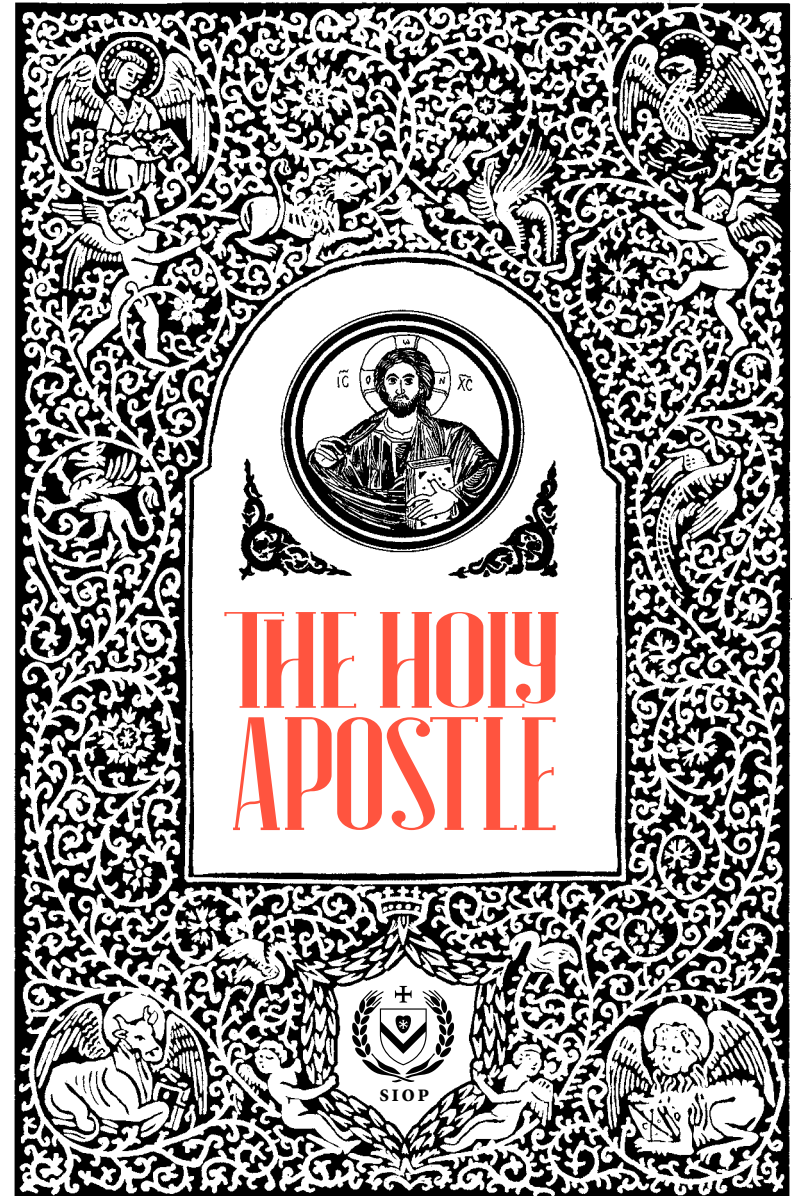


THE HOLY APOSTLE



The Holy Apostle
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Eastern/Greek Orthodox Bible (EOB)
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PREFACE

WE offer this book of the apostolic writings as a companion to our well-received Gospel lectionary. Thousands of Christians throughout the English-speaking world are now using the latter, and now the present book joins it to complete the liturgical New Testament. *The Holy Apostle*, like *The Holy Gospel* before it, was a book 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, public or private.

We decided to title this book *The Holy Apostle* (rather than, perhaps, “Epistle Book”) by analogy to the liturgical book’s name in other Orthodox languages: *Apostolos* in Greek and *Apostol* in Church Slavonic. The use of the singular “Apostle” refers in particular to Saint Paul, whose epistles comprise the majority of the book and are most often assigned to Sundays, when they are heard by the most people. (Of course, this book contains the Acts of the Apostles and all of the Epistles.)

We have also included the Book of Revelation, or the Apocalypse of Saint John. This mystical book is not read liturgically in the Orthodox Church, because the Eastern lectionary was already established before it was fully accepted into the biblical canon. We include it for the sake of having the complete biblical canon for private reading.

The inspired apostolic writings of the New Testament 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 included a Pan-Orthodox lectionary and Paschal tables for all three calendars currently used in the Orthodox Church, serving a broad range of needs. For liturgical reading in particular, we have also included a rich collection of the necessary Psalm verses: the Prokeimenon and Alleluia verses, together with Antiphons and more.

We pray this *Holy Apostle* proves useful and a blessing to many. Forgive us for any errors or inaccuracies you may encounter. — S. I. O. P.



INTRODUCTION

THE *English/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, Isaías/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, along with supporting theological articles, can be found in the EOB New Testament (ISBN 978-1-48-191765-0).



DEDICATION

In Memoriam:

Father John Moses

Martha Smith

In Honor of Saint George



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THE ACTS OF THE HOLY APOSTLES

✦ THE PROMISE OF THE SPIRIT ~ THE LORD'S ASCENSION ✦

1 * THE first book I wrote, Theophilus, dealt with all that Jesus did and taught from the beginning, ² until the day in which he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³ After he suffered, he also presented himself alive to them by many proofs, ^a appearing to them over a period of forty days, and speaking about God's Kingdom. ⁴ Being assembled together ^b with them, he commanded them, "Do not leave Jerusalem, but wait for the promise of the Father, which you heard from me. ⁵ Indeed, John baptized in water, but not many days from now, you will be baptized in the Holy Spirit."

⁶ Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

⁷ Jesus told them, "It is not for you to know the times or seasons which the Father has set by his own authority. ⁸ However, you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

✠ End on Pascha.

§1. Holy and Great Sunday of Pascha; Thursday of the Ascension: * The first book

^aIndicates decisive, convincing proof ^bMay indicate eating with

9 After saying these things, as they were watching, *Jesus* was taken up and a cloud took him out of their sight.

10 While they were gazing into the sky^a as he was going, behold, two men in white clothing stood by them. 11 They said, “Men of Galilee, why do you stand gazing into the sky? This *Jesus*, who was taken up from you into the sky will come back in the same way as you saw him going into heaven.”^b

§2 12 Then they ✱ returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day’s journey away.

✠ End on the Ascension.

✠ THE UPPER ROOM ~ MATTHIAS REPLACES JUDAS ✠

13 After entering the city, they went up into the upper room where they were staying; that is, Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James *the son* of Alphaeus, Simon the Zealot, and Judas *the brother*^c of James. 14 With one accord, all these were continuing steadfastly in prayer and supplication, together with certain women, including Mary the mother of *Jesus* and his brothers.

15 In those days, Peter stood up among the disciples (and the number of names was about one hundred twenty) and said: 16 “Brethren, it was necessary that this Scripture should be fulfilled, which the Holy Spirit had spoken beforehand by the mouth of David concerning Judas, who became a guide to those who arrested *Jesus*. 17 For he was numbered with us and received his portion in this ministry. ➞ Skip to 1:21 (across) on Monday.

18 (Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. 19 It became known to everyone who lived in Jerusalem that in their proper language that field was called “Akeldama,” that is, “The field of blood.”)

“For it is written in the book of Psalms,

20 *Let his habitation be made desolate,
And let no one dwell in it;*

§2. Renewal Monday; Saints: In those days, the apostles ✱ returned

and,

Let another take his office of overseer.^a

21 “Therefore, of the men who have accompanied us all the time that the Lord *Jesus* went in and out among us, 22 beginning from the baptism of John and to the day that he was taken up from us, of these *men*, one must become a witness with us of his resurrection.”

23 So, they put forward two *candidates*: Joseph called Barsabbas who was surnamed Justus, and Matthias. 24 Then they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen to take part in this ministry and apostleship from which Judas fell away to go to his own place.”

26 And they cast lots^b for them, and the lot fell on Matthias, and he was added to the eleven apostles. ✠ End on Monday; for Saints.

✠ PENTECOST: THE COMING OF THE HOLY SPIRIT ✠

2 ✱ Now when the day of Pentecost came, they were all with one accord *gathered* in the same place. 2 Suddenly, there came from heaven^c a sound like the rushing of a mighty wind, and it filled the whole house where they were sitting. 3 Divided tongues that seemed like fire appeared and one *tongue* rested on each of them. 4 Then they were all filled with the Holy Spirit and began to speak in other languages,^d as the Spirit gave them the ability to speak.

5 At that time *of year*, devout Jews from every nation under heaven were staying in Jerusalem. 6 When this sound was heard, a crowd formed and people were bewildered because everyone heard the *disciples* speaking in his own language. 7 They were all amazed and marveled, saying to one another, “Behold, are not all these who speak Galileans? 8 How is it that we hear everyone *speak* in our own native language? 9 Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, 10 Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and

§3. Holy and Great Sunday of Pentecost: ✱ Now when the day

Arabians: we hear them speaking in our languages *concerning* the deeds of power of God!”

✠ End on Pentecost.

12 They were all amazed and perplexed, saying to one another, “What does this mean?”

13 Others mockingly said, “They are filled with new wine!”

☞ PETER’S SERMON ☞

§4 14 But ✱ Peter, standing up with the eleven, lifted up his voice, and spoke out to them: “Men of Judea, and all of you who are now staying in Jerusalem, let this be explained to you and listen to my words. 15 For these *people* are not drunk, as you suppose. It is only the third hour of the day! 16 But this is what has been announced through the prophet Joel:

17 *It will be in the last days, says God,
that I will pour out my Spirit on all flesh.
Your sons and your daughters will prophesy.
Your young men will see visions.
Your old men will dream dreams.*

18 *Yes, and on my menservants and on my maidservants
in those days, I will pour out my Spirit,
and they will prophesy!*

19 *I will show wonders in the sky above,
and signs on the earth beneath;
blood, fire, and billows of smoke.*

20 *The sun will be turned into darkness,
and the moon into blood,
before the great and glorious day of the Lord comes.*

21 *And it will be that whoever will call
on the Name of the Lord will be saved.*

✠ End on Tuesday; for the Prophet.

§5 22 ✱ “Men of Israel, listen to these words! Jesus of Nazareth was a man attested to you by God by deeds of power and wonders as well as signs which God accomplished through him in the midst of you, even as you yourselves also know. 23 He was

§4. Renewal Tuesday; Prophet Joel: In those days, ✱ Peter

§5. Renewal Wednesday: In those days, Peter lifted up his voice and said, ✱ “Men

handed over by the predetermined counsel and foreknowledge of God, whom you have taken, and by the hands of the wicked, have crucified and slain. 24 God raised him up, having released him from the pains of death, because it was impossible that he should be held by it. 25 For David says concerning him:

*I saw the Lord always before my face,
For he is on my right hand,
so that I should not be moved.*

26 *Therefore, my heart was glad and my tongue rejoiced.*

Moreover, my flesh also will dwell in hope;

27 *because you will not abandon my soul to hades,
neither will you allow your holy one to see decay.*

28 *You made known to me the ways of life.*

You will make me full of gladness with your presence.

29 “Brethren, I can tell you with confidence that the patriarch David died and was buried, and his tomb is with us even to this day.

30 But he was a prophet and knew that God had sworn with an oath to him that from the fruit of his body, according to the flesh, God would raise up the Christ^a to sit on his throne. 31 Foreseeing this, David spoke about the resurrection of the Christ, *declaring* that his soul would not be left in hades and that his flesh would not see decay. 32 God has raised this Jesus *back to life*, and we are all witnesses of this fact. 33 Being therefore exalted by the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out what you now see and hear. 34 For David did not ascend into the heavens, but as he himself declared:

The Lord said to my Lord:

‘Sit at my right hand,

35 *until I make your enemies a footstool for your feet.’*

36 “Therefore, let all the house of Israel know with assurance that God has made him both Lord and Christ, this Jesus whom you crucified.”

37 [Now when the *people* heard this, they were cut to the heart and asked Peter and the rest of the apostles, “Brethren, what shall we do?”

^aOr Hebrew *Messiah*, anointed one

§6 38 Peter said to them, ✱ “Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the forgiveness of sins, and you will receive the gift of the Holy Spirit.”^a ✠ End on Wednesday.

39 “For the promise is to you, and to your children, and to all who are far away, even as many as the Lord our God will call to himself.”

40 With many other words, he was bearing witness and urging them, saying, “Save yourselves from this crooked generation!”

41 Then those who gladly received his word were baptized, and about three thousand souls were added on that day.

✠ LIFE IN COMMON ✠

42 They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread, and to the prayers.^b 43 Fear^c came on every soul, and many wonders and signs were accomplished through the apostles. ✠ End on Thursday.

44 All who believed were together and had all things in common.

45 They sold their possessions and goods, and shared them with all, according to everyone’s need. 46 Day by day, they continued to meet with one accord in the temple, and broke bread at home, partaking of their food with gladness and simplicity of heart.

47 They praised God and were held in esteem by all the people. Every day, the Lord added to the Church those who were being saved.

✠ THE HEALING OF A BEGGAR AT THE TEMPLE GATE ✠

§7 3 ✱ PETER and John would go up into the temple at the hour of prayer, the ninth hour.^d 2 A certain man who was lame from his mother’s womb was being carried. Every day, he was laid at the gate of the temple (the one which is called ‘Beautiful’) to ask alms^e from those entering the temple. 3 Seeing Peter and John about to go into the temple, he asked to receive alms. 4 Then Peter, along with John, fixed his gaze on him and said, “Look at us!”

§6. Renewal Thursday: In those days, Peter lifted up his voice and said, ✱ “Repent

§7. Renewal Friday: In those days, ✱ Peter and John

5 The man gave them his attention, expecting to receive something from them. 6 But Peter said, “I have neither silver nor gold, but what I do have, I give to you. In the Name of Jesus Christ of Nazareth, get up and walk!”

7 Peter took the man by the right hand and raised him up. At once, his feet and ankles received strength. 8 Leaping up, the man stood up and began to walk! He entered with them into the temple, walking, leaping, and praising God! ✠ End on Friday.

9 When all the people saw him walking and praising God, 10 they recognized that it was the man who used to sit at the Beautiful Gate of the temple, begging for alms; and they were filled with wonder and amazement at what had happened to him.

✠ PETER’S SPEECH ✠

11 ✱ As the lame man who had been healed held on to Peter and John, all the people were greatly astonished and ran together to them in the porch that is called Solomon’s Porch. §8

12 When Peter saw this, he answered the people, “Men of Israel, why do you marvel at this man? Why do you gaze at us, as though by our own power or godliness we had made him walk? 13 The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant^a Jesus, whom you delivered up and denied in the presence of Pilate, when he had determined to release him.

14 But you denied the Holy and Righteous One and asked for a murderer to be granted to you. 15 Then you killed the Author^b of life, whom God raised from the dead. To this we are witnesses. 16 By faith in his Name, this man whom you see and know was made strong.^c Yes, the faith which comes through Jesus has given him this perfect soundness as you all can see. ✠ End on Saturday.

17 “Now, brethren, I know that you did this in ignorance, as did your leaders. 18 Yet, this is how God fulfilled what he had announced by the mouth of all his prophets, namely that Christ should suffer.

§8. Renewal Saturday: In those days, ✱ as the lame man

6 ^aIn some traditions, verses 37-38 are omitted from §5 ^bProbably liturgical prayers ^cOr awe ^dThree o’clock in the afternoon ^eA gift of mercy

^aOr in context, child ^bOr Prince ^cOr it is the Name of Jesus which, through faith in him 7

§9 19 * “Repent therefore, and turn back to God, so that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, ²⁰ and that he may send Christ Jesus who was ordained in advance for you. ²¹ He must remain in heaven until the times of restoration of all things, which God announced long ago by the mouth of all his holy prophets. ²² For Moses indeed said to the fathers:

*The Lord your God will raise up for you
a prophet like me from among your brethren.
You shall listen to him in all that he tells you.*

²³ And it shall be that every soul that will not listen to that prophet will be utterly cut off from among the people.

²⁴ “In fact, all the prophets that have spoken, from Samuel to those who followed after him, have also announced these days.

²⁵ You are the children of the prophets, and children of the covenant which God made with our fathers when he said to Abraham:

In your seed will all the families of the earth be blessed.

²⁶ “God, having raised up to life his servant Jesus, sent him to you first, in order to bless you as every one of you turns away from his wicked ways.”

✠ End on Monday.

✠ PETER & JOHN ARRESTED ✠

§10 4 As they * were speaking to the people, the priests, the captain of the temple, and the Sadducees came to them. ² They were upset because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead. ³ They arrested them and put them in custody until the next day, since it was now the evening. ⁴ But many of those who heard the word believed, and their number came to be about five thousand.

⁵ In the morning, their leaders, presbyters, and scribes were gathered together in Jerusalem. ⁶ Annas (the high priest) was there, along with Caiaphas, John, Alexander, and others that

§9. 2nd Monday: In those days, Peter lifted up his voice and said, * Repent

§10. 2nd Tuesday: In those days, as Peter and John * were speaking

were relatives of the high priest. ⁷ After placing the apostles in the middle of their assembly, they inquired, “By what power, or in what Name, have you done this?”

⁸ Then Peter, filled with the Holy Spirit, addressed them: “Rulers of the people and presbyters of Israel; ⁹ if we are examined today concerning a good deed done to a crippled man and by what means this man has been healed, ¹⁰ let it be known to you all and to all the people of Israel that is it in the Name of Jesus Christ of Nazareth (whom you crucified and whom God raised from the dead) that this man stands here before you whole.

✠ End on Tuesday.

§11 11 “This Jesus is:

*the stone which was regarded as worthless by you, the builders,
which has become the head of the corner.*

¹² “There is salvation in no one else, and there is no other Name under heaven that is given among mortals by which we should be saved!”

¹³ Now seeing the boldness of Peter and John, and perceiving that they were uneducated and untrained men, they were amazed * and recognized^a that these two men had been with Jesus. ¹⁴ Seeing the man who had been healed standing with them, they could say nothing against it. ¹⁵ But after instructing them to step out of the council, they conferred among themselves, ¹⁶ saying, “What shall we do to these men? Indeed, a remarkable miracle has been accomplished through them, as can plainly be seen by all who dwell in Jerusalem, and we cannot deny it. ¹⁷ Nevertheless, to prevent this from spreading any further among the people, let us severely threaten them so that from now on, they will no longer speak to anyone in this Name.”

¹⁸ They called the apostles and ordered them not to speak at all or to teach in the Name of Jesus. ¹⁹ But Peter and John answered them, “Whether it is right in the sight of God to listen to you

§11. 2nd Wednesday: In those days, seeing the boldness of Peter and John, and perceiving that they were uneducated and untrained men, the people were amazed * and recognized

^aOr realized

rather than to God, judge for yourselves! ²⁰ But we cannot help telling the things which we saw and heard!”

²¹ When they had further threatened the apostles, they let them go. They found no way to punish them on account of the people, because everyone glorified God for what had been done. ²² (Moreover, the man on whom this miracle of healing had been performed was more than forty years old). ✠ End on Wednesday.

✠ THE PRAYER OF THE APOSTLES ✠

§12 ²³ ✱ After being released, the apostles came to their own *company* and reported everything that the chief priests and the presbyters had said to them. ²⁴ When they heard it, they lifted up their voice to God with one accord and said, “O Lord, you who made the heaven, the earth, the sea, and all that is in them; ²⁵ who by the mouth of your servant, David, said,

*Why do the nations rage,
and the peoples plot a vain thing?*

²⁶ *The kings of the earth take a stand,
and the rulers take council together,
against the Lord, and against his Christ.^a*

²⁷ “For truly, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, were gathered together against your holy child,^b Jesus, whom you anointed. ²⁸ They did whatever your hand and counsel had foreordained to happen. ²⁹ And now, Lord, consider their threats and grant your bondservants to speak your word with complete boldness. ³⁰ Stretch out your hand to heal, and may signs and wonders be accomplished through the Name of your holy child^b Jesus.”

³¹ When they had prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit and proclaimed the word of God with boldness. ✠ End on Thursday.

§12. 2nd Thursday: In those days, ✱ after being released

✠ SHARING IN THE COMMUNITY ✠

³² The multitude of those who believed were of one heart and *one* soul. Not one of them claimed that anything he possessed was his own, but they had all things in common. ³³ With great power, the apostles gave their witness to the resurrection of the Lord Jesus, and abundant grace was upon them all. ³⁴ No one among them lacked anything because those who owned lands or houses sold them. They brought the proceeds of what was sold ³⁵ and laid it at the feet of the apostles. Then distribution was made to each, according to everyone’s need. ³⁶ *Jose*s, who was surnamed Barnabas by the apostles (which means ‘Son of Encouragement’) was a Levite, a man of Cyprus by race. ³⁷ He sold a field that he owned and brought the money, laying it at the apostles’ feet.

✠ THE DEATH OF ANANIAS & SAPPHIRA ✠

§13 **5** Now ✱ a certain man named Ananias, along with his wife Sapphira, sold a possession. ² He kept back part of the price (of which his wife was also aware) and brought the rest, laying it at the apostles’ feet. ³ But Peter said, “Ananias, how is it that Satan has filled your heart so as to lie to the Holy Spirit, and to keep back part of the price of the land? ⁴ As long as you kept it, was it not still your own? And after it was sold, was it not *still* in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to God!”

⁵ Upon hearing these words, Ananias fell to the ground and died.^a Great fear came on all who heard these things. ⁶ The young men got up, wrapped him, and carried him out to be buried. ⁷ About three hours later, his wife, not knowing what had happened, came in. ⁸ Peter asked her, “Tell me, was this the price you sold the land for?”

She answered, “Yes, for that price.”

⁹ Then Peter said to her, “How is it that you have conspired^b to put the Spirit of the Lord to the test? Behold, the feet of those

§13. 2nd Friday: In those days, ✱ a certain man

6th Week After Pentecost

6 th Monday	Romans §121 (16:17–24)
6 th Tuesday	1 Corinthians §122 (1:1–9)
6 th Wednesday	1 Corinthians §127 (2:9–16; 3:1–8)
6 th Thursday	1 Corinthians §129 (3:18–23)
6 th Friday	1 Corinthians §130a (4:5–8)
6 th Saturday	Romans §100 (9:1–5)
6th Sunday	Sunday of Tone 5 Romans §110 (12:6–14)

7th Week After Pentecost

7 th Monday	1 Corinthians §134 (5:9–13; 6:1–11)
7 th Tuesday	1 Corinthians §136 (6:20; 7:1–12)
7 th Wednesday	1 Corinthians §137 (7:12–24)
7 th Thursday	1 Corinthians §138 (7:24–35)
7 th Friday	1 Corinthians §139 (7:35–40; 8:1–7)
7 th Saturday	Romans §108 (12:1–3)
7th Sunday	Sunday of Tone 6 Romans §116 (15:1–7)

8th Week After Pentecost

8 th Monday	1 Corinthians §142 (9:13–18)
8 th Tuesday	1 Corinthians §144 (10:5–12)
8 th Wednesday	1 Corinthians §145 (10:12–22)
8 th Thursday	1 Corinthians §147 (10:28–33; 11:1–8)
8 th Friday	1 Corinthians §148 (11:8–23)
8 th Saturday	Romans §111 (13:1–10)
8th Sunday	Sunday of Tone 7 1 Corinthians §124 (1:10–18)

9th Week After Pentecost

9 th Monday	1 Corinthians §150 (11:31–34; 12:1–6)
9 th Tuesday	1 Corinthians §152 (12:12–26)
9 th Wednesday	1 Corinthians §154 (13:4–13; 14:1–15)
9 th Thursday	1 Corinthians §155 (14:6–19)
9 th Friday	1 Corinthians §157 (14:26–40)
9 th Saturday	Romans §113 (14:6–9)
9th Sunday	Sunday of Tone 8 1 Corinthians §128 (3:9–17)

10th Week After Pentecost

10 th Monday	1 Corinthians §159 (15:12–19)
10 th Tuesday	1 Corinthians §161 (15:29–38)

10 th Wednesday	1 Corinthians §165 (16:4–12)
10 th Thursday	2 Corinthians §167 (1:1–7)
10 th Friday	2 Corinthians §169 (1:12–20)
10 th Saturday	Romans §119 (15:30–33)



✠ THE SECOND PERIOD OF EPISTLES ✠

10th Sunday	Sunday of Tone 1 1 Corinthians §131 (4:9–16)
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11th Week After Pentecost

11 th Monday	2 Corinthians §171 (2:3–15)
11 th Tuesday	2 Corinthians §172 (2:14–17; 3:1–3)
11 th Wednesday	2 Corinthians §173 (3:4–11)
11 th Thursday	2 Corinthians §175 (4:1–12)
11 th Friday	2 Corinthians §177 (4:13–18)
11 th Saturday	1 Corinthians §123 (1:3–9)

11th Sunday	Sunday of Tone 2 1 Corinthians §141 (9:2–12)
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12th Week After Pentecost

12 th Monday	2 Corinthians §179 (5:10–15)
12 th Tuesday	2 Corinthians §180 (5:15–21)
12 th Wednesday	2 Corinthians §182 (6:11–16)
12 th Thursday	2 Corinthians §183 (7:1–10)
12 th Friday	2 Corinthians §184 (7:10–16)
12 th Saturday	1 Corinthians §125a (1:26–31; 2:1–5)

12th Sunday	Sunday of Tone 3 1 Corinthians §158 (15:1–11)
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13th Week After Pentecost

13 th Monday	2 Corinthians §186 (8:7–15)
13 th Tuesday	2 Corinthians §187 (8:16–24; 9:1–5)
13 th Wednesday	2 Corinthians §189 (9:12–15; 10:1–7)
13 th Thursday	2 Corinthians §190 (10:7–18)
13 th Friday	2 Corinthians §192 (11:5–21)
13 th Saturday	1 Corinthians §126 (2:6–9)

13th Sunday	Sunday of Tone 4 1 Corinthians §166 (16:13–24)
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29 **Martyrs Paramonos of Bithynia and Philoumenos of Ankyra**

Prokeimenon in Tone 4. Psalm 15. In the saints who are in his land, the Lord has been wondrous. *✠* I saw the Lord always before me; for he is at my right hand, that I may not be shaken.

The Epistle of Saint Paul to the Romans §97 (8:14–21)

Alleluia in Tone 4. Psalm 33. The righteous cried and the Lord heard them, and rescued them from all their troubles. *✠* The afflictions of the righteous are many, but the Lord will deliver them from them all.

Communion Verse. Psalm 32. Rejoice in the Lord, you righteous; praise is fitting for the just.

30 **Apostle Andrew the First-Called**

The common for Apostles (see p. 423).



✠ DECEMBER ✠

1 **Prophet Nahum**

Prokeimenon in Tone 4. Psalm 109. You are a priest forever according to the order of Melchizedek. *✠* The Lord said to my lord: Sit at my right hand, until I make your enemies your footstool.

The First Epistle of Saint Paul to the Corinthians §156 (14:20–25)

Alleluia in Tone 5. Psalms 98 and 96. Moses and Aaron are among his priests, and Samuel with those who call on his Name. *✠* Light has dawned for the righteous, and gladness for the upright of heart.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

Venerable Philaretos the Merciful of Amnia

Prokeimenon in Tone 7. Psalm 115. Precious in the sight of the Lord is the death of his saints. *✠* What will I give the Lord in return for all his gifts to me?

The Second Epistle of Saint Paul to the Corinthians §188 (9:6–11)

Alleluia in Tone 7. Psalm 111. A light has dawned in the darkness for the upright. *✠* He has scattered abroad, he has given to the poor.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

2 **Prophet Habakkuk**

Prokeimenon in Tone 4. Psalm 109. You are a priest forever according to the order of Melchizedek. *✠* The Lord said to my lord: Sit at my right hand, until I make your enemies your footstool.

The Epistle of Saint Paul to the Romans §105 (11:2–12)

Alleluia in Tone 5. Psalms 98 and 96. Moses and Aaron are among his priests, and Samuel with those who call on his Name. *✠* Light has dawned for the righteous, and gladness for the upright of heart.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

3 **Prophet Zephaniah**

Prokeimenon in Tone 4. Psalm 109. You are a priest forever according to the order of Melchizedek. *✠* The Lord said to my lord: Sit at my right hand, until I make your enemies your footstool.

The Epistle of Saint Paul to the Romans §104 (10:11–11:2)

Alleluia in Tone 5. Psalms 98 and 96. Moses and Aaron are among his priests, and Samuel with those who call on his Name. *✠* Light has dawned for the righteous, and gladness for the upright of heart.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

Venerable Sabbas of Zvenigorod, disciple of Sergios of Radonezh

The common for Righteous Men (see p. 424).

4 **Great-martyr Barbara of Heliopolis in Syria**

The common for Righteous Women (see p. 426).

Venerable John of Damascus

Prokeimenon in Tone 4. Psalm 67. God is wonderful in his saints, the God of Israel. *✠* Bless God in the churches, the Lord from the springs of Israel.

The Epistle of Saint Paul to the Galatians §208 (3:23–4:5)

Alleluia in Tone 1. Psalm 39. I waited, I waited for the Lord; and he attended to me, and listened to my prayer. *✠* And he brought me up out of a pit of misery, and from miry clay.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

Hieromartyr Alexander Hotovitzky

The common for a Hieromartyr (see p. 425).

5 Martyr Eusignios of Antioch

Prokeimenon in Tone 7. Psalm 63. The righteous will be glad in the Lord, and will hope in him. *℟̥.* Hear my voice, O God, when I pray to you.

The First Catholic Epistle of Saint Peter §58 (1:1–2:10)

Alleluia in Tone 4. Psalm 91. The righteous will flourish like the palm tree, and will increase like the cedar in Lebanon. *℟̥.* Those who are planted in the house of the Lord will flourish in the courts of our God.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

6 TRANSFIGURATION OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

First Antiphon. From Psalms 47, 64, 103, and 97 with the refrain: Through the intercessions of the Theotokos, O Savior, save us.

1. Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain.
2. Who prepares the mountains in your strength, who are encompassed with power.
3. Who clothes yourself with light as with a garment.
4. The mountains will rejoice before the Lord, for he comes; he comes to judge the earth.
5. Glory to the Father; now and ever.

Second Antiphon. From Psalm 86 with the refrain: O Son of God, transfigured on Mount Tabor, save us who sing to you: Alleluia.

1. His foundations are in the holy mountains.
2. The Lord loves the gates of Zion more than all the tabernacles of Jacob.
3. Glorious things have been said of you, O city of God.
4. "Zion is my mother," a man will say, and such a man was born in her; and the Most High himself has founded her.
5. Glory to the Father; now and ever.
Only-begotten Son and Word of God...

Third Antiphon. From Psalm 88 with the Troparion of the feast as the refrain.

1. I will sing of your mercies, O Lord, to all generations.
2. The heavens declare your wonders, O Lord, and your truth in the church of the saints.
3. Blessed is the people that knows joy.
4. O Lord, we will walk in the light of your face, and we will rejoice in your Name forever.

Entrance Verse. Psalm 46. For with you is the source of life: and in your light we will see light.

Prokeimenon in Tone 4. Psalm 103. How great are your works, O Lord! In wisdom you have made them all. *℟̥.* Bless the Lord, O my soul; O Lord my God, you are very great.

The Second Catholic Epistle of Saint Peter §65 (1:10–19)

Alleluia in Tone 8. Psalm 88. The heavens are yours, and the earth is yours. *℟̥.* Blessed are those who rejoice.

Communion Verse. Psalm 88. O Lord, we will walk in the light of your face, and we will rejoice in your Name forever.

7 Martyrs Dometios of Persia and Sozon of Nicomedia

Prokeimenon in Tone 7. Psalm 115. Precious in the sight of the Lord is the death of his saints. *℟̥.* What will I give the Lord in return for all his gifts to me?

The Second Epistle of Saint Paul to Timothy §291 (1:8–18)

or: The Epistle of Saint Paul to the Ephesians §233 (6:10–17)

Alleluia in Tone 4. Psalm 91. The righteous will flourish like the palm tree, and will increase like the cedar in Lebanon. *℟̥.* Those who are planted in the house of the Lord will flourish in the courts of our God.

Communion Verse. Psalm 111. The righteous will be in everlasting remembrance; he will not fear any evil word.

8 Venerable Zosimas and Savvatis of Solovky

The common for Righteous Men (see p. 424).

9 Apostle Matthias

Prokeimenon in Tone 8. Psalm 18. His voice has gone out into all the earth, and his words to the ends of the universe. *℟̥.* The heavens declare the glory of God, and the firmament proclaims the work of his hands.

The Acts of the Holy Apostles §2 (1:12–17, 21–26)

Alleluia in Tone 1 or 2. Psalm 88. The heavens declare your wonders, O Lord, and your truth in church of the saints. *℟̥.* God is glorified in the council of the saints.

Communion Verse. Psalm 18. His voice has gone out into all the earth, and his words to the ends of the universe.

Venerable Herman the Wonderworker of Alaska

The common for Righteous Men (see p. 424).



✦ JULIAN (OLD STYLE) CALENDAR ✦

Year	Phar. & Pub.	Pascha	H. S. Monday
2020	January 27	April 6	May 26
2021	February 8	April 19	June 8
2022	January 31	April 11	May 31
2023	January 23	April 3	May 23
2024	February 12	April 22	June 11
2025	January 27	April 7 ☀	May 27
2026	January 19	March 30	May 19
2027	February 8	April 19	June 8
2028	January 24	April 3 ☀	May 23
2029	January 15	March 26	May 15
2030	February 4	April 15	June 4
2031	January 20	March 31 ☀	May 20
2032	February 9	April 19	June 8
2033	January 31	April 11	May 31
2034	January 16	March 27 ☀	May 16
2035	February 5	April 16	June 5
2036	January 28	April 7	May 27
2037	January 12	March 23 ☀	May 12
2038	February 1	April 12 ☀	June 1
2039	January 24	April 4	May 24
2040	February 13	April 23	June 12
2041	January 28	April 8 ☀	May 28
2042	January 20	March 31	May 20

Year	Phar. & Pub.	Pascha	H. S. Monday
2043	February 9	April 20	June 9
2044	February 1	April 11	May 31
2045	January 16	March 27 ☀	May 16
2046	February 5	April 16	June 5
2047	January 28	April 8	May 28
2048	January 13	March 23 ☀	May 12
2049	January 31	April 12	May 31
2050	January 24	April 4	May 24
2051	February 13	April 24	June 13
2052	January 29	April 8 ☀	May 28
2053	January 20	March 31	May 20
2054	February 9	April 20	June 9
2055	January 25	April 5 ☀	May 25
2056	January 17	March 27	May 16
2057	February 5	April 16	June 5
2058	January 21	April 1 ☀	May 21
2059	February 10	April 21	June 10
2060	February 2	April 12	June 1
2061	January 17	March 28 ☀	May 17
2062	February 6	April 17	June 6
2063	January 29	April 9	May 29
2064	January 21	March 31	May 20
2065	February 2	April 13	June 2
2066	January 25	April 5	May 25
2067	January 17	March 28	May 17
2068	February 6	April 16	June 5
2069	January 21	April 1 ☀	May 21