



**PROPHET
OLOGION**





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PREFACE

THE Prophetologion is the third book in our liturgical scriptures series, after *The Holy Gospel* and *The Holy Apostle*. It includes all of the Old Testament selections (except for the Psalms) which are read throughout the year in the Orthodox Church.

As with our previous titles, we have striven to present the Old Testament scriptures in the most beautiful way possible, while remaining practical and functional. The cover features beautiful, foil-stamped iconography of Christ “Emmanuel,” who in Orthodox iconography often represents the pre-incarnate Logos, which is appropriate for the Old Testament. He is surrounded by the angelic ranks in glory. The text within this book is handsomely typeset in red and black, and is printed on the highest-quality paper. Four ribbon bookmarks are included; these are especially useful in liturgical settings. We have included a Pan-Orthodox lectionary and Paschal tables for all three calendars currently used in the Orthodox Church, serving the broadest possible range of needs.

This book was produced under a similar philosophy to the *English/Greek Orthodox Bible* (EOB) New Testament used in our previously-published *Holy Gospel* and *Holy Apostle* books. But as the EOB Old Testament has not yet been completed, we have produced this text in-house over the span of about two years. To be clear, this book is not connected to the EOB project, aside from being a source of inspiration.

We started this project with the *Brenton Septuagint* as a foundation. We referenced the scholarly *New English Translation of the Septuagint* for an eye towards modern scholarship and the

Orthodox Study Bible for an eye towards the Orthodox reading of the scriptures. But most importantly, we scrutinized the text verse-by-verse in light of various Orthodox liturgical texts, in particular the translations of Archimandrite Ephraim Lash of blessed memory, and several other translations as well. This was critical, as our scriptures as used liturgically sometimes have unique features that are not found in the *Septuagint* proper.

In order to have a consistent style of English with the EOB, we made cursory comparisons with the *World English Bible* (WEB), which was the original foundation of the EOB New Testament. However, as the WEB uses the Hebrew *Masoretic Text* for the Old Testament, we stress that it does not play any role aside from being a style guide. The text herein is the *Septuagint* from start to finish.

Wherever possible, we have made similar translation choices for often-misunderstood terms as the EOB, including *Hades* and *proskuneo*. For more information, see the the Introduction of the *Holy Gospel*, also published by Saint Ignatius Orthodox Press.

The one innovation we humbly offer is in creating a numbering system for the readings, similar to the Slavic manner of numbering the Gospel and Epistle lections. We felt this aids the reader in quickly locating passages at the kliros.

We pray that this book proves to be useful and a blessing to many. Please forgive us for any errors it may contain, and please, of your charity, pray for us.

—*Saint Ignatius Orthodox Press*

4 September 7529, O.S.
Hieromartyr Babylas of Antioch
Prophet Moses the God-seer

17 September 2020, N.S.
Afterfeast of the Holy Cross
Martyrs Sophia, Faith, Hope, and Love



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We also wish to thank everyone who made our previous titles in this series, *The Holy Gospel* and *The Holy Apostle*, possible. This series really is a dream come true for us. It would not have been possible without the incredible support of those who were willing to take a chance on us. We hope that our work has lived up to the vision you shared with us.

Glory to God for all things! We dedicate this title and all the feeble works of our hands to his glory, as the finger paintings of a child to his loving Father.



◆ THE BOOK OF GENESIS § 1 ◆

THE FIRST DAY OF CREATION

IN the beginning, God made the heaven and the earth. Now the earth was invisible and formless, and darkness was over the deep, and the Spirit^a of God moved over the water. God said, “Let there be light,” and there was light. God saw the light, that it was good, and God divided between the light and the darkness. God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

And God said, “Let there be a firmament in the midst of the water, and let it be a division between water and water,” and it was so. God made the firmament, and God divided the water which was under the firmament from the water which was above the firmament. God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

And God said, “Let the water below the heaven gather into one place, and let dry land appear,” and it was so. The water below the heaven gathered into its places, and dry land appeared. God called the dry land Earth, and the watery places he called Seas, and God saw that it was good. God said, “Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose

§1 (Genesis 1:1–13). Holy Saturday; Nativity; Theophany; 1st Monday of Great Lent.

^aOr *wind*; a few of the Fathers prefer this reading

seed is in it, according to its kind on the earth,” and it was so. The earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. And there was evening and there was morning, the third day. ✠

◆ THE BOOK OF GENESIS § 2 ◆

THE FOURTH & FIFTH DAYS OF CREATION

GOD said, “Let there be lights in the firmament of heaven to give light on the earth, to separate the day and the night. Let them serve as signs for seasons and for days and years. Let them give light in the firmament of heaven, to shine on the earth,” and it was so. God made the two great lights, the greater light to rule the day and the lesser light to rule the night and the stars. God placed them in the firmament of heaven, to shine on the earth, and to rule the day and night, and to separate the light and the darkness, and God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth reptiles of living souls, and winged creatures flying over the earth in the firmament of heaven,” and it was so. God made the great whales, and every living soul of reptiles, which the waters brought forth according to their kind, and every creature that flies with wings according to its kind, and God saw that they were good. And God blessed them, saying, “Increase and multiply, fill the waters in the seas, and let the winged creatures be multiplied on the earth.” And there was evening and there was morning, the fifth day. ✠



◆ THE BOOK OF GENESIS § 3 ◆

THE SIXTH DAY OF CREATION ~ GOD RESTS

GOD said, “Let the earth bring forth the living soul according to its kind, quadrupeds and reptiles, and wild beasts of the earth according to their kind,” and it was so. God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

And God said, “Let us make man according to our image and likeness, and let them rule over the fish of the seas, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.” So God made man, according to the image of God he made him; male and female, he made them. And God blessed them, saying, “Increase and multiply, and fill the earth, and subdue it. Rule over the fish of the seas, and the the flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth.” And God said, “Behold, I have given you every seed-bearing plant, sowing seed, which is on the whole earth. I have given for food every tree, which has in it the fruit of seed that is sown, to you, and to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself a soul of life, and every green plant for food,” and it was so.

And God saw all the things that he had made, and behold, they were very good. And there was evening and there was morning, the sixth day.

So the heaven and the earth were accomplished, and all their array. On the sixth day, God accomplished the works which he made; and on the seventh day, he rested from all the works which he made. And God blessed the seventh day, and set it apart as holy, because on it he rested from all his works, which God had begun to make. ✠

✦ THE BOOK OF GENESIS § 4 ✦

GOD CREATES MAN ~ THE TREE OF KNOWLEDGE

THIS is the book of the genesis^b of heaven and earth, when they were created.

In the day when the Lord God^c made the heaven and the earth, and every plant of the field before it was on the earth, and all the grass of the field before it sprang up (for God had not sent rain on the earth, and there was no man to work it; but a spring came up out of the earth, and watered the whole face of the earth), then God formed man, dust from the earth, and breathed into his face the breath of life, and the man became a living soul. And God planted Paradise^d in Eden,^e to the east, and there he placed the man whom he had formed. And God made to spring up out of the earth every tree, beautiful to the eye and good for food, and the tree of life in the midst of Paradise, and the tree of learning what can be known of good and evil.

A river flowed out of Eden to water Paradise, and from there it divides into four branches. The first one is Pishon, which flows around the whole land of Havilah, where there is gold (the gold of that land is good; there is also almandine^f and emerald). The second river is Gihon, which flows around the whole land of Ethiopia. The third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The Lord God took the man whom he had formed, and placed him in the Paradise of delight, to work it and guard it. The Lord God commanded Adam, saying, “You may freely eat the fruit of every tree which is in Paradise; but the from the tree of knowing good and evil, you^g may not eat from it. On the day you eat from it, by death you will die.”

Then the Lord God said, “It is not good that the man should be alone. Let us make a helper for him, according to him.”

So God formed out of the earth all the wild beasts of the field, and all the flying creatures of heaven, and he brought them to Adam to see what he would call them. And whatever Adam

§4 (Genesis 2:4–19). 1st Thursday of Great Lent.

called each living soul, that was its name. ✕

✦ THE BOOK OF GENESIS § 5 ✦

THE FALL OF MAN

ADAM gave names to all the cattle, and to all the flying creatures of heaven, and to all the wild beasts of the field; but for Adam, there was not found a helper like himself. So God put a trance on Adam, and he slept. God took one of his ribs, and closed up its place with flesh. God built the rib which he took from Adam into a woman, and brought her to Adam. And Adam said, “This now is bone out of my bones, and flesh out of my flesh. She will be called Woman, because she was taken out of the Man.” For this reason, a man will leave behind his father and mother, and be attached^h to his wife, and the two will be one flesh. They were both naked, Adam and his wife, and they were not ashamed.

Now the serpent was the shrewdestⁱ of all the creatures on the earth which the Lord God had made. The serpent said to the woman, “What is it that God said? ‘Do not eat the fruit from any tree of Paradise?’”

The woman said to the serpent, “We may eat of the fruit of the trees of Paradise; but about the fruit of the tree in the midst of Paradise, God said, ‘Do not eat from it, do not even touch it, or you will die.’”

The serpent said to the woman, “You will not die by death. God knows that on the day you eat from it, your eyes will be opened. You will be like gods, knowing good and evil.”

The woman saw that the tree was good for food, and that it was pleasing for the eyes to behold, and desirable for understanding. So she took of the fruit and ate, and she gave some to her husband with her, and they ate. Then their eyes were opened, and they knew that they were naked, so they sewed fig leaves together and made coverings for themselves.

§5 (Genesis 2:20–3:20). 1st Friday of Great Lent.

✦ THE BOOK OF PROVERBS § 116 ✦

A VIRTUOUS WIFE

OPEN your mouth with the word of God, and judge all things fairly.

Open your mouth and judge justly, and defend the poor and the weak.

§116a ✦ Who can find a virtuous wife? She is more valuable than precious jewels.

Her husband's heart is confident in her; such a wife will have no need of fine spoils.

She achieves good for her husband all her life.

Spinning wool and flax, she makes it useful with her hands.

✦ End for St. Olga.

She is like a ship that sails from afar, and she gathers her livelihood.

She rises by night, and feeds her household, and assigns tasks to her handmaids.

She considers a farm and buys it, and with the fruit of her hands she plants the land.

She strongly girds her loins, and she strengthens her arms for work.

She knows by experience that working is good, and her lamp is not extinguished all night.

She reaches out her arms to useful work, and she sets her hands to the spinning wheel.

She opens her hands to the needy, and distributes fruit to the poor.

Her husband is not anxious about his household when he delays somewhere else, for all those around her are clothed.

She makes garments of double thickness for her husband, and garments of fine linen and scarlet for herself.

Her husband is admired in the gates, when he sits in council with the senior inhabitants of the land.

§116 (Proverbs 31:8–31). 6th Friday of Great Lent.

§116a (Proverbs 31:10–13). Saint Olga.

She makes fine linens and sells them, and girdles for the Canaanites.

She puts on strength and honor, and rejoices in the last days.

She opens her mouth with care and modesty, and she controls her tongue.

She opens her mouth wisely, and according to the law.

The ways of her household are careful, and she does not eat the bread of idleness.

Her generosity establishes her children, and they grow rich, and her husband praises her.

“Many daughters have obtained power, many have gained wealth, but you have exceeded and surpassed them all.”

Allure is false, and a woman's beauty is vain; but a wise woman is blessed, and let her praise the fear of the Lord.

Give her the fruit of her lips, and let her husband be praised in the gates. ✦

✦ THE BOOK OF PROVERBS § 117 ✦

PRAISE FOR THE WISDOM OF THE RIGHTEOUS

THE memory of the righteous is praised, and Lord's blessing is on his head.

Blessed is the one who has found Wisdom, and the mortal who knows understanding.

It is better to obtain her than treasures of gold and silver.

She is more valuable than precious jewels; no valuable thing is equal to her in value.

Righteousness proceeds from her mouth; she carries law and mercy on her tongue.

Listen to me, for I speak solemn truths; blessed are those who guard my ways.

For my outgoings are outgoings of life, and favor is prepared from the Lord.

I lift my voice to you, O sons of men; I call on you.

I, Wisdom, have made counsel my dwelling, and I have

§117 (Composite 2). Saints.

called upon knowledge and understanding.

Counsel is mine, safety is mine, prudence is mine, and strength is mine.

I love those who love me, and those who seek me will find me.

O innocent ones, be aware of trickery; O uneducated ones, take heart.

Listen to me, for I speak solemn truths; my lips express reliable words.

My throat will proclaim truth; but lying lips are an abomination in my sight.

All the words of my mouth are in righteousness; there is nothing crooked or twisted in them.

They are clear to those who understand, and right to those who find knowledge.

I will teach you what is true, that you may hope in the Lord and be filled with spirit. ✠



✠ THE WISDOM OF SOLOMON § 118 ✠

THE TESTING OF THE RIGHTEOUS

THE souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of fools they seemed to have died; their departure was considered a disaster. Their passing from us was considered utter destruction; but they are at

§118 (Wisdom of Solomon 3:1–9). Saints.

peace. Although in the sight of man they were punished, in truth their hope is full of immortality. They were disciplined a little, and they will be greatly rewarded; God tried them, and he found them worthy of himself. He tried them like gold in the furnace, and he received them as a sacrificial whole burnt offering. In the time of their visitation they will shine, and they will run about like sparks through stubble. They will judge the nations and rule over peoples; the Lord will be their king to the ages. Those who trust in him will understand truth, and the faithful will remain with him in love; for grace and mercy are on his saints,⁹ and he watches over his chosen ones.^r ✠

✠ THE WISDOM OF SOLOMON § 119 ✠

SALVATION FOR THE RIGHTEOUS

IF the righteous should die early, even so, they will be at rest. Old age is not honored for its length of time, nor is it measured by the number of years. Wisdom is the true gray hair, and a spotless life is ripe old age.

Having pleased God, they were loved by him; and while living among sinners, they were taken away. They were snatched away, that wickedness should not pervert their understanding, or trickery deceive their souls. The allure of worthlessness^s dims what is good, and the wandering of desire subverts an innocent mind. Made perfect in a short time, they fulfilled long years. Their souls pleased the Lord, so he hurried them from among the wicked. But the people saw, and did not understand, nor did they take it to heart, that grace and mercy are on his saints, and he watches over his chosen ones.^t ✠



§119 (Wisdom of Solomon 4:7–15). Saints.

So I opened my mouth, and he gave me the scroll to eat. He said to me, “Son of Man, your mouth eats this scroll, and your belly will be filled with it.”

Then I ate it, and in my mouth it was as sweet as honey. ❖

❖ THE PROPHECY OF EZEKIEL § 192 ❖

THE RESTORATION OF GOD’S PEOPLE

THE Lord says: I will take you from among the nations, and gather you from all the lands, and bring you into your own land. I will sprinkle clean water on you, and you will be purified from all your impurities, and from all your idols, and I will purify you. I will give you a new heart, and I will put a new spirit in you. I will take your heart of stone out from you, and I will give you a heart of flesh. I will put my Spirit in you, and lead you in my laws and keep my judgments, and do them. You will dwell in the land which I gave to your fathers, and you will be my people, and I will be your God. ❖

❖ THE PROPHECY OF EZEKIEL § 193 ❖

THE VALLEY OF DRY BONES

THE Lord’s hand was on me, and he brought me out by the Spirit, and set me in the middle of the plain, and it was full of human bones. He led me all around them, and behold, there were very many bones on the face of the plain, and they were very dry. Then he said to me, “Son of Man, will these bones live?”

I said, “O Lord, Lord, you know it.”

Then he said to me, “Prophesy to these bones, and say to them: You dry bones, hear the word of the Lord! The Lord says to these bones: Behold, I will bring the spirit^c of life upon you. I will give you sinews, and I will bring flesh upon you, and I will spread skin upon you, and I will put my Spirit into you, and you

§192 (Ezekiel 36:24–28). Pentecost.

§193 (Ezekiel 37:1–14). Holy Saturday.

will live; and you will know that I am the Lord.”

So I prophesied as the Lord commanded me. And while I was prophesying, behold, there was a shaking, and the bones came together, each one to its joint. And behold, sinews and flesh grew on them, and skin came over them, but there was no spirit in them.

Then he said to me, “Prophesy to the spirit; prophesy, O Son of Man, and say to the spirit: The Lord says: Come from the four winds, and breathe on these dead bodies, and make them live.” So I prophesied as he had commanded me, and the spirit entered them, and they lived. They stood up on their feet, a very great vast multitude.

Then the Lord said to me, “Son of Man, these bones are the people of Israel, and they say: Our bones have become dry, our hope has perished, and we are quite lost. So prophesy and say, “The Lord says, “Behold, I will open your tombs, and will raise you up from your tombs, and bring you into the land of Israel. You will know that I am the Lord, when I have opened your graves, that I may raise up my people from their graves. And I will put my Spirit within you, and you will live, and I will plan you in your own land. Then you will know that I am the Lord.” I have spoken, and I will do it, says the Lord.” ❖

❖ THE PROPHECY OF EZEKIEL § 194 ❖

THE CLOSED GATE

THE Lord said, “From the eighth day and onward, the priests will offer your whole burnt offerings on the altar, and your peace offerings, and I will accept you, says the Lord.”

Then he brought me back through the outer gate of the sanctuary that faces east, and it was shut. The Lord said to me, “This gate will be shut, and it will not be opened. No one will pass through it, because the Lord God of Israel will enter by it, and it will be shut. The prince will sit in it, to eat bread before the Lord.

§194 (Ezekiel 43:27–44:4). Theotokos.

AT VESPERS

The first Prokeimenon. Tone 6. Psalm 3. Salvation is the Lord's, and your blessing is upon your people. *Ps.* O Lord, why are my tormentors multiplied?

The Reading from the Book of Genesis §1 (1:1–13).

The second Prokeimenon. Tone 5. Psalm 4. The Lord will hear me when I cry to him. *Ps.* When I called on him, the God of my righteousness heard me.

The Reading from the Book of Proverbs §85 (1:1–20).

THE FIRST TUESDAY

AT THE SIXTH HOUR

The Troparion of the Prophecy. *Tone 1*

WE are foreigners on earth, like all our fathers were. As our lives are short, keep us without sin, O our Savior, and have mercy on us, as you are the Lover of mankind.

The first Prokeimenon. Tone 4. Psalm 5. Attend to the voice of my prayer, O my King and my God. *Ps.* Listen to my words, O Lord, and hear my cry.

The Reading from the Prophecy of Isaiah §139 (1:19–2:3).

The second Prokeimenon. Tone 4. Psalm 6. O Lord, do not rebuke me in your anger. *Ps.* Have mercy on me, O Lord, for I am weak.

AT VESPERS

The first Prokeimenon. Tone 5. Psalm 7. O Lord my God, I have trusted in you. *Ps.* Save me from all those who persecute me, and deliver me.

The Reading from the Book of Genesis §2 (1:14–23).

The second Prokeimenon. Tone 5. Psalm 8. O Lord, our Lord, how wonderful is your Name in all the earth! *Ps.* Your majesty is exalted above the heavens.

The Reading from the Book of Proverbs §86 (1:20–33).

THE FIRST WEDNESDAY

AT THE SIXTH HOUR

The Troparion of the Prophecy. *Tone 4*

O LORD, the Lover of mankind, you know our created nature and our weakness. We have sinned, but we have not abandoned you, O God, nor have we stretched out our hands to

a strange god. In your goodness, O Compassionate One, have mercy on us.

The first Prokeimenon. Tone 4. Psalm 9. I will confess you, O Lord, with my whole heart; I will tell of all your wonderful works. *Ps.* I will be glad and rejoice in you; I will sing to your Name, O Most High.

The Reading from the Prophecy of Isaiah §140 (2:3–11).

The second Prokeimenon. Tone 6. Psalm 10. The Lord is righteous and loves righteousness; his face beholds justice. *Ps.* I have put my trust in the Lord; how will you say to my soul, "Fly to the mountains like a sparrow?"

AT VESPERS

The first Prokeimenon. Tone 5. Psalm 11. You will guard us and protect us, O Lord, from this generation forever. *Ps.* Save me, O Lord, for the godly are no more.

The Reading from the Book of Genesis §3 (1:24–2:3).

The second Prokeimenon. Tone 6. Psalm 12. Look upon me, and hear me, O Lord my God. *Ps.* How long, O Lord, will you forget me forever? How long will you turn your face away from me?

The Reading from the Book of Proverbs §87 (2:1–22).

THE FIRST THURSDAY

AT THE SIXTH HOUR

The Troparion of the Prophecy. *Tone 1*

DELIVER us, O Lord, from enemies visible and invisible. Let the nations never say, "Where is their God?" Show them, O Master, that you overlook the sins of your people when they repent.

The first Prokeimenon. Tone 4. Psalm 13. When the Lord returns his captive people, let Jacob rejoice and let Israel be glad. *Ps.* The fool has said in his heart, "There is no God."

The Reading from the Prophecy of Isaiah §141 (2:11–21).

The second Prokeimenon. Tone 4. Psalm 14. O Lord, who will dwell in your tabernacle? And who will live in your holy mountain? *Ps.* One who walks in innocence, and does righteous works, speaking truth in his heart.

— **Sunday Before the Nativity of Christ**

See the Common for the Holy Fathers.

20 Hieromartyr Ignatius the God-bearer, Bishop of Antioch

1. The Reading from the Prophecy of Isaiah §169 (43:9–14).
2. The Reading from the Book of Proverbs §117 (Composite 2).
3. The Reading from the Wisdom of Solomon §118 (3:1–9).

Righteous John of Kronstadt

1. The Reading from the Prophecy of Joel §126 (2:12–27).
2. The Reading from the Prophecy of Joel §127a (2:28–32).
3. The Reading from the First Catholic Epistle of John §211 (4:20–5:5).

21 Peter, Metropolitan of Moscow and all Russia

See the Common for Holy Hierarchs, Set C.

23 Venerable Nahum of Ochrid

See the Common for Venerable Monks.

— **Royal Hours of the Nativity†**

The Prokeimenon at the First Hour. Tone 4. Psalm 2. The Lord said to me, “You are my son; today I have begotten you.” *℟̅.* Ask of me, and I will give you the nations as your inheritance.

The Reading from the Prophecy of Micah §125a (5:2–4).

The Prokeimenon at the Third Hour. Tone 4. Isaiah 9. A child has been born for us, and a son has been given to us. *℟̅.* Whose sovereignty was upon his shoulder.

The Reading from the Prophecy of Jeremiah §188 (Baruch 3:35–4:4).

The Prokeimenon at the Sixth Hour. Tone 4. Psalm 109. From the womb before the Morning Star I have begotten you. *℟̅.* The Lord said to my lord, “Sit at my right hand, until I make your enemies your footstool.”

The Reading from the Prophecy of Isaiah §148 (7:10–16; 8:1–4, 9–10).

The Prokeimenon at the Ninth Hour. Tone 4. Psalm 86. “Zion is our mother,” a man will say; and a man has been born in her. *℟̅.* His foundations are in the holy mountains.

The Reading from the Prophecy of Isaiah §149a (9:6–7).

† See page 319 for the complete, word-for-word sequence for these readings.

25 NATIVITY OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST ACCORDING TO THE FLESH†

There is no Evening Prokeimenon; we immediately begin the readings. But if it is a Friday evening, we do sing the Great Prokeimenon, What God is great like our God, as on page 265.

1. The Reading from the Book of Genesis §1 (1:1–13).
2. The Reading from the Book of Numbers §56 (24:2–3, 5–9, 17–18).
3. The Reading from the Prophecy of Micah §125 (4:6–7; 5:2–4).

And the first troparion, with its verses.

4. The Reading from the Prophecy of Isaiah §152 (11:1–10).
5. The Reading from the Prophecy of Jeremiah §188 (Baruch 3:35–4:4).
6. The Reading from the Prophecy of Daniel §195 (2:31–36, 44–45).

And the second troparion, with its verses.

7. The Reading from the Prophecy of Isaiah §149a (9:6–7).
8. The Reading from the Prophecy of Isaiah §148 (7:10–16; 8:1–4, 9–10).

27 Proto-martyr Stephen the Archdeacon

1. The Reading from the Acts of the Holy Apostles §199 (6:1–7).
2. The Reading from the Acts of the Holy Apostles §200 (6:8–15).
3. The Reading from the Acts of the Holy Apostles §201 (7:1–5, 47–60).

JANUARY

1 Circumcision in the flesh of our Lord, God, and Savior Jesus Christ; Basil the Great, Archbishop of Caesarea in Cappadocia

1. The Reading from the Book of Genesis §25 (Composite 1).
2. The Reading from the Book of Proverbs §97 (8:22–30).
3. The Reading from the Wisdom of Solomon §122 (Composite 4).

Or

1. The Reading from the Book of Genesis §25 (Composite 1).
2. The Reading from the Book of Proverbs §97 (8:22–30).
3. The Reading from the Wisdom of Solomon §119 (4:7–15).

2 Venerable Seraphim of Sarov

See the Common for Venerable Monks.

† See page 323 for the complete, word-for-word sequence for these readings.

PROVERBS, CONT.

- §117 Proverbs 10:7, 6; 3:13-16;
8:6, 32, 34, 4, 12, 14, 17,
5-9; 1:23 (Composite 2)

WISDOM OF SOLOMON

- §118 Wisdom 3:1-9
§119 Wisdom 4:7-15
§120 Wisdom 4:7, 16-17, 19-20;
5:1-7 (Composite 3)
§121 Wisdom 5:15-6:3
§122 Proverbs 10:31; 11:2;
10:2; 11:7, 19; 13:2, 9;
Sirach 3:18; Proverbs
26:11; 15:2; 14:33;
22:11; Ecclesiastes
8:1; Proverbs 17:24;
Wisdom 6:12-16;
7:30; 8:2-3, 7-9, 17-18;
8:21-9:5; 9:10-11, 14
(Composite 4)[†]
§123 Proverbs 29:2;
Wisdom 4:1, 14; 6:11,
17-18, 21-22; 7:15-16,
21-22, 26-30; 10:9-12;
7:30; 1:8; 2:1, 10-17,
19-22; Psalm 85:10;
Wisdom 16:13; 2:11;
16:18; Proverbs 3:34
(Composite 5)

MICAH

- §124 Micah 4:2-3, 5; 6:2-5, 8;
5:4 (Composite 19)
§125 Micah 4:6-7; 5:2-4
§125a Micah 5:2-4

JOEL

- §126 Joel 2:12-27
§127 Joel 2:23-32
§127a Joel 2:28-32
§128 Joel 3:12-21

JONAH

- §129 Jonah 1-4 (its entirety)

ZEPHANIAH

- §130 Zephaniah 3:8-15
§131 Zephaniah 3:14-19

ZECHARIAH

- §132 Zechariah 8:7-17
§133 Zechariah 8:19-23
§134 Zechariah 9:9-15
§135 Zechariah 11:10-13
§136 Zechariah 14:1, 4, 8-11
(Composite 22)

MALACHI

- §137 Malachi 3:1-3, 5-7, 12,
17-18; 4:4-6
(Composite 9)

ISAIAH

- §138 Isaiah 1:1-20
§138a Isaiah 1:16-20
§139 Isaiah 1:19-2:3
§139a Isaiah 2:2-3
§140 Isaiah 2:3-11
§141 Isaiah 2:11-21

ISAIAH, CONT.

- §142 Isaiah 3:1-14
§143 Isaiah 4:2-5:7
§144 Isaiah 5:7-16
§145 Isaiah 5:16-25
§146 Isaiah 6:1-12
§147 Isaiah 7:1-14
§148 Isaiah 7:10-16; 8:1-4, 9-10
§149 Isaiah 8:13-9:7
§149a Isaiah 9:6-7
§150 Isaiah 9:9-10:4
§151 Isaiah 10:12-20
§152 Isaiah 11:1-10
§153 Isaiah 11:10-13, 16; 12:1-2
§154 Isaiah 12:3-6
§155 Isaiah 13:2-13
§156 Isaiah 14:7-20
§157 Isaiah 14:24-32
§158 Isaiah 19:1, 3-5, 12, 16,
19-21 (Composite 7)
§159 Isaiah 25:1-9
§160 Isaiah 26:21-27:9
§161 Isaiah 28:14-22
§162 Isaiah 29:13-23
§163 Isaiah 35:1-10
§164 Isaiah 37:33-38:6
§165 Isaiah 40:1-3, 9; 41:17-18;
45:8; 48:20-21; 54:1
(Composite 8)
§166 Isaiah 40:18-31
§167 Isaiah 41:4-14
§168 Isaiah 42:5-16
§169 Isaiah 43:9-14
§170 Isaiah 45:11-17
§171 Isaiah 48:17-49:4
§172 Isaiah 49:6-10
§172a Isaiah 49:8-15
§173 Isaiah 50:4-11
§174 Isaiah 52:13-54:1
§175 Isaiah 55:1-13

- §176 Isaiah 55:1-2; 12:3-4; 55:2-
3, 6-13 (Composite 20)
§177 Isaiah 58:1-11
§178 Isaiah 60:1-16
§178a Isaiah 60:11-16
§179 Isaiah 61:1-10
§180 Isaiah 61:10-62:5
§181 Isaiah 62:10-12; 63:1-3,
7-9 (Composite 21)
§182 Isaiah 63:11-64:5
§182a Isaiah 63:15-64:5, 8-9
(Composite 16)
§183 Isaiah 65:8-16
§184 Isaiah 66:10-24

JEREMIAH

- §185 Jeremiah 2:1-12
§186 Jeremiah 11:18-12:5,
9-11, 14-15
§187 Jeremiah 38:31-34[†]
§188 Baruch 3:35-4:4

EZEKIEL

- §189 Ezekiel 1:1-20
§190 Ezekiel 1:21-28
§191 Ezekiel 2:3-3:3
§192 Ezekiel 36:24-28
§193 Ezekiel 37:1-14
§194 Ezekiel 43:27-44:4

DANIEL

- §195 Daniel 2:31-36, 44-45
§196 Daniel 3:1-88
§197 Daniel 10:1-21

[†] Some sources cite this composite reading as being from Proverbs; but because most of the text is from Wisdom of Solomon, we have included it among the readings from Wisdom of Solomon

[†] Some sources cite this reading as chapter 31; the text is from chapter 38 in Brenton