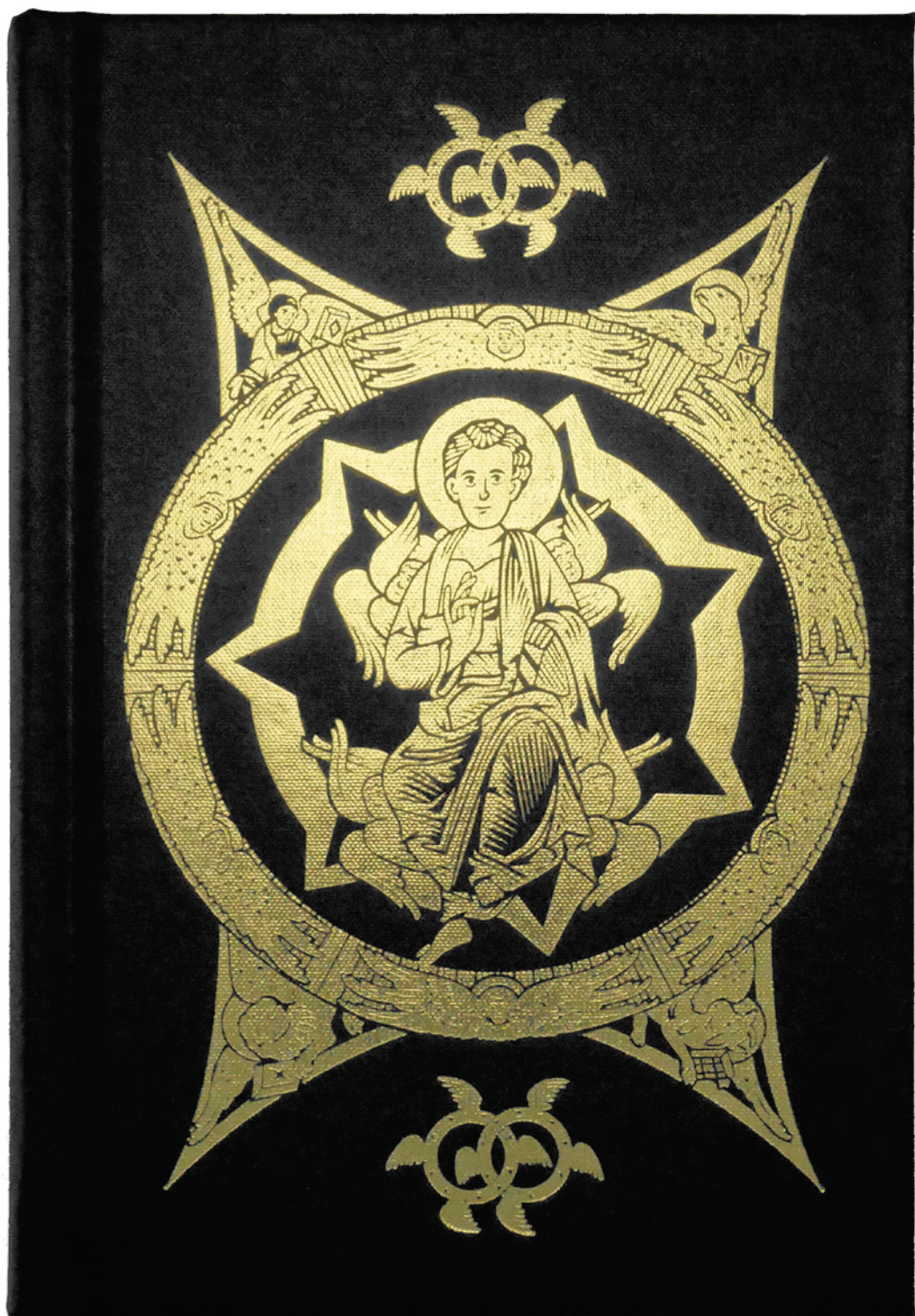


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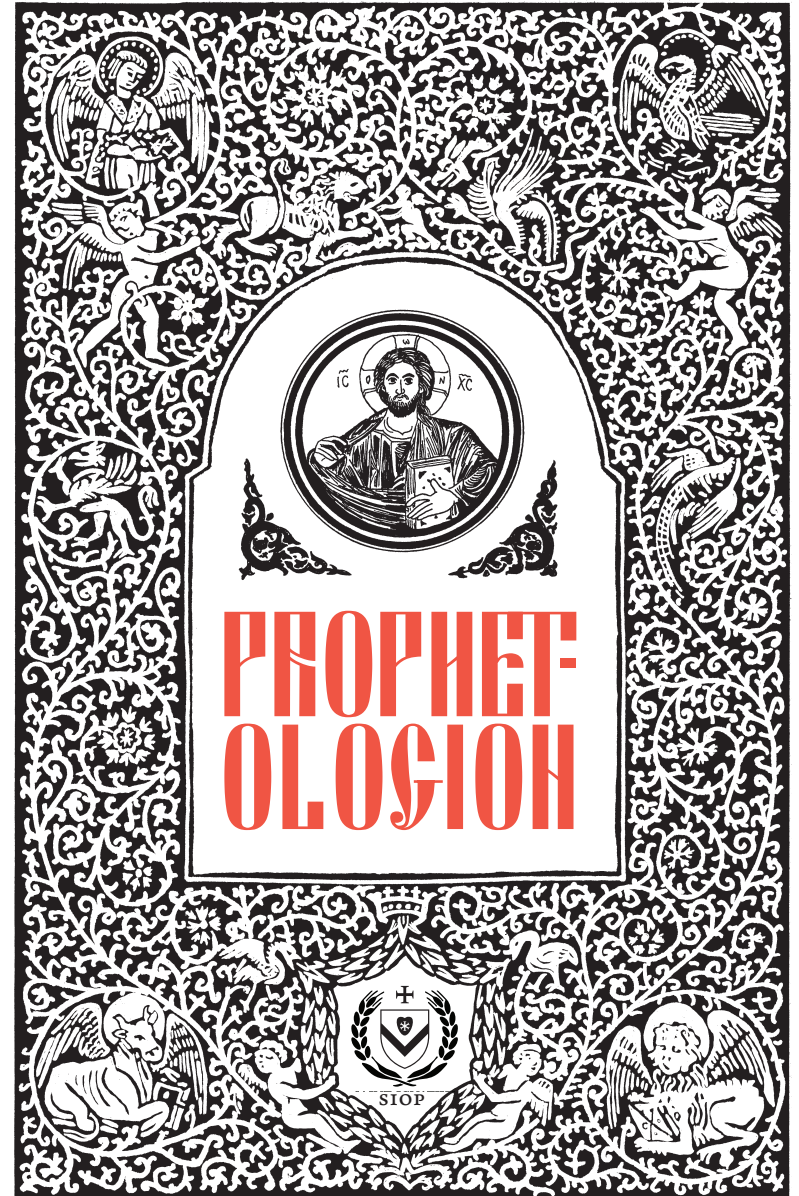
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## THE PROPHETOLOGION





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## PREFACE

**T**HE 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, and Love*



## ACKNOWLEDGMENTS

**W**E wish to thank all of the kind and generous donors who have made this *Prophetologion* possible:

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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

**I**N 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<sup>a</sup> 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; 1<sup>st</sup> Monday of Great Lent.

<sup>a</sup>Or *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

**G**OD 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. ✠



§2 (Genesis 1:14–23). 1<sup>st</sup> Tuesday of Great Lent.

✠ THE BOOK OF GENESIS § 3 ✠

THE SIXTH DAY OF CREATION ~ GOD RESTS

**G**OD 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. ✠

§3 (Genesis 1:24–2:3). 1<sup>st</sup> Wednesday of Great Lent.



## ✠ THE BOOK OF GENESIS § 4 ✠

## GOD CREATES MAN ~ THE TREE OF KNOWLEDGE

**T**HIS is the book of the genesis<sup>b</sup> of heaven and earth, when they were created.

In the day when the Lord God<sup>c</sup> 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<sup>d</sup> in Eden,<sup>e</sup> 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<sup>f</sup> 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<sup>g</sup> 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). 1<sup>st</sup> Thursday of Great Lent.

## ✠ THE BOOK OF GENESIS § 5 ✠

## THE FALL OF MAN

**A**DAM 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<sup>h</sup> 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 shrewdest<sup>i</sup> 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). 1<sup>st</sup> Friday of Great Lent.

They heard the voice of the Lord God as he walked in Paradise in the afternoon, so Adam and his wife hid from the face of the Lord God among the trees of Paradise. The Lord God called to Adam, saying, “Adam, where are you?”

Adam said, “I heard your voice as you walked in Paradise, and I was afraid because I am naked, so I hid.”

God said to him, “Who told you that you were naked, unless you have eaten from the one tree that I commanded you not to eat?”

Adam said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.”

The Lord God said to the woman, “Why have you done this?”

The woman said, “The serpent deceived me, and I ate.”

So the Lord God said to the serpent, “Because you have done this, you are cursed above all cattle and all the wild beasts of the earth. You will go about on your breast and on your belly, and you will eat earth all the days of your life. I will make you enemies with the woman, and between your seed and her Seed. He will watch for your head, and you will watch for his heel.”

And to the woman he said, “I will greatly multiply your pains and your groaning. In pain you will give birth to children, and you will submit to your husband, and he will rule over you.”

And to Adam he said, “Because you have listened to the voice of your wife, and ate from the tree which I commanded you not to eat, you ate from it, the earth is cursed in your works. In pain you will eat from it all the days of your life. It will bring forth thorns and thistles for you, and you will eat the plants of the field. In the sweat of your face you will eat your bread, until you return to the earth from which you were taken. You are earth, and to earth you will return.”

And Adam called his wife’s name Life,<sup>j</sup> because she is the mother of all the living. ☩



6 <sup>j</sup>Hebrew: *Eve*; Greek: *Zoe*; both words mean *Life* <sup>k</sup>This phrase is not in the Hebrew

## ☛ THE BOOK OF GENESIS § 6 ☛

### THE EXILE OF ADAM ~ CAIN & ABEL’S GIFTS

THE Lord God made garments of skin for Adam and his wife, and clothed them. Then the Lord God said, “Behold, Adam has become like one of us, knowing good and evil. Now he might reach out his hand and take from the tree of life and eat, and live forever.” So the Lord God sent him out of the Paradise of delight, to work the earth from which he had been taken. He cast out Adam and settled him opposite the Paradise of delight,<sup>k</sup> and he stationed the Cherubim and the fiery sword turning about to guard the way to the tree of life.

Adam knew his wife Eve, and she conceived and gave birth to Cain, saying, “I have gained<sup>l</sup> a man through God.”

Then she gave birth again, to his brother Abel.

Abel was a shepherd of sheep, while Cain worked the earth. After some time, Cain offered to the Lord some of the fruits of the earth as a sacrifice. Abel also made an offering, from the first-born of his sheep and of his fattened lambs. God looked with approval on Abel and his gifts, but God did not consider Cain and his gifts. Cain was full of sorrow, and his face fell.

Then the Lord God said to Cain, “Why are you sorrowful, and why has your face fallen? If you offered rightly, but did not divide rightly, did you not sin? Be still; he will submit to you, and you will rule over him.”<sup>m</sup> ☩

## ☛ THE BOOK OF GENESIS § 7 ☛

### CAIN MURDERS ABEL

CAIN said to his brother Abel, “Let us go out into the field.”<sup>n</sup> When they were in the field, Cain rose up against his brother Abel and killed him.

Then the Lord God said to Cain, “Where is your brother Abel?”

§6 (Genesis 3:21–4:7). 2<sup>nd</sup> Monday of Great Lent.

§7 (Genesis 4:8–15). 2<sup>nd</sup> Tuesday of Great Lent.

<sup>l</sup>Cain/gain is a play on words in Hebrew <sup>m</sup>Very obscure, both in Hebrew and Greek 7

He answered, “I do not know. Am I my brother’s keeper?”

The Lord said, “What have you done? The voice of your brother’s blood is crying to me from out of the earth. And now you are cursed from the earth which has opened its mouth to receive your brother’s blood from your hand. When you work the earth, it will no longer yield for you. You will groan and tremble on the earth.”

Cain said to the Lord God, “My crime is too great for me to be forgiven. If you cast me out today, and I am hidden from your face, and I will be groaning and trembling on the earth, then anyone who finds me will kill me.”

The Lord God said to him, “Not so. Anyone who kills Cain will pay seven penalties.” Then the Lord God put a mark on Cain, that no one who found him would kill him. ✠

#### ✠ THE BOOK OF GENESIS § 8 ✠

##### CAIN’S DESCENDENTS ~ SETH IS BORN TO ADAM

**C**AIN left God’s presence and went to live in the land of Nod,<sup>o</sup> east of Eden.

Cain knew his wife, and she conceived and gave birth to Enoch. Cain was building a city, and he named the city Enoch after his son. To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

Now Lamech took two wives, whose names were Adah and Zillah. Adah gave birth to Jabal, who became the father of those who live in tents and feed cattle. The name of his brother was Jubal, who revealed the psaltery and harp. Zillah gave birth to Tubal-cain, who forged brass and iron. His sister was Naamah.

Lamech said to his wives Adah and Zillah, “Hear my voice, wives of Lamech; consider my words, because I have killed a man to my wounding, and a youth to my bruising. Cain was avenged seven times, but Lamech seventy times seven.”

§8 (Genesis 4:16–26). 2<sup>nd</sup> Wednesday of Great Lent.

Now Adam knew his wife Eve, and she conceived and gave birth to a son. He named him Seth, saying, “God has set<sup>p</sup> another son for me instead of Abel, whom Cain killed.” To Seth a son was born, whom he named Enosh; he trusted to call on the Name of the Lord God. ✠

#### ✠ THE BOOK OF GENESIS § 9 ✠

##### ADAM’S DESCENDENTS

**T**HIS is the book of the genesis of mankind. On the day when God made Adam, he made him in the image of God; he made them male and female, and he blessed them. He named him Adam on the day he made them.

Adam lived two hundred and thirty years, and had a son according to his own form, and after his own image, and he named him Seth. After Seth was born, Adam lived another seven hundred years, and he had sons and daughters. Altogether, Adam lived nine hundred and thirty years, and he died.

Seth lived two hundred and five years, and became the father of Enosh. After Enosh was born, Seth lived seven hundred and seven years, and he had sons and daughters. Altogether, Seth lived nine hundred and twelve years, and he died.

Enosh lived one hundred and ninety years, and became the father of Kenan. After Kenan was born, Enosh lived seven hundred and fifteen years, and he had sons and daughters. Altogether, Enosh lived nine hundred and five years, and he died.

Kenan lived one hundred and seventy years, and he became the father of Mahalalel. After Mahalalel was born, Kenan lived seven hundred and forty years, and he had sons and daughters. Altogether, Kenan lived nine hundred and ten years, and he died.

Mahalalel lived one hundred and sixty five years, and he became the father of Jared. After Jared was born, Mahalalel lived seven hundred and thirty years, and he had sons and daughters. Altogether, Mahalalel lived eight hundred and ninety five years, and he died.

§9 (Genesis 5:1–24). 2<sup>nd</sup> Thursday of Great Lent.

Jared lived one hundred and sixty-two years, and he became the father of Enoch. After Enoch was born, Jared lived eight hundred years, and he had sons and daughters. Altogether, Jared lived nine hundred and sixty-two years, and he died.

Enoch lived one hundred and sixty-five years, and he became the father of Methuselah. After Methuselah was born, God was pleased with Enoch, and he lived two hundred years, and he had sons and daughters. Altogether, Enoch lived three hundred and sixty-five years. God was pleased with Enoch, and then he was not to be found, because God translated him. ✠

✠ THE BOOK OF GENESIS § 10 ✠

THE WICKEDNESS OF MANKIND

**N**OAH was five hundred years old and he had three sons: Shem, Ham, and Japheth.

Now men began to be numerous on the earth, and daughters were born to them. Having seen the beauty of the daughters of men, the sons of God chose from among them and took them as their wives. The Lord God said, “My Spirit will not remain in these men forever, because they are flesh. Their lives will be one hundred and twenty years.”

Now the giants<sup>a</sup> were on the earth in those days. After that, when the sons of God went to the daughters of men, they gave birth to children by them. These were the giants of old, men of great fame.

The Lord God saw the wickedness of men multiplying on the earth, with everyone meditating evil things in their hearts at all times. He regretted that he ever made man on the earth, and he pondered it deeply. So he said, “I will wipe out mankind, whom I have made, from the face of the earth, and with them, the cattle and reptiles and birds of heaven. I am sorry that I ever made them.”

But Noah found grace before the Lord God. ✠

§10 (Genesis 5:32–6:8). 2<sup>nd</sup> Friday of Great Lent.

✠ THE BOOK OF GENESIS § 11 ✠

NOAH BUILDS THE ARK

**N**OAH was a righteous man, perfect in his generation, and he was well-pleasing to God. Noah had three sons: Shem, Ham, and Japheth.

Now the earth had become corrupt before God, and the earth was filled with wickedness. The Lord God saw the earth, and how it was corrupt, because all flesh had corrupted their way on earth. So the Lord God said to Noah, “The time of all mankind has come before me, because they have filled the earth with wickedness; behold, I will destroy them and the earth. So make for yourself an ark from squared logs; make compartments within the ark; and cover the ark, inside and outside, with pitch. And make the ark in this way: three hundred cubits in length, fifty cubits in width, and thirty cubits in height.<sup>r</sup> Make the ark by narrowing it and complete it above to one cubit.<sup>s</sup> Make the door of the ark out of the side. On the inside, you will have lower, second, and third levels.

“Then behold, I am bringing a flood of water on the earth to destroy all flesh which has the spirit of life under heaven, and everything on the earth will die. I will establish my covenant with you, and you will enter the ark, with your sons, and your wife, and your sons’ wives with you. Of all the cattle, and all reptiles, and all wild beasts, and of all flesh, you will bring into the ark two by two, male and female; and you will feed them. Of all the winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping on the earth after their kind, they will come to you two by two, male and female, to be fed by you. Take for yourself all the food which you eat, and store it all, and it will be food for you and for them to eat.”

So Noah did everything that the Lord God commanded him. ✠



§11 (Genesis 6:9–22). 3<sup>rd</sup> Monday of Great Lent.





## INDEX OF PROPHECY READINGS FOR GREAT LENT

### CHEESE FARE WEDNESDAY

#### AT THE SIXTH HOUR

The Troparion of the Prophecy. Tone 3

**S**AVE us, O holy and almighty King, before whom all creation stands with fear and trembles, for you have power to forgive our transgressions in your love for mankind.<sup>†</sup>

The first Prokeimenon. Tone 6. Psalm 27.<sup>‡</sup> O Lord, save your people and bless your inheritance. *℣*. I have cried to you, O Lord my God.

The Reading from the Prophecy of Joel §126 (2:12–27).

The second Prokeimenon. Tone 7. Psalm 28. The Lord will give strength to his people; the Lord will bless his people with peace. *℣*. Bring to the Lord, you sons of God, bring to the Lord glory and honor.

#### AT VESPERS

The first Prokeimenon. Tone 5. Psalm 53. O God, save me by your Name, and judge me by your strength. *℣*. O God, hear my prayer; listen to the words of my mouth.

The Reading from the Prophecy of Joel §128 (3:12–21).

The second Prokeimenon. Tone 6. Psalm 130. Let Israel hope in the Lord, now and to the ages. *℣*. O Lord, my heart is not exalted, nor are my eyes lifted up.

<sup>†</sup> The Troparion of the Prophecy is always chanted in its entirety, then Glory to the Father and Now and ever, and then it is chanted a second time.

But in the Athonite tradition, the Troparion of the Prophecy is chanted in its entirety; then Glory to the Father, and just the last clause is chanted a second time; then Now and ever, and the entire Troparion is chanted a third time.

<sup>‡</sup> Traditionally, the full title (the number) of the Psalm is announced by the Reader; e.g., The Prokeimenon in the 6<sup>th</sup> Tone, the 27<sup>th</sup> Psalm: O Lord, save your people, etc.

## INDEX OF READINGS FOR GREAT LENT

### CHEESE FARE FRIDAY

#### AT THE SIXTH HOUR

The Troparion of the Prophecy. Tone 6

**H**ELP us in our affliction and save us, O Lord, born of a Virgin, for you are the Lover of mankind.

The first Prokeimenon. Tone 1. Psalm 32. Let your mercy, O Lord, be upon us, as we have hoped in you. *℣*. Rejoice in the Lord, you righteous.

The Reading from the Prophecy of Zechariah §132 (8:7–17).

The second Prokeimenon. Tone 3. Psalm 46. Sing praises to our God, sing praises. Sing praises to our King, sing praises. *℣*. Clap your hands, O nations; shout to God with a voice of gladness.

#### AT VESPERS

The first Prokeimenon. Tone 7. Psalm 58. O God, you are my defender, and your mercy will go before me. *℣*. Deliver me from my enemies, O God, and ransom me from those who stand against me.

The Reading from the Prophecy of Zechariah §133 (8:19–23).

The second Prokeimenon. Tone 6. Psalm 130. Let Israel hope in the Lord, now and to the ages. *℣*. O Lord, my heart is not exalted, nor are my eyes lifted up.

### THE FIRST MONDAY

#### AT THE SIXTH HOUR

The Troparion of the Prophecy. Tone 6

**O** LORD, Lord, all things quake and tremble in the presence of your power. We fall down before you, O Immortal One, and we pray to you, O Holy One: Save our souls by the prayers of your saints.

The first Prokeimenon. Tone 4. Psalm 1. The Lord knows the way of the righteous, and the way of the ungodly will perish. *℣*. Blessed is the man who has not walked in the counsel of the ungodly.

The Reading from the Prophecy of Isaiah §138 (1:1–20).

The second Prokeimenon. Tone 7. Psalm 2. Serve the Lord with fear, and rejoice in him with trembling. *℣*. Why did the nations rage, and the people consider vain things?

**13 John Chrysostom, Archbishop of Constantinople**

1. The Reading from the Book of Proverbs §117 (Composite 2).
2. The Reading from the Prophecy of Isaiah §138a (1:16–20).
3. The Reading from the Wisdom of Solomon §122 (Composite 4).

Or see the Common for Holy Hierarchs, Set A.

**14 Apostle Philip**

1. The Reading from the First Catholic Epistle of Peter §205 (1:1–2:6).
2. The Reading from the First Catholic Epistle of Peter §206a (2:21–3:9).
3. The Reading from the First Catholic Epistle of Peter §207 (4:1–11).

**Gregory Palamas, Archbishop of Thessalonika**

See the Common for Holy Hierarchs, Set A.

**16 Apostle Matthew the Evangelist**

1. The Reading from the First Catholic Epistle of Peter §205 (1:1–2:6).
2. The Reading from the First Catholic Epistle of Peter §206a (2:21–3:9).
3. The Reading from the First Catholic Epistle of Peter §207 (4:1–11).

Or see the Common for Several Apostles.

**21 ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE**

1. The Reading from the Book of Exodus §51 (Composite 17).
2. The Reading from the Third Book of Kings §69 (Composite 18).
3. The Reading from the Prophecy of Ezekiel §194 (43:27–44:4).

Or see the Common for the Most Holy Theotokos.

**25 Great-martyr Katherine the All-wise†**

See the Common for Women Martyrs.

**26 Innocent, Bishop of Irkutsk**

1. The Reading from the Prophecy of Isaiah §163 (35:1–10).
2. The Reading from the Wisdom of Solomon §118 (3:1–9).
3. The Reading from the Wisdom of Solomon §119 (4:7–15).

**30 Apostle Andrew the First-Called**

See the October 16 for the Apostle Matthew.

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† In some places, Saint Katherine is commemorated on November 24.

## DECEMBER

**1 Venerable Philaretos the Merciful of Amnia**

See the Common for Venerable Monks.

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

See the Common for Women Martyrs.

**5 Venerable Sabbas the Sanctified**

See the Common for Venerable Monks.

**6 Nicholas the Wonderworker, Archbishop of Myra in Lycia**

1. The Reading from the Book of Proverbs §117 (Composite 2).
2. The Reading from the Book of Proverbs §101 (10:31–11:12).
3. The Reading from the Wisdom of Solomon §122 (Composite 4).

Or see the Common for Holy Hierarchs, Set B.

**9 “Unexpected Joy” Icon of the Theotokos**

See the Common for the Most Holy Theotokos.

**10 Joasaph, Bishop of Belgorod**

See the Common for Holy Hierarchs, Set A.

**12 Spyridon the Wonderworker, Bishop of Trimythous**

See the Common for Holy Hierarchs, Set B.

**13 Venerable Herman of Alaska†**

See the Common for Venerable Monks.

**Martyr Eustratios**

See the Common for Holy Martyrs, Set B.

**17 Dionysios the Wonderworker of Zakynthos**

See the Common for Holy Hierarchs, Set B.

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† In some places, Saint Herman is commemorated on December 12.

GREAT & HOLY FRIDAY

AT THE FIRST ROYAL HOUR

**The Prokeimenon at the First Hour. Tone 4. Psalm 40.** He gathered wickedness to himself; he went out and spoke of it. *✠* Blessed is one who considers the poor and needy; the Lord will deliver him in an evil day.

The Reading from the Prophecy of Zechariah §135 (11:10–13).

**T**HE Lord says: I will take my beautiful staff and throw it away, to break my covenant which I made with all the people. And it will be broken on that day; the Canaanites, the sheep that are kept for me, will know that it is the word of the Lord. I will say to them, “If it seems good to you, give me my wages; if not, refuse it.” So they weighed thirty pieces of silver for my wages. Then the Lord said to me, “Drop them into the furnace, and I will test if it is good metal, as I was tested by them.” So I took the thirty pieces of silver, and threw them into the furnace in the Lord’s house, as the Lord had commanded me. *✠*

The Reading from the Epistle of Paul to the Galatians (6:14–18).

**B**RETHREN, may I never boast of anything except the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For in Christ Jesus, neither circumcision nor uncircumcision is anything; but a new creation is everything. As for those who walk by this rule, peace and mercy be upon them, and upon the Israel of God. From now on, let no one cause me any trouble, for I carry the marks of the Lord Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen. *✠*



AT THE THIRD ROYAL HOUR

**The Prokeimenon at the Third Hour. Tone 4. Psalm 37.** I am ready for torment, and my pain is ever with me. *✠* O Lord, do not rebuke me in your anger, nor punish me in your wrath.

The Reading from the Prophecy of Isaiah §173 (50:4–11).

**T**HE Lord gives me a tongue of instruction, to know when it is right to speak a word. He has set me early, he has given me an ear for hearing. The instruction of the Lord—yes, the Lord—opens my ears, and I do not disobey, nor do I contradict. I gave my back to the whips, and my cheeks to punches. I did not turn my face away from the shame of spitting.

And the Lord—yes, the Lord—became my helper; in this I was not turned back, but I set my face like solid rock. I know that I will never be ashamed, because the one who justifies me is near. Who is the one who contends with me? Let him stand up to confront me. Who is the one who contends with me? Let him come near me. Behold, the Lord—yes, the Lord—will help me; who will harm me? Behold, you will all become old like a garment, to be devoured as by a moth.

Who among you fears the Lord? Let him obey his servant’s voice. Those who walk in darkness and have no light, trust in the Name of the Lord, and rely upon God. Behold, all of you, kindle a fire and make the flame stronger. Walk by the light of your fire, and in the flame which you have kindled. These things have happened to you because of me; you will lie down in sorrow. *✠*

The Reading from the Epistle of Paul to the Romans (5:6–10).

**B**RETHREN, while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—yet perhaps for a good person, someone might actually dare to die. But God proves his own love for us, in that while we were still sinners, Christ died for us.

Much more then, now having been justified by his blood, we will be saved from the wrath through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. *✠*

## EXODUS

- §38 Exodus 1:1-20  
 §39 Exodus 2:5-10  
 §40 Exodus 2:11-22; 18:4<sup>†</sup>  
 §41 Exodus 3:1-8  
 §42 Exodus 12:1-11  
 §43 Exodus 12:51-13:3,  
 10-12, 14-16; 22:29;  
 Leviticus 12:2-4, 6,  
 8; Numbers 8:16-17  
 (Composite 6)<sup>‡</sup>  
 §44 Exodus 13:18-22  
 §45 Exodus 13:20-15:9  
 §46 Exodus 14:15-18, 21-23,  
 27-29  
 §47 Exodus 15:22-16:1  
 §48 Exodus 19:10-19  
 §49 Exodus 24:12-18  
 §50 Exodus 33:11-23; 34:4-6,  
 8 (Composite 15)  
 §51 Exodus 40:1-5, 9-10, 16,  
 34-35 (Composite 17)  
 §52 Exodus 40:17-38

## LEVITICUS

- §53 Leviticus 26:3-12, 14-17,  
 19-20, 22, 33, 23-25  
 (Composite 24)

## NUMBERS

- §54 Numbers 9:15-23  
 §55 Numbers 11:16-17, 24-29  
 §56 Numbers 24:2-3, 5-9, 17-18

## DEUTERONOMY

- §57 Deuteronomy 1:8-17  
 §58 Deuteronomy 4:1, 6-15  
 §59 Deuteronomy 4:8-20  
 §60 Deuteronomy 5:1-7, 9-10,  
 23-26, 28; 6:1-2, 4-5, 13, 18  
 §61 Deuteronomy 10:14-21

## JOSHUA

- §62 Joshua 3:7-8, 15-17  
 §63 Joshua 5:10-15  
 §63a Joshua 5:13-15

## JUDGES

- §64 Judges 4:1-5:12  
 §65 Judges 6:2, 7, 11-24  
 §66 Judges 6:36-40  
 §67 Judges 13:2-8, 13-14, 17-18,  
 21 (Composite 11)

## I KINGS

- §68 I Kings 1:9-20

## III KINGS

- §69 III Kings 8:1, 3-7, 9-11  
 (Composite 18)  
 §70 III Kings 8:22-23, 27-30\*  
 §71 III Kings 17:1-24  
 (Composite 12)  
 §71a III Kings 17:8-24

## III KINGS, CONT.

- §72 III Kings 18:1, 17-41, 44,  
 42, 45; 19:1-10, 15-16  
 (Composite 13)  
 §72a III Kings 18:30-39  
 §73 III Kings 19:3-9, 11-13,  
 15-16 (Composite 23)

## IV KINGS

- §74 III Kings 19:19-21;  
 IV Kings 2:1, 6-14  
 (Composite 14)<sup>†</sup>  
 §74a IV Kings 2:6-14  
 §75 IV Kings 2:19-22  
 §76 IV Kings 4:8-37  
 §77 IV Kings 5:9-14

## I CHRONICLES

- §78 I Chronicles 16:1-3, 7-17,  
 23-24, 36, 43

## JUDITH

- §79 Judith 13:2-20

## JOB

- §80 Job 1:1-12  
 §81 Job 1:13-22  
 §82 Job 2:1-10  
 §83 Job 38:1-21; 42:1-5  
 §84 Job 42:12-17

## PROVERBS

- §85 Proverbs 1:1-20  
 §86 Proverbs 1:20-33  
 §87 Proverbs 2:1-22  
 §88 Proverbs 3:1-18  
 §88a Proverbs 3:11-18  
 §89 Proverbs 3:19-34  
 §90 Proverbs 3:34-4:22  
 §91 Proverbs 4:5, 16-17,  
 19-20; 5:1-7<sup>‡</sup>  
 §92 Proverbs 5:1-15  
 §93 Proverbs 5:15-6:3  
 §94 Proverbs 6:3-20  
 §95 Proverbs 6:20-7:1  
 §96 Proverbs 8:1-21  
 §97 Proverbs 8:22-30  
 §98 Proverbs 8:32-9:11  
 §98a Proverbs 9:1-11  
 §99 Proverbs 9:12-18  
 §100 Proverbs 10:1-22  
 §101 Proverbs 10:31-11:12  
 §102 Proverbs 11:19-12:6  
 §103 Proverbs 12:8-22  
 §104 Proverbs 12:23-13:9  
 §105 Proverbs 13:19-14:6  
 §106 Proverbs 14:15-26  
 §107 Proverbs 14:27-15:4  
 §108 Proverbs 15:7-19  
 §109 Proverbs 15:20-16:9  
 §110 Proverbs 16:17-17:17  
 §111 Proverbs 17:17-18:5  
 §112 Proverbs 19:16-25  
 §113 Proverbs 21:3-21  
 §114 Proverbs 21:23-22:4  
 §115 Proverbs 23:15-24:5  
 §116 Proverbs 31:8-31  
 §116a Proverbs 31:10-13

<sup>†</sup> Some sources omit 18:4 from this reading

<sup>‡</sup> This composite reading has parts from three different books; because most of the text is from Exodus, it is cited as a reading from Exodus

\* Some sources cite this reading as chapter 10; the text is in chapter 8 in Brenton

<sup>†</sup> This composite reading begins with III Kings; but because most of the text is from IV Kings, it is cited here as a reading from IV Kings

<sup>‡</sup> Some sources incorrectly cite this reading as being from Wisdom of Solomon; but in fact the text is entirely from Proverbs, so we have included it among the readings from Proverbs