your neighbor, and hate your enemy.*’ 44 But I tell you: love your enemies, bless those who curse you, do good to those who hate you! Pray for those who mistreat you and persecute you, 45 so that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and he sends rain on the just and the unjust. 46 And so, if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you only greet your friends, what more do you do than others? Do not even the tax collectors do the same? 48 Therefore, be perfect, just as your Father in heaven is perfect.

☒ End on Saturday.

☛ ALMSGIVING ☚

6 * “Be careful not to make your charitable giving^a before other people, with the intention to be seen by them. If you do so, you have no reward from your Father who is in heaven. 2 Therefore, when you do merciful deeds,^b do not sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets in order to receive glory from men. Amen, I tell you: they have *already* received their reward. 3 But when you do

§15. 1st Saturday of Matthew: The Lord said, *

§16. Cheese Fare Saturday; Clean Tuesday; Consecrations: The Lord said, *



✦ THE PERIOD OF READINGS FROM SAINT LUKE ✦

Which Begins on the Monday Between September 16-22

1st Week of Saint Luke

1 st Monday	Luke §10 (3:19-22)
1 st Tuesday	Luke §11 (3:23-4:1)
1 st Wednesday	Luke §12 (4:1-15)
1 st Thursday	Luke §13 (4:16-22)
1 st Friday	Luke §14 (4:22-30)
1 st Saturday	Luke §15 (4:31-36)
1 st Sunday	Luke §17 (5:1-11)

2nd Week of Saint Luke

2 nd Monday	Luke §16 (4:37-44)
2 nd Tuesday	Luke §18 (5:12-16)
2 nd Wednesday	Luke §21 (5:33-39)
2 nd Thursday	Luke §23 (6:12-19)
2 nd Friday	Luke §24 (6:17-23)
2 nd Saturday	Luke §19 (5:17-26)
2 nd Sunday	Luke §26 (6:31-36)

3rd Week of Saint Luke

3 rd Monday	Luke §25 (6:24-30)
3 rd Tuesday	Luke §27 (6:37-45)
3 rd Wednesday	Luke §28 (6:46-7:1)
3 rd Thursday	Luke §31 (7:17-30)
3 rd Friday	Luke §32 (7:31-35)
3 rd Saturday	Luke §20 (5:27-32)
3 rd Sunday	Luke §30 (7:11-16)

4th Week of Saint Luke

4 th Monday	Luke §33 (7:36-50)
4 th Tuesday	Luke §34 (8:1-3)
4 th Wednesday	Luke §37 (8:22-25)
4 th Thursday	Luke §41 (9:7-11)
4 th Friday	Luke §42 (9:12-18)
4 th Saturday	Luke §22 (6:1-10)
4 th Sunday	Luke §35 (8:5-15)

5th Week of Saint Luke

5 th Monday	Luke §43 (9:18-22)
5 th Tuesday	Luke §44 (9:23-27)
5 th Wednesday	Luke §47 (9:43-50)
5 th Thursday	Luke §48 (9:49-56)
5 th Friday	Luke §50 (10:1-15)
5 th Saturday	Luke §29 (7:1-10)
5 th Sunday	Luke §83 (16:19-31)

6th Week of Saint Luke

6 th Monday	Luke §52 (10:22-24)
6 th Tuesday	Luke §55 (11:1-10)
6 th Wednesday	Luke §56 (11:9-13)
6 th Thursday	Luke §57 (11:14-23)
6 th Friday	Luke §58 (11:23-26)
6 th Saturday	Luke §36 (8:16-21)
6 th Sunday	Luke §38 (8:26-39)

7th Week of Saint Luke

7 th Monday	Luke §59 (11:29-33)
7 th Tuesday	Luke §60 (11:34-41)
7 th Wednesday	Luke §61 (11:42-46)
7 th Thursday	Luke §62 (11:47-12:1)
7 th Friday	Luke §63 (12:2-12)
7 th Saturday	Luke §40 (9:1-6)
7 th Sunday	Luke §39 (8:41-56)

8th Week of Saint Luke

8 th Monday	Luke §65 (12:13-15, 22-31)
8 th Tuesday	Luke §68 (12:42-48)
8 th Wednesday	Luke §69 (12:48-59)
8 th Thursday	Luke §70 (13:1-9)
8 th Friday	Luke §73 (13:31-35)
8 th Saturday	Luke §46 (9:37-43)
8 th Sunday	Luke §53 (10:25-37)

9th Week of Saint Luke

9 th Monday	Luke §75 (14:12-15)
9 th Tuesday	Luke §77 (14:25-35)
9 th Wednesday	Luke §78 (15:1-10)
9 th Thursday	Luke §80 (16:1-9)
9 th Friday	Luke §82 (16:15-17; 17:1-4)
9 th Saturday	Luke §49 (9:57-62)
9 th Sunday	Luke §66 (12:16-21)

- 28 **Twenty thousand Martyrs of Nicomedia**, at Liturgy Luke §77 (14:25-35) or Luke §51a (10:19-21)
- 29 **Fourteen thousand Infants slain by Herod in Bethlehem**, at Liturgy Matthew §4 (2:13-23)
- 31 **Venerable Melania the Younger of Rome**, at Liturgy Luke §33 (7:36-50)



❖ JANUARY ❖

- **Saturday Before Theophany**, at Liturgy Matthew §5 (3:1-6 or 3:1-11)
- **Sunday Before Theophany**, at Liturgy Mark §1 (1:1-8)
- 1 **Circumcision in the flesh of our Lord, God, and Savior Jesus Christ**, at Liturgy Luke §6 (2:20-21, 40-52); **Basil the Great, Archbishop of Caesarea in Cappadocia**, at Matins John §35a (10:1-9), at Liturgy Luke §24 (6:17-23)
- 2 **Sylvester, Pope of Rome**, at Liturgy John §8 (3:1-15) or John §50 (15:1-8); **Venerable Seraphim of Sarov**, at Matins Matthew §43 (11:27-30), at Liturgy Luke §24 (6:17-23); **Righteous Juliana the Merciful of Lazarevsk**, at Matins Matthew §104 (25:1-13), at Liturgy Mark §21 (5:24-6:1)
- 3 **Martyr Gordios of Cappadocia**, at Liturgy Matthew §36 (10:16-22); **Venerable Genevieve of Paris**, at Liturgy Matthew §104 (25:1-13)
- 4 **Synaxis of the Seventy Holy Apostles**, at Liturgy John §2 (1:18-28) or Luke §50 (10:1-15)
- **Royal Hours of Theophany**, at the 1st Hour Matthew §5 (3:1-6), at the 3rd Hour Mark §1 (1:1-8), at the 6th Hour Mark §2 (1:9-11 or 1:9-15), at the 9th Hour Matthew §6 (3:13-17)
- 6 **THEOPHANY (EPIPHANY) OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST**, at Vespers Luke §9 (3:1-18), at Matins and the Blessing of Waters Mark §2 (1:9-11), at Liturgy Matthew §6 (3:13-17)
- **Saturday After Theophany**, at Liturgy Matthew §7 (4:1-11)
- **Sunday After Theophany**, at Liturgy Matthew §8 (4:12-17)
- 7 **Synaxis of the honorable, glorious Prophet, Forerunner, and Baptist John**, at Liturgy John §3 (1:29-34)
- 8 **Afterfeast of Theophany**, at Liturgy John §11 (3:22-33); **Hieromartyr Isidore and seventy-two Martyrs with him in Yuriev**, at Matins Matthew §36 (10:16-22), at Liturgy Luke §106 (21:12-19)

- 9 **Afterfeast of Theophany**, at Liturgy Mark §2 (1:9-15); **Philip, Metropolitan of Moscow**, at Matins Luke §24 (6:17-23), at Liturgy John §36 (10:9-16)
- 10 **Afterfeast of Theophany**, at Liturgy Luke §10 (3:19-22); **Gregory, Bishop of Nyssa**, at Matins Matthew §10 (4:25-5:12), at Liturgy Matthew §34a (10:1, 5-8); **Venerable Theophan the Recluse**, at Matins John §35a (10:1-9), at Liturgy John §36 (10:9-16); **Venerable Paul of Obnora**, at Matins and Liturgy Matthew §43 (11:27-30)
- 11 **Afterfeast of Theophany**, at Liturgy Luke §12 (4:1-15); **Theodosios the Great, head of monasteries in Palestine**, at Matins Luke §24 (6:17-23), at Liturgy Matthew §43 (11:27-30) or John §36 (10:9-16); **Venerable Michael of Klops, the Fool-for-Christ's-Sake**, at Matins and Liturgy Luke §24 (6:17-23)
- 12 **Afterfeast of Theophany**, at Liturgy John §38a (10:39-42); **Venerable Sabbas of Hilandar, Archbishop of Serbia**,[†] at Matins John §35a (10:1-9) or Matthew §11 (5:14-19), at Liturgy John §36 (10:9-16); **Venerable Benedict, Abbot of Wearmouth and Jarrow**, at Liturgy Luke §24 (6:17-23)
- 13 **Afterfeast of Theophany**, at Liturgy Luke §99 (20:1-8); **Martyrs Hermiylos and Stratonikos of Belgrade**, at Liturgy Luke §24 (6:17-23); **Holy Fathers slain at Sinai and Raithu**,[‡] at Liturgy Luke §67 (12:32-40)
- 14 **Nina, Equal-to-the-Apostles and Enlightener of Georgia**, at Matins Matthew §34 (9:36-10:8), at Liturgy Matthew §104 (25:1-13); **Kentigern, Bishop of Glasgow**, at Liturgy John §36 (10:9-16); **Venerable Sabbas of Hilandar, Archbishop of Serbia**, see [January 12](#); **Holy Fathers slain at Sinai and Raithu**, see [January 13](#)
- 15 **Venerable Paul of Thebes and John the Hut-dweller**, at Liturgy Luke §67 (12:32-40) or Matthew §43 (11:27-30); **Venerable Ita the Wonderworker of Limerick**, at Liturgy Matthew §104 (25:1-13)
- 16 **Veneration of the Precious Chains of the Apostle Peter**, at Liturgy John §67 (21:15-25)
- 17 **Venerable Anthony the Great**, at Matins Matthew §43 (11:27-30), at Liturgy Luke §24 (6:17-23)
- 18 **Athanasius and Cyril, Patriarchs of Alexandria**, at Matins John §36 (10:9-16) or John §35a (10:1-9), at Liturgy Matthew §11 (5:14-19)
- 19 **Venerable Makarios the Great of Egypt**, at Liturgy Matthew §43 (11:27-30); **Venerable Makarios of Alexandria**, at Liturgy Matthew

[†] In some places, Saint Sabbas is commemorated on January 14.

[‡] In some places, these Holy Fathers are commemorated on January 14.

THE HOLY GOSPEL



✦ JULIAN (OLD STYLE) CALENDAR ✦

Year	Phar. & Pub.	Pascha	H. S. Monday	Lukan Jump
2018	January 15	March 26	May 15	September 18
2019	February 4	April 15	June 4	September 17
2020	January 27	April 6	May 26	September 22
2021	February 8	April 19	June 8	September 21
2022	January 31	April 11	May 31	September 20
2023	January 23	April 3	May 23	September 19
2024	February 12	April 22	June 11	September 17
2025	January 27	April 7 ✨	May 27	September 16
2026	January 19	March 30	May 19	September 22
2027	February 8	April 19	June 8	September 21
2028	January 24	April 3 ✨	May 23	September 19
2029	January 15	March 26	May 15	September 18
2030	February 4	April 15	June 4	September 17
2031	January 20	March 31 ✨	May 20	September 16
2032	February 9	April 19	June 8	September 21
2033	January 31	April 11	May 31	September 20
2034	January 16	March 27 ✨	May 16	September 19
2035	February 5	April 16	June 5	September 18
2036	January 28	April 7	May 27	September 16
2037	January 12	March 23 ✨	May 12	September 22
2038	February 1	April 12 ✨	June 1	September 21
2039	January 24	April 4	May 24	September 20
2040	February 13	April 23	June 12	September 18

CALENDAR OF MOVEABLE DATES: JULIAN

Year	Phar. & Pub.	Pascha	H. S. Monday	Lukan Jump
2041	January 28	April 8 ✨	May 28	September 17
2042	January 20	March 31	May 20	September 16
2043	February 9	April 20	June 9	September 22
2044	February 1	April 11	May 31	September 20
2045	January 16	March 27 ✨	May 16	September 19
2046	February 5	April 16	June 5	September 18
2047	January 28	April 8	May 28	September 17
2048	January 13	March 23 ✨	May 12	September 22
2049	January 31	April 12	May 31	September 21
2050	January 24	April 4	May 24	September 20
2051	February 13	April 24	June 13	September 19
2052	January 29	April 8 ✨	May 28	September 17
2053	January 20	March 31	May 20	September 16
2054	February 9	April 20	June 9	September 22
2055	January 25	April 5 ✨	May 25	September 21
2056	January 17	March 27	May 16	September 19
2057	February 5	April 16	June 5	September 18
2058	January 21	April 1 ✨	May 21	September 17
2059	February 10	April 21	June 10	September 16
2060	February 2	April 12	June 1	September 21
2061	January 17	March 28 ✨	May 17	September 20
2062	February 6	April 17	June 6	September 19
2063	January 29	April 9	May 29	September 18
2064	January 21	March 31	May 20	September 16
2065	February 2	April 13	June 2	September 22
2066	January 25	April 5	May 25	September 21
2067	January 17	March 28	May 17	September 20

IC XC
NI KA