

A Prayerful Reading of the Acts of the Apostles



Foreword



We are pleased to present to you the next part of our *“A Prayerful Reading of Holy Scripture”* series, namely, *“A Prayerful Reading of the Acts of the Apostles”*.

The Acts of the Apostles continues the storyline where the Gospels of Matthew, Mark, Luke and John stop, inviting us to the early Christian Church. The Book of Acts was likely written by the holy evangelist Luke and begins where the Gospel of Luke ends — Christ’s Ascension into heaven. The disciples and those who are with them witness the descent of the Holy Spirit on the fiftieth day, which we understand as the birth of the Church. From then, Christianity spreads throughout the world, accompanied by the Holy Spirit, down to our time.

Like Saint Paul, who plays a leading role in Acts, we are also called to be missionaries by spreading the Good News of the Gospel in our family, in our circle of friends, and finally, among strangers.

Accept the challenge of prayerfully reading the Acts of the Apostles, allowing the Holy Spirit to again enter your lives!

May the Lord bless you abundantly!

Bishop David Motiuk
Chair, Patriarchal Catechetical Commission

Introduction to the Prayerful Reading of the Book of Acts



The Acts of the Apostles in the heritage of the New Testament is organically linked to the Gospel of Luke. In fact, the introduction to the Book of Acts calls this Gospel “the *first* book... about all that Jesus began to do and to teach” (Acts 1:1). Let us be mindful of this important detail: the “first book”, that is, the Gospel, contains exactly what “Jesus *began* to do and teach.” When analyzing this in more detail, we will see that the semantics of the original Greek is often lost in existing Ukrainian translations, as the verb “to begin” is replaced with a temporal construction: “from the beginning” (see Father Ivan Khomenko, Metropolitan Ilarion Ohiienko). This departure from the authenticity of the term used in the introduction (Acts 1:1) greatly complicates the understanding of the integrity of both books — the Gospel of Saint Luke and the Acts of the Apostles.

If we appeal to the literal meaning of the introduction, we will see that the second book describes the development and fulfilment of Christ’s work in his Church through the apostles and disciples. They are the ones who, in imitating Christ and receiving full authority from him, spread the Gospel of Christ. Therefore, the apostles’ path of formation in the footsteps of the Lord Jesus, their being strengthened in the faith after the Resurrection, their being endowed with responsibilities and charisms, the creation of a separate group of those who believe in Christ — all of this provides continuity that bridges the Gospel of Saint Luke and the Book of Acts.

The central part of the Gospel of Luke 9:51-19:28 is the story of Christ’s journey to Jerusalem, which re-

veals the essence of his divine person and his teaching. The author formulates the beginning of this part in this way: “When the days drew near for Jesus to be taken up (from this world), he set his face to go to Jerusalem” (Luke 9:51). Thus he immediately points to the prospect of the Ascension of Jesus who will complete the work of salvation in Jerusalem and be carried up into heaven, but, before this, he will give the starting point and show the way to continue this work of salvation in the Church. It is from Jesus’ words of farewell given to the apostles and the events of the Ascension (cf. Acts 1:2) that Luke begins the Book of Acts — his account of the culmination of Christ’s work of salvation against the new backdrop of the early community.

In fact, an important aspect of the theology of the apostolic Church, emphasized in Acts, was the desire to be united with Christ who ascended into heaven. It is precisely from carefully looking up at the sky for the Lord who ascended that the Book of Acts begins. Consequently, the high point of the apostle Peter’s first sermon during Pentecost were the arguments about the Ascension of Jesus as proof of his divine mission and of fulfilling the work of salvation (cf. Acts 2:33-36). Later, in his first sermon at the Temple in Jerusalem, the apostle Peter called for repentance and for receiving forgiveness of sins as he concludes: “...so that the times of refreshing may come from the presence of the Lord and that he may send his Christ appointed for you, that is Jesus, who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets” (Acts 3:20-21).

For the whole structure of the Book of Acts, Christ’s words of farewell: “...You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8), these words are a very important expression, because the entire dynamics of the apostles’ life and preaching will emerge based on this model —

the spread of the faith in Christ in the capital city of Judaism, and afterwards in the province of Judea, on the territory of the ethnic region of Samaria (Acts 8:1-25), and eventually it will manifest itself in preaching outside Palestine (Acts 13-14; 16-21,14) as far as the capital city of the Empire — Rome (Acts 27-28).

As in the central part of Luke’s Gospel 9:51-19:28, the enormous geographical perspective of Acts is based on the ‘road, way’ motif. However, this concept refers to not only the numerous routes of the apostles, especially Peter, of the apostle Paul’s three evangelizing journeys (Acts 13-14; 15:40-18:22; 18:23-21:17), of his associates Barnabas, Silas, or Philip the Deacon. Christ’s followers were so identifiable by their faith in Christ and way of life in their community that the term “road” became their characteristic name. In particular, the Pharisee Saul, having received letters from the High Priest addressed to the synagogues at Damascus, began to scheme: “if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem” (Acts 9:2). And again, perhaps due to a stylistic discrepancy, Ukrainian translations generally replace the authentic term “road” with other expressions, cf. Father Ivan Khomenko “...who were of *this profession*”; Father Rafail Turkoniak: “...if you find any who is *of this line of teaching*...”

The witness of faith in Christ by the example of one’s words and life was combined with various challenges for the apostolic Church: employing threats, not being accepted by the locals, the use of physical force and persecution... The true apostolic principle on the road of witnessing can be called perseverance combined with a clear realization that one will have to accept martyrdom for Christ (cf. Acts 20:22-26). Thus the apostles and disciples re-created Christ’s very way to Jerusalem, which took place combined with a clear realization of future sufferings. However, the evangelists, bound by faith and the gifts of the Holy Spirit, saw all experiences as the way to the risen

and glorified Christ. Even at the end of the long first evangelizing journey (Acts 13-14), after facing every manner of hardship and beating, the apostles Paul and Barnabas remained uplifted, “strengthening the souls of the disciples and encouraging them to continue in the faith, for it is through many persecutions that we must enter the kingdom of God” (Acts 14:22).

We ask the Most High for abundant grace to grow in the knowledge of his holy Word and to be strengthened on our way to heaven.

Father Petro Terletsky, *PhD*

Why is it Useful to Read and Listen, Pray and Share the Texts of the Acts of the Apostles?



It is good to walk *together* in the footsteps of those who were first to proclaim the Good News.

This is an opportunity for mutual knowledge, sharing and enrichment.

But at the same time, it is important to immerse oneself in moments of silence (of wilderness) so that the Word of God would find a reaction in the heart of each of us.

Why Read Acts?

We often have a fragmentary and episodic knowledge (a few passages are contained in liturgical texts) about this book (which is certainly not as well-known as the Gospels). We lack an understanding of the peculiarities of this text, being that it is the continuation of the Gospel of Luke.

This is a modest opportunity to receive biblical formation *so as not to force the sacred text to say what it does not say!*¹

¹ This is one of the reasons why there will be - always in parentheses — many quotations from the Old Testament, which is the rootstock (indeed, this is also the Word of God!), onto which the New Testament is grafted. It would be good to read them! They do not just create a background, they give a more integral view of the content and meaning of the passage we are listening to or reading. But, quite often a reference is made to the third Gospel, the text of which sheds light on the reading of Acts (and vice versa). Luke's two works complement each other, so they should be read in the same way.

Whereas, consistent reading of the text sheds new light on familiar episodes, reveals the meaning of less important (or even unknown) passages and, to a greater degree, helps to examine the general nature of the composition itself.

As for the use of Greek terms in many quotations (from the Greek text of Nestle-Aland²), they are transliterated with the designation of only a tonic accent for their correct pronunciation. The designation, — Greek — means that the term (expression) is taken just as it is used in the text. However, the designation — *from the Greek* — means that the noun or adjective is given in the nominative masculine singular form, and the verb is given in the first person singular of the present tense³.

Thus, the many referenced Greek words are presented in order to show the full range of possible meanings and to help more accurately understand the text itself.

Why the Acts of the Apostles?

Acts is an inexhaustible wellspring of knowledge about the life of the early Church. It shows us the difficulties and the moments of joy of the first proclamation of the faith. To understand God's word as an event and to interpret events as God's word — this is the kind of discovery Luke wants to lead us to.

How?

Read Acts as a unified whole, passage by passage.

Pay attention to the notes (= *Resources*) and the various quotations that refer to them.

Think and reflect (= *Guidelines for Reflection*).

Find time to be silent to receive and pray with the Word of God today and now (= *Tips for Praying*).

² E. e E. Nestle — B. e K. Aland, *Novum Testamentum Graece et Latine*, Deutsche Bibelgesellschaft, Stuttgart 1993, 27.

³ Ukrainian verbs are given in the indefinite form.

Share and pray together.

Use Acts again for reading in the evening, passage by passage. Also, over a period of several months, it would be good to read, experience and use Acts in prayer.

Recipients — Author — Date of Composition

The reading of the Acts of the Apostles ceased to be an introduction to prominent characters or a viewing of one's family album in one's free time due to the persistent criticism and insistence of new Christian communities. It becomes a special opportunity to discover the dynamics of faith and the grafting of Christian hope in history, a dynamic incentive to find new ways to spread the Gospel message and to create a new face of the Church, open to people of all times and cultures.

The *language* and *style* of the Acts reveal to the reader the cultural attitudes and preferences of the author, his openness to different spiritual environments: this composition directly addresses educated Christians who already know the meaning of some specialized terms and expressions relating to their religious experience. He speaks to readers who are familiar with texts of the Bible translated into Greek, but he does not exclude a wider audience of the un-"initiated" people who look with sympathy or admiration at the new religious movement (RF, pp. 21,23).

Recipients. Acts is first and foremost addressed to Christian readers who come from the pagan world (see Acts 2:39: "For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him"). The conceptual apparatus involved (which uses specialized Christian terms or formulas of faith) and the issues discussed exclude an audience that has nothing to do with the Christian movement. It is highly likely that the author is attentive and sensitive to the cultural and religious

demands of the pagan environment which is sympathetic to the new experience and to which the Christian mission is now directed. The Jewish world does not belong to the sphere of Luke's immediate and primary interests. Beyond a doubt, his Christian readers are still forced to face the many converts from Judaism who question and resist the Christian practice and mission inspired by the strength of the figure and the activity of Paul. But Luke's methodology for this wing of Judeo-Christians is not so much polemical and obsessively apologetic as positive and constructive: the history of the beginnings and development of Christianity in the world is re-created through its important stages and turning points, and the main actors help to reveal the main directions of God's plan of salvation, dispelling the doubts and suspicions of nostalgia and fear of Christians and ill-informed Gentiles (RF, p. 36).

The Acts of the Apostles was transmitted to us in two recensions: the *Eastern Text*, also called the "Egyptian" or "Alexandrian" (the Chester Beatty Papyrus, Papyrus Bodmer XVII, *Codex Sinaiticus*, *Codex Vaticanus*, *Codex Alexandrinus*...), presented here in the translation CEI; and the *Western Text*, also called the "Syrian" or "Antiochian" (*Codex Bezae*; *Vetus Latina* Manuscripts, Michigan Papyrus...), which is longer (almost 10%) and likely later than the first. The *Western Text* was created with the intention of improving the revision of the *Eastern Text*, of providing clarification, of relaxing moments of tension and of emphasizing its universalism along with a definite anti-Jewish orientation.

Numerous mentions of Acts and their *author* are contained in the authors of the first centuries. In particular, Justin, who wrote his *Apologies* approximately 150 AD, knows Acts; *Canon Muratori* (approximately 175 AD) mentions this work under the title *Acta omnium apostolorum* and attributes its authorship to Luke; the so-called *Anti-Marcion Prologue* (160 or 180 AD) provides some information about Luke and his work

and states that "he later wrote the Acts of the Apostles." Eusebius of Caesarea in the *History of the Church* (V.2.5) refers to the martyrdom of Stephen, quoting Acts 7:58-60. Also, Irenaeus (the end of the second century), in his work *Against Heresies*, uses Acts many times. We find the confirmation of the biography of Luke also in Tertullian, Origen, Clement of Alexandria, Jerome...

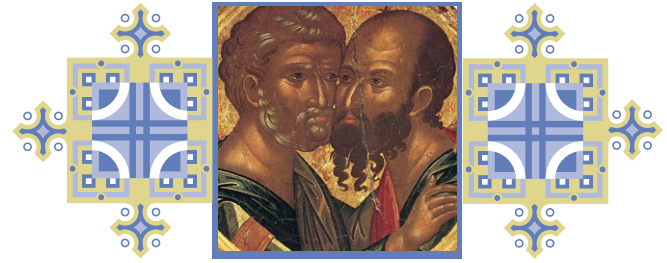
Finally, in the absence of sound alternative versions, it is safe to say that the *author* of the Acts is a Christian named Luke, a second- or third-generation Christian; he came from Antioch, Syria; he was a disciple and, for some time, a companion of Paul (Philem 24; 2 Tim 4:11); he was likely a physician (Col 4:14). An old tradition says that he was also an artist. Luke was an educated man, familiar with Classical and Hellenistic literature; he was familiar with the Greek Bible in the translation of the Seventy⁴. He has a refined style of Classical Greek, but uses mostly the vernacular *Koine* Greek (*Koine* Greek was typical of the Diaspora synagogues and was also spoken in Greek-speaking Christian communities).

Dante calls him *scriba mansuetudinis Christi* — scribe of the gentleness of Christ (*De Monarchia*, XVI,1). Indeed, the Gospel of Luke is the Gospel of mercy: "Be merciful, just as your Father is merciful" (Lk 6:36). This is a theme that permeates his entire work, consisting of two books, of which this (the sec-

⁴ The term, The Seventy, (denoted by LXX), refers to 70 (or 72) translators believed to have been authorized by the High Priest Eleazar (by order of the Egyptian ruler Ptolemy II Philadelphus, 285-246 BC) to translate the Hebrew Bible (C3) into Greek for the Hellenized Jews of the Diaspora (especially for the large and active Jewish community living in Alexandria, Egypt, which was an important cultural centre and location of a famous library). This translation, which began in 275 and was completed approximately in 150 BC, is still the liturgical version C3 for the Eastern Orthodox Churches of the Greek tradition.

ond one), the Acts of the Apostles (the history of the early Church), is a continuation of the first. Accordingly, what the apostles did and said became a criterion for the interpretation of the Gospel which tells about “all that Jesus did and taught from the beginning” (Acts 1:1).

Date of Composition. Dating is related to the problem of authorship. If we accept the traditional statement that Acts was written by the author of the third Gospel, then the work can be dated to the 80s AD, that is, shortly after the Gospel was written. Some authors suggest an earlier dating (60-63) due to the abrupt end of Acts where nothing is mentioned about how the trial of Paul in Rome concluded. But such a conclusion of Acts may have other explanations that are much more likely than writing a book before the trial against Paul (RF, p. 48).



The Structure of the Book of Acts

1:1-26

The Church Waits for the Advocate

1. Acts 1:1-8
2. Acts 1:9-14
3. Acts 1:15-26

2:1-8:3

The Proclamation of the Gospel and the Growth of the Church in Judea

4. Acts 2:1-3
5. Acts 2:14-36
6. Acts 2:37-47
7. Acts 3:1-10
8. Acts 3:11-26
9. Acts 4:1-12
10. Acts 4:13-22
11. Acts 4:23-31
12. Acts 4:32-37
13. Acts 5:1-21
14. Acts 5:21b-33
15. Acts 5:34-42
16. Acts: 1-15
17. Acts 7:1-53
18. Acts 7:54-8:3

8:4-40

The Proclamation of the Gospel in Samaria

- 19. Acts 8:4-8
- 20. Acts 8:9-25
- 21. Acts 8:26-40

9:1-31

Christ Appears to Saul

- 22. Acts 9:1-19a
- 23. Acts 9:19b-31

9:32-43

The Apostle Peter Proclaims the Gospel

- 24. Acts 9:32-43

10:1-11:18

A Revelation Given to the Apostle Peter Concerning the Gentiles

- 25. Acts 10:1-33
- 26. Acts 10:34-43
- 27. Acts 10:44-48
- 28. Acts 11:1-18

11:19-11:30

Christians in Antioch

- 29. Acts 11:19-26
- 30. Acts 11:27-30

12:1-25

The Persecution of Christians in Judea

- 31. Acts 12:1-19
- 32. Acts 12:20-25

13:1-14:28

The Apostle Paul's First Evangelizing Journey

- 33. Acts 13:1-12
- 34. Acts 13:13-43
- 35. Acts 13:44-52
- 36. Acts 14:1-7
- 37. Acts 14:8-18
- 38. Acts 14:19-28

15:1-35

The Jerusalem Council

- 39. Acts 15:1-6
- 40. Acts 15:7-12
- 41. Acts 15:13-21
- 42. Acts 15:22-35

15:36-18:23

The Apostle Paul's Second Evangelizing Journey

- 43. Acts 15:36-41
- 44. Acts 16:1-15
- 45. Acts 16:16-40
- 46. Acts 17:1-15
- 47. Acts 17:16-34
- 48. Acts 18:1-17
- 49. Acts 18:18-23

18:24-21:14

The Apostle Paul's Third Evangelizing Journey

- 50. Acts 18:24-28
- 51. Acts 19:1-10
- 52. Acts 19:11-20
- 53. Acts 19:21-40
- 54. Acts 20:1-6
- 55. Acts 20:7-16
- 56. Acts 20:17-38
- 57. Acts 21:1-14

21:15-23:22

The Apostle Paul Witnessing in Jerusalem

- 58. Acts 21:15-26
- 59. Acts 21:27-40
- 60. Acts 22:1-21
- 61. Acts 22:22-29
- 62. Acts 22:30-23:11
- 63. Acts 23:12-22

23:23-28:16

The Apostle Paul Witnessing on the Road to Rome

- 64. Acts 23:23-35
- 65. Acts 24:1-9
- 66. Acts 24:10-27
- 67. Acts 25:1-2
- 68. Acts 25:13-27
- 69. Acts 26:1-23
- 70. Acts 26:24-32
- 71. Acts 27:1-8
- 72. Acts 27:9-44
- 73. Acts 28:1-10
- 74. Acts 28:11-16

28:17-31

The Apostle Paul Proclaims the Gospel in Rome

- 75. Acts 28:17-22
- 76. Acts 28:23-31



Prayers Before Reading Holy Scripture

In the name of the Father and of the Son and of the Holy Spirit. Amen. (3)

Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us. Amen.

Glory be to You, our God, glory be to You.

Prayer to the Holy Spirit

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

Trisagion

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3)

Small Doxology

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Prayer to the Most Holy Trinity

Trinity Most Holy, have mercy on us. Cleanse us of our sins, O Lord. Pardon our transgressions, O Master. Look upon our weaknesses and heal them, O Holy One, for the sake of Your name.

Lord, have mercy. (3)

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil.

For the kingdom, the power and the glory are Yours, Father, Son and Holy Spirit, now and for ever and ever. Amen.

Lord, have mercy. (12)

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Worship of Jesus Christ

Come, let us bow in worship before the King, our God.

Come, let us bow in worship before Christ the King, our God.

Come, let us bow in worship and fall down before the very Lord, Jesus Christ, our King and God.

The Appointed Psalm

(according to the Reading Plan)

Prayer

Make the pure light of Your divine knowledge shine in our hearts, O loving Master. Open the eyes of our minds that we may understand the message of Your Gospel. Instill in us the fear of Your blessed commandments that we may subdue all carnal desires and follow a spiritual way of life, thinking and doing all that pleases You. For You, O Christ our God, are the enlightenment of our souls and bodies, and we give glory to You, together with your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever. Amen.

After saying the Prayer, we read a passage from the Acts of the Apostles (following the Reading Plan).

Afterwards, we consider briefly what the Word of God is saying to us.



Prayers After Reading Holy Scripture

Penitential Prayer

O God, remit, remove and forgive our sins, committed wilfully or through neglect, by word or deed, knowingly or in ignorance, in mind or thought, during the day or during the night; forgive all our sins, for You are good and You love humankind.

Prayers to the Most Holy Mother of God

Rejoice, Mother of God, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have borne Christ, the Saviour and Redeemer of our souls.

It is truly right to bless you, O God-bearing One, as the ever-blessed and immaculate Mother of our God. More honourable than the cherubim and by far more glorious than the seraphim; ever a virgin, you gave birth to God the Word, O true Mother of God, we magnify you.

We flee to the shelter of your mercy, O Virgin Mother of God. Do not reject our prayers of anguish, but free us from tribulations, O only pure and blessed One.

Most glorious, ever-virgin Mother of God, receive our prayers and bring them to your Son and our God, that because of you, He may save our souls.

Prayer to the Angels

All you heavenly powers, holy angels and archangels, pray to God for us sinners.

Prayer to All Saints

Holy, glorious and all-praiseworthy apostles, prophets, martyrs, and all you saints, pray to God for us sinners.

Glorification of the Most Holy Trinity

The Father is our hope, the Son — our refuge, the Holy Spirit — our protection: O Holy Trinity, our God, glory to you.

Prayer of the Publican

God, be merciful to me, a sinner.

God, cleanse me of my sins and have mercy on me.

I have sinned without number, forgive me, O Lord.

In the name of the Father and of the Son and of the Holy Spirit. (3)

** During the Great Fast we recite the following penitential prayer with prostrations.*

Prayer of Saint Ephrem

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. (*great prostration*)

Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. (*great prostration*)

Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters, for You are blessed for ever and ever. Amen. (*great prostration*)

Followed by 12 small prostrations, with the sign of the Cross:

God, be merciful to me, a sinner! (*small prostration*)

God, cleanse me of my sins and have mercy on me! (*small prostration*)

I have sinned without number, forgive me, O Lord! (*small prostration*)

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters, for You are blessed for ever and ever. Amen. (*great prostration*)

** From Pascha to the Ascension instead of the Prayer to the Holy Spirit — “Heavenly King” we sing:*

The Paschal Troparion

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. (3)

And to us He has granted life eternal, we bow down before His Resurrection on the third day.

The Acts of the Apostles

Reading Plan

Nº	The Structure of the Acts of the Apostles	The Acts of the Apostles	From	To
1	The Church Waits for the Advocate	1:1-8	23.05.2021	29.05.2021
2		1:9-14	30.05.2021	05.06.2021
3		1:15-26	06.06.2021	12.06.2021
4	The Proclamation of the Gospel and the Growth of the Church in Judea	2:1-13	13.06.2021	19.06.2021
5		2:14-36	20.06.2021	26.06.2021
6		2:37-47	27.06.2021	03.07.2021
7		3:1-10	04.07.2021	10.07.2021
8		3:11-26	11.07.2021	17.07.2021
9		4:1-12	18.07.2021	24.07.2021
10		4:13-22	25.07.2021	31.07.2021
11		4:23-31	01.08.2021	07.08.2021
12		4:32-37	08.08.2021	14.08.2021
13		5:1-21a	15.08.2021	21.08.2021
14		5:21b-33	22.08.2021	28.08.2021
15		5:34-42	29.08.2021	04.09.2021
16		6:1-15	05.09.2021	11.09.2021
17		7:1-53	12.09.2021	18.09.2021
18		7:54-8:3	19.09.2021	25.09.2021
19	The Proclamation of the Gospel in Samaria	8:4-8	26.09.2021	02.10.2021
20		8:9-25	03.10.2021	09.10.2021
21		8:26-40	10.10.2021	16.10.2021
22	Christ Appears to Saul	9:1-19a	17.10.2021	23.10.2021
23		9:19b-31	24.10.2021	30.10.2021
24	The Apostle Peter Proclaims the Gospel	9:32-43	31.10.2021	06.11.2021

Nº	The Structure of the Acts of the Apostles	The Acts of the Apostles	From	To
25	A Revelation Given to the Apostle Peter Concerning the Gentiles	10:1-33	07.11.2021	13.11.2021
26		10:34-43	14.11.2021	20.11.2021
27		10:44-48	21.11.2021	27.11.2021
28		11:1-18	28.11.2021	04.12.2021
29	Christians in Antioch	11:19-26	05.12.2021	11.12.2021
30		11:27-30	12.12.2021	18.12.2021
31	The Persecution of Christians in Judea	12:1-19	19.12.2021	25.12.2021
32		12:20-25	26.12.2021	01.01.2022
33	The Apostle Paul's First Evangelizing Journey	13:1-12	02.01.2022	08.01.2022
34		13:13-43	09.01.2022	15.01.2022
35		13:44-52	16.01.2022	22.01.2022
36		14:1-7	23.01.2022	29.01.2022
37		14:8-18	30.01.2022	05.02.2022
38		14:19-28	06.02.2022	12.02.2022
39	The Jerusalem Council	15:1-6	13.02.2022	19.02.2022
40		15:7-12	20.02.2022	26.02.2022
41		15:13-21	27.02.2022	05.03.2022
42		15:22-35	06.03.2022	12.03.2022
43	The Apostle Paul's Second Evangelizing Journey	15:36-41	13.03.2022	19.03.2022
44		16:1-15	20.03.2022	26.03.2022
45		16:16-40	27.03.2022	02.04.2022
46		17:1-15	03.04.2022	09.04.2022
47		17:16-34	10.04.2022	16.04.2022
48		18:1-17	17.04.2022	23.04.2022
49		18:18-23	24.04.2022	30.04.2022

Nº	The Structure of the Acts of the Apostles	The Acts of the Apostles	From	To
50	The Apostle Paul's Third Evangelizing Journey	18:24-28	01.05.2022	07.05.2022
51		19:1-10	08.05.2022	14.05.2022
52		19:11-20	15.05.2022	21.05.2022
53		19:21-40	22.05.2022	28.05.2022
54		20:1-6	29.05.2022	04.06.2022
55		20:7-16	05.06.2022	11.06.2022
56		20:17-38	12.06.2022	18.06.2022
57		21:1-14	19.06.2022	25.06.2022
58		21:15-26	26.06.2022	02.07.2022
59	The Apostle Paul Witnessing in Jerusalem	21:27-40	03.07.2022	09.07.2022
60		22:1-21	10.07.2022	16.07.2022
61		22:22-29	17.07.2022	23.07.2022
62		22:30-23:11	24.07.2022	30.07.2022
63		23:12-22	31.07.2022	06.08.2022
64		23:23-35	07.08.2022	13.08.2022
65	The Apostle Paul Witnessing on the Road to Rome	24:1-9	14.08.2022	20.08.2022
66		24:10-27	21.08.2022	27.08.2022
67		25:1-12	28.08.2022	03.09.2022
68		25:13-27	04.09.2022	10.09.2022
69		26:1-23	11.09.2022	17.09.2022
70		26:24-32	18.09.2022	24.09.2022
71		27:1-8	25.09.2022	01.10.2022
72		27:9-44	02.10.2022	08.10.2022
73		28:1-10	09.10.2022	15.10.2022
74		28:11-16	16.10.2022	22.10.2022
75	The Apostle Paul Proclaims the Gospel in Rome	28:17-22	23.10.2022	29.10.2022
76		28:23-31	30.10.2022	05.11.2022

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A Prayerful Reading of the Acts of the Apostles

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