



RELENT 2024

Quiet Time

Getting Started with Quiet Time

Select a Specific Time

The best time to have a quiet time is when you are at your best. Morning is recommended, because that is the example that Christ Himself set for us. It shows that God is your top priority and my mind is not yet cluttered with the day's events. Whatever time you select, be consistent.

On Sundays, your morning should begin with the Divine Liturgy. Take time later in the day to reflect on that Liturgy's Gospel Reading for that week.

Choose a Special Place

"Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed." (Mark 1:35)

Gather the Resources You Will Need

You will need your Bible or Quiet Time Guide, and you may also want a journal. Your journal should be used to write down what the Lord speaks to you about, and to keep your prayer list.

Begin with the Right Mindset

- Reverence: "Be still, and know that I am God." (Psalm 46:10)
- Faith: "Open my eyes, that I may see wondrous things from Your law." (Psalm 119:18)
- Obedience: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (Matthew 6:33)

Structure your Quiet Time

Structure your time to get the most out of it, even when you don't feel like it.

1. Relax (1 Minute)

Slow down your thoughts, and be still and quiet. Prepare your heart. Take deep breaths and ask God to:

- Meet with you
- Help you stay focused
- Reveal to you His Word for today
- Bring comfort and clarification to your life.

2. Read a Passage (4 Minutes)

Read and re-read the passage slowly, perhaps repeating a verse several times, expecting God to make it come alive with relevance for your situation. Read until you feel God has told you something.

3. Reflect on the Verse (4 Minutes)

Here are 6 ways to help you meditate on a verse:

- a. Picture it! Visualize the scene in your mind.
- b. Pronounce it! Say the verse aloud, each time emphasizing a different word.
- c. Paraphrase it! Rewrite the verse in your own words.
- d. Personalize it! Replace pronouns or people in the verse with your own name
- e. Pray it! Turn the verse into a prayer and say it back to God.
- f. Probe it! Ask the following 9 questions. Is there any:
 - i. Sin to confess?
 - ii. Promise to claim?
 - iii. Attitude to change?
 - iv. Command to keep?
 - v. Example to follow?
 - vi. Prayer to pray?
 - vii. Error to avoid?
 - viii. Truth to believe?
 - ix. Something to thank God for?

4. Record What God Did (2 Minutes)

In your journal, write out the verse that spoke to you most personally. Then write out a personal application statement that is practical and measurable:

- What does the passage say generally (What is it teaching me?)
- What does the passage say to me personally (What should I do specifically?)
- Refer back to your verse and application several times throughout the day. Try to memorize the verse and meditate upon the application all throughout your day.

5. Request (4 Minutes)

Conclude your Quiet Time by talking to God about what He has shown you and making requests from your prayer list.

4. The Problem of Diligence

Your greatest problem will be your struggle to stay consistent. Satan fights nothing harder than your Quiet Time. Suggestions:

- Agree on a plan with your Father of Confession.
- Schedule it on your calendar.
- Be prepared for Satan's excuses (too tired, too busy, etc)
- Leave your Bible or Quiet Time guide open at night to the passage for the next day!
- If you miss a day, don't become guilty, legalistic, or give up.
- It takes at least three weeks for you to become familiar with a new task. Then it takes another three weeks before it becomes a comfortable habit.

Overcoming Problems with your Quiet Time

1. The Problem of Discipline

Your first problem in establishing a quiet time will face you the moment you wake each morning: Am I going to get out of bed? Suggestions:

- Go to bed on time
- Beware of things that can rob you of your Quiet Time (social media, texting / phone calls, etc.)

2. The Problem of Distraction

Satan will try to use anything to get your mind to wander during a quiet time. Don't worry about your mind getting distracted, but gently bring it back to focus on God, and the area you were praying about.

3. The Problem of Dryness

Sometimes you will feel like you're not getting anything out of your Quiet Time. Never judge your Quiet Time by your feelings. Possible causes of spiritual dryness include:

- Your physical condition
- Disobedience to God
- Rushing your quiet time
- Not sharing insights with others

Praise & Psalmody

Week 1: Monday

Psalms 9:2-3

I will give thanks to You, O Lord, with my whole heart; I will tell of all Your wondrous things; I will be glad and rejoice in You; I will sing praise to Your name, O Most High.

St. John Chrysostom, *Commentary on the Psalms 9.2*

This is a particular habit of a lover. Those in love, you know, sing songs to their beloved; even if they are not in sight, they comfort themselves with the song. That is just what the inspired author does. Since it is not possible to see God, he composes songs to him, holding converse with him in song, stirring up desire and gaining the impression of seeing him—or, rather, stirring up the desire of many people through the singing of hymns and songs. In other words, just as lovers recite the praises of their beloved and bandy their names about, exactly so does he.

Praise & Psalmody

Week 1: Tuesday

Psalms 8:3

From the mouths of babies and nursing infants, You prepared praise...

Cassiodorus of Calabria, *Explanation Of The Psalms 8.3*

The meaning is this: you are worthy of praise not only from those who are perfect who know you fully, but you are proclaimed with the mouths of beginners in the faith and little children.... The psalmist professes that even infants proclaim God. By this he means those who have begun to come to the Lord in newness of faith, so that this wisdom might appear to have been conferred through God's intervention rather than to have been gleaned through human effort.

Praise & Psalmody

Week 1: Wednesday

Psalms 33:2

I will bless the Lord at all times; His praise shall continually be in my mouth.

St. Basil the Great, *Homilies On The Psalms 16.1*

The prophet seems to promise something impossible. For how can the praise of God be always in a person's mouth? When he engages in the ordinary conversations pertaining to daily life, he does not have the praise of God in his mouth. When he sleeps, he will keep absolute silence. And how will the mouth of one who is eating and drinking produce praise? We answer to this that there is a certain spiritual mouth of the inner person by which he is fed when he partakes of the word of life, which is the bread that comes down from heaven. Concerning that mouth the prophet also says, "I opened my mouth and panted." The Lord even urges us to have it open wide so as to receive plentifully the food of truth. "Open your mouth wide," he says, "and I will fill it." The thought of God, therefore, having been once for all molded and, as it were, sealed in the authoritative part of the soul, can be called praise of God, since it is always present in the soul. Moreover, according to the counsel of the apostle, the zealous person can do all things for the glory of God, so that every act and every word and every work has in it power of praise. Whether the just person eats or drinks, he does all for the glory of God.

Praise & Psalmody

Week 1: Thursday

Exodus 15:1

Now Moses and the children of Israel sang this song to God and spoke, saying: "Let us sing to the Lord, for He is greatly glorified. Horse and rider He has thrown into the sea. The Lord became my helper and the shield of my salvation; He is my God, and I will glorify Him; My father's God, and I will exalt Him.

Origen, *Commentary On The Song Of Songs, Prologue 4*

As the perfect Bride of the perfect husband, then, she has received the words of perfect doctrine. Moses and the children of Israel sang the first song to God when "they saw the Egyptians dead on the seashore" and when they saw "the strong hand" and the mighty strong arm "of the Lord and [when they] believed in God and Moses his servant." Then they sang, therefore, saying, "Let us sing to the Lord, for he is gloriously magnified." And I think that nobody can attain to that perfect and mystical song and to the perfection of the Bride which this Scripture contains unless he first marches "through the midst of the sea upon dry land" and, with "the water becoming to him as a wall on the right hand and on the left," so makes his escape "from the hands of the Egyptians." [Then] he "beholds them dead on the seashore" and, seeing the strong hand with which the Lord has acted against the Egyptians, believes in the Lord and in his servant Moses. In Moses, I say—in the law, and in the Gospels and in all the divine Scriptures. For them he will have good cause to sing and say, "Let us sing unto the Lord, for he is gloriously magnified."

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Praise & Psalmody

Week 1: Friday

Psalms 33:2

I will bless the Lord at all times; His praise shall continually be in my mouth.

St. Augustine of Hippo, *Expositions Of The Psalms 34.3*

When are you to “bless the Lord?” When he showers blessings on you? When earthly goods are plentiful? When you have a plethora of grain, oil, wine, gold, silver, slaves, livestock; while your mortal body remains healthy, uninjured and free from disease; while everything that is born on your estate is growing well, and nothing is snatched away by untimely death; while every kind of happiness floods your home and you have all you want in profusion? Is it only then that you are to bless the Lord? No, but “at all times.” So you are to bless him equally when from time to time, or because the Lord God wishes to discipline you, these good things let you down or are taken from you, when there are fewer births or the already-born slip away. These things happen, and their consequence is poverty, need, hardship, disappointment and temptation. But you sang, “I will bless the Lord at all times; his praise shall be in my mouth always,” so when the Lord gives you these good things, bless him, and when he takes them away, bless him. He it is who gives, and he it is who takes away, but he does not take himself away from anyone who blesses him.

Praise & Psalmody

Week 1: Saturday

St. Basil the Great

The work of praising attracts the service of the angels because this is a function of their existence. Thus they come closer to those who imitate in their ways.

St. Gregory the Theologian, *Gregorian Liturgy*

Who has established the rising of the choir of the incorporeal among men, who has given to the earthly the praising of the seraphim, receive from us also our voices together with the invisible. Count us with the heavenly hosts.

Bishop Mettaous, *The Spirituality of the Praise*

Praise is a means of offering a living sacrifice in the New Testament, to Him who offered Himself as an acceptable sacrifice on the Cross.

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Psalms & Agpeya

Week 2: Monday

Psalm 62 (63):1-4

O God, my God, I rise early to be with You;
My soul thirsts for You.
How often my flesh thirsts for You
In a desolate, impassable, and waterless land.
So in the holy place I appear before You,
To see Your power and Your glory.
Because Your mercy is better than life,
My lips shall praise You.

St. Basil the Great, *Exegetic Homilies (Psalm 1)*

The Book of Psalms has taken over what is profitable from all. It foretells coming events; it recalls history; it frames laws for life; it suggests what must be done; and, in general, it is the common treasury of good doctrine, carefully finding what is suitable for each one. It cures the old wounds of souls completely, and it brings speedy improvement to the recently wounded, the diseased it treats, and the unharmed it preserves. It is the elementary exposition of beginners, the improvement of those advancing, the solid support of the perfect, the voice of the Church. It brightens the feast days; it creates a sorrow which is in accordance with God. For, a psalm calls forth a tear even from a heart of stone. A psalm is the work of angels, a heavenly institution, the spiritual incense.

Psalms & Agpeya

Week 2: Tuesday

St. Athanasius the Apostolic, *On the Interpretation of the Psalms*

For no matter what you seek, whether it be repentance and confession, or help in trouble and temptation or under persecutions, whether you have been set free from plots and snares or, on the contrary, are sad for any reason..., you want to praise and thank and bless the Lord, each of these things the Divine Psalms show you how to do, and in every case, the words you want are written down for you, and you can say them as your own.

Psalms & Agpeya

Week 2: Wednesday

Psalm 50 (51):1-5, 12, 13

For the End; a psalm by David; when Nathan the prophet came to him, at the time he went in to Bathsheba.

Have mercy upon me, O God, according to Your great mercy; And according to the abundance of Your compassion, blot out my transgression. Wash me thoroughly from my lawlessness And cleanse me from my sin. For I know my lawlessness, And my sin is always before me... Create in me a clean heart, O God; and renew a right spirit within me. Do not cast me away from Your presence; and do not remove Your Holy Spirit from me.

St. Augustine, Expositions on the Psalms (Psalm 51)

Hear therefore these words, and say thou with him: "Have mercy upon me, O God, according to Your great mercy;" (ver. 1). He that implores great mercy, confesses great misery. Let them seek a little mercy of You, that have sinned in ignorance: "Have mercy," he says, "upon me, according to Your great mercy." Relieve a deep wound after Your great healing. Deep is what I have, but in the Almighty I take refuge. Of my own so deadly wound I should despair, unless I could find so great a Physician.

Psalms & Agpeya

Week 2: Thursday

Pope Kyrillos IV

There are no bad days and good days, but there are days of prayer and days without prayer. Those without prayer are empty and void because they have been filled with our desires and lusts.

St. Athanasius the Apostolic

Praying with the psalms is a remedy for the soul.

Psalms & Agpeya

Week 2: Friday

Good Friday 9th Hour Litanies

O Lord, who commended Your spirit into the hands of the Father when You were crucified at the ninth hour; and led the thief who was crucified with You into Paradise, do not neglect me, O good One, nor reject me, I who am lost. Rather sanctify my soul, enlighten my understanding, and allow me to partake of the grace of Your life-giving sacraments; so that when I taste Your goodness I may offer You praise unceasingly, longing for Your glory above all things O Christ our God, save us.

St. John Cassian

At the sixth hour the spotless victim, our Lord and Saviour, was offered to the Father, and mounting the cross for the salvation of the whole world he destroyed the sins of the human race. At the ninth hour, he penetrated hell and extinguished the inseparable darkness of Shoal by his shining brilliance. He broke open its gates of bronze, smashed its iron bars, and, having savingly captured the captivity of the holy ones who had been shut up in the cruel darkness of hell, bore it off with Him to heaven.

Psalms & Agpeya

Week 2: Saturday

Conclusion of Every Hour, the Agpeya

Lord, receive from us our prayers in this hour and in every hour. Ease our life and guide us to fulfill Your commandments. Sanctify our spirits. Cleanse our bodies. Conduct our thoughts. Purify our intentions. Heal our diseases. Forgive our sins. Deliver us from every evil grief and distress of heart. Surround us by Your holy angels, that, by their camp, we may be guarded and guided, and attain the unity of faith, and the knowledge of Your imperceptible and infinite glory. For You are blessed forever. Amen.

Evagrius, On Prayer

What is good, except God? Then let us leave to Him everything that concerns us and all will be well. For He who is good is naturally also a giver of good gifts.

Jesus Prayer

Week 3: Monday

St. John Climacus

Saint John Climacus has said, you can “flog your enemies, (i.e. the temptations) with the name of Jesus, for there is no stronger weapon in heaven or on earth” (The Ladder of Divine Ascent, Step 21). This method works best when one practices the prayer without ceasing, joining “to every breath a sober invocation of Jesus’ name” (Evagrius of Pontus). When one practices the continual “prayer of the heart,” and when the temptations to sin enter the heart, they are met by the prayer and are defeated by grace.

Jesus Prayer

Week 3: Tuesday

1 Thessalonians 5:17

Pray without ceasing.

St. Gregory the Theologian

Say God’s name in prayer more often than you breathe.

St. Gregory of Palamas

Let no one think, my brother Christians, that it is the duty only of priests and monks to pray without ceasing, and not of laymen. No, no; it is the duty of all of us Christians to remain in prayer always. It is a heavenly habit used to overcome temptation. It is constantly conversing with God.

Jesus Prayer

Week 3: Wednesday

St. Gregory of Palamas

At first it may appear very difficult to you, but be assured, as it were from Almighty God, that this very name of our Lord Jesus Christ, constantly invoked by you, will help you to overcome all difficulties, and in the course of time you will become used to this practice and will taste how sweet is the name of the Lord.

Then you will learn by experience that this practice is not impossible and not difficult, but both possible and easy. This is why St. Paul, who knew better than we the great good which such prayer would bring, commanded us to pray without ceasing. He would not have imposed this obligation upon us if it were extremely difficult and impossible, for he knew beforehand that in such case, having no possibility of fulfilling it, we would inevitably prove to be disobedient and would transgress his commandment, thus incurring blame and condemnation. The Apostle could have had no such intention.

Jesus Prayer

Week 3: Thursday

Luke 18:35-39

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet, but he cried out all the more, "Son of David, have mercy on me!"

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Jesus Prayer

Week 3: Friday

St. John Chrysostom, *Letter to Monks* (PG 60, p. 753)

The remembrance of the name of Jesus rouses the enemy to battle. For a soul that forces itself to pray the Prayer of Jesus can find anything by this prayer, both good and evil. First it can see evil in the recesses of its own heart, and afterwards good. This prayer can stir the snake to action, and this prayer can lay it low. This prayer can expose the sin that is living in us, and this prayer can eradicate it. This prayer can stir up in the heart all the power of the enemy, and this prayer can conquer it and gradually root it out. The name of the Lord Jesus Christ, as it descends into the depths of the heart, will subdue the snake which controls its ranges, and will save and quicken the soul. Continue constantly in the name of the Lord Jesus that the heart may swallow the Lord and the Lord the heart, and that these two may be one. However, this is not accomplished in a single day, nor in two days, but requires many years and much time. Much time and labor are needed in order to expel the enemy and instate Christ.

Jesus Prayer

Week 3: Saturday

St. John Climacus, *Ladder of Divine Ascent*, Step 28.5

Let your prayer be completely simple. For both the publican and the prodigal son were reconciled to God by a single phrase.

St. John Climacus, *Ladder of Divine Ascent*, Step 28.10

Do not attempt to talk much when you pray lest your mind be distracted in searching for words. One word of the publican propitiated God, and one cry of faith saved the thief. [Talkativeness] in prayer often distracts the mind and leads to fantasy, whereas brevity makes for concentration.

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Silence

Week 4: Monday

Matthew 6:6

“But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.”

St. Augustine of Hippo

Enter into your inner chamber. Do not let the door stand open to the boisterous, through whom the things that are outside profanely rush in and assail the inner self.

Silence

Week 4: Tuesday

Luke 5:16

So He Himself often withdrew into the wilderness and prayed.

Cyprian of Carthage

Not by words alone, but also by deeds has God taught us to pray. He himself prayed frequently and demonstrated what we ought to do by the testimony of his own example. As it is written: “But he himself was in retirement in the desert, and in prayer,” and again, “He went out into the mountain to pray and continued all night in prayer to God.” But if he who was without sin prayed, how much more ought sinners to pray, and if he prayed continually, watching through the whole night with uninterrupted petitions, how much more ought we to lie awake at night in continuing prayer!

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Silence

Week 4: Wednesday

1 Samuel 1:12-13

And as [Hannah] kept praying before the Lord, Eli watched her mouth. And as [Hannah] spoke in her heart, only her lips moved, but her voice was not heard.

St John Chrysostom

For I seek those tears which are shed not for display but in compunction; those which trickle down secretly and in closets and in sight of no person, softly and noiselessly; those which arise from a certain depth of mind, those shed in anguish and in sorrow, those which are for God alone. Such were Hannah's, for "her lips moved," it is said, "but her voice was not heard." Her tears alone uttered a cry more clear than any trumpet. And because of this, God also opened her womb and made the hard rock a fruitful field.

Silence

Week 4: Thursday

1 Thessalonians 5:17

Pray without ceasing.

St Basil the Great

For prayer and psalmody, however, as also, indeed, for some other duties, every hour is suitable, that, while our hands are busy at their tasks, we may praise God sometimes with the tongue (when this is possible, or, rather, when it is conducive to edification); or, if not, with the heart... Thus we acquire a recollected spirit—when in every action we beg from God the success of our labors and satisfy our debt of gratitude to him who gave us the power to do the work, and when, as has been said, we keep before our minds the aim of pleasing him. If this is not the case, how can there be consistency in the words of the apostle bidding us to "pray without ceasing," with those other words, "we worked night and day."

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Silence

Week 4: Friday

Exodus 14:14

The Lord will fight for you, and you shall hold your peace.

Origen

But if the mental voice of those who pray should not be extremely loud, though it is not weak, and should they not raise a cry and shout, God still hears those who pray thus. For it is he who says to Moses, “Why do you cry out to me?” when he had not cried out audibly (for this is not recorded in Exodus), but through prayer he had cried out loudly in that voice which is heard by God alone.

Silence

Week 4: Saturday

St. Clement of Alexandria

Prayer is, then, to speak more boldly, a conversation with God. Though whispering, consequently, and not opening the lips, we speak in silence, yet we cry inwardly. For God hears continually the whole inward conversation.

Cassiodorus of Calabria

The heart reveals its silent longing, to which the Godhead listens more than to the most thundering voices of nations.

Mother Theresa

We need to find God, and he cannot be found in noise and restlessness. God is the friend of silence. See how nature - trees, flowers, grass- grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls.

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Liturgy

Week 5: Monday

Acts 2:42

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Father Dorotheus

The more men get closer to God, the more they get closer to one another, and the more they get closer to one another, the more they get closer to God. And the more they depart from God, and preoccupy themselves with materialistic matters, every one of them departs from the other, and accordingly would depart more from God. The same applies to acquiring love: the more we are afar off the love of God, each one of us would depart from the other. But if we love God, the closer we get to Him, we unite with love with our brethren, and the more we do that, we unite with God.

Liturgy

Week 5: Tuesday

Thanksgiving Prayer

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Savior, Jesus Christ, for He has covered us, helped us, guarded us, accepted us to Him, had compassion on us, supported us, and has brought us to this hour.

St. Basil the Great

Gratitude is due from man to God; not alone for the things which we see, but for those which we see not, which are felt rather than perceived. For we are surrounded by the unseen workings of God's providence, which are no less than those which are manifest; yet our thanksgiving for them is the stronger, because they are not open to the senses. Let us then praise Him for all things, which may be known and which may not, for the seen and the unseen, for what we understand and for what surpasses our understanding.

Liturgy

Week 5: Wednesday

St. John Climacus

Let your prayer be completely simple. For both the publican and the prodigal son were reconciled to God by a single phrase. And what does this phrase say? 'Lord, have mercy on me.' Do you see how short this prayer is? Do you see how easy it is to remember? Yet it has a wealth of meaning and an abundance of depth. A single phrase brought about the justification of the publican, the acceptance of the thief, the forgiveness of the sinful woman, the conversion of the Apostle, the salvation of the martyr, the patience of the patriarchs, the goodness of the prophets, and the faith of the apostles.

Liturgy

Week 5: Thursday

1 Corinthians 11:28

But let a man examine himself, and so let him eat of the bread and drink of the cup.

Fr. Tadros Malaty

Man should examine himself by himself, as no one knows the depths of man but man himself; being aware of his thoughts, intentions, and feelings; as well as his words, and his apparent and hidden behavior. Approaching the Lord's table (the altar) is serious, being an approach to the Lord Himself, accepting unity with Him, and enjoying His body and blood. Today, man approaches the holy sacrament, for it is the season (feast like Easter or Christmas), rather than for zeal of reason. We do not care to prepare ourselves by uprooting the evil inside ourselves, and by presenting a complete repentance; but just because it is the feast, and everybody is doing it, except for St. Paul who knows only one "season" to approach the Sacrament and communion; namely, the purity of conscience.

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Liturgy

Week 5: Friday

1 Timothy 2:1-4

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

Fr. Tadros Malaty

The Church applies all these forms of prayer in her worship and liturgies. This is especially true during the Liturgy of the Eucharist. The believer prays to receive forgiveness for sins he has committed, for spiritual growth, and for the satisfaction of his spiritual, emotional, and physical needs. These prayers become integrated and lead the worshiper into a mysterious conversation with God through His Only-Begotten Son and through the Holy Spirit. The Church does not stop her intercessions for all men. Moreover, the essence of the Eucharist is the enjoyment of a new and thankful life that reveals itself by our steadfast adherence to the Lord Jesus Christ, that is why we celebrate the Holy 'Eucharist' or Thanksgiving.

Liturgy

Week 5: Saturday

Matthew 5:23-24

Therefore if you bring your gift to the altar, and there remember that yours brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift.

St. John Chrysostom

What increasing love is this towards man! God is not concerned about personal honor to Him if it means we lack love towards our brothers and sisters! This is His will, to give great amounts of love, considering it the greatest sacrifice, for without it our sacrifice is not accepted! If you are making a mental prayer (and are angry with your brother), it is better for you to leave your prayer, and reconcile with (apologize to) your brother, and at this point you offer your prayer.”

Petitionary Prayer & God's Will

Week 6: Monday

Matthew 7:7-8

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

C.S. Lewis

And, perhaps, as those who do not turn to God in petty trials will have no habit or such resort to help them when the great trials come, so those who have not learned to ask Him for childish things will have less readiness to ask Him for great ones. We must not be too high-minded. I fancy we may sometimes be deterred from small prayers by a sense of our own dignity rather than of God's.

Petitionary Prayer & God's Will

Week 6: Tuesday

Luke 18:9-14

Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

C.S Lewis

“It is no use to ask God with factitious earnestness for ‘A’ when our whole mind is in reality filled with the desire for ‘B’. We must lay before Him what is in us, not what ought to be in us.”

Begin by sitting quietly and turning your attention to God. Ask Him to give you the grace of the Holy Spirit to listen carefully to His voice.
After reading the passage, take a moment in silence to understand what God is saying to you.

Petitionary Prayer & God's Will

Week 6: Wednesday

James 4:3-4

“You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

St. Moses the Strong

If a man's deeds are not in harmony with his prayer, he labors in vain.

Petitionary Prayer & God's Will

Week 6: Thursday

Mark 11:22-24

So Jesus answered and said to them, “Have faith in God. For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”

Pope Kyrillos VI

Prayer can do all things, for it moves the hand that manages the whole universe.

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Petitionary Prayer & God's Will

Week 6: Friday

Mark 10:46-52

Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus Son of David, have mercy on me!" Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you." And throwing aside his garment, he rose and came to Jesus. So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni, that I may receive my sight." Then Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed Jesus on the road.

Petitionary Prayer & God's Will

Week 6: Saturday

Luke 22:41-44

And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly, then His sweat became like great drops of blood falling down to the ground.

St. John Chrysostom

And He prays with earnestness, in order that the thing might not seem to be acting. And sweats flow over him for the same cause again, even that the heretics might not say this, that He acts the agony. Therefore there is a sweat like drops of blood, and an angel appeared strengthening Him, and a thousand sure signs of fear, lest anyone should affirm the words to be feigned. For this cause also was this prayer. By saying then, "If it be possible, let it pass from me, He showed His humanity; but by saying, Nevertheless not as I will, but as You will," He showed His virtue and self-command, teaching us even when nature pulls us back, to follow God.

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After reading the passage, take a moment in silence to understand what God is saying to you.

Holy Week Preparation

Week 7: Monday

Isaiah 58:3-6

‘Why have we fasted, but You did not see it? Why have we humbled our souls, but You did not know it?’ Because in the days of your fasts, you seek your own wills, and mistreat those under your authority. If you fast for condemnations and quarrels, and strike a humble man with your fists, why do you fast to Me as you do today, so your voice may be heard in crying? I did not choose this fast, and such a day for a man to humble his soul; nor if you should bow your neck like a ring and spread sackcloth and ashes under yourself, could you thus call such a fast acceptable. I did not choose such a fast,” says the Lord; “rather, loose every bond of wrongdoing; untie the knots of violent dealings; cancel the debts of the oppressed; and tear apart every unjust contract.”

Holy Week Preparation

Week 7: Tuesday

Psalm 44:7

Your throne, O God, is forever and ever; Your royal scepter is a scepter of uprightness.

St. Augustine of Hippo

Now the throne of the Jewish Kingdom was a temporal one; belonging to those who were under the Law, not to those who were under "grace:" He came to "redeem those who were under the Law," and to place them under "Grace." His "Throne is for ever and ever." Why? for that first throne of the Kingdom was but a temporal one: whence then have we a "throne for ever and ever"? Because it is God's throne. O divine Attribute of Eternity! for God could not have a temporal throne.

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Holy Week Preparation

Week 7: Wednesday

Mark 14:35-36

He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."

St. Augustine of Hippo

To show sufferers that they need not despair, the true Savior became the good teacher by himself epitomizing the truth in his own person. He participated in our suffering in an empathic way, knowing that through human frailty sorrow might steal in upon our hearts amid afflictions, and knowing that we would overcome it if we yield to God's will above our own, mindful that God knows best those whose wellbeing he superintends.

Holy Week Preparation

Week 7: Thursday

Psalm 54:22, 2

His words were smoother than oil, and yet they are arrows. Listen to my prayer, O God, and do not despise my supplication.

St. Augustine of Hippo

For certain things in the Scriptures were seeming hard, while they were obscure; when explained, they have been softened. For even the first heresy in the disciples of Christ, as it were from the hardness of His discourse arose. For when He said, "Except a man shall have eaten My flesh and shall have drunk My blood, he shall not have life in himself:" they, not understanding, said to one another, "Hard is this discourse, who can hear it?" Saying that, "Hard is this discourse," they separated from Him: He remained with the others, the twelve. Then Peter: "Thou hast the Word of life eternal: to whom shall we go?" Attend, we beseech you, and ye little ones learn godliness. Did Peter by any means at that time understand the secret of that discourse of the Lord? Not yet he understood: but that good were the words which he understood not, godly he believed. Therefore if hard is a discourse, and not yet is understood, be it hard to an ungodly man, but to thee be it by godliness softened: for whenever it is solved, it both will become for thee oil, and even unto the bones it will penetrate.

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Holy Week Preparation

Week 7: Friday

1 Timothy 4:6

If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

St. Athanasius the Apostolic

Virtues and vices are the food of the soul, which can feed on either one, turning to whichever one it wants to. If it is bent toward moral excellence, it will be fed by virtue—by righteousness, temperance, meekness, endurance. In other words, it's just as St. Paul says, "being nourished by the word of truth." That's the way it was with our Lord, who said, "My food is to do the will of him who sent me."

Holy Week Preparation

Week 7: Saturday

Hymn of the Cross (ΦΑΙ ΕΤΑΚΕΝΩ), *6th & 9th Hours of Good Friday*

This is He Who offered Himself, as an acceptable sacrifice, on the Cross, for the salvation of our race. His good father, smelled Him, in the evening, on Golgotha.

St. John Chrysostom

This Blood was ever typified of old in the altars and sacrifices of righteous men. This is the price of the world, by This Christ purchased to Himself the Church, by This He has adorned Her all. For as a man buying servants gives gold for them, and again when he desires to deck them out does this also with gold; so Christ has purchased us with His Blood, and adorned us with His Blood.

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