

# BLAGOCHESTIE

*The Parish Bulletin of St. Martin the Merciful Orthodox Christian Church*

RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA

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Important Dates:

March 2

*Cheesefare Sunday and  
Forgiveness Vespers*

March 3-6

*Great Canon of St. Andrew*

March 9

*Sunday of the Triumph of Orthodoxy  
(joint Liturgy at St. Anne  
Orthodox Church)*

March 12, 19, 21, & 26

*Presanctified Liturgies*

March 23

*Board Meeting*

*Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His holy Pascha.*

*— Sticheron from Lord I Have  
Cried at Forgiveness Vespers*

*Thy grace has shone forth, O Lord, it has shone forth and given light to our souls. Behold, now is the accepted time: behold, now is the season of repentance. Let us cast off the works of darkness and put on the armor of light, that having sailed across the great sea of the Fast, we may reach the third-day Resurrection of our Lord Jesus Christ, the Savior of our souls.*

*— Aposticha of  
Forgiveness Vespers*

## Great Lent

We have come to the time when the Holy Church calls us to struggle with renewed seriousness – with **prayer and fasting**. Whether we have been struggling zealously, or have fallen into weariness and indifference, now is the time – now the moment – to strengthen ourselves spiritually by using the means that the Holy Church provides for us in this season.

So why should we fast?

First, we have the teaching of our Lord, who after delivering a man from a deaf and dumb spirit, said, “*This kind can come forth by nothing, but by prayer and fasting*” (Mark 9:29). In the Sermon on the Mount, our Lord also tells us to fast in quietness and sincerity, and that He will reward us: “*When ye fast, be not as the hypocrites, of a sad countenance . . . but anoint thine head, and wash thy face; that thou appear not unto men to fast, and thy Father, which seeth in secret, shall reward thee openly*” (Matt. 7:16-18).

St. John of Kronstadt says, “A Christian should fast in order to 1) purify his mind, 2) encourage and develop his emotions, and 3) incite his will to the doing of good. These three abilities of man we obscure and suppress through gluttony, drunkenness and earthly cares, and consequently we fall away from the source of life, the Lord God, and fall into corruption and vanity, perverting and defiling the image of God in ourselves. Gluttony nails us to the earth, and clips our soul’s wings. But consider the heights achieved by those who engaged in fasting and abstinence! They soared like eagles; they, though earthly beings, lived with their minds and hearts in heaven, heard ineffable things, and acquired divine wisdom!”

But fasting is not only in abstaining from certain foods, but in shunning the passions. As St. Basil writes, “The benefits of fasting are not limited to abstention from food, because true fasting is eliminating evil deeds. Forgive your neighbor his offenses; forgive him his debts. Do not fast in judgment and quarrels. Let your Lenten fasting be pleasant and pleasing to God. True fasting is the driving away of evil, the bridling of the tongue, the suppression of anger, the removal of carnal desire, lies, and perjury. Abstaining from these is a true fast. In such a fast are beautiful deeds.

Great indeed are the benefits of fasting. It has been described as “general peace of soul and body, a serene life, a consistent pattern of behavior, a way of life, pleasing God, and grieving the enemy.” St. Basil goes further, saying “Our guardian angels more readily stay with those who have cleansed their souls through fasting. The fast is imitating angels, cohabitating with the righteous,

*(Continued on page 3)*

# From the Fathers . . .

And finally, did not the Lord Jesus Himself begin His divine ministry of the salvation of mankind with a long, forty-day fast? And did not He, in this way, clearly show that we must make a serious beginning to our life as Christians with fasting? First, the fast, and then all the rest comes together with, and through, the fast. By His own example, the Lord showed us how great a weapon fasting is. With this weapon, He vanquished Satan in the wilderness, and with it was victorious over the three chief satanic passions with which Satan tempted Him: love of ease, love of praise and love of money. These are three destructive greeds, the three greatest traps into which the evil enemy of the human race lures Christ's soldiers.

*St. Nikolai of Zicha*

For no virtue is perfected without effort, nor is it possible for anyone to mount to the stability of mind that he desires without great contrition of heart. For man is born in trouble. In order that *he might attain to the perfect man, the measure of the stature of the fullness of Christ* (Eph. 4:19), he must always be watchful with still greater attentiveness, and labor with constant care.

*St. John Cassian*

We ought to be subject to a rule of life, so that we are under an obligation to do what is good, even against our will. For we still pander to our passions and our pleasures, to the comfort of our bodies and to our own desires; and so the enemy leads our intellect where he wills.

*St. Peter of Damascus*

Worldly thoughts and the cares of life have the same effect on the understanding as a veil draped over the eyes, for the understanding is the eye of the soul. So long as we leave them there, we cannot see. But when they fall away as we remember that we are to die, then we shall clearly see the true light which illumines every man that comes into the world from on high.

*St. Symeon the New Theologian*

Patient endurance kills the despair that kills the soul; it teaches the soul to take comfort and not to grow listless in the face of its many battles and afflictions.

*St. Peter of Damascus*

Even without any other passion, self-esteem can ruin a man; and in the same way, if we have formed the habit of judging, we can be utterly ruined by this alone; for indeed, the Pharisee was condemned for this very thing.

*St. John Climacus*

Every kind of help comes to our souls through Him, and an appropriate title has been devised for each particular kind of care. When He presents a blameless soul to Himself, a soul which like a pure virgin has neither spot nor wrinkle, He is called Bridegroom, but when He receives someone paralyzed by the devil's evil strokes, and heals the heavy burden of his sins, He is called Physician. Because He cares for us, will this make us think less of Him? Or will we not be struck with amazement at our Savior's mighty power and love for mankind, Who patiently endured to suffer our infirmities with us, and condescended to our weakness?

*St. Basil the Great*

Of all ascetic practices, the striving for prayer is the most arduous. Our spirit will be in constant flux. At times prayer flows like a strong current; at other times our heart will feel withered and dry. But the spells when we lose fervor should get briefer.

*Archimandrite Sophrony*

A true Christian is made by faith and love toward Christ. Our sins do not in the least hinder our Christianity, according to the word of the Savior Himself. He deigned to say: *I came not to call the righteous, but sinners to repentance* (Mark 2:17) and *joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance* (Luke 15:7).

*St. Herman of Alaska*

(Continued from page 1)

training for a chaste life. Everyone has access to these benefits of the fast. If all were to embrace it, nothing would interfere with peace in the whole universe – nation would not rise against nation, troops would not enter into battle, in the deserts there would be no robbers, in the cities, no slanders, on the sea, no thieves.”

Should we then avoid the constraints of fasting, given its great benefits? Understood rightly, “the fast is not hunger, but a little diversion from food. It is not inevitable punishment, but voluntary abstinence. It is not slavish necessity, but free philosophy” (St. Isaac the Syrian).

St. Isaac says, “Fasting is the weapon prepared for us by God. For if the Lawgiver Himself fasted, is it not also necessary for those for whom the law is given to fulfill the fast? Our Lord was the leader and the first conqueror. He delivered the victorious crown of our nature. Ever since, when the devil sees someone carrying this weapon of fasting, immediately he is afraid, immediately he remembers his defeat by the Savior in the wilderness, his power is destroyed and disappears.”

Together with fasting, the services of the Church during this period also call us to soberness and self-reflection. The music is more melancholy, the texts penitential, and we pray often the great prayer of St. Ephraim the Syrian, *O Lord and Master of my life . . .*

Spiritual reading is also of importance during the Fast. In monasteries, during the services and/or at meals, *The Ladder of Divine Ascent*, by St. John Climacus, is read. It is available in many languages – English, Russian, Greek, and others. Many pious laymen follow the monastic practice by reading the *Ladder* each year during Great Lent. There is a daily reading guide (or *lectionary*) which one can use to finish this book during the Fast, to great profit. (If you do not have a copy of the *Ladder* and would like to obtain one, please speak to Fr. James). Other works of ascetical literature, such as *The Arena* by St. Ignatius Brianchaninov, are also particularly suitable for Lent.

Let us therefore equip ourselves with all that which the Church provides, and make profitable use of this season of Lent, unto the salvation of our souls.

## Orthodox Q&A

Q. I notice people “bowing to the parish” after venerating icons. Should I be doing this, and if so, when?

A: This raises the general question of what customs to follow when we enter God’s holy temple. Although a degree of local variation exists, certain practices are fairly standard in the Russian Church.

Upon entering the holy temple, we should say the Entry Prayers, making the sign of the Cross with a bow at each: *Thou hast created me, O Lord, have mercy. O God, be merciful to me, a sinner. Countless times have I sinned, O Lord, forgive me.* As a practical matter, it is a courtesy to step to the side (away from the doorway) to make these bows, if others are waiting to enter the church.

We then venerate the icon on the center anoly (if present), and those on the anolys in front of the icons of the Savior and Theotokos.

When we have finished venerating the icons, we may turn and bow to those present. This custom honors both the image of God in our brethren and implicitly asks their forgiveness for any offense we might have given. Then we take our place in church (generally, men on the right and women on the left) and listen attentively to the psalms, hymns, and prayers.

So going back to the original question of “bowing to the parish,” this can be done once, as outlined above, after venerating the icons upon entering church – but not after venerating every icon, nor after venerating the icons at the end of the service prior to departure.

It should be mentioned that to turn and bow may also be done after venerating an icon prior to getting in line for Communion. Note that it is not necessary to venerate numerous icons prior to receiving Communion; to attempt to do so can be disruptive at a time of great solemnity and communion.

# *Sunday of the Triumph of Orthodoxy*

The dogma of the veneration of icons holds a special place among Christian beliefs, and has a historical significance. For over one hundred years, the iconoclastic heresy rent the Church of Christ. Under the intellectual influence of Islam, iconoclastic emperors violently suppressed the possession and veneration of icons; icons were removed from churches, burned and destroyed, and zealots of Orthodoxy were subject to cruel persecutions. Even the decision of the Seventh Ecumenical Council of 787, confirming the dogma of the veneration of icons, did not bring lasting peace to the Church. Fifty years after this Council, the heresy of iconoclasm reappeared to disturb the Church until the year 842, when the veneration of icons was universally restored.

In memory of this event, the Church established the first Sunday of Great Lent as the “Triumph of Orthodoxy.”

The existence of icons, and their veneration by the Church, is based not exclusively on Holy Scripture (which iconoclasts claim provides insufficient evidence in favor of icons), but on the entirety of the Apostolic Tradition. The first icon of the Savior, the Image-Not-Made-by-Hands given to Prince Avgar of Edessa, existed before any of the New Testament had been written. Over the first several decades of its history, the Church did not possess our contemporary New Testament canon, but lived according to the oral teachings left by Christ and the Apostles and preserved by the Church.

The Seventh Ecumenical Council confirmed the divine inspiration of icons, for the very same Holy Spirit Who inspires the teachings of the Apostles and Holy Fathers, also inspires icon-painting. In both instances, the source of inspiration is the same. This is why icons are called “theology in images,” just as the Holy Scriptures are “theology in words.”

Due to iconoclasm, few icons from the first centuries of Christianity have survived to the present day, but early Christian writers speak of them, as do historical references. The word “icon” comes from the Greek and means “image” or “portrait.” In the *History of the Church* by Eusebius, Bishop of Caesarea (3<sup>rd</sup> century), we find the following: “I saw many portraits of the Savior, of Peter and Paul, which survived to our day.”

In examining the question of the veneration of icons, we must understand the difference between the image itself, and that which is portrayed. An icon cannot be of the same substance as the subject, for then it would be the subject itself, for it would share the same nature. Honor bestowed upon the image therefore passes to the subject depicted by it. What was impossible to portray in the Old Testament becomes possible in the New, because God the Word, the Second Hypostasis of the Holy Trinity, indescribable by word or image, assumes man’s nature and is born of the Virgin. While remaining fully God, he becomes fully Man, visible and tangible, and consequently, describable. So the very existence of the icon is a confession of the Incarnation of Christ.

That is why, in the eyes of the Church, the rejection of the icon of Christ is the rejection of the truth and the immutability of His Incarnation, and consequently, rejection of His plan for our salvation. At the Seventh Ecumenical Council, the Church condemned this heresy of iconoclasm.

Regrettably, there are still people who preach the iconoclastic heresy, and reject the veneration of icons. Let us pray to the Lord that they too will “come to a knowledge of the truth,” and that we ourselves will become examples of Orthodox Christian faith and life. Amen.

# *Sunday of the Holy Cross*

In the Prophet Ezekiel (9:6), it is said that when the Angel of the Lord was sent to punish and destroy the sinning people, it was told him not to strike those on whom the “mark” had been made. In the original text this mark is called “tau,” the Hebrew letter corresponding to our letter “T,” which is how in ancient times the cross was made, which then was an instrument of punishment.

So, even then was foretold the power of the Cross, which preserves those who venerate it. Likewise, many other events in the Old Testament indicated the power of the Cross. Moses, who held his arms raised in the form of a cross during the battle, gave victory to the Israelites over the Amalekites (Exodus 17).

Through the laying on of his hands in the form of a cross on his grandsons, Jacob gave a blessing to his descendents, foretelling at the same time their future until the coming of the *expectation of the nations* (Genesis 48).

By the Cross, the Son of God, having become man, accomplished our salvation. He *humbled Himself and became obedient unto death, even death on the Cross* (Phil. 2:8). Having stretched out His hands upon the Cross, the Savior with them as it were embraced the world, and by His blood shed on it, like a king with red ink, He signed the forgiveness of the human race.

The Cross of the Lord was the instrument by which He saved the world after man’s Fall into sin. Through the Cross, He descended with His soul into hell, to raise up from it the souls that were awaiting Him. By the Cross, Christ opened the doors of paradise that had been closed after our first ancestors was banished from it. The Cross was sanctified by the Body of Christ that was nailed to it, when He gave Himself over to torments and death for the salvation of the world. Then it was filled with life-giving power. By the Cross on Golgotha, the prince of this world was cast out (John 12:31) and an end was put to his authority. The weapon by which he was crushed became the sign of Christ’s victory. The demonic hosts tremble when they see the Cross, because the kingdom of hell was destroyed by the Cross. They do not dare to draw near to anyone who is guarded by the Cross.

The whole human race, by the death of Christ on the Cross, received deliverance from the authority of the devil, and everyone who makes use of this saving weapon is inaccessible to the demons.

When legions of demons appeared to St. Anthony the Great and other desert-dwellers, they guarded themselves with the sign of the Cross, and the demons vanished.

One cannot enumerate all the various incidents of the manifestation of the power of the Cross. Invisibly and unceasingly, the Divine grace that gushes from it saves the world.

The sign of the Cross is made at all the Mysteries and prayers of the Church. With the making of the sign of the Cross over the bread and wine, they become the Body and Blood of Christ. With the immersion of the Cross, the waters are sanctified at Theophany. Just as the flaming sword in the hands of the Cherubim barred the entrance into paradise of old, so the Cross now acts invisibly in the world, guarding it from perdition.

The Cross is the unconquerable weapon of pious kings in the battle with enemies. Through the appearance of the Cross in the sky, the rule of the Emperor Constantine was confirmed, and an end was put to the persecution of the Church. The appearance of the Cross in the sky in Jerusalem in the days of Constantius the Arian proclaimed the victory of Orthodoxy.

The *sign of the Son of Man* (Matt. 24:30), that is, the Cross, will appear in the sky in order to proclaim the end of this present world and the coming of the eternal Kingdom of the Son of God. Then all the

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tribes of the earth will weep, because they loved the present age and its lusts, but all that have endured persecution for righteousness and called on the name of the Lord shall rejoice and be glad. The Cross then will save all who conquered temptations, from eternal perdition by the Cross, who crucified their flesh with its passions and lusts, and took up their cross and followed after Christ.

However, those who hated the Cross of the Lord and did not engrave the Cross in their soul will perish. For “the Cross is the preserver of the whole universe, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the confirmation of the faithful, the Cross is the glory of angels and the scourge of demons” (Exapostilarion of Monday Matins).

*St. John of Shanghai, 1947*

## ON PROSPHORA, AND ON PRAYER FOR ONE ANOTHER

*The effectual fervent prayer of a righteous man availeth much. (James 5:16b)*

A man is crossing the street. A car dashes from around the corner and the man is nearly run over. A bullet nearly hits a soldier in a battle. Dangers happen so often in the life of each of us, we almost don't notice them.

However, there is no good chance in life. There is bad chance, as when a man dies of yellow fever after a mosquito bite. Such ill chance is explained by the presence of sin in this world, by the presence of evil whose goal is death. The good chance, which saves man from death, sickness or danger is really not chance at all. In these moments of deliverance we do not realize that someone, somewhere, is *praying* for us.

Great is the power of prayer for one another. As with an unseen hand, it may brush danger aside – be it car, bullet, bomb, evil intention, temptation of sin. It reaches beyond the realm of life, for the Church has received the power of assisting man's eternal life through prayers

for the reposed.

The most effectual form of prayer for others is undoubtedly Eucharistic prayer. At every Liturgy, we have the possibility to bring under the saving power of the Eucharistic Sacrifice all those we care for, present and absent, living and dead. Every Eucharist, every Holy Liturgy is a participation in the Sacrifice of Golgotha. Christ's blood shed and sacrificed for the sins of the world and of mankind – and for their salvation. The bread brought to the altars of our churches becomes Christ's Body. Partaking of Christ's Blood and Body, we are united with Christ; we receive the food of eternal life; we mature for the Kingdom of Heaven. The Blood of Christ washes away our sins, cleanses us from the dirt of the world – and not only we who are present at the Liturgy, but all those whom we wish to include in the saving action of this Sacrament. That is why, at the end of every Liturgy, as the priest puts the particles from the paten into the chalice, he prays: “By Thy precious blood, O Lord, *wash away the sins of those here commemorated*, through the prayers of Thy saints.” This is where the power is born that saves us from under an on-rushing car, from a bullet aimed at us, from the evil lying in wait for us. The particles of *prospora* (altar bread) remaining on the paten after the communion of the clergy and laity represent, besides the Mother of God and all the Saints, all those (living and dead) for whom the priest and the lay people present wish to pray for at the Eucharistic prayer. These particles are taken by the priest from the prospora sent to the altar with the commemoration lists of parishioners. Every name is mentioned separately, and a particle representing the soul of the living or deceased person is taken out of the corresponding prosphoron. These particles remain on the paten below the sacrificial bread, which becomes the Body of Christ during the Liturgy. At the end, the priest puts all these particles into the chalice containing the Holy Blood, saying the aforementioned prayer. Besides these particles, those taken out in honor and commemoration of the Mother of God and All Saints are on the paten. Thus, the soul

of each person whose name is mentioned at the Liturgy is mystically incorporated into the realm of the salvation of the Church. As St. Paul said in his epistle to the Ephesians: *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God* (Eph. 2:19).

In the ancient Church, the Christians brought the bread and wine for the Eucharist, which is why they are called the “Gifts.” We give them to God as a part of our work and efforts, a fruit of our harvest. The Lord returns them to us as His “Holy Gifts,” given us for our life and salvation through His grace and mercy. In our days of urban life, man has largely lost his ties with the earth, and his Eucharistic gift is the bread that he buys at the candle counter. Yet this bread has preserved the whole meaning of the Eucharistic gift of sacrifice and thus is still called “prospora,” which is the Greek word for “offering.” The Eucharistic bread is distinguished by several symbolic features: 1) as the bread of the Last Supper, distinguished from the unleavened bread of the Old Testament (*азымоs*), it is made with yeast (*artos*), 2) its round shape is a reminder of the eternity of life and of the Church, and 3) its two parts testify to the two natures – divine and human – of Christ. The top of each prosphoron bears a seal depicting a Cross, the first and last letters of Jesus Christ in Greek “IC XC” (*Ιcουc Χριcτουc*), and the Greek word “NIKA” (*conquers*) – that is, “*Jesus Christ Conquers*.”

Every Orthodox person or family should have a Commemoration Book (Πομνηνικ) – a booklet listing the names of the Orthodox members of the family, relatives and friends, living and dead, for whom the family or person wishes to pray. Loose leaf sheets are also provided for this purpose at the candle counter – in red for the living, and in black for the reposed. In composing commemoration lists, only Orthodox Christians should be commemorated, and by their baptismal names. Thus, for example, “Rebecca” should be commemorated, rather than “Becky” or “Mrs. Smith.” Clergy should be commemorated by their rank (for example, “Priest Peter,” rather than “Fr. Peter”). The lists are then placed with a prosphoron or prospora on the tray by the

candle counter, which an altar server will bring to the priest in the altar. The first part of the Divine Liturgy, called **Proskomedia** (Greek for “oblation”), is dedicated to the preparation of all that is needed for the Liturgy, and to the Eucharistic prayer for the living and the dead. At a certain moment during the Proskomedia, the priest, together with his servers, prayerfully read all the names on the lists, taking out and depositing small particles of prospora onto the paten for each name. At the end of the Proskomedia, he reads the prayer of oblation, asking God to remember all “those that offer it and those for whose sake it was offered”: those who have submitted booklets and lists with a prosphoron and those for whom they were brought. This prayer for these souls having need of God’s help in this life and of Divine mercy in the eternal life goes on throughout the Liturgy and reaches its highest point when the prospora particles are put into the chalice with the Divine Blood, washing away the sins of the living and the dead.

This Eucharistic prayer calls for early arrival at church, so that the remembrance lists and prospora may be brought into the altar during the Proskomedia, or at the very beginning of the Liturgy of the Catechumens.

After the Liturgy, all those who have submitted lists and prospora get them back at the candle counter. These prospora are not just bread, but bread which has been sanctified through being a part of the sacrament of the Eucharist. A prosphoron can be taken home, cut up and consumed by members of the family each morning upon rising, as a continuation of the blessing of the Liturgy throughout the week. There is no doubt that partaking of the prospora with faith and prayer contributes to the spiritual and physical health of those who partake. Again, every Orthodox person or family should have a Commemoration Book. Names on it will change according to the occurrence of births and deaths in a family, but the more often such a list is presented for Eucharistic prayer, the more Divine mercy and protection will encircle the family, and all those therein commemorated.

Adapted from Archpriest George Benigsen,  
*The Orthodox Church*, June 1979

## Nameday Greetings

Timothy Sahakian	22 Jan./4 Feb.	Ap. Timothy
Xenia Machida	24 Jan./6 Feb.	St. Xenia of St. Petersburg
Gabriel Alberigi	25 Jan./7 Feb.	St. Gabriel of Imereti
Joseph Challe	Sunday of the New Martyrs	NM Joseph of Petrograd
Theodore Baglien	8/21 February	GM Theodore the Commander
Valya Vardikova	10/23 February	VM Valentina of Palestine
Blaise (Brenden) Prince	11/24 February	HM Blaise of Sebastia
Sdn. Martinian Prince	13/26 February	St. Martinian of Caesaria
Kyrie Alberigi	28 Feb./13 Mar.	St. Kyra of Syria
Pat Leathrum	17/30 March	St. Patrick

## Announcements

**The Great Canon of St. Andrew of Crete** will be served at 6:30 pm on the first four evenings of Great Lent. Few services are as com-

punctionate as those of the Great Canon, which summarizes the entire Divine History and gives examples for us for our lives.

**Presanctified Liturgies** will be held once or twice every week during Lent. Please take advantage of these opportunities to commune more frequently during Lent. For those wishing to receive Holy Communion at these weekday Liturgies, it is necessary to have had Confession during the week preceding it, and this can be done at the usual time on Saturday evening during Vigil. If your schedule makes this difficult, Confessions can also be heard immediately before a Presanctified Liturgy; please contact Fr. James in advance to arrange this. Fasting for evening Presanctified Liturgies is from noon.

**Liturgy for the Sunday of the Triumph of Orthodoxy** will be held jointly with St. Anne Orthodox Church at the Lewisburg Grange Hall, on NE Elliot Avenue off Hwy. 99W and Lewisburg Road. The preceding Vigil (also commemorating the 1st & 2nd Findings of the Forerunner) will be at our church, as usual.

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*Archbishop of San Francisco & Western America  
Russian Orthodox Church Outside Russia*

## **Lectionary for *The Ladder of Divine Ascent***

Here is a breakdown of the thirty chapters of *The Ladder of Divine Ascent* by St. John Climacus. It is suitable for reading at the appointed place at the Hours each weekday during Great Lent. Alternatively, as part of your personal Lenten discipline, use the first reading as part of your morning prayer rule, the second reading during your lunch hour, and the third reading as part of your evening prayer rule before bed.

<b><u>Week</u></b>	<b><u>Day</u></b>	<b><u>Third Hour</u></b>	<b><u>Sixth Hour</u></b>	<b><u>Ninth Hour</u></b>
First	Monday	1:1-7	1:8-18	1:19-27
	Tuesday	2	3:1-15	3:16-29
	Wednesday	4:1-10	4:11-15	4:16-22
	Thursday	4:23-26	4:27-30	4:31-34
	Friday	4:35-41	4:42-57	4:58-71
Second	Monday	4:72-91	4:92-109	4:110-112
	Tuesday	4:113-126	5:1-12	5:13-18
	Wednesday	5:19-23	5:24-28	5:29-42
	Thursday	6	7:1-16	7:17-31
	Friday	7:32-47	7:48-56	7:57-70
Third	Monday	8:1-18	8:19-29	9
	Tuesday	10	11	12
	Wednesday	13	14:1-23	14:24-36
	Thursday	15:1-16	15:17-29	15:30-41
	Friday	15:42-55	15:56-65	15:66-75
Fourth	Monday	15:76-81	15:82-90	16
	Tuesday	17	18	19
	Wednesday	20	21	22:1-28
	Thursday	22:29-46	23:1-18	23:19-37
	Friday	23:38-52	24:1-19	24:20-34
Fifth	Monday	25:1-9	25:10-29	25:30-51
	Tuesday	25:52-69	26:1-16	26:17-27
	Wednesday	26:28-50	26:51-69	26:70-88
	Thursday	26:89-109	26:110-123	26:124-139
	Friday	26:140-153	26:154-170	26:171-189
Sixth	Monday	26a:1-37	26a:38-65	27:1-16
	Tuesday	27:17-28	27:29-40	27:41-56
	Wednesday	27:57-70	27:71-87	28:1-16
	Thursday	28:17-29	28:30-50	28:51-64
	Friday	29	30:1-19	30:20-end