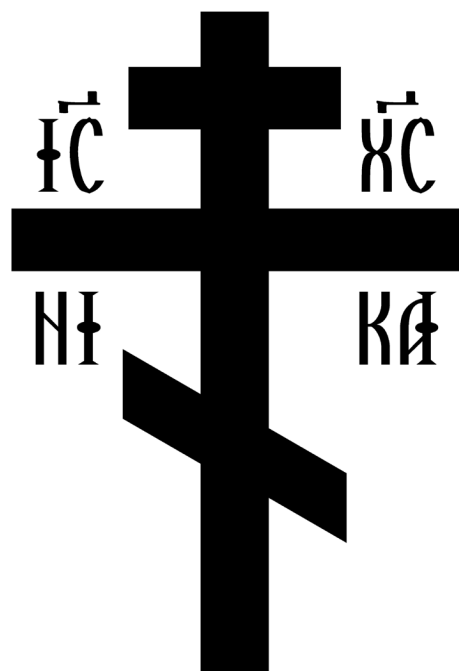




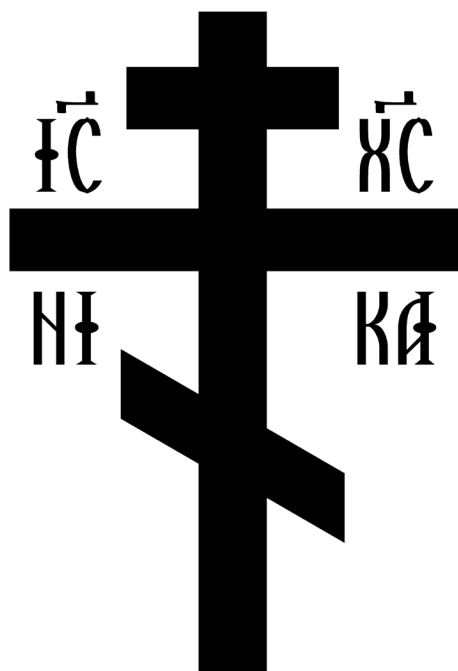
JANUARY 5

**Music for Vespers and the Great Sanctification of Water
on the Eve of the Holy Theophany of Our Lord**

Δόμνι εἰκόνι κένι μῦροφόροι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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MMXXV



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✠ΒΚϞ.

MMXXV

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Choral arrangements from
Music for the Order of the Great Blessing of the Waters on the Eve of Theophany
© 1999 Timothy J. Clader

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A.D. 2025 Apostle Timothy of the Seventy
2025 г. Ап. От 70-ти Тимофея

Music for Vespers and the Great Sanctification of Water on the Eve of the Holy Theophany of Our Lord

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The Eve of the Holy Theophany of Our Lord, God & Savior Jesus Christ

Vespers

Lord I Have Cried, in Tone II

Lord, I have cried unto Thee, hear- ken un- to me.

This system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The lyrics are written below the notes.

attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

This system continues the melody from the second system. It consists of two staves, treble and bass, in the key of D major. The lyrics are written below the notes.

Hear- ken un- to me, O Lord.

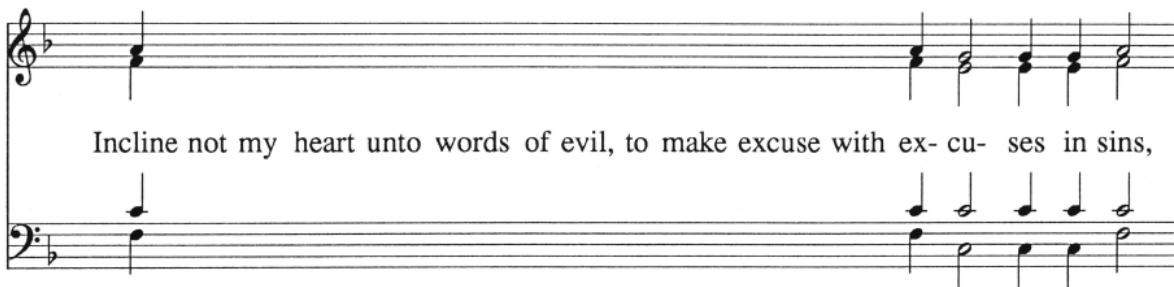
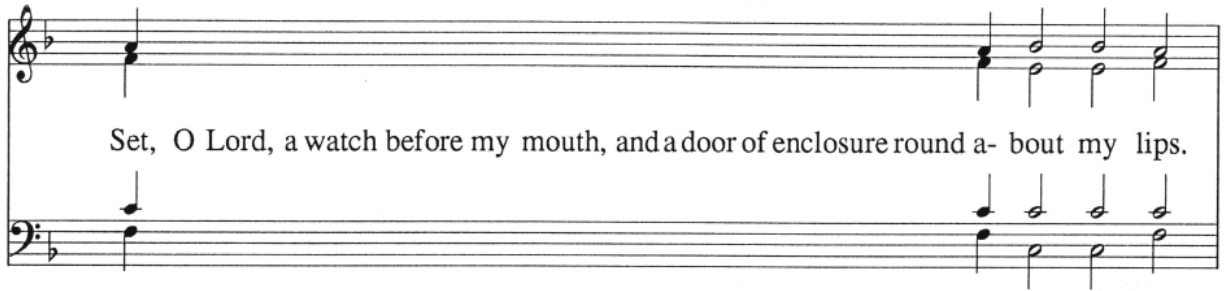
This system concludes the piece. It consists of two staves, treble and bass, in the key of D major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

Let my prayer be set forth as incense be- fore Thee,

the lift- ing up of my hands as an evening sac- ri- fice.

Hear-ken un- to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

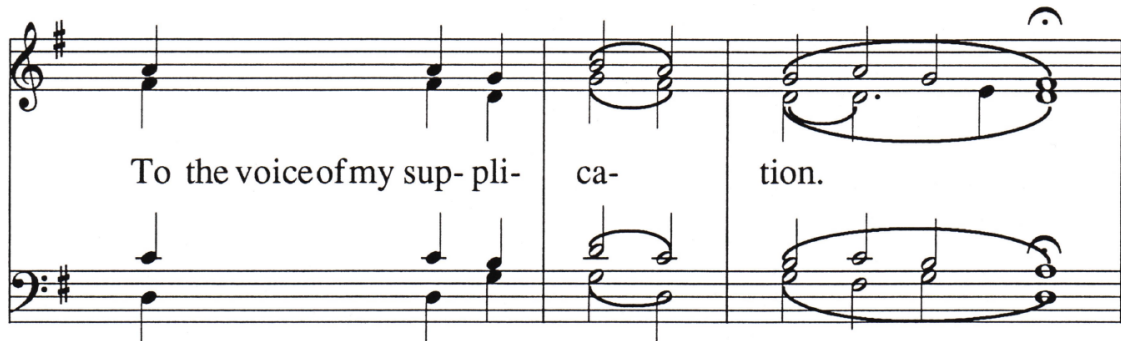
Stichera, in Tone II

Stichos: Out of the depths have I cried unto Thee, O Lord:



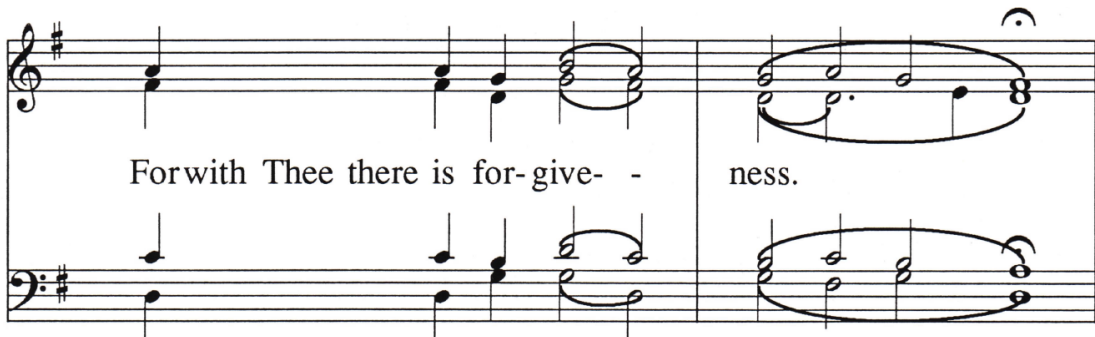
The Forerunner, beholding our Enlightener, Who illumineth every man,/ coming to be baptized,/ rejoiceth in soul and trembleth./ He pointeth to Him with his hand and saith to the people:/ "This is He Who delivereth Israel,/ Who freeth us from corruption!// O sinless Christ our God, glory be to Thee!"

Stichos: Let Thine ears be attentive:



The Forerunner, beholding our Enlightener, Who illumineth every man,/ coming to be baptized,/ rejoiceth in soul and trembleth./ He pointeth to Him with his hand and saith to the people:/ "This is He Who delivereth Israel,/ Who freeth us from corruption!// O sinless Christ our God, glory be to Thee!"

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?



When our Deliverer was baptized by His servant/ and borne witness to by the coming of the Holy Spirit,/ the angelic armies, looking on, were stricken with awe;/ and a voice was borne down from the Father in heaven:/ "He Whom the Forerunner baptized with his hand is My beloved Son,/ in Whom I have been well-pleased!" // O Christ our God, glory be to Thee!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word:



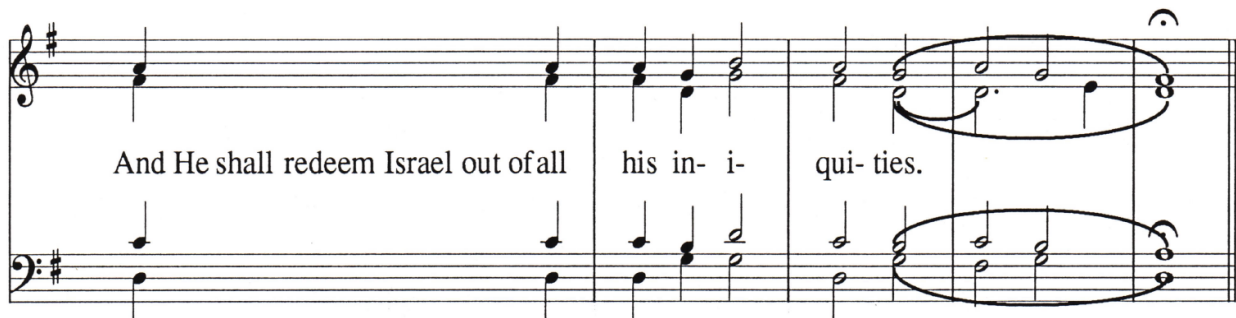
When our Deliverer was baptized by His servant/ and borne witness to by the coming of the Holy Spirit,/ the angelic armies, looking on, were stricken with awe;/ and a voice was borne down from the Father in heaven:/ "He Whom the Forerunner baptized with his hand is My beloved Son,/ in Whom I have been well-pleased!" // O Christ our God, glory be to Thee!

Stichos: From the morning watch until night, from the morning watch:



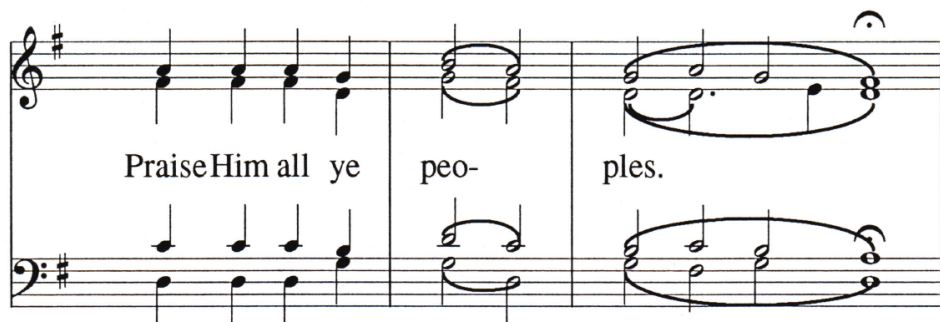
The currents of the Jordan received Thee, the Wellspring,/ and the Comforter descended upon Thee in the form of a dove./ Thou Who bowed down the heavens dost bow Thy head,/ and clay crieth out to the Potter:/ "What dost Thou command me to do, O Thou Who art greater than I?/ It is I who must needs be baptized of Thee!// O sinless Christ our God, glory be to Thee!"

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



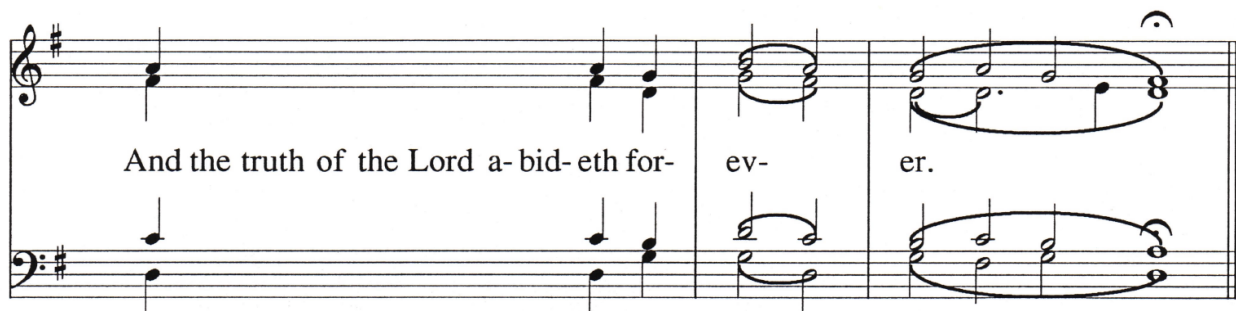
The currents of the Jordan received Thee, the Wellspring,/ and the Comforter descended upon Thee in the form of a dove./ Thou Who bowed down the heavens dost bow Thy head,/ and clay crieth out to the Potter:/ "What dost Thou command me to do, O Thou Who art greater than I?/ It is I who must needs be baptized of Thee!// O sinless Christ our God, glory be to Thee!"

Stichos: O praise the Lord, all ye nations:



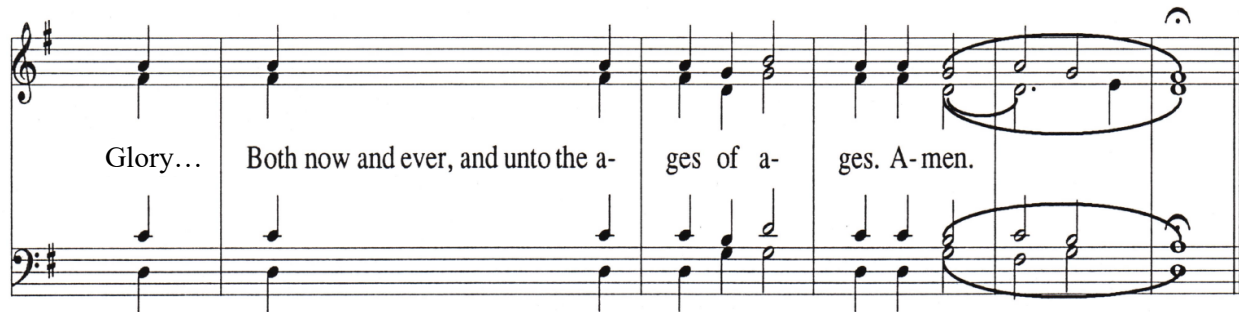
Desiring to save man who had become lost,/ Thou didst deign to clothe Thyself in the guise of a servant;/ for it was fitting that Thou, our Master and God, assume our form:/ for when Thou wast baptized in the flesh, O Deliverer,/ Thou didst vouchsafe remission unto us./ Wherefore, we cry out to Thee:// O Christ our God, glory be to Thee!

Stichos: For He hath made His mercy to prevail over us:



Desiring to save man who had become lost,/ Thou didst deign to clothe Thyself in the guise of a servant;/ for it was fitting that Thou, our Master and God, assume our form:/ for when Thou wast baptized in the flesh, O Deliverer,/ Thou didst vouchsafe remission unto us./ Wherefore, we cry out to Thee:// O Christ our God, glory be to Thee!

Glory, Both Now, in Tone II



The composition of Byzantius

Thou didst bow Thy head before the Forerunner,/ and didst crush the heads of the serpents./ Having come to the streams, thou didst illumine all things,/ that they may glorify Thee,// O Savior, the Enlightener of our souls.

O Gentle Light

Deacon: Wisdom, Aright!

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation for the hymn. It consists of a treble and a bass staff, both in G major (one sharp) and 4/4 time. The melody is a simple, hymn-like tune. The lyrics are written below the staff.

holy blessed Father, O Je- sus Christ:

The second system of musical notation. It continues the melody from the first system. The lyrics are written below the staff.

Having come to the setting of the sun, having beheld the eve- ning light,

The third system of musical notation. It continues the melody. The lyrics are written below the staff.

we praise the Father, the Son, and the Holy Spir- it: God.

The fourth system of musical notation, which concludes the hymn. It continues the melody. The lyrics are written below the staff.

Meet it is for Thee at all times to be hymned with rev'rent voi- ces.

O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

Prokeimenon

Deacon: Let us attend.

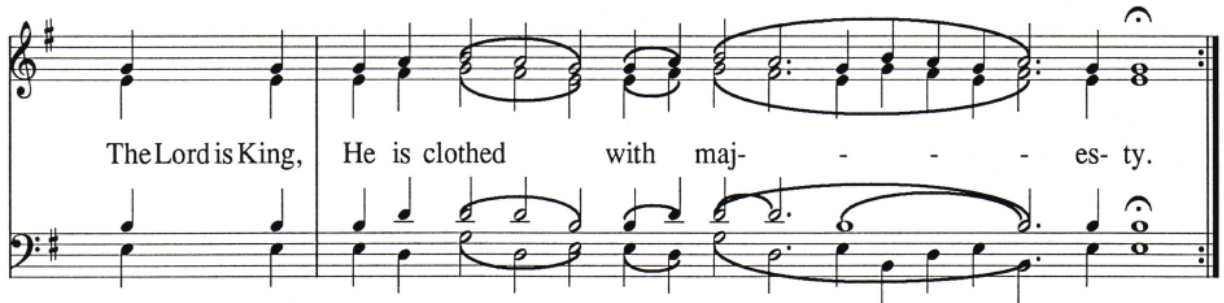
Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Wisdom! The Prokeimenon in the ____ Tone.

Saturday Evening, Tone VI

The Lord is King, He is clothed with majesty.



Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Sunday, Tone VIII

Behold now, bless ye the Lord, all ye servants of the Lord.

Behold now, bless ye the Lord, all ye ser- vants of the

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a series of eighth notes in the first measure, followed by a double bar line, and then a half note followed by a whole note in the second measure. The bass staff mirrors this pattern with eighth notes in the first measure and a half note followed by a whole note in the second measure. The lyrics are placed below the notes.

Lord.

This musical system continues the previous one. The treble staff has a half note followed by a whole note. The bass staff has a half note followed by a whole note. The lyrics are placed below the notes.

Stichos: Ye that stand in the house of the Lord, in the courts of the house of our God.

Monday, Tone IV

The Lord will hearken unto me when I cry unto Him.

The Lord will hearken unto me when I cry un- to Him.

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a series of eighth notes in the first measure, followed by a double bar line, and then a half note followed by a whole note in the second measure. The bass staff mirrors this pattern with eighth notes in the first measure and a half note followed by a whole note in the second measure. The lyrics are placed below the notes.

Stichos: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Tuesday, Tone I

Thy mercy, O Lord, shall pursue me all the days of my life.

Thy mercy, O Lord, shall pur- sue me all the days of my life.

The musical score is written for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a series of eighth notes in the first half and a series of quarter notes in the second half, with a final half note. The bass line consists of a series of quarter notes, with a final half note. The score is marked with a repeat sign at the end.

Stichos: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Wednesday, Tone V

O God, in Thy name save me, and in Thy strength do Thou judge me.

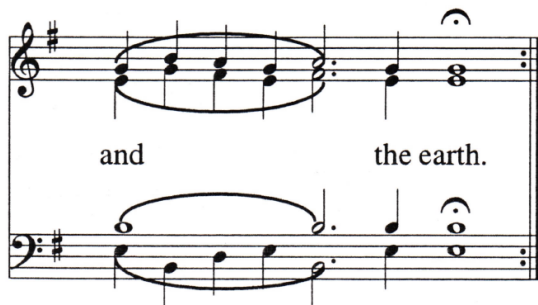
O God, in Thy name save me, and in Thy strength do Thou judge me.

The musical score is written for a two-part setting in G major (one sharp). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a series of eighth notes in the first half and a series of quarter notes in the second half, with a final half note. The bass line consists of a series of quarter notes, with a final half note. The score is marked with a repeat sign at the end.

Stichos: O God, hearken unto my prayer, give ear unto the words of my mouth.

Thursday, Tone VI

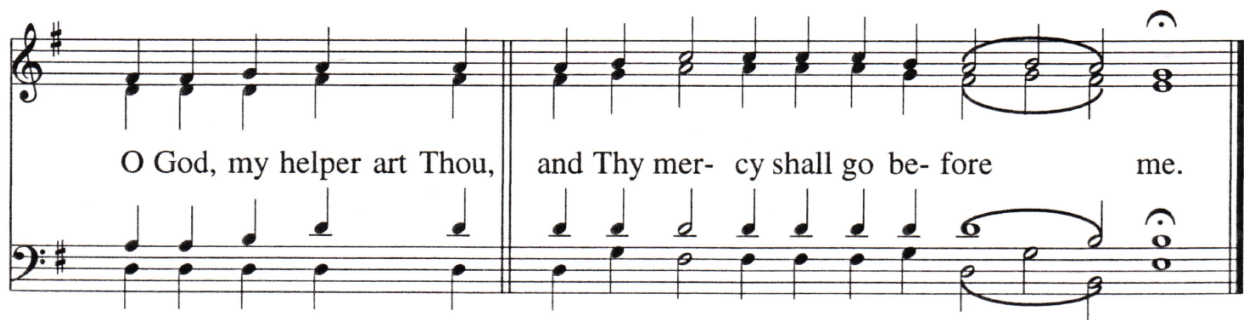
My help cometh from the Lord, Who hath made heaven and the earth.



Stichos: I have lifted up mine eyes to the mountains, from whence cometh my help.

Friday, Tone VII

O God, my helper art Thou, and Thy mercy shall go before me.



Stichos: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Paroemias

Deacon: Wisdom!

Reader: The Reading is from Genesis

Deacon: Let us attend.

Genesis 1:1-13

In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. And God said: "Let there be light!", and there was light. And God saw the light, that it was good, and God divided between the light and the darkness. And God called the light day, and the darkness He called night; and there was evening and there was morning, the first day. And God said: "Let there be a firmament in the midst of the water, and let it be a division between water and water!", and it was so. And God made the firmament, and God divided between the water which was under the firmament and 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, the second day. And God said: "Let the water which is under the heaven be collected into one place, and let the dry land appear!"; and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land earth, and the gatherings of the waters he called seas; and God saw that it was good. And God said: "Let the earth bring forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-trees bearing fruit, whose seed is in it, according to its kind on the earth!"; and it was so. And the earth brought forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-tree bearing fruit, whose seed is in it, according to its kind on the earth; and God saw that it was good. And there was evening and there was morning, the third day.

Deacon: Wisdom!

Reader: The Reading is from Exodus

Deacon: Let us attend.

Exodus 14:15-18, 21-23, 27-29

The Lord said unto Moses: "Why criest thou to Me? Speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses." And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horses, into the midst of the sea. And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. And the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. But the children of Israel went along dry land in the midst of

the sea.

Deacon: Wisdom!

Reader: The Reading is from Exodus

Deacon: Let us attend.

Exodus 15:22 – 16:1

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying: "What shall we drink?" And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened. There He established to him ordinances and judgments, and there He proved him, and said: "If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee." And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai.

Then we rise to our feet, and the reader lifteth up his voice and chanteth this Troparion.

Troparion, in Tone V

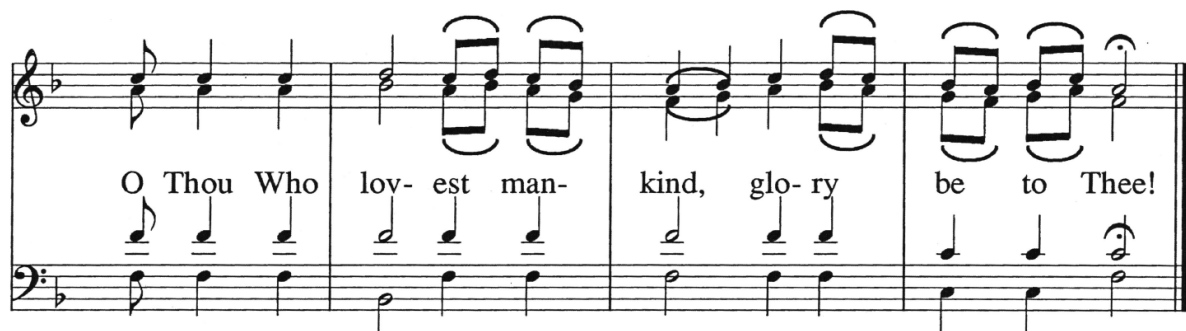
O Thou Who hast created the world, Thou hast appeared in the world, that Thou mightest enlighten those in darkness.

Priest:



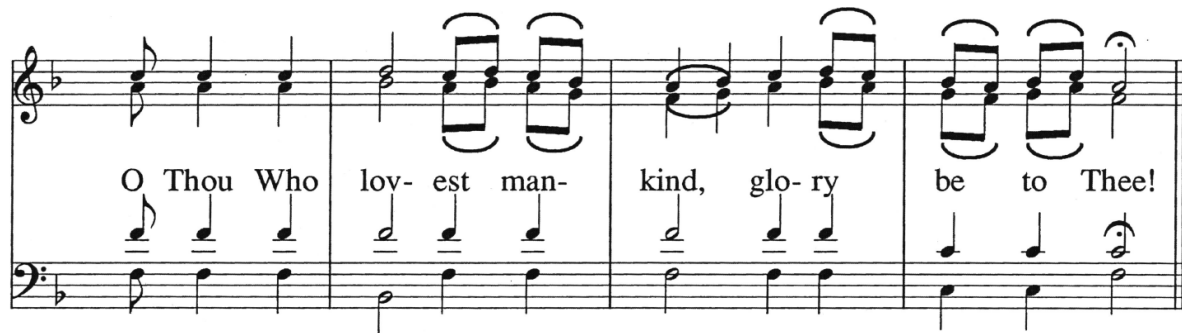
Reader: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us, that we may know upon the earth Thy way, among the nations Thy salvation.

That Thou mightest enlighten those in darkness:



Reader: Let the peoples give Thee praise, O God, let all the peoples praise Thee. Let the nations be glad and rejoice, for Thou shalt judge peoples with righteousness; and nations shalt Thou guide upon the earth.

That Thou mightest enlighten those in darkness:



Reader: Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit. Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

That Thou mightest enlighten those in darkness:

Choir: O Thou Who lovest mankind, glory be to Thee!

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

That Thou mightest enlighten those in darkness:

Priest: O Thou Who lovest mankind, glory be to Thee!

Reader: Both now and ever, and unto the ages of ages. Amen.

That Thou mightest enlighten those in darkness:

Choir: O Thou Who lovest mankind, glory be to Thee!

Then the reader chanteth the Troparion in its entirety:

O Thou Who hast created the world, Thou hast appeared in the world, that Thou mightest enlighten those in darkness.



O Thou Who lovest mankind, glory be to Thee!

And we resume the readings:

Deacon: Wisdom!

Reader: The Reading is from Joshua.

Deacon: Let us attend.

Joshua 3:7-8, 15-17

The Lord said unto Joshua: "This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. And now charge the priests that bear the ark of the covenant, saying: As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan." And when the priests that bore the

ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan (now Jordan overflowed all its banks about the time of wheat harvest), then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, until it completely failed; and the people stood opposite Jericho. And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Kingdoms.

Deacon: Let us attend.

Fourth Book of Kingdoms 2:6-14

And Elijah said to Elisha: "Stay here, I pray thee, for the Lord hath sent me to Jordan." But Elisha said: "As the Lord liveth and thy soul liveth, I will not leave thee!" And they both went on. And fifty men of the sons of the prophets went also, and stood opposite afar off: and both stood on the bank of the Jordan. And Elijah took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground. And it came to pass while they were crossing over, that Elijah said to Elisha: "Ask what I shall do for thee before I am taken up from thee." And Elisha said: "Let there be, I pray thee, a double portion of thy spirit upon me." And Elijah said: "Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so." And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Elijah was taken up in a whirlwind as it were into heaven. And Elisha saw, and cried: "Father, father, the chariot of Israel, and the horsemen thereof!" And he saw him no more; and he took hold of his garments, and rent them into two pieces. And Elisha took up the mantle of Elijah, which fell from off him upon Elisha; and Elisha returned, and stood upon the brink of Jordan; and he took the mantle of Elijah, which fell from off him, and smote the water, and said: "Where is the Lord God of Elijah?" And he smote the waters, and they were divided hither and thither; and he went over.

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Kingdoms.

Deacon: Let us attend.

Fourth Book of Kingdoms 5:9-14

There came Naaman, prince of the king of Assyria, with his chariots and horses, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying: "Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed." And Naaman was angry, and departed, saying: "Behold, I said: He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not go and wash in them, and be cleansed?" And he turned, and went out in a rage. But his servant came near, and said to him: "Suppose the prophet had spoken a great thing to thee: wouldst thou not perform it? Yet he hath but said to thee: Wash, and be cleansed." So Naaman went down, and dipped himself seven times in Jordan, according to the word of Elisha: and his flesh returned to him as the flesh of a little child, and he was

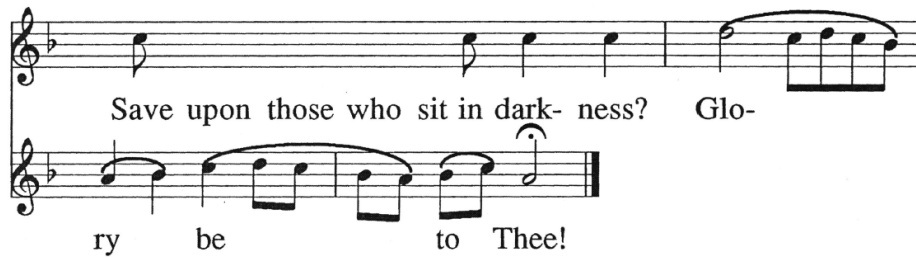
cleansed.

Then the reader chanteth this Troparion.

Troparion, in Tone VI

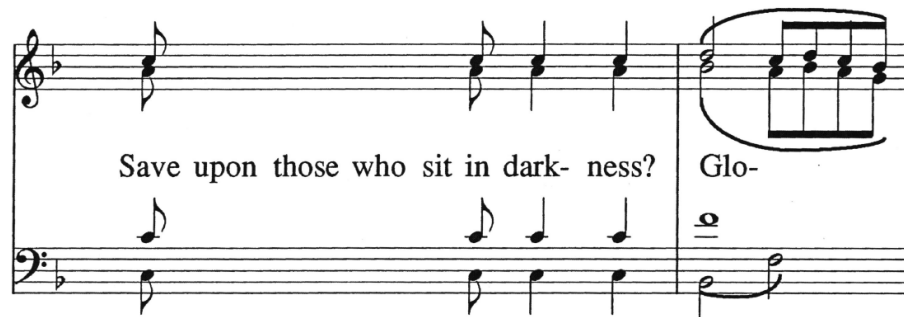
To sinners and publicans hast Thou revealed Thyself, in the magnitude of Thy mercy, O our Savior; for where should Thy light shine:

Priest:



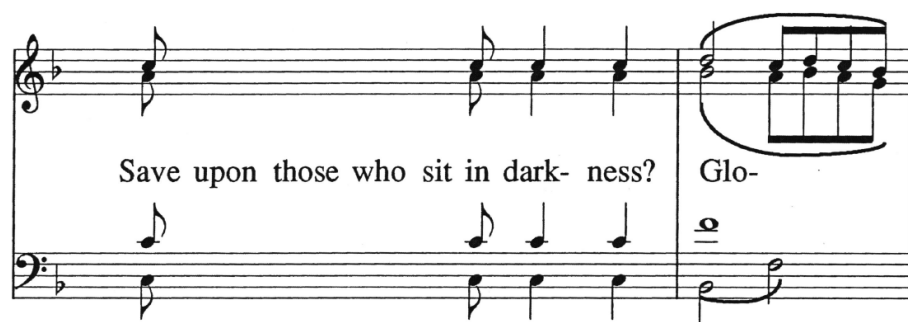
Reader: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For He established the world which shall not be shaken. Thy throne is prepared of old; Thou art from everlasting.

For where should Thy light shine:



Reader: The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters.

For where should Thy light shine:



Reader: Wonderful are the surgings of the sea, wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

For where should Thy light shine:

Choir: Save upon those who sit in darkness? Glory be to Thee!

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

For where should Thy light shine:

Priest: Save upon those who sit in darkness? Glory be to Thee!

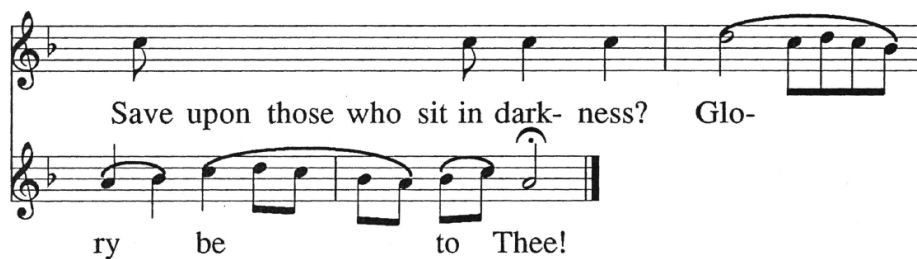
Reader: Both now and ever, and unto the ages of ages. Amen.

For where should Thy light shine:

Choir: Save upon those who sit in darkness? Glory be to Thee!

And the reader chanteth the Troparion again, in its entirety.

To sinners and publicans hast Thou revealed Thyself, in the magnitude of Thy mercy, O our Savior; for where should Thy light shine:



Deacon: Wisdom!

Reader: The Reading is from the prophecy of Isaiah.

Deacon: Let us attend.

Prophecy of Isaiah 1:16-20

Thus saith the Lord: Wash ye, be ye clean; remove your iniquities from your souls before Mine eyes; cease from your iniquities; learn to do well; diligently seek judgment, deliver the one who is suffering wrong, plead for the orphan, and obtain justice for the widow. And, come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing, and hearken to Me, ye shall eat the good of the land: but if ye be not willing, nor hearken to Me, a sword shall devour you: for the mouth of the Lord hath spoken this.

Deacon: Wisdom!

Reader: The Reading is from Genesis.

Deacon: Let us attend.

Genesis 32:1-10

And looking up, Jacob saw the host of the Lord encamped; and the angels of God met him. And Jacob said, when he saw them: "This is the camp of God." And he called the name of that place Encampments. And Jacob sent messengers before him to Esau his brother, to the land of Seir, to the country of Edom. And he charged them, saying: "Thus shall ye say to my lord Esau: 'Thus saith thy servant Jacob: I have sojourned with Laban and tarried unto now. And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight.'" And the messengers returned to Jacob, saying: "We came to thy brother Esau; and, lo! he cometh to meet thee, and four hundred men with him." And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps. And Jacob said: "If Esau should come to one camp, and smite it, the other camp shall be in safety." And Jacob said: "O Lord God of my father Isaac, Thou art He Who said to me: 'Depart quickly to the land of thy birth, and I will do thee good.' Let there be to me a sufficiency of all the justice and all the truth which Thou hast wrought with Thy servant; for with this my staff I passed over this Jordan."

Deacon: Wisdom!

Reader: The Reading is from Exodus.

Deacon: Let us attend.

Exodus 2:5-10

The daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side; and when she saw the ark in the ooze, she sent her maid, and took it up. And when she opened it, she saw the babe weeping in the ark; and the daughter of Pharaoh had compassion on it, and said: "This is one of the Hebrews' children." And his sister said to the daughter of Pharaoh: "Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?" And the daughter of Pharaoh said to her: "Take care of this child, and suckle it for me, and I will give thee the wages." And the woman took the child, and suckled it. And when the boy was grown, she brought him to the daughter of Pharaoh, and he became her son; and she called his name, Moses, saying: "I took him out of the water."

Deacon: Wisdom!

Reader: The Reading is from the Book of Judges.

Deacon: Let us attend.

Judges 6:36-40

Gideon said unto God: "If Thou wilt save Israel by my hand, as Thou hast said, behold, I put a fleece of wool upon the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that Thou wilt save Israel by my hand, as Thou hast said." And it was so: and he rose up early in the morning, and wrung the fleece; and dew dropped from the fleece, a bowl full of water. And Gideon said unto God: "Let not, I pray Thee, Thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: Let now the drought be upon the fleece only, and let there be dew on all the ground." And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

Deacon: Wisdom!

Reader: The Reading is from the Third Book of Kingdoms.

Deacon: Let us attend.

Third Book of Kingdoms 18:30-39

Elijah said to the people: "Come near to me." And all the people came near to him. And Elijah took twelve stones, according to the number of the tribes of Israel, as the Lord spake unto him, saying: "Israel shall be thy name." And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar. And he piled the cleft wood on the altar which he had made, and divided the whole-burnt offering, and laid it on the wood, and laid it in order on the altar, and said: "Fetch me four pitchers of water, and pour it on the whole-burnt offering, and on the wood." And they did so. And he said: "Do it yet again." And they did it a second time. And he said: "Do it a third time." And they did it a third time. And the water ran round about the altar, and they filled the trench with water. And Elijah cried aloud to heaven, and said: "Lord God of Abraham, and Isaac, and Israel: Answer me, O Lord, answer me this day by fire, and let all this people know that Thou art the Lord, the God of Israel, and I am Thy servant; and for Thy sake I have wrought these works. Hear me, O Lord, hear me, and let this people know that Thou art the Lord God, and Thou hast turned back the heart of this people." Then fire fell from the Lord out of heaven, and devoured the whole-burnt offerings, and the wood and the water that was in the trench; and the fire licked up the stones and the earth. And all the people fell upon their faces, and said: "Truly the Lord is God!"

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Kingdoms.

Deacon: Let us attend.

Fourth Book of Kingdoms 2:19-22

The men of the city said to Elisha: "Behold, the situation of the city is good, as our lord seeth; but the waters are bad, and the ground barren." And Elisha said: "Bring me a new pitcher, and put salt in it." And they took one, and brought it to him. And Elisha went out to the spring of the waters, and cast salt therein, and said: "Thus saith the Lord: I have healed these waters; there shall not be any longer death thence or barren land." And the waters were healed until this day, according to the word of Elisha which he spoke.

Deacon: Wisdom!

Reader: The Reading is from the prophecy of Isaiah.

Deacon: Let us attend.

Prophecy of Isaiah 49:8-15

Thus saith the Lord: "In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages; saying to those who are in bonds: 'Go forth!,' and bidding those who are in darkness to show themselves." They shall be fed in all the ways, and in all the paths shall be their pasture. They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but He Who hath mercy on them shall comfort them, and by fountains of waters shall He lead them. "And I will make every mountain a way, and every path a pasture to them." Behold, these shall come from afar: and these from the north and the west, and others from the land of the Persians. Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for the Lord hath had mercy on His people, and hath comforted the lowly ones of His people. But Sion said: "The Lord hath forsaken me, and, The Lord hath forgotten me." Will a woman forget her child, so as not to have compassion upon the offspring of her womb? "But if a woman should even forget these, yet I will not forget thee," saith the Lord.

Then followeth the Small Litany, the exclamation of the Trisagion, and the Trisagion itself.

Prokimenon, in Tone III

Deacon: Let us attend.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the Third Tone.

The Lord is my light and my Savior; whom then shall I fear?



Stichos: The Lord is the defender of my life; of whom then shall I be afraid?

Epistle

Deacon: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

I Corinthians, §143 [9: 19-27]

Brethren: Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law; to those who are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain those who are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you. Know ye not that those who run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man who striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

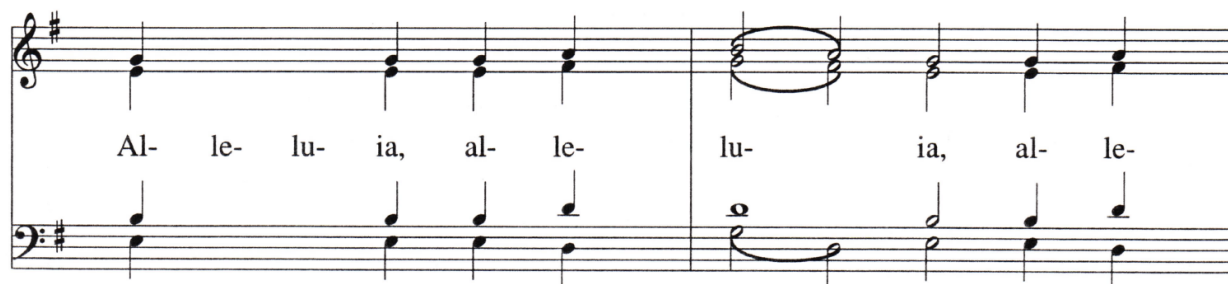
Priest: Peace be unto thee.

Reader: And to thy spirit.

Alleluia, in Tone VI

Deacon: Wisdom.

Reader: Alleluia in the Sixth Tone.



My heart hath poured forth a good word; I speak of my works to the king; my tongue is the pen of a swiftly writing scribe.

Stichos: Comely art Thou in beauty more than the sons of men; grace hath been poured forth on Thy lips, wherefore God hath blessed Thee forever.

Holy Gospel

Priest: Wisdom! Let us attend! Let us hear the Holy Gospel. Peace be unto all.

Choir: And to thy spirit.

Deacon: The Reading is from the Holy Gospel according to Luke.

Choir: Glory to Thee, O Lord, glory to thee.

Priest: Let us attend.

Luke, §9 [3: 1-18]

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zachariah in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God." Then said he to the multitude that came forth to be baptized of him: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." And the people asked him, saying: "What shall we do then?" He answereth and saith unto them: "He who hath two coats, let him impart to him who hath none; and he who hath food, let him do likewise." Then came also publicans to be baptized, and said unto him: "Master, what shall we do?" And he said unto them: "Exact no more than that which is appointed you." And the soldiers likewise demanded of him, saying: "And what shall we do?" And he said unto them: "Do violence to no man, neither accuse any falsely; and be content with your wages." And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all: "I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit, and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable." And many other things in his exhortation preached he unto the people.

Then followeth the Divine Liturgy of Saint Basil the Great.

Communion Verse

Praise the Lord from the heavens, praise Him in the highest.

The Order of the Great Sanctification of Water on Holy Theophany

After the Prayer beyond the Ambo, we all straightway go forth through the Royal Doors to the sacred font in the narthex, or to the springs. The abbot, or the senior priest, bearing the precious Cross on his head, is preceded by candle-bearers and by deacons with censers. And he putteth the precious Cross on a fittingly decorated table, where water is likewise prepared in a cup, with candles standing round about it. Candles are likewise given out to the brethren. The superior censeth around the table, and likewise censeth the icons, and that of the feast which lieth on an analogion; and he censeth the priests, and the choirs in order, a deacon going before him with a candle, as the chanters sing these Troparia.

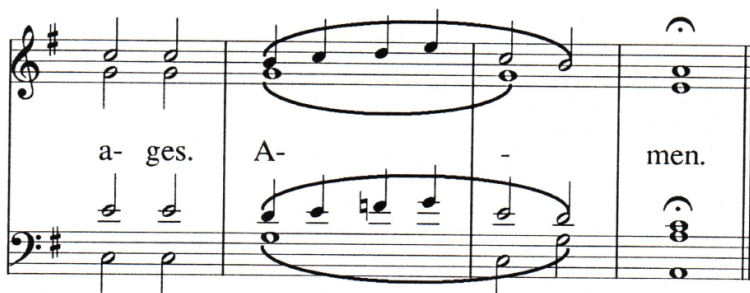
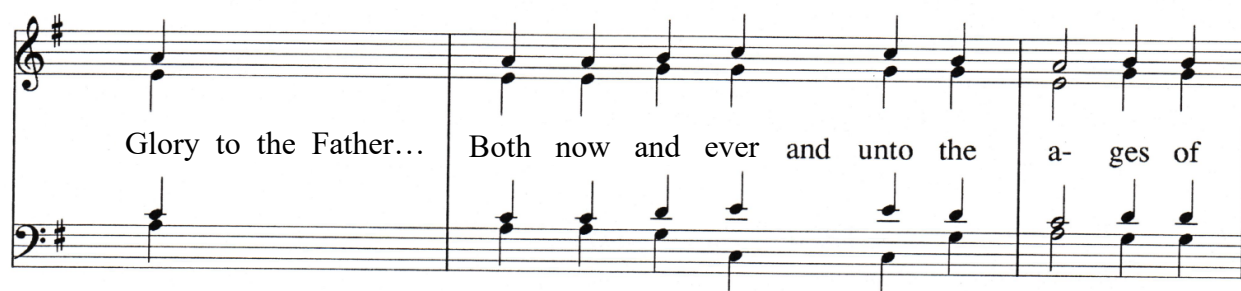
Stichera of the Great Blessing, in Tone VIII

The voice of the Lord, which is upon the waters, crieth out, saying:/ Come ye all, and receive the Spirit of wisdom,/ the Spirit of understanding,/ the Spirit of the fear of God:// Christ Who hath appeared! (*Thrice*)

Today the nature of the waters is sanctified./ Jordan is parted,/ and turneth back its streams,// beholding the Master baptized. (*Twice*)

Thou didst come to the river as a man, O Christ our King,/ and dost hasten to receive the baptism of a servant at the hand of the Forerunner/ for the sake of our sins,// O Good One Who lovest mankind. (*Twice*)

Glory, Both Now, in Tone VIII



O Lord Who knowest not sin,/ having assumed the appearance of a servant/ Thou didst come unto the voice of one crying in the wilderness,/ "Prepare ye the way of the Lord",/ asking baptism of him./ The waters saw Thee, and were afraid./ The Forerunner was seized with trembling, and cried aloud, saying:/ "How can a lamp illumine the light?/ How can a slave lay his hand upon his Master?/ Sanctify me and the waters, O Savior// Who takest away the sin of the world!"

Paroemias

And standing by the font, the Deacon saith:

Wisdom!

Reader: A Reading from the Prophecy of Isaiah:

Deacon: Let us attend!

Prophecy of Isaiah 35:1-10

Thus saith the Lord: Be glad, thou thirsty desert; let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom, and all shall be glad and rejoice; the glory of Lebanon hath been given to it, and the honor of Carmel; and My people shall see the glory of the Lord, and the majesty of God. Be strong, ye paralyzed hands, and be comforted ye palsied knees. Say ye unto the faint-hearted the thought: Be strong, fear not; behold, our God rendereth judgment, and He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap like a hart, and the tongue of the stammerers shall speak plainly; for water hath burst forth in the desert, and a channel of water in a thirsty land. And the waterless places shall become marshes, and a fountain of water shall be poured into the thirsty land. There shall there be a gladness of birds, the abode of ostriches, and reeds and marshes. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any cruel beast go up upon it, nor at all be found there; but those delivered and gathered together by the Lord shall walk it, and shall return, and come to Sion with gladness and joy, and everlasting gladness shall overtake them; for on their head shall be praise and exultation, and joy shall take possession of them: pain, grief and sighing are fled away.

Deacon: Wisdom!

Reader: A Reading from the Prophecy of Isaiah.

Deacon: Let us attend!

Prophecy of Isaiah 55:1-13

Thus saith the Lord: Ye that thirst, go to the water, and as many as have no silver, go and buy; and eat and drink wine and fat without silver or price. Wherefore do ye pay not silver for bread, and give your labor for that which will not satisfy? Harken to Me, and ye shall eat that which is good, and your souls shall partake of good things. Give heed with your ears, and follow My ways: harken to Me, and your soul shall live amid good things. I will make with you an everlasting covenant, the sure holy things of David. Behold, I have given him as a testimony among the gentiles, a prince and commander among the nations. Behold, nations which knew thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He

hath glorified thee. Seek ye the Lord, and when ye find Him, call upon Him; and when He shall draw nigh to you, let the ungodly one leave his ways, and the iniquitous man his counsels: and let him return to the Lord your God, and ye shall find mercy; for He shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as rain shall come down, or snow, from heaven, and shall not return until it hath saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth: it shall by no means turn back empty, until all the things which I willed shall have been accomplished; and I will make My ways and My commands to succeed. For ye shall go forth with gladness, and shall be taught with joy. For the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Deacon: Wisdom!

Reader: A Reading from the Prophecy of Isaiah.

Deacon: Let us attend.

Prophecy of Isaiah 12:3-6

Thus saith the Lord: Draw ye therefore water with gladness out of the wellsprings of salvation. And in that day thou shalt say: Give thanks to the Lord, and call aloud upon His name; proclaim His glory among the gentiles; make mention that His name is exalted. Hymn ye the name of the Lord; for He hath done high deeds. Declare these things throughout all the earth. Rejoice and be glad, ye who dwell in Sion: for the Holy One of Israel is exalted in the midst of it.

Prokimenon, in Tone III

Deacon: Let us attend.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the Third Tone: The Lord is my light and my Savior. Whom then shall I fear?



Stichos: The Lord is the defender of my life. Of whom then shall I be afraid?

Epistle

Deacon: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

I Corinthians §143 from the midpoint [9: 1-4]

Brethren: I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Priest: Peace be to thee who readest.

Reader: And to thy spirit.

Alleluia, in Tone IV

Deacon: Wisdom!

Reader: Alleluia in the Fourth Tone.



The voice of the Lord is upon the waters.

Stichos: The God of glory hath thundered, the Lord is upon the many waters.

Holy Gospel

Deacon: Wisdom! Let us attend! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: The Reading is from the Holy Gospel according to Mark.

Choir: Glory to Thee, O Lord, glory to Thee!

Mark §2 [1: 9-11]

At that time, Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying: "Thou art My beloved Son, in Whom I am well pleased."

Litany

Deacon: In peace let us pray to the Lord.



Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Archbishop *Name*; for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That these waters may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That there may descend upon these waters the purifying activity of the transcendent Trinity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That there may be imparted unto them the grace of deliverance, the blessing of Jordan, through the power, activity and descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That Satan may be quickly crushed under our feet, and that every evil counsel directed against us may be set at naught, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the Lord God may rescue us from every attack and temptation of the adversary, and make us worthy of the good things He hath promised, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be illumined with the light of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the Lord God may send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That this water may be a gift of sanctification, deliverance from sins, unto the healing of soul and body, and for every excellent benefit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That this water may lead to life everlasting, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That it may be shown to repel every attack of the enemy, visible and invisible, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For those who draw it forth and take it for the sanctification of their homes, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That it may be for the purification of souls and bodies for all who draw it forth and partake of it with faith, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be vouchsafed to be filled with sanctification through partaking of these waters, through the invisible revelation of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the Lord God may hearken to the voice of the entreaty of us sinners, and have mercy upon us, let us pray to the Lord.

Choir: Lord, have mercy.

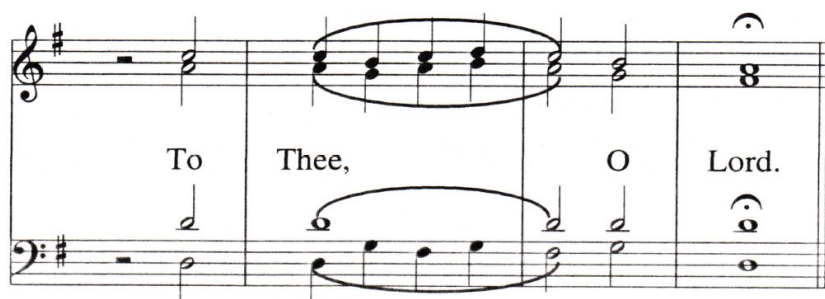
Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



While these petitions are being intoned, the Priest readeth this prayer quietly:

O Lord Jesus Christ, Thou only-begotten Son, Who art in the bosom of the Father, O true God, Source of life and immortality, Light from Light, Who camest into the world to enlighten it! Illumine our mind with Thy Holy Spirit, and accept us who offer magnification and thanksgiving unto Thee for Thy wondrous and mighty works from times past, and for Thy salvific economy in latter times, having clothed Thyself in our weak and lowly substance, and lowered thyself to the stature of a servant, O Thou Who art the King of all, and didst furthermore deign to be baptized in the Jordan by a servant's hand, that, having sanctified the nature of water, O Sinless One, Thou mightest make for us the way which is new birth through water and the Spirit, and mightest restore unto us our primal freedom. Celebrating the memory of that divine mystery, we entreat Thee, O Master Who lovest mankind: According to Thy promise sprinkle upon us, Thine unworthy servants, pure water, the gift of Thy loving-kindness, that the petition of us sinners over this water may be well-pleasing to Thy goodness; and may Thy blessing be given unto us and all Thy faithful people through it, unto the glory of Thy holy and worshipful name. For all glory, honor and worship is due unto Thee, and Thine unoriginate Father, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

And he saith to himself: Amen.

When the Deacon hath completed the litany, the Priest beginneth this prayer aloud:

Great art Thou, O Lord, and marvellous are Thy works; and there is no word which sufficeth to hymn Thy wonders. (*Thrice*)

For by Thy will Thou didst bring all things into being out of non-existence, by Thy might Thou sustainest creation, and with Thy forethought Thou settest the world in order. O Thou Who didst form creation out of the four elements, Thou hast crowned the cycle of the year with the four seasons. Before Thee do all the noetic hosts tremble. Thee doth the sun hymn; Thee doth the moon glorify; the stars stand in Thy presence; the light obeyeth Thee; the deeps quake before Thee; the wellsprings serve Thee. Thou didst stretch out the sky like a skin; Thou didst establish the earth upon the waters; Thou didst gird the sea about with sand; Thou didst pour forth the wind by Thine exhalation. The angelic powers minister unto Thee; the choirs of the archangels worship Thee; the many-eyed cherubim, standing and flying round about Thee, cover their faces in fear of Thine unapproachable glory. For Thou, as God uncircumscribable, unoriginate and ineffable, didst come to earth, taking on the form of a servant and the likeness of a man; yet in the loving-kindness of Thy mercy, O Master, Thou couldst not bear to behold the human race tormented by the devil, and didst come and save us. We confess Thy grace, we proclaim Thy mercy, and we do not conceal Thy benefactions: Thou didst free the nature of our race, and didst sanctify the Virgin's womb by Thy nativity; and all creation hymneth Thee Who hast appeared. For Thou art our God, Who didst appear

on the earth and dwelt with men; and Thou didst sanctify the streams of the Jordan, O Thou Who didst send down Thy Holy Spirit from heaven, and didst crush the heads of the serpents making their lair therein.

Then the Priest saith the following verse thrice, each time blessing the water with his hand:

Do Thou Thyself, O King Who lovest mankind, come now through the descent of Thy Holy Spirit, and sanctify this water. *(Thrice)*

And impart unto it the grace of deliverance, the blessing of Jordan; make of it a source of immortality, a gift of sanctification, the remission of sins, the healing of infirmities, the destruction of the demons, unapproachable by the adverse powers, full of angelic might: that all who draw it forth and partake thereof may have it for the cleansing of their souls and bodies, the healing of the passions, the sanctification of their homes, and every excellent benefit. For Thou art our God, Who through water and the Spirit hast renewed our nature which had grown old through sin. Thou art our God, Who through water drowned sin in the time of Noah. Thou art our God, Who by the sea, through Moses, freed the Hebrew people from the bondage of Pharaoh. For Thou art our God, Who smote the rock in the wilderness, so that waters gushed forth, and torrents welled forth, and Who satisfied Thy thirsting people. For Thou art our God, Who by water and fire, through Elijah, turned Israel away from the delusion of Baal.

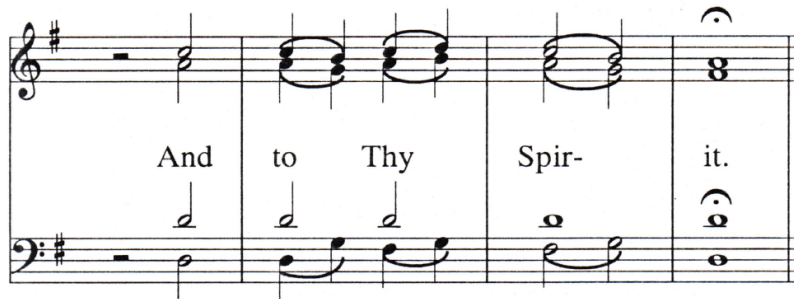
Do Thou Thyself, O Master, now sanctify this water by Thy Holy Spirit. *(Thrice)*

And unto all who touch and partake of it, and anoint themselves therewith, do Thou grant sanctification, health, purification and blessing.

O Lord, save our civil authorities; have mercy upon our Orthodox hierarchy, and keep them under Thy shelter, in peace. Protect them from every enemy and adversary; grant their every petition which conduceth to salvation, and life everlasting, that the elements, men and angels, things visible and invisible, may glorify Thine all-holy name, and the Father and the Holy Spirit, now and ever, and unto the ages of ages.



Priest: Peace be unto all.



Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest, bowing his head, saith this prayer:

Incline Thine ear, O Lord, and hearken unto us, O Thou Who wast pleased to be baptized in the Jordan and didst sanctify the waters. Bless us all, who by the inclining of our necks signify the image of servants; and vouchsafe that we may be filled with Thy sanctification by partaking of this water. May it be unto us, O Lord, for the health of soul and body.

Exclamation

For Thou art our sanctification, and we send up glory, thanksgiving and worship unto thee, and Thine unoriginate Father, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And straightway, blessing the water by making the sign of the Cross in it with the holy cross, the Priest plungeth it directly into the water, holding it with both hands, while this Troparion is chanted:

Troparion, in Tone I

When Thou wast baptized in the Jordan, O Lord,/ the worship of the Trinity was made manifest:/ for the voice of the Father bore witness unto Thee,/ calling Thee His beloved Son;/ and the Spirit in the form of a dove/ confirmed the certainty of the word./ O Christ God, Who didst appear and enlighten the world,// glory be to Thee!

As the Choir chanteth this, the Priest signeth the water a second time with the Cross. And when they chant this again, the Priest signeth the water a third time. Then, taking some of the water in a bowl, the Priest turneth to face the west, holding the cross in his left hand, and in his right hand a sprinkler. Then the senior priest approacheth first, and kisseth the precious cross, and useth the sprinkler to sign his face with holy water. Then the rest of the clergy approach in order, and all the faithful. The Troparion, When Thou wast baptized in the Jordan, O Lord,..., is chanted many times, until all have been sanctified by sprinkling with the holy water. Then straightway we enter the church, chanting this sticheron idiomelon.

Sticheron, in Tone VI

O ye faithful,/ let us hymn the magnitude of God's benefactions toward us;/ for having become man for the sake of our transgressions,/ He Who alone is pure and incorrupt,/ Who sanctifieth me and the waters,/ and crusheth the heads of the serpents in the water,/ is purified in the Jordan with our purification./ Wherefore, let us draw forth water with gladness,/ O brethren;/ for the grace of the Spirit is invisibly imparted/ to those who draw it forth with faith,/ by Christ God,// the Savior of our souls.

Blessed be the Name of the Lord

Thrice

Bles- sed be the name of the Lord from hence- forth and for- ev- er- more.

The musical notation is for a two-part setting in G major, 4/4 time. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody starts on G4, moves to A4, then B4, and continues with a series of eighth and quarter notes. The bass staff begins with a bass clef and a key signature of one sharp (F#). The bass line starts on G3, moves to A3, then B3, and continues with a series of eighth and quarter notes. The piece concludes with a double bar line and repeat dots.

I Will Bless the Lord at All Times

Psalm 33

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

The musical notation is for a two-part setting in G major, 4/4 time. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody starts on G4, moves to A4, then B4, and continues with a series of eighth and quarter notes. The bass staff begins with a bass clef and a key signature of one sharp (F#). The bass line starts on G3, moves to A3, then B3, and continues with a series of eighth and quarter notes. The piece concludes with a double bar line and repeat dots.

In the Lord shall my soul be praised; Let the meek hear and be glad.

The musical notation is for a two-part setting in G major, 4/4 time. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody starts on G4, moves to A4, then B4, and continues with a series of eighth and quarter notes. The bass staff begins with a bass clef and a key signature of one sharp (F#). The bass line starts on G3, moves to A3, then B3, and continues with a series of eighth and quarter notes. The piece concludes with a double bar line and repeat dots.

O magnify the Lord with me,/ and let us exalt His name together./ I sought the Lord, and He heard me,/ and delivered me from all my tribulations.

Come unto Him, and be enlightened,/ and your faces shall not be ashamed./ This poor man cried,/ and the Lord heard him, and saved him out of all his tribulations.

The angel of the Lord will encamp round about those who fear Him,/ and will deliver them./ O taste and see that the Lord is good;/ blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints;/ for there is no want to those who fear Him./ Rich men have turned poor and gone hungry;/ but those who seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me;/ I will teach you the fear of the Lord./ What man is there that desireth life,/ who loveth to see good days?

Keep thy tongue from evil,/ and thy lips from speaking guile./ Turn away from evil, and do good;/ seek peace, and pursue it.

The eyes of the Lord are upon the righteous,/ and His ears are opened unto their supplication./ The face of the Lord is against those who do evil,/ utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them,/ and He delivered them out of all their tribulations./ The Lord is nigh unto those who are of a contrite heart,/ and He will save the humble of spirit.

Many are the tribulations of the righteous,/ and the Lord shall deliver them out of them all./ The Lord keepeth all their bones,/ not one of them shall be broken.

The death of sinners is evil,/ and those who hate the righteous shall do wrong./ The Lord will redeem the souls of His servants,/ and none of them will do wrong that hope in Him.

And when we have first drunk of the sanctified water, we take the antidoron from the Priest.

Then followeth the final dismissal:

May Christ our true God, Who deigned to be baptized by John in the Jordan for our salvation, have mercy upon us and save us, through the supplications of His all-pure Mother and of all the saints, in that He is good and loveth mankind.

Choir: Amen.

After the dismissal, whether the Liturgy has been served or not, a candle is set in the middle of the church, and the chanters, both choirs uniting, chant the festal Troparion, Glory..., Both now..., the festal Kontakion. When the chanting of the Kontakion is concluded, there followeth the polychronion for the civil and ecclesiastical authorities, and the rector. We then proceed to the refectory, where we eat food prepared with oil and drink wine. But cheese and similar products, and fish, we dare not touch, for it is forbidden by the divine canons.

Let all be aware concerning the Holy Water: Those who abstain from the Holy Water because they have eaten are not acting correctly; for such hath been provided by the grace of God for the sanctification of the world and all creation. Wherefore, it is sprinkled in all places, even dishonorable ones, and in places where it may be trodden underfoot. Where, then, is the logic in abstaining from it? But be aware that impurity cometh upon us not because of eating, but because of our abominable acts; and that we may be cleansed thereof we drink this Holy Water without doubting.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛА́ВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ

Holy Myrrh-bearers

Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXV