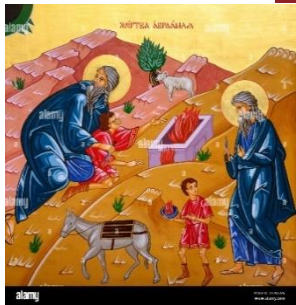
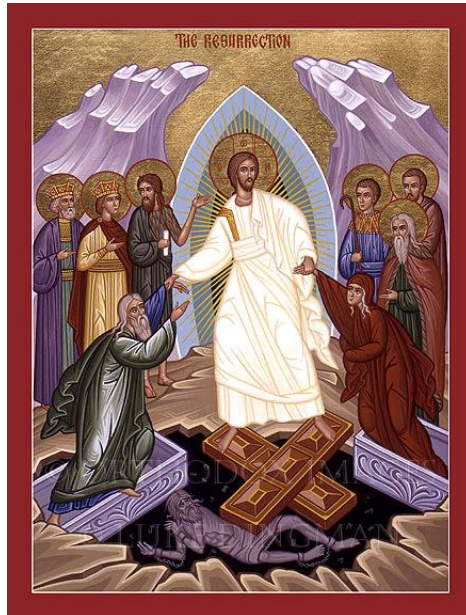
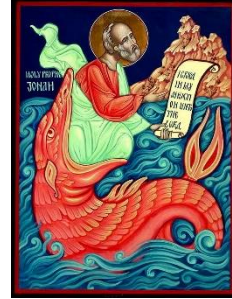


The 15 Old Testament Readings of Great and Holy Saturday Vespers (Revised OCA text)



Introduction

This booklet provides the 15 Old Testament Readings of the OCA text¹, revised according to the Septuagint text, keeping as much of the OCA text as possible. Revisions were made when there was an obvious difference between the OCA text and Septuagint. There are several readings, however, where the Septuagint differs so greatly from the OCA text that it was difficult to keep much of the OCA text in these readings. The canticles sung by the cantor and choir were not revised.

All the pericopes were checked with the Greek text found in [H ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ \(ΕΛΛΗΝΙΚΟ ΚΕΙΜΕΝΟ ΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ\) \(myriobiblos.gr\)](http://www.myriobiblos.gr)], *The Septuagint Old Testament*, K. M. Tsiappoutas and A. I. Koraes. Amazon, 2013.

English translations consulted include: *Lectionary Bible of the Orthodox Church*, John Dykstra, editor. St. Ignatius Orthodox Press, Zeeland, MI, 2023; *A New English Translation of the Septuagint [NETS]*, Albert Pietersma and Benjamin G. Wright, Editors, Oxford University Press [with corrections] 2014; *The Lexham English Septuagint*, Ken M. Penner, General Editor, Lexham Press, 2019; and the St. Athanasius Academy Septuagint in *The Orthodox Study Bible*, 2008.

For the pericopes from Isaiah, R.R. Ottley's [[The Book of Isaiah according to the Septuagint \(Codex Alexandrinus\) \(bibletranslation.ws\)](http://www.bibletranslation.ws)] was the primary text.

Lexicons used include the *Analytical Lexicon to the Septuagint, Expanded Edition*, Bernard A. Taylor with word definitions by Johan Lust, Erik Eynikel, and Katrin Hauspie, 2009, and *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, William F. Arndt and F. Wilbur Gingrich, 1957.

When the Hebrew uses God's Name [JHWH], most English translations indicate this by using "LORD." Dr. Mogens Müller in his book, *First Bible of the Church: A Plea for the Septuagint*,² writes, "Greek-speaking Jews [used] κύριος for Jahweh. When sayings about Jahweh κύριος could be transferred to κύριος Jesus, it was because the Septuagint had originally rendered Jahweh by the word κύριος." And Timothy Michael Law, in his book, *When God Spoke Greek*,³ writes, "...the New Testament authors, sometimes apply the title *Kurios* to Jesus, affirming that this man from Nazareth was the very Lord himself."

If the Septuagint uses κύριος without the article, indicating the Divine Name, I have followed the usual English usage of using (*the*) LORD; if the article is present in the Greek, I have used "the Lord," which, from a Christian perspective, could refer to Jesus.

Please forgive any typos which I have failed to correct.

Richard (John) Staats, M. Div.
All Saints of North America Church
Albuquerque, NM
Revised, Great Lent, 2025

¹ Originally published in 1976 by the Department of Religious Education. Since that time, several English translations of the Septuagint have been published, providing the English-speaking Churches these texts from the Greek Bible of the Orthodox Church. My hope is, that after nearly 50 years, this booklet will be revised with the Septuagint texts.

² Sheffield Academic Press, Sheffield, England, 1996, p.118.

³ Oxford University Press, New York, 2013, p.133.

#1

Priest: Wisdom!

Reader: A Reading from Genesis. [1:1-13]

Priest: Let us attend.

Reader: **I**n the beginning God made the heavens and the earth. Now the earth was unseen and unfinished, and darkness was over the deep; and the Spirit of God was rushing¹ over the water.



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 firmament² in the midst of the water, and let it separate the water from the water.” And it was so. God made the firmament, and God separated the water which was under the firmament from the water which was above the firmament. And God called the firmament heaven. And God saw that it was good. And there was evening and there was morning, a second day.

And God said, “Let the water under heaven be gathered together into one place, and let the dry land appear.” And it was so. And the water that was under heaven was gathered into its place, and the dry land was seen. And 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 pastureland vegetation, sowing seed according to kind and according to its likeness, and fruit trees bearing fruit in which is their seed, according to its kind upon the earth.” And it was so. The earth brought forth pastureland vegetation, sowing seed according to its kind and according to its likeness, and fruit trees bearing fruit in which is their seed, according to its kind upon the earth. And God saw that it was good. And there was evening and there was morning, a third day.³



¹ was *rushing*; imperfect of verb *epiphērō*, “to rush (upon); to be borne along; ” implies continuous action; a participial form of this word is found in Acts 2:2: “a sound from heaven, as of a rushing mighty wind...” Luke, using the same verb from Genesis, is telling us that Pentecost is the beginning of God’s new creation.

² or “a dome.”

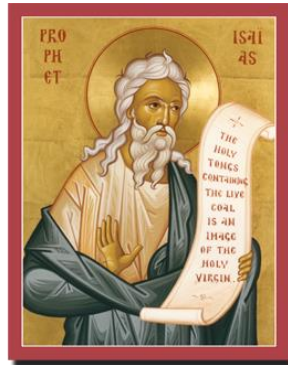
³ *third day* is a theme which runs thru several of these readings, foreshadowing Jesus’ three days in the tomb (cf. Matt 12:40). On a “third day,” fruit trees are created, and on the third day, Christ rose from the “depths of the earth” as “the first fruits of those who are asleep” (1 Cor 15:20).

#2

Priest: Wisdom!

Reader: A Reading from the prophecy of Isaiah. [60:1-16]

Priest: Let us attend.



Reader:

Shine! Shine, O Jerusalem, for your light has come, and the glory of *the* LORD has risen upon you. For behold, darkness shall cover the earth, and gloom shall be upon *the* peoples. But *the* LORD will appear over you, and his glory will be seen upon you. And kings shall walk by your light, and nations by your brightness.

Lift up your eyes round about, and see—your children are all gathered together. Look! All your sons have come from afar, and your daughters shall be carried upon their shoulders. And you shall see and be amazed, and your heart shall be in wonder, because the wealth of the sea, and of nations, and of peoples shall come to you. Herds of camels shall come to you; camels from Mid'i-an and Ē'phah shall cover you. All those from Sheba shall come to you, bringing gold and frankincense, and proclaiming the glad tidings of the salvation of *the* LORD. All the flocks of Kē'dar shall be gathered to you, the rams of Ne-bā'i-oth shall come to you, and acceptable sacrifices shall be offered upon my altar, and my house of prayer shall be glorified.

Who are these that fly like clouds, and like doves with their young to me? The islands waited for me, and the ships of Tar'shish among the first, to bring your children from afar, their silver and gold with them, for the holy Name of *the* LORD, and because the Holy One of Israel is glorious.

Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I smote you, but in my mercy I loved you. And your gates shall be opened continually—day and night they shall not be shut—to bring you the wealth of the nations, with their kings led captive in procession. For the nations and kings that will not serve you shall perish; those nations shall be utterly laid waste.

The glory of Lebanon shall come to you, together with the cypress, the pine, and the cedar, to beautify my sanctuary, and I will make the place of my feet glorious. The sons of those who oppressed you and provoked you shall come to you in fear; and you shall be called, “City of *the* LORD, Zion of the Holy One of Israel.”

Whereas you have been forsaken and hated, with no one helping you, I will make for you eternal rejoicing, a joy from age to age. You shall suck the milk of nations, and shall eat the wealth of kings, and you shall know that I, *the* LORD, am your Savior and your Redeemer, the God of Israel.



#3

Priest: Wisdom!

Reader: A Reading from Exodus. [12:1-11]

Priest: Let us attend.

Reader:

The LORD said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of the sons of Israel, saying, ‘On the tenth day of this month, each man shall take a lamb according to his fathers’ house, a lamb for each household; and if the household is too small for a lamb, then a man and his neighbor next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.

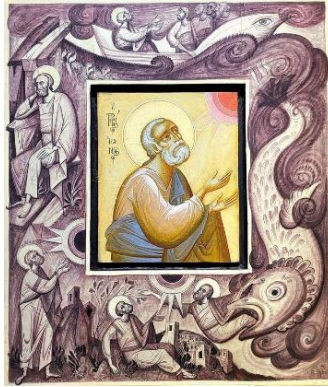
‘Your lamb shall be without blemish, a male a year old; you shall take him from the sheep or from the goats, and you shall keep him until the fourteenth day of this month. Then the whole assembly of the sons of Israel shall kill him toward evening. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat them.

‘They shall eat the meat this night, roasted by fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted by fire: the head with the legs and inner parts. And you shall let none of it remain until the morning. Do not break any of his bones.¹ Anything that remains until the morning you shall burn with fire. In this manner you shall eat it: your loins girded, your sandals on your feet, and your staffs in your hands. And you shall eat it in haste—it is the Pascha of *the* LORD.’”²



¹ This important verse is not found in the OCA text. Because St. John in his gospel makes it clear that Jesus is the true Paschal Lamb, the soldiers did not break any of Jesus’ bones (Jn. 19:33), fulfilling this command.

² *Pascha of the Lord* follows wording found in the Paschal Verses: “Pascha of beauty, the Pascha of the Lord.”



#4

Priest: Wisdom!

Reader: A Reading from the prophecy of Jonah. [1:1–4:11]

Priest: Let us attend.

Reader:

Now *the* Word¹ of *the* LORD came to Jonah, the son of A-mit' taī, saying, “Arise, and go to Nineveh, that great city, and preach in it that the cry of its wickedness has come up before me.”

But Jonah rose to flee to Tar' shish from the presence of *the* LORD. He went down to Jop' pa and found a ship going to Tar' shish. So he paid his fare and went on board to sail with them to Tar' shish, away from the presence of *the* LORD.

But *the* LORD raised up a wind upon the sea, and a mighty tempest came upon the sea, so that the ship was in danger of breaking up. Then the mariners were afraid, and each cried to his god. And they heaved the wares that were in the ship into the sea, to lighten it for them.

But Jonah had gone down into the belly² of the ship and was sleeping and snoring. And the captain came and said to him, “Why are you snoring? Arise, call upon your God, in order that God might save us, and we might not perish!”

And they said to one another, “Come, let us cast lots that we might know on whose account this evil is upon us.” So they cast lots, and the lot fell upon Jonah. Then they said to him, “Tell us, what is your occupation? And whence do you come? What is your country, and of what people are you?”

And Jonah said to them, “I am a servant of *the* LORD, and I worship the Lord God of heaven, who made the sea and the dry land.”

¹ Word = λόγος, usually refers to the pre-incarnate 2nd Person of the Trinity (cf Jn 1:1).

² belly = κοίλην; Jonah is in three “bellies:” of the ship, of the whale, of hades, as this word is used in all three verses.

Then the men were exceedingly afraid, and said to him, “What is this that you have done?”--for the men knew that he was fleeing from the presence of *the* LORD, because he had told them. Then they said to him, “What should we do to you, that the sea may quiet down for us?” because the sea kept coming and grew more and more tempestuous. And Jonah said to them, “Take me up, and throw me into the sea, and the sea will quiet down for you, for I know it is because of me that this great tempest is upon you.”

Nevertheless, the men rowed hard to return to land, but they could not, for the sea kept coming and grew more and more tempestuous against them. Therefore, they cried out to *the* LORD and said, “We beseech thee, LORD, let us not perish on account of this man’s life! And lay not on us innocent blood, for thou, LORD, hast done as it pleased thee.” So they took up Jonah and cast him into the sea, and the sea ceased from her raging. Then the men feared the Lord exceedingly, and they sacrificed a sacrifice to the Lord, and made prayers.

And *the* LORD commanded a great whale to swallow up Jonah, and Jonah was in the belly of the sea monster three days and three nights. And Jonah prayed to *the* LORD, his God, from the belly of the whale and said,

“I called out to *the* LORD, my God, in my distress,
and he heard me;
out of the belly of hades I cried,
and thou didst hear my voice.
Thou didst cast me into the deep, into the heart of the sea,
and rivers were round about me;
all thy waves and thy billows passed over me.
Then I said, ‘I am banished from thy sight;
shall I look again at the holy sanctuary¹ of thy temple?’
Water poured over me as far as my soul;
the abyss closed over me;
my head sank into the crevices of the mountains.
I went down into the earth, imprisoned by everlasting bars.
But raise up my life, LORD my God!
When my soul was fainting within me, I remembered the Lord;
so let my prayer come unto thee, into thy holy sanctuary.
Those cherishing vain and false idols
have forsaken their mercy.
But I, with a voice of praise and thanksgiving, will sacrifice to thee.
What I have vowed I will pay to thee,
the Lord of my salvation.”

¹ *sanctuary* = *naòn*, “the inner shrine of a temple, the sanctuary.”

And *the* LORD commanded the whale, and it cast out Jonah upon the dry land.

Then *the* Word of *the* LORD came to Jonah the second time, saying, “Arise, go to Nineveh, that great city, and preach in it the message that I previously told you.” So Jonah arose and went to Nineveh, as *the* LORD said.

Now Nineveh was an exceedingly great city before God, about a three days journey *in breadth*. So Jonah began to go into the city, going about a day’s journey. And he cried out and said, “Yet three days¹ and Nineveh shall be overthrown!” And the people of Nineveh believed God; they proclaimed a fast and put on sackcloth, from the greatest of them to the least of them.

When tidings reached the king of Nineveh, he arose from his throne, removed his robe from himself, put on sackcloth, and sat upon ashes. And a proclamation was published throughout Nineveh by decree of the king and his nobles, saying, “Let neither man nor cattle, oxen nor sheep, taste anything; let them not feed, or drink water.” So the people and animals were covered with sackcloth, and they cried mightily to God. And everyone turned from his evil way and from the wrongdoings of his hands, saying, “Who knows? God may change his mind and turn from his fierce anger, and we may not perish.”

When God saw their works, how they turned from their evil ways, he repented of the evil which he had said he would do to them, and he did not do it.

But it grieved Jonah exceedingly, and he was confused. And he prayed to *the* LORD and said, “Ah, LORD! Is this not what I said when I was yet in my country? That is why I had the foresight to flee to Tar’shish, because I knew that thou art merciful and compassionate, slow to anger, and abounding in mercy, and the One repenting of evils. So now, O Master, LORD, take my life from me, for it is better for me to die than to live.”

And *the* LORD said to Jonah, “Have you been exceedingly grieved?”

Then Jonah went out of the city and sat on a hill overlooking the city and made a booth for himself there. He sat under it, waiting to see what would become of the city. And *the* LORD God commanded a gourd, and it rose up over Jonah’s head, that it might be a shade over his head, to shade him from his discomfort. And Jonah was exceedingly glad because of the gourd.

But when dawn came up the next day, God commanded a worm which attacked the gourd, and the gourd withered away. And it came to pass, when the sun rose, God

¹ *three days* = *tpēis ēmérai* in all Septuagint texts.

commanded a scorching east wind, and the sun beat upon the head of Jonah so that he became disheartened and renounced his life and said, “It is better for me to die than to live.”

But God said to Jonah, “Are you exceedingly grieved over the gourd?”
And Jonah said, “I am exceedingly grieved, even unto death.”

And *the* LORD said, “You took pity on the gourd, which you did not work for, and you did not nurture it, which came into being in a night, and perished in a night. And should I myself not have pity over Nineveh, the great city, in which dwell more than one hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?”



#5

Priest: Wisdom!

Reader: A Reading from Joshua. (LXX = Jesus, son of Nave) [5:10-15]

Priest: Let us attend.

Reader:

The people of Israel celebrated the pascha on the fourteenth day of the month at evening, to the west of Jericho, on the opposite side of the Jordan in the plain. And they ate from the grain of the land, things unleavened and fresh. On this day the manna came to an end after they had eaten of the grain of the land; so the people of Israel no longer had manna, but they enjoyed the fruit of the land of the Phoenicians in that year.

And it happened when Joshua was at Jericho, he lifted up his eyes and looked, and behold, a man stood before him with his drawn sword in his hand. And Joshua went to him and said, “Are you one of us, or on the side of our adversaries?”

And he said, “I, the commander of the army of *the* LORD, am now here.” And Joshua fell on his face upon the ground and said to him, “What does my Master command his household servant?”

And the commander of *the* LORD’s army said to Joshua, “Put off your sandals from your feet; for the place where you are now standing is holy.”¹



¹ The Hebrew text adds: “And Joshua did so.” This verse, however, is not included in the Church of Greece text, nor in the SAAS text of the *Orthodox Study Bible*, *NETS*, or *Lexham* texts.

#6

Priest: Wisdom!

Reader: A Reading from Exodus. [13:20–15:1]

Priest: Let us attend.

Reader:

The people of Israel moved on from Suc'coth, and encamped at E'tham on the edge of the wilderness. Now God was going before them by day in a pillar of cloud to show them the way, and by night in a pillar of fire. The pillar of cloud during the day and the pillar of fire during the night did not depart from before all the people.

Then *the* LORD said to Moses, “Speak to the people of Israel and have them turn back and encamp in front of the village between Mig'dol and the sea, opposite Ba-al Zē-phon. You shall camp before them by the sea. For Pharaoh will say to his people, ‘The people of Israel are wandering about in the land, for the wilderness has shut them in.’ And I will harden Pharaoh’s heart, and he will pursue after them, and I will get glory over Pharaoh and all his host, and all the Egyptians shall know that I AM is Lord.”¹ And they did so.

When the king of Egypt was told that the people had fled, the heart of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, sending forth the people of Israel so they are not serving us?” So Pharaoh made ready his chariot and took all his army with him, and six hundred picked chariots, and all the horsemen of the Egyptians with officers over all of them. And *the* LORD hardened the heart of Pharaoh, king of Egypt, and he pursued the people of Israel, for the people of Israel were going forth with an upraised hand. The Egyptians pursued them and came upon them camped by the sea; and all of Pharaoh’s horses and chariots, and his horsemen, and his army, were in front of the village opposite Ba-al Zē-phon.

When Pharaoh drew near, the people of Israel lifted up their eyes and saw the Egyptians encamped behind them, and they were in great fear. And the people of Israel cried out to *the* LORD, and they said to Moses, “Is it because there were no graves in the land of Egypt that you are leading us out to be put to death in this wilderness? What is this you have done to us, bringing us out of Egypt? Was not this what we said to you in Egypt, ‘Leave us alone and let us serve the Egyptians?’ For it was better for us to be slaves to the Egyptians than to die in this wilderness!”

And Moses said to the people, “Take courage! Stand firm, and see the Lord’s salvation, which he will work for you today. For the Egyptians whom you see today, you shall never see again. *The* LORD will fight for you, and you will keep still.”

¹ LXX = ἐγώ εἰμι Κύριος, here and following.

The LORD said to Moses, “Why are you crying out to me? Tell the people of Israel to break camp. But you, lift up your rod, and stretch out your hand over the sea and break it apart, that the people of Israel may go on dry ground through the midst of the sea. And behold, I will harden the heart of Pharaoh and all the Egyptians, so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And all the Egyptians shall know that I AM is Lord, as I am getting glory over Pharaoh, his chariots, and his horsemen.”

Then the Angel of God,¹ who was going before the camp of the people of Israel, rose up and moved behind them; and the pillar of cloud also lifted up from before them and stood behind them, coming between the camp of the Egyptians and the camp of Israel, and stood still. And there was gloom and darkness, and the night passed without one coming near the other all night.

And Moses stretched out his hand over the sea, and *the* LORD drove the sea back by a strong south wind all night, making the sea dry, and the water was divided.² And the people of Israel went into the midst of the sea and crossed on dry ground, the water being a wall to them on their right hand and a wall on their left. The Egyptians pursued and went in after them—every horse, and chariot, and horseman of Pharaoh went into the midst of the sea.

So it came to pass, in the early morning watch, that *the* LORD in the pillar of fire and cloud looked down upon the camp of the Egyptians and he threw the camp of Egyptians into disarray. He seized the axles of their chariots, making it difficult for them to move. And the Egyptians said, “Let us flee from before Israel! For the Lord is fighting for them against the Egyptians!”

Then *the* LORD said to Moses, “Stretch out your hand over the sea, that the water may return and cover up the Egyptians, their chariots, and their horsemen.” So Moses stretched forth his hand over the sea, and the water returned to its wonted flow when the morning appeared.

Now the Egyptians fled under the water, and *the* LORD shook off the Egyptians in the midst of the sea. The water returned and covered the chariots, and the horsemen, and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained.

¹ The Angel of God is the Son of God; the pillar of cloud is the Holy Spirit; the Trinity working together.

² St Chrysostom: “Some in fact say that [the sea] did not become one path, but the waters were divided according to the number of tribes to make many a passage for crossing over...in a twinkling of an eye, the sea behaved in contrary fashion; she divided not in one way, but she matched the number of all the tribes [of Israel]. [*Orthodox Psalter*]

But the people of Israel walked on dry ground in the midst the sea, the water being a wall to them on their right hand and a wall on their left. Thus *the* LORD saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw *the* LORD’S mighty hand, and the things he did against the Egyptians. And the people feared the Lord, and trusted in God, and in Moses his servant. Then Moses and the children of Israel sang this song to God:

The People stand. The Cantor and Choir sing the Song of Moses.

Cantor: Let us sing to *the* LORD!

Choir: *For gloriously has he been glorified!*

Cantor:

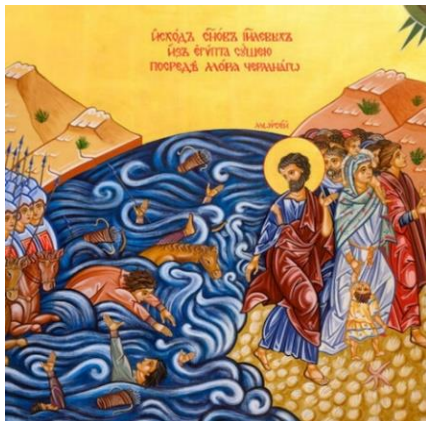
Horse and rider he has thrown into the sea. Let us sing unto the Lord!

He was to me a helper and protector for salvation. Let us sing....

This is my God, and I will glorify him; the God of my father, and I will exalt him. Let us sing...

The Lord bringing wars to nought, *the* LORD is his Name. Pharaoh’s chariots and his host he cast into the sea. Let us sing....

And his chosen officers are sunk in the Red Sea. Let us sing....



The floods cover them; they went down into the depths like a stone. Let us sing....

Thy right hand, O Lord, has been glorified in power. Let us sing....

Thy right hand, O Lord, has shattered the enemy, and in the greatness of thy majesty thou hast overthrown thine adversaries. Let us sing....

Thou sendest forth thy fury, it consumes them like stubble, and by the spirit of thy displeasure the water parted asunder. Let us sing....

The waters stood up like a wall, the deeps congealed in the heart of the sea. Let us sing....

The enemy said, “I will pursue, and I will overtake, I will divide the spoil, I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. Let us sing....

Thou didst sent thy Spirit, and the sea covered them; they sank as lead in the mighty waters. Let us sing....

Who is like thee, O Lord, among the gods? Who is like thee—glorious in holiness, marvelous in glory, doing wonders. Let us sing....

Thou didst stretch out thy right hand and the earth swallowed them up. Thou hast led in thy righteousness the people whom thou hast redeemed. Let us sing....

Now are the chiefs of Edom dismayed, the leaders of Moab, trembling seizes them; all the inhabitants of Canaan have melted away. Let us sing....

Let trembling and fear fall upon them! Because of the greatness of thine arm, let them become as stone. Let us sing....

Until thy people pass by, O Lord, until the people pass by whom thou hast purchased. Let us sing....

Thou wilt bring them in and plant them on thy mountain, the place, O Lord, which thou hast made for thine abode. The sanctuary, O Lord, which thy hands have made ready. Let us sing....

The Lord shall reign for ever and ever. For when the horse of Pharaoh with the chariots and horsemen went into the sea, the Lord brought back the water of the sea upon them. Let us sing....

But the children of Israel walked on dry ground in the midst of the sea. Let us sing...

Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing....

Now and ever, and unto ages of ages. Amen. Let us sing unto the Lord!

Choir: For gloriously has he been glorified!



#7

Priest: Wisdom!

Reader: A Reading from the prophecy of Zephaniah. (LXX = Sophonias) [3:8-15]

Priest: Let us attend.

Reader:

Thus says *the* LORD, “Wait for me, for the day of my resurrection as a testimony. [For my decision is to gather nations, in order to assemble kings, to pour out upon them all the heat of my anger; for in the fire of my zeal all the earth shall be consumed.]¹ Indeed, at that time I will change the speech of the peoples in their generation, so that all of them might call upon the Name of *the* LORD, and might serve him under one yoke. From beyond the rivers of Ethiopia I will bring in my dispersed ones; they shall offer sacrifices to me. On that day you shall in no way be put to shame because of all your

¹ This bracketed verse is included in the OCA booklet, but is omitted in some liturgical texts.

habits by which you acted sinfully against me, because I will remove from you the contemptible acts of your pride, and you shall no longer be haughty upon my holy mountain.

“For I will leave in your midst a people humble and lowly. Those who are left in Israel shall reverence the Name of *the* LORD; and they shall do no wrong and utter no lies, nor shall there be found in their mouth a deceitful tongue; for they shall pasture and lie down, and no one shall make them afraid.”

Rejoice greatly, O daughter Zion!¹ Proclaim it aloud, O daughter Jerusalem! Rejoice and be delighted with all your heart, O daughter Jerusalem! *The* LORD has taken away your iniquities. He has ransomed you from the hand of your enemies. The King of Israel, *the* LORD, is in your midst. You shall see evil no more!



#8

Priest: Wisdom!

Reader: A Reading from the Third Book of Kings. [17:8-24]

Priest: Let us attend.

Reader:

A command² of *the* LORD came to Elijah: “Arise and go to Zar’e-phath³ of Sidon. Behold, I have commanded a widow there to support you.”

So he arose and went to Zar’e-phath, to the gate of the city, and behold, a widow was there gathering sticks. So Elijah called to her and said, “Bring me, please, a little water in a vessel, that I may drink.” And as she was going to bring it, Elijah called to her and said, “And also, bring me a piece of bread in your hand.”

And the woman said, “*The* LORD your God lives, as if I have a baked cake!⁴ Indeed, there is only a handful of meal in a jar and a little olive oil in a jug. Look, I am gathering two sticks, and I will go in and bake a tiny loaf for my children and me, and we will eat it and die.”

And Elijah said to her, “Be of good courage!⁵ Go and do as you have said. But first bake a little cake for me and bring it to me; and afterward bake something for yourself and your children. For thus says *the* LORD, “The jar of meal shall not run out, and the jug of olive oil shall not fail until the day that *the* LORD sends rain upon the earth.””

¹ *daughter Zion...* is God’s term of endearment to Jerusalem.

² *command* = ρῆμα, “a saying, a command, an order.”

³ LXX = Sarepta.

⁴ *baked cake* = *egkruphias*, “a cake baked hidden in the ashes.”

⁵ θάρσει, can also be translated as “Be bold! Have confidence.”

So the woman went and did as Elijah said; and she, and he, and her children ate. The jar of meal did not run out, and the jug of olive oil did not fail, according to saying¹ of *the* LORD which he spoke by the hand of Elijah.

After these things, it happened that the son of the woman, the mistress of the house, became ill, and his illness was so severe that there was no breath left in him. And she said to Elijah, “What have I to do with you, O man of God? Have you come to me to bring my sins to remembrance and put to death my son?”

And Elijah said to the woman, “Give me your son.” And he took him from her bosom and carried him up into the upper chamber where he was lodging, and laid him upon his own bed. And Elijah cried out and said, “Alas, LORD! The testimony of the widow with whom I sojourn, thou hast done evil by slaying her son!”

Then he breathed upon the child three times, and called on the Lord and said, “LORD, my God, let this child’s soul come into him again.”

So it happened, and the child cried out. And Elijah brought him down from the upper chamber into the house and gave him to his mother; and Elijah said, “See, your son lives.”

And the woman said to Elijah, “Behold, now I know that you are a man of God, and that the saying of *the* LORD in your mouth is true.”



#9

Priest: Wisdom!

Reader: A Reading from the prophecy of Isaiah. [61:10–62:5]

Priest: Let us attend.

Reader:

My soul shall rejoice in the Lord, for he has clothed me with a garment of salvation and with a tunic of gladness. He has set a crown on me as on a bridegroom, and he has adorned me with ornaments as a bride. For as the earth brings forth her flowers, and as a garden causes its seeds to spring up, so *the* LORD will cause righteousness and rejoicing to spring up before all the nations.

For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until my righteousness goes forth as light, and my salvation as a burning torch. And nations shall see your righteousness, and kings your glory! And he shall call you by a new name which the Lord will name. You shall be a crown of beauty in the hand of *the* LORD, and a royal diadem in the hand of your God. And you shall no longer be

¹ *Saying* = ῥῆμα, “a saying, commandment,” promise(?).

called Forsaken, and your land shall no more be called Desolate; but you shall be called My Delight, and your land, Inhabited; because *the* LORD has taken pleasure in you, and your land shall be inhabited. For as a young man dwells in marriage with a virgin, so shall your sons dwell with you; and it shall be that as a bridegroom rejoices over his bride, so shall *the* LORD rejoice over you.



#10

Priest: Wisdom!

Reader: A Reading from Genesis. [22:1-18]

Priest: Let us attend.

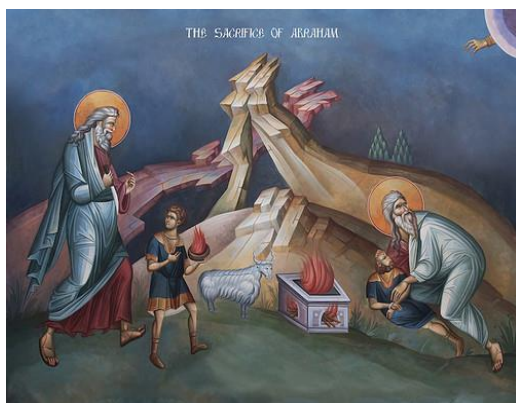
Reader:

God tested Abraham and said to him, “Abraham! Abraham!”
And he said, “Here am I.”

And God said, “Take your son Isaac, the beloved, whom you love, and go to the high country, and offer him there as a whole-burnt offering upon one of the mountains of which I shall tell you.”

So Abraham, after rising at dawn, saddled his donkey, and took two of his young men along with him, and Isaac his son. And having split the wood for a whole-burnt offering, he arose and left, and on the third day he came to the place of which God had told him.¹ And when Abraham lifted his eyes, he saw the place afar off. Then Abraham said to his young men, “Sit here with the donkey, and I and the child will go yonder and having worshiped, we will come again to you.”

And Abraham took the wood of the burnt offering and laid it on Isaac his son to carry. And he took in his hand the fire and the knife; and the two of them walked on together. And Isaac said to his father Abraham, “Father?”



And he said, “What is it, son?”

And Isaac said, “See, here *is* the fire and the wood! But where is the sheep for a whole-burnt offering?”

Abraham said, “God will see to a sheep for a whole-burnt offering for himself, son.”

And as both walked on together, they came to the place of which God had told him. There Abraham built an altar, and he laid the

¹ This punctuation follows the Church of Greece text, *NETS*, and *Lexham Septuagint*.

wood in order. And having bound Isaac his son hand and foot, he laid him on the altar, upon the wood. Then Abraham put forth his hand to take the knife to slay his son.

But the Angel of the Lord called to him from the heavens and said to him, “Abraham! Abraham!” And he said, “Here am I.”

And the Angel of the Lord said, “Do not lay your hand on the child, nor do anything to him; because I now know that you fear God, and for my sake you have not spared your beloved son.”

Then Abraham lifted his eyes and looked, and behold, a ram caught by his horns in a *sabek bush*.¹ So Abraham went and took the ram, and offered him up as a whole-burnt offering instead of Isaac his son. So Abraham called the name of that place, The-Lord-has-seen; as they say today, “On the mountain the Lord was seen.”

And the Angel of the Lord called to Abraham a second time from the heavens, and said, “‘By myself I have sworn,’ says *the* LORD, ‘because for my sake you have done this, and have not spared your son, the beloved, blessing I will indeed bless you, and multiplying I will multiply your seed as the stars of the heavens and as the sand which is on the seashore. And your seed shall possess the gate of their enemies, and in your seed shall all the nations of the earth be blessed, because you have obeyed my voice.’”



#11

Priest: Wisdom!

Reader: A Reading from the prophecy of Isaiah. [61:1-9]

Priest: Let us attend.

Reader:

The Spirit of *the* LORD is upon me because he has anointed me. He has sent me to preach glad tidings to the poor, to heal the brokenhearted, to proclaim release to captives, and recovery of sight to the blind, to summon an acceptable year of *the* LORD, and a day of reward.

To comfort all who mourn, to grant to those mourning in Zion glory instead of ashes, the anointing of gladness to the mourners, a robe of glory instead of a spirit of despondency; and they shall be called generations of righteousness, a planting of *the* LORD for *his* glory. They shall build up the ancient ruins; they shall raise up the

¹ LXX reads *sabek bush*, which is a transliteration of the Hebrew word for *thicket*.

former devastations; they shall renew the deserted cities, places desolate for generations.

Strangers shall come shepherding your flocks, and foreigners shall be your plowmen and vinedressers; but you shall be called priests of *the* LORD, liturgical ministers of God. You shall eat the strength of the nations, and with their riches you shall be admired. Instead of shame, you shall have a double portion; instead of dishonor, you shall rejoice in your lot. Therefore, they shall inherit the land a second time, and above their heads shall be everlasting joy.

For I AM *is* Lord, the One loving righteousness and hating spoils obtained by wrongdoing. I will give the righteous their work, and I will make an everlasting covenant with them. And their descendants shall be known among the nations, and their offspring among the people. All who see them shall acknowledge them, that they are the people whom God has blessed, and they shall rejoice with rejoicing in *the* LORD.

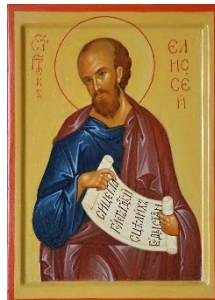


#12


Priest: Wisdom!

Reader: A Reading from the Fourth Book of Kings. [4:8-37]

Priest: Let us attend.



Reader:

ne day, Elisha went to Shū'nem, where there was an important woman, and she persuaded him to eat bread. So it was that whenever he passed that way, he turned aside to eat there. And the woman said to her husband, “Look, I know that this is a holy man of God indeed, who continues to pass our way. Let us make a small roof chamber for him, and let us put there a bed, a table, a chair, and a lampstand for him, so that whenever he comes to us, he can turn aside there.”

Now it happened one day that he came there and turned aside into the upper chamber and rested there. And he said to Geha'zi, his servant “Call this Shu'namite woman to me.” And he called her, and she stood before him. And he said to Geha'zi, “Now say to her, ‘Look, you have amazed us with all this care! What should be done

for you? Is it a word spoken on your behalf to the king, or to the commander of the army?”

She answered, “I dwell among my own people.”

And he said, “What then is to be done for her?” And Geha’zi, his servant, answered, “Well, she has no son, and her husband is old.”

He called her, and she stood in the doorway. And Elisha said to her, “At this season, when the time comes around, you shall have embraced a son.”

But she said, “No, my lord, do not deceive your maidservant.” But the woman conceived in her womb, and brought forth a son about that time the following spring, as Elisha had said to her.

And the child matured, and it happened when he went out to his father among the reapers, that he said to his father, “My head, my head!” The father said to his servant, “Carry him to his mother.” And he brought him to his mother, and the child lay down on her knees till noon, and then he 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.

Then she called to her husband, and said, “Please send me one of the servants and one of the donkeys, that I may quickly go to the man of God, and come back again.”

And he said, “Why will you go to him today? It is neither a new moon nor Sabbath.”

She said, “Peace.” Then she saddled the donkey, and said to her servant, “Lead on! Do not slacken the pace for me unless I tell you. Come on! You shall go and come to the man of God at Mount Carmel.” And she rode and came to the man of God on Mount Carmel.

It happened that Elisha saw her coming, and he said to Geha’zi his servant, “Look, there indeed is that Shu’namite woman! Run at once to meet her, and you shall say, ‘Is it well with you? Is it well with your husband? Is it well with the boy?’”

And she answered, “It is well.” And she came to Elisha on the mountain, and took hold of his feet. And Geha’zi came to thrust her away. But Elisha said, “Leave her alone, for her soul is in bitter distress, and *the* LORD has hidden it from me and has not told me.”

Then she said, “I did not ask my lord for a son, did I? I said, ‘Do not deceive me,’ did I not?”

And Elisha said to Geha'zi, "Gird up your loins, and take my staff in your hand, and go. If you meet anyone, do not greet him; and if anyone greets you, do not reply; and you shall lay my staff upon the face of the child."

Then the mother of the child said, "As the Lord lives, and as you yourself live, as if I will not go with you." And so Elisha arose and followed after her.

Now Geha'zi went on ahead of her and laid the staff upon the face of the child, but there was no sound or hearing. Therefore, he returned to meet Elisha, and told him, "The boy has not awakened."

And Elisha came to the house, and behold, the child was lying dead on his bed. So Elisha went into the house and shut the door upon the two of them, and prayed to *the* LORD. Then he went up and lay upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and stretched himself upon him, and the flesh of the child became warm. And he got up and walked to and fro in the house, and went up and bowed himself upon the child seven times,¹ and the boy opened his eyes.

Then Elisha summoned Geha'zi and said, "Call this Shu'namite woman." So he called her. And when she came to him, Elisha said, "Take up your son." And the woman came in and fell at his feet, bowing to the ground; then she took up her son and went out.




#13

Priest: Wisdom!

Reader: A Reading from the prophecy of Isaiah. [63:11–64:5a]

Priest: Let us attend.

Reader:

 here is the One having brought up from the earth² the Shepherd of the sheep? Where is the One having put *his* Holy Spirit in them, the One having led Moses with his right *hand*, his glorious Arm?

He overpowered the water by his presence to make for himself an everlasting Name. He led them through the depths, like a horse through a desert, and they did not grow weary. Like cattle going through a plain, the Spirit from *the* LORD came down and guided them. So thou didst lead thy people to make for thyself a glorious Name.

¹ This verse is very different in Hebrew.

² *from the earth* = ἐκ τῆς γῆς, is the reading in Church of Greece, Codex Alexandrinus, and *NETS*; Codex Vaticanus and others reads *from the sea* = τῆς θάλασσης. "...from the earth" I believe works better with the Resurrection than "from the sea," with the "Shepherd of the sheep" harkening to Hebrews 13:20.

Turn from the heavens and look from thy holy habitation and from thy glory. Where is thy zeal and thy might? Where is the abundance of thy mercy and thy compassions, that thou hast held back from us? Thou art our Father, though Abraham did not know us, and Israel did not acknowledge us; but thou, LORD, art our Father! Deliver us! From the beginning thy Name is upon us.

LORD, why didst thou make us stray from thy ways, and harden our hearts, so that we do not fear thee? Turn to us, for the sake of thy servants, for the sake of the tribes of thy heritage, that we might inherit a small portion of thy holy mountain. Our adversaries have trodden down thy sanctuary! We have become as we were from the beginning, when thou didst not rule over us, and we were not called by thy Name.

If thou wouldst rend the heavens, trembling would seize the mountains at thy presence, they would melt like beeswax melts before a fire, and fire would consume thine adversaries, and thy Name would be known among thine adversaries! Nations would be troubled by thy presence! When thou doest glorious things, trembling shall seize the mountains before thee.

From of old we have not heard, and our eyes have not seen any god besides thee, and thy works, which thou shalt do for those awaiting thy mercy. For mercy will come those doing righteousness, and they shall remember thy ways.

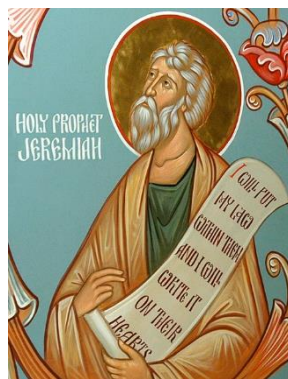


#14

Priest: Wisdom!

Reader: A Reading from the prophecy of Jeremiah. [LXX 38:31-34; MT 31:31-34]

Priest: Let us attend.



Reader:

“**L**ook! Days are coming,” declares *the* LORD,¹ “when I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant which I made with their fathers on the day I took them by their hand to bring them out of

¹ “Declares *the* Lord” = φησὶ Κύριος, a favorite term of Jeremiah.

the land of Egypt, for they broke my covenant, and I disregarded them,” declares *the* LORD.

“But this is the covenant which I will make with the house of Israel after those days,” declares *the* LORD. “Giving, I will give my laws into their mind, and I will write them upon their hearts; and I will be their God, and they shall become my people. And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, because I will be merciful to their iniquities, and I will remember their sins no more.”



#15

Priest: Wisdom!

Reader: A Reading from the prophecy of Daniel. [LXX 3:1-57]¹

Priest: Let us attend.

Reader:

In the eighteenth year of his reign, King Nebuchadnezzar made an image of gold, whose height was sixty cubits and its breadth six cubits. He set it up on the plain of Dura, in the providence of Babylon. Then King Nebuchadnezzar summoned the satraps, the generals, the governors of provinces, the chiefs, great despots, the magistrates, and all the officials of the provinces to come to the dedication of the image which King Nebuchadnezzar had set up. So the satraps, the governors, the generals, the chiefs, the great despots, the authorities, and all the officials of the provinces gathered for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image.

And a herald proclaimed with might, “You are commanded, O peoples, tribes, and languages, that when you hear the sound of the horn, both pipe and lyre, trigon and small harp, and all kinds of musical instruments, falling down, you are to worship² the golden image that King Nebuchadnezzar has set up. And whoever does not worship and fall down,³ shall in that very hour be cast into the burning fiery furnace.”

And it happened that whenever the people heard the sound of the horn, both pipe and lyre, trigon and small harp, and all kinds of musical instruments, all the peoples, tribes, and languages would worship and fall down before the golden image which King Nebuchadnezzar had set up.

¹ Based on Theodotion’s text of Daniel.

² *worship* is προσκυνέω, *proskuneo*, “which is normatively applied to God but also to men. The idea conveyed by *proskuneo* is that of ‘offering obeisance,’ ‘making a physical demonstration of veneration and respect’ or ‘prostrating oneself.’...the New American Bible sometimes translates *proskuneo* as ‘to do homage’.... [Introduction, “Worship and Divine Service,” *Eastern Orthodox Bible*, Laurent Cleenewerck, Editor. p. 18.

³ In our liturgies, we sing, “Come, let us worship [προσκυνήσωμεν] and fall down [προσπέσωμεν] before Christ....”

At that time, Chaldean men came forward and maliciously accused the Judeans to King Nebuchadnezzar, saying, “O king, live forever! You, O king, have made a decree that everyone who hears the sound of the horn, both pipe and lyre, trigon and small harp, and all kinds of musical instruments, and does not worship and fall down before the golden image, will be cast into the burning fiery furnace.

“There are Judean men whom you have appointed over the affairs of the province of Babylon--Shadrach [*called in Hebrew, An·a·nī·as*],¹ Meshach [*called Mish·a·el*], and Abednego [*called Az·a·rī·ah*]—who have not heeded your decree, O king, they do not offer divine service² to your gods, or worship³ the golden image which you have set up.”

Then Nebuchadnezzar in a rage and anger, commanded that Shadrach, Meshach, and Abednego be brought in, and they were brought before the king. And Nebuchadnezzar said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not offer divine service my gods, or do not worship the golden image which I have set up? Now therefore, if you are prepared so that when you hear the sound of the horn, both pipe and lyre, trigon and small harp, and all kinds of musical instruments, you should worship and fall down before the golden image which I have made. But if you should not worship, in that very hour you shall be cast into the burning fiery furnace; and who is the god that will deliver you out of my hands?”

Shadrach, Meshach, and Abednego answered, saying to King Nebuchadnezzar, “We have no need to answer you in this matter. For there is a God to whom we offer divine service,⁴ able to deliver us from the burning fiery furnace, and he will deliver us out of your hands, O king. But if not, let be it known to you, O king, that we will not offer divine service to your gods, and we will not bow down to the image which you have set up.”

Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered that the furnace be heated up seven times more than usual, until it was completely heated. And he commanded his mighty men to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound together, wearing their coats, and hats, and leggings, and they were cast into the midst of the burning fiery furnace.

¹ See Daniel 1:7. Although not found in the text here, these names are included for clarification since the names change back to the original Hebrew names in the Song of the Three Young Men.

² *offer divine service*, λατρεία, *latreia*; the Seventh Ecumenical Council “declared that the highest form of worship would be associated with [this] unambiguous word,” λατρεία, which is used only in reference to “divine worship given to God alone.”

³ προσκυνέω.

⁴ λατρεία.

Because the king's order was strict, the furnace was heated excessively, and these three, Shad'rach, Mē'shach, and A-bed'ne-gō, fell bound into the middle of the burning fiery furnace. And An·a·nī'as, Az·a·rī'ah, and Mish'a-el were walking about in the midst of the flame, singing hymns to God and blessing the Lord.

Then Az·a·rī'ah stood up and prayed these words; opening his mouth in the midst of the fire, he said:

(It is appropriate for the people to prostrate while the following is being read.)

“Blessed art thou, LORD, the God of our fathers,
and thy Name is worthy to be praised and glorified unto the ages!
For thou art just in all the things thou hast done to us,
and all thy works are true, and thy ways are right,
and all thy judgments are truth.

Thou hast executed true judgments in all that thou hast brought upon us,
and upon Jerusalem, the holy city of our fathers;
for in truth and justice thou hast brought all these things upon us
because of our sins.

For we have sinned and broken thy law by turning away from thee,
and we have sinned grievously in all things.
We have not obeyed thy commandments,
neither have we observed them, nor done them, as thou commanded us,
so that it might go well with us.

So all that thou hast brought upon us,
and all that thou hast done to us,
thou hast done with true judgment.

Thou hast given us into the hands of enemies,
lawless hateful rebels,
and to an unjust king,
the most wicked in all the world.

And now we cannot open our mouths!
Shame and disgrace have befallen thy servants and those venerating thee.

For thy Name's sake, do not give us up completely,
and do not annul thy covenant!
Do not withdraw thy mercy from us,
for the sake of Abraham, thy beloved,

and for the sake of Isaac, thy servant,
and Israel, thy holy one.

Thou didst promise them
that thou wouldst multiply their seed like the stars of the heavens,
and as the sand on the shore of the sea.
For we, O Master, have become fewer than any nation,
and have been humbled today in all the world because of our sins.

At this time there is no ruler, or prophet, or leader,
no whole burnt offering, or sacrifice, or oblation,¹ or incense,
no place² to make a sacrifice to thee
and to find mercy.

Yet with a crushed soul and a humble spirit
may we be accepted
as though it were with whole burnt offerings of rams and bulls,
and as though with tens of thousands of fattened lambs;
thus let our sacrifice be in thy sight today.

May we wholly follow thee,
because no shame will come those trusting in thee.
And now, with our whole heart we follow,
we fear thee and seek thy face.

Do not put us to shame,
but deal with us in thy forbearance,
and according to thine abundant mercy!
Deliver us in accordance with thy marvelous works,
and give honor to thy Name, LORD!

Let all those doing evil to thy servants be put to shame,
and be disgraced from all exercise of power,
and let their strength be broken!
Let them know that thou art *the* LORD, the only God,
glorious over the whole inhabited world.”

(The people rise.)

¹ oblation = προσφορά, *prosphora*.

² place = τόπος, *tópos*, is often a euphemism meaning “the temple.”

Now the king's servants who threw them in did not cease feeding the furnace with naptha, pitch, flax, and brushwood. And the flame streamed out above the furnace forty-nine cubits, and flared out and burned those of the Chaldeans who were caught near the furnace. But the Angel of the Lord¹ came down into the furnace to be with Az·a·rī ah and his companions, and he drove the fiery flame out of the furnace and made the middle of the furnace as though a moist breeze were whistling through, so the fire did not touch them at all and caused them no pain or distress.

Then the three, as with one mouth, were singing hymns and glorifying and blessing God in the furnace, saying:

“Blessed art thou, LORD, the God of our fathers,
and to be praised and highly exalted throughout all the ages.
And blessed is thy glorious, holy Name,
and to be praised and highly exalted throughout all the ages.
Blessed art thou in the sanctuary² of thy holy glory,
and to be praised and highly exalted throughout all the ages.
Blessed art thou beholding the deeps, sitting upon the Cherubim,³
and to be praised and highly exalted throughout all the ages.
Blessed art thou upon the glorious throne of thy Kingdom,
and to be praised and highly exalted throughout all the ages.
Blessed art thou in the firmament of heaven,
and to be praised and exalted throughout all the ages.”

(The people stand.)

Choir and People: Praise the Lord, sing and exalt him throughout all the ages!



¹ The Angel of *the* Lord, according to the Church fathers, this is the pre-incarnate Christ.

² sanctuary = ναῶν, *nao*, the Holy place in the temple, the sanctuary of the temple.

³ order follows Church of Greece text.

Cantor:

Bless *the* Lord, all you works of *the* LORD.

Bless *the* Lord, you heavens.

Bless *the* Lord, you angels of *the* LORD.

Bless *the* Lord, all waters above the heavens.

Bless *the* Lord, all Powers.

Bless *the* Lord, sun and moon.

Bless *the* Lord, stars of heaven.

Bless *the* Lord, all rain and dew.

Bless *the* Lord, all winds.

Bless *the* Lord, fire and heat.

Bless *the* Lord, winter cold and summer heat.

Bless *the* Lord, dews and snows.

Bless *the* Lord, nights and days.

Bless *the* Lord, light and darkness.

Bless *the* Lord, ice and cold.

Bless *the* Lord, frosts and snows.

Bless *the* Lord, lightnings and clouds.

Let the earth bless *the* Lord.

Bless *the* Lord, mountains and hills.

Bless *the* Lord, all things that grow on the earth.

Bless *the* Lord, you springs.

Bless *the* Lord, seas and rivers.

Bless *the* Lord, you whales and all creatures that move in the waters.

Bless *the* Lord, all birds of the air.

Bless *the* Lord, all beasts and cattle.

Bless *the* Lord, you sons of men.

Bless *the* Lord, O Israel.

Bless *the* Lord, you priests of *the* Lord.

Bless *the* Lord, you servants of *the* Lord.

Bless *the* Lord, spirits and souls of the righteous.

Bless *the* Lord, you who are holy and humble in heart.

Bless *the* Lord, An·a·nī'as, Az·a·rī'ah, and Mish' a-el.

Bless *the* Lord, apostles, prophets, and martyrs of the Lord.

We bless the Father, the Son, and the Holy Spirit.

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

We praise, bless, and worship the Lord, singing and exalting him throughout the ages.

Choir and People: Praise the Lord, sing and exalt him throughout all the ages!



“Jesus Christ conquers!”