

Reading I: Genesis 1:1-13

Deacon (Priest): Wisdom.

Reader: The Reading from **Genesis**.

Deacon (Priest): Let us attend.

Reader: In the beginning God created the heavens and the earth.

And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light"; and there was light.

And God saw that the light was good; and God separated the light from the darkness.

God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters."

And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so.

And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so.

God called the dry land Earth, and the waters that were gathered together He called Seas. And God saw that it was good.

And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so.

The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

And there was evening and there was morning, a third day.

Reading II: Isaiah 60:1-16

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Isaiah.**

Deacon (Priest): Let us attend.

Reader: Shine, shine, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

Lift up thine eyes round about, and see: thy children gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and fear, and thine heart shall wonder, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the salvation of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves with their young to see me?

The isles have waited for me, and the ships of Tarshish first, to bring thy children from afar, their silver and their gold with them, and for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified.

And strangers shall build up thy walls, and their kings shall minister unto thee: for because of my wrath I smote thee, but because of mercy have I loved thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought leading them.

For the nations and kingdoms that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, with the cypress, and pine, and cedar together,¹ to glorify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The City of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man would help thee, I will make thee an eternal glory, a joy of many generations.

¹ In the Greek Patristic tradition, the Cross was made of a composite wood of cypress, pine, and cedar: three in one.

Thou shalt also suck the milk of the Gentiles, and shalt eat the wealth of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Holy One of Israel.

Reading III: Exodus 12:1-11

Deacon (Priest): Wisdom.

Reader: The Reading from **Exodus**.

Deacon (Priest): Let us attend.

Reader: The Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the entrails thereof.

And ye shall let nothing of it remain until the morning; and that which remains of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Pascha of the Lord.

Reading IV: Jonah 1:1 - 4:11

Deacon (Priest): Wisdom.

Reader: The Reading from **Jonah**.

Deacon (Priest): Let us attend.

Reader: Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the hold of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, that God may save us, and we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am a Hebrew, a servant of the Lord; and I worship the Lord, the God of heaven, who has made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him. Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea rose, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea rose and grew more and more tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great whale to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his God out of the belly of the whale,

And said, I cried by reason of mine affliction unto the Lord, and he heard me; I cried out of the belly of hell, and thou hast heard my voice.
For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
The waters compassed me about, even to the soul: the lowest depth closed me round about, the weeds were wrapped about my head.
I went down to the bottoms of the mountains; I went down into the earth, whose everlasting bars were about me for ever: yet hast thou brought up my life from corruption, O Lord my God.
When my soul was fainting within me, I remembered the Lord: so let my prayer come in unto thee, into thy holy temple.
They that observe vanities and lies have forsaken their own mercy.
But I will sacrifice unto thee with the voice of praise and thanksgiving; I will pay all that that I have vowed unto thee, he Lord of my salvation.
And the Lord spake unto the whale, and it vomited out Jonah upon the dry land.
And the word of the Lord came unto Jonah the second time, saying,
Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days' journey.
And Jonah began to enter into the city a day's journey, and he cried, and said, Yet three days, and Nineveh shall be overthrown.
So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
For word came unto the king of Nineveh, and he arose from his throne, and he took off his robe from himself, and put on sackcloth, and sat in ashes.
And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the iniquity that is in their hands.
Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?
And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said that he would do unto them; and he did it not.
But Jonah was exceedingly grieved, and he was confounded.
And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a merciful God, and compassionate, slow to anger, and of great kindness, and repentest thee of the evil.
Therefore now, O Lord God, take, I beseech thee, my life from me; for it is better for me to die than to live.
Then said the Lord unto Jonah, Art thou exceedingly grieved?

So Jonah went out of the city, and sat over against the east side of the city, and there made him a tent, and sat under it in the shadow, till he might see what would become of the city.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to shelter him from his miseries: and Jonah rejoiced with great joy for the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd, and it withered away.

And it came to pass, when the sun did arise, that God prepared a burning east wind; and the sun beat upon the head of Jonah, that he fainted, and despaired of his life, and said, It is better for me to die than to live.

And God said to Jonah, Art thou exceedingly grieved for the gourd? And he said, I am exceedingly grieved, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Reading V: Joshua 5:10-15

Deacon (Priest): Wisdom.

Reader: The Reading from **Joshua**.

Deacon (Priest): Let us attend.

Reader: The children of Israel kept the Passover on the fourteenth day of the month at evening, to the west of Jericho, across the Jordan in the plain.

And they ate of the unleavened and new corn of the land.

And the manna ceased in this day after they had eaten of the corn of the land; and the children of Israel no longer had manna; but they did eat of the fruits of the land of Canaan in that year.

And it came to pass, when Joshua was at Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand:

and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said unto him, I am now come, the chief captain of the host of the Lord. And

Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.

Reading VI: Exodus 13:20 – 15:19

Deacon (Priest): Wisdom.

Reader: The Reading from **Exodus**.

Deacon (Priest): Let us attend.

Reader: The children of Israel took their journey from Succoth, and encamped at Etham, on the edge of the wilderness.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has shut them in.

And I will harden Pharaoh's heart, that he shall follow after them; and I will be glorified upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

And he made ready his chariot, and took his people with him:

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

And the Lord hardened the heart of Pharaoh, King of Egypt, and of his servants, and he pursued after the children of Israel: and the children of Israel went out with a high hand.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? why hast thou dealt thus with us, to carry us forth out of Egypt?

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Be of good courage, stand, and see the salvation of the Lord, which he will work for us this day: for the Egyptians whom ye have seen today, ye shall see them again no more for ever.

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

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

And I, behold, I will harden the heart of Pharaoh and of all the Egyptians, and they shall follow them: and I will be glorified upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

And the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong and burning wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fights for them against the Egyptians.

And the Lord said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the Lord delivered Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw the mighty hand of the Lord, and the great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, Let us sing to the Lord, **FOR GLORIOUSLY HAS HE BEEN GLORIFIED.**

Choir: R̄ For gloriously has He been glorified.

*The people then continuously and quietly sing the refrain, as the reader continues:
(If there are no singers, the reader says/sings the refrain at the conclusion of each verse)*

The horse and his rider has he thrown into the sea.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

He is a helper and protector unto my salvation.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

He is my God, and I will glorify him; my father's God, and I will exalt him.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

The Lord bringeth wars to naught: the Lord is his name.

Pharaoh's chariots and his host has he cast into the sea.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

His chosen captains also are drowned in the Red Sea.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

The depths have covered them: they sank into the bottom as a stone.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thy right hand, O Lord, is glorified in strength.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thy right hand, O Lord, has shattered the enemy,

and in the greatness of thy majesty hast thou overthrown thine adversaries.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thou sentest forth thy wrath, which consumed them as stubble;

and with the spirit and thine anger, the waters were parted asunder.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

The waters stood upright as a wall, and the depths were hardened in the heart of the sea.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

The enemy said, I will pursue, I will overtake, I will divide the spoils;

I will satisfy my soul, I will destroy with my sword, my hand shall have dominion.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thou sentest forth thy spirit, the sea covered them:

they sank as lead in the mighty waters.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Who is like unto thee, O Lord, among the gods?

who is like thee, glorified in holiness, marvellous in glory, doing wonders?

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thou hast stretched out thy right hand, the earth swallowed them up;

Thou in thy righteousness hast led forth this thy people which thou hast redeemed.

Let us sing to the Lord, (R̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thou hast called them in thy strength unto thy holy habitation;

the nations heard, and were angry;

sorrows took hold of them that dwell among the Philistines.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Then were the princes of Edom dismayed,
trembling took hold of the mighty men of Moab;
all the inhabitants of Canaan melted away.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Fear and trembling shall fall upon them;
by the greatness of thine arm they shall be as still as a stone.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Till thy people pass over, O Lord,
till the people pass over, whom thou hast purchased.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Thou shalt bring them in, and plant them in the mountain of thine inheritance,
in the place, O Lord, which thou hast prepared for thine abode;
the Sanctuary, O Lord, which thy hands have established.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the
sea, and the Lord brought again the waters of the sea upon them.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

But the children of Israel walked on dry land in the midst of the sea.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

Now and ever, and unto ages of ages. Amen.

Let us sing to the Lord, (℟̄ FOR GLORIOUSLY HAS HE BEEN GLORIFIED).

And when the people have finished singing, the reader, in a loud voice, again exclaims:

Let us sing to the Lord, FOR GLORIOUSLY HAS HE BEEN GLORIFIED.

And the people, in response, conclude:

Choir: ℟̄ For gloriously has He been glorified.

Reading VII: Zephaniah 3:8-15

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Zephaniah.**

Deacon (Priest): Let us attend.

Reader: THUS SAITH THE LORD: Wait upon me, until the day of my resurrection, as a testimony: for my judgement shall be upon the gathering of the nations, that I may assemble the kings, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

For then will I return to the people a pure language, that they may all call upon the name of the Lord, to serve him under one yoke.

From beyond the rivers of Ethiopia will I receive my suppliants, even the children of my dispersed, shall offer sacrifices unto me.

In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more magnify thyself upon my holy mountain.

I will also leave in the midst of thee a meek and humble people, and they shall trust in the name of the Lord.

And the remnant of Israel shall fear the name of the Lord, and shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Rejoice, O Daughter of Zion; cry aloud, O Israel; be glad and rejoice with all thy heart, O Daughter of Jerusalem.

The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

Reading VIII: III Kings 17:8-24 [MT: I Kings]

Deacon (Priest): Wisdom.

Reader: The Reading from the **Third Book of Kings**.

Deacon (Priest): Let us attend.

Reader: The word of the Lord came unto Elijah, saying, Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and Elijah called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, Elijah called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

And the woman said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Be of good courage; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And Elijah cried unto the Lord, and said, Woe is me, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he breathed upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

Reading IX: Isaiah 61:10 – 62:5

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Isaiah.**

Deacon (Priest): Let us attend.

Reader: My soul shall rejoice in the Lord, for he has clothed me with the garment of salvation; and with the robe of gladness has he encompassed me; as a bridegroom he has set a crown on me, and as a bride he has adorned me with arrayment.

For as the earth bringeth forth her flowers, and as the garden causes her seed to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof burn as a lamp. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be called Forsaken; neither shall thy land any more be called Desolate: but thou shalt be called My Pleasure, and thy land Inhabited:² for the Lord has been well pleased with thee, and thy land shall be inhabited.

For as a young man marries a virgin, so shall thy children dwell with thee: and as the bridegroom shall rejoice over the bride, so shall thy God rejoice over thee.

² Lit. 'Ecumene', the earth inhabited by men, the 'world'.

Reading X: Genesis 22:1-18

Deacon (Priest): Wisdom.

Reader: The Reading from **Genesis**.

Deacon (Priest): Let us attend.

Reader: It came to pass, that God tempted Abraham, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a whole-burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his servants with him, and Isaac his son, and clave the wood for the whole-burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his servants, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the whole-burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a whole-burnt offering?

And Abraham said, My son, God will provide himself a lamb for a whole-burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thy hand upon the child, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not not spared thy beloved son, thine only son, from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a whole-burnt offering in the place of his son.

And Abraham called the name of that place The Lord Appeared: as it is said to this day, In the mountain the Lord was seen.

And the angel of the Lord called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not spared thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall inherit the cities of their enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Reading XI: Isaiah 61:1-9

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Isaiah.**

Deacon (Priest): Let us attend.

Reader: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; To proclaim the acceptable year of the Lord, and the day recompense; and to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them glory for ashes, the oil of gladness for them that mourn, the garment of praise for the spirit of heaviness; that they might be called generations of righteousness, the planting of the Lord for glory.

And they shall build the old wastes, they shall raise up the former desolations, and they shall renewed the wasted cities, that had been desolate for many generations.

And strangers shall come and feed your flocks, and foreigners shall be your plowmen and your vinedressers.

But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the strength of the nations, and in their glory shall ye boast yourselves.

Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.

For I am the Lord who loves righteousness, and hates robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them.

And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord has blessed.

Reading XII: IV Kings 4:8-37 [MT: II Kings]

Deacon (Priest): Wisdom.

Reader: The Reading from the **Fourth Book of Kings**.

Deacon (Priest): Let us attend.

Reader: A day came, when Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passes by us continually.

Let us make an upper chamber, I pray thee, a small room; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall turn in thither.

And a day came, that he came thither, and he turned into the upper chamber, and lay there.

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, What then is to be done for her? And Gehazi answered, Indeed she has no son, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son.

And she said, Nay, my lord, thou man of God, do not lie unto thy handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it came to pass that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a servant, Carry him to his mother.

And when he had taken him, and brought him to his mother, he lay upon her knees till noon, and then died.

And she carried him up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath.

And she said, It shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well:

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord has hid it from me, and has not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then Elisha said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And Elisha arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon the two of them, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And Elisha called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, Elisha said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Reading XIII: Isaiah 63:11 – 64:5

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Isaiah.**

Deacon (Priest): Let us attend.

Reader: THUS SAITH THE LORD: Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within them?

Where is he who led Moses with his right hand, the arm of his glory? he overcame the water from before him, to make himself an everlasting name.

He led them through the deep, as through the wilderness, and they fainted not,

And as a beast through a plain, the Spirit came down from the Lord, and guided them: so didst thou lead thy people, to make thyself a glorious name.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, where is the abundance of thy mercy and of thy compassions, so as to be patient with us?

Doubtless thou art our Father, though Abraham knew us not, and Israel acknowledged us not: yet do thou, O Lord, our father, deliver us; thy name has been upon us from the beginning.

O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy servants' sake, for the sake of the tribes of thine inheritance.

That we may inherit a small portion of thy holy mountain.

For our adversaries have trodden down thy sanctuary; we are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.

Oh that thou wouldest open the heavens, that thou wouldest come down, trembling would take hold upon the mountains from thee, and they shall melt as wax melts before the fire;

And fire shall burn up thine adversaries, that the nations may tremble at thy presence!

Whensoever Thou shalt do glorious things, trembling from Thee shall take hold upon the mountains.

From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy.

For mercy shall meet with them that work righteousness, and they shall remember thy ways.

Reading XIV: Jeremiah 38:31-34 (LXX) / 31:31-34 (MT)

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Jeremiah.**

Deacon (Priest): Let us attend.

Reader: THUS SAITH THE LORD: Behold, the days come, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts,³ and write it in their hearts; and I will be their God, and they shall be my people.

And every man shall teach no more his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will be merciful unto their iniquities, and I will remember their sins no more.

³ The Greek has the word 'nous' here, which has great theological significance and can variously translated as 'mind', 'heart', 'intellect', 'eye of the soul', et al. However, the Hebrew original ('inward parts') has been retained in this translation.

Reading XV: Daniel 3:1-88a⁴

Deacon (Priest): Wisdom.

Reader: The Reading from the **Prophecy of Daniel**.

Deacon (Priest): Let us attend.

Reader: In his eighteenth year, Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: and he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O peoples, nations, and languages, That at what time ye shall hear the sound of the trumpet, flute, harp, trigon, psaltery, dulcimer, and all kinds of music, ye fall shall down and worship the golden image that Nebuchadnezzar the king has set up:

And whosoever shall not fall down and worship shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at the time when all the people heard the sound of the trumpet, flute, harp, trigon, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king, Nebuchadnezzar, O king, live for ever.

Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, flute, harp, trigon, psaltery, dulcimer, and all kinds of music, shall fall down and worship the golden image:

And that if any man shall not fall down and worship the golden image, he should be cast into the burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego;⁵ these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

⁴ These verse numbers correspond to the Septuagint (LXX). In Bibles following the later Jewish Masoretic Text (MT), but which include the so-called 'Apocrypha' (a term not used for these texts in the Orthodox Church), such as the original King James Bible (KJV), one can find this reading by combing Daniel 3:1-23 and the Song of the Three Holy Children vv. 1-66a.

⁵ These are their Babylonian names, given to them by Nebuchadnezzar. The native Hebrew forms of the names of Daniel's friends, as we shall see below, are Hananiah (Yah[weh] is gracious), Mishael (Who is equal to God?), and Azariah (Yah[weh] has helped). In the Orthodox Church, we sometimes encounter the Greek forms – Ananias, Misael, and Azarias – but these are not ordinary in English.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, that ye serve not my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the trumpet, flute, harp, trigon, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his countenance was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their tunics, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

The Song of Azariah

And they walked in the midst of the flames, praising God, and blessing the Lord.

Then Azariah stood up, and prayed in this manner; and opening his mouth in the midst of the fire, he said,

Blessed art thou, O Lord, the God of our fathers: and praised and glorified is thy name forever.

For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments are truth.

In all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins.

For we have sinned and done iniquity, departing from thee.

In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, the most wicked in all the world.

And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.
 Yet deliver us not up utterly, for thy name's sake, neither disannul thou thy covenant:
 And cause not thy mercy to depart from us, for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one;
 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.
 For we, O Lord, are become less than any nation, and are brought low this day in all the world because of our sins.
 Neither is there at this time any prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.
 Nevertheless with a contrite heart and a humble spirit let us be accepted,
 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.
 And now we follow thee with all our heart, we fear thee, and seek thy face.
 Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies.
 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;
 And let them be confounded in all their power and might, and let their strength be broken;
 And let them know that thou art the Lord, the only God, and glorious over the whole world.

The Coming of the Lord

Now the king's servants, that put them in, ceased not to make the furnace hot with naphtha, pitch, tow, and brush-wood;
 So that the flame streamed forth above the furnace forty-nine cubits.
 And it broke through, and burned those Chaldeans it found about the furnace.
 But the angel of the Lord came down into the furnace together with Azariah and his companions, and smote the flame of the fire out of the furnace;
 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.
 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

The Song of the Three Holy Youths

Blessed art thou, O Lord, the God of our fathers;
 and to be praised and exalted above all for ever.
 And blessed is thy glorious and holy name;
 and to be praised and exalted above all for ever.
 Blessed art thou in the temple of thy holy glory;
 and to be praised and glorified above all for ever.

Blessed art thou that beholdest the depths, and sittest upon the cherubim;
 and to be praised and exalted above all for ever.
 Blessed art thou on the glorious throne of thy kingdom;
 and to be praised and glorified above all for ever.
 Blessed art thou in the firmament of heaven;
 and above all to be praised and glorified for ever.

Choir: **℟̄ Praise the Lord; sing and exalt Him throughout all the ages.**
OR: ℟̄ Praise the Lord; sing and exalt Him above all for ever.

*The people then continuously and quietly sing the refrain, as the reader continues:
 (If there are no singers, the reader says/sings the refrain at the conclusion of each verse)*

- all ye works of the Lord, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye heavens, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye angels of the Lord, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- all ye waters that be above the heavens, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- all ye powers of the Lord, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye sun and moon, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye stars of heaven, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- every shower and dew, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- all ye winds, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye fire and heat, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye winter and summer, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye dews and storms of snow, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye nights and days, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- ye light and darkness, bless ye the Lord:
 (℟̄ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).

- O ye ice and cold, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye frost and snow, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye lightnings and clouds, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O let the earth bless the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye mountains and little hills, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O all ye things that grow in the earth, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye fountains, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye seas and rivers, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye whales, and all that move in the waters, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O all ye fowls of the air, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O all ye beasts and cattle, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye children of men, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O Israel, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye priests of the Lord, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye servants of the Lord, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye spirits and souls of the righteous, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O ye holy and humble of heart, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O Hananiah, Azariah, and Mishael, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- O apostles, prophets, and martyrs of the Lord, bless ye the Lord:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).
- Let us bless the Lord: Father, Son, and Holy Spirit:
 (R̥ PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).

Now and ever, and unto ages of ages. Amen.

(**℟** PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER).

*And when the people have finished singing, the reader, in a loud voice,
again exclaims (with the words the choir has been singing):*

PRAISE THE LORD; SING AND EXALT HIM THROUGHOUT ALL THE AGES.

OR: PRAISE THE LORD; SING AND EXALT HIM ABOVE ALL FOR EVER.

And the people, in response, conclude:

Choir: ℟ Praise the Lord; sing and exalt Him throughout all the ages.

OR: ℟ Praise the Lord; sing and exalt Him above all for ever.