

THE THEOPHANY OF OUR LORD GOD AND SAVIOR JESUS CHRIST

Deacon: Master, bless!

Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

Reader: Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

Psalm 103

Reader: Bless the LORD, O my soul! O LORD my God, you are very great! You are clothed with honor and majesty, who cover yourself with light as with a garment, who have stretched out the heavens like a tent, who have laid the beams of your chambers on the waters, who make the clouds your chariot, who ride on the wings of the wind, who make the winds your messengers, fire and flame your ministers.

You set the earth on its foundations, so that it should never be shaken. You covered it with the deep as with a garment; the waters stood above the mountains. At your rebuke they fled; at the sound of your thunder they took to flight. The mountains rose, the valleys sank down to the place which you appointed for them. You set a bound which they should not pass, so that they might not again cover the earth.

You make springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the air have their habitation; they sing among the branches.

From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work. You cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the LORD are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers. You have made the moon to mark the seasons; the sun knows its time for setting.

You make darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labor until the evening.

O LORD, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which you formed to sport in it. These all look to you, to give them their food in due season.

When you give to them, they gather it up; when you open your hand, they are filled with good things. When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. When you send forth your Spirit, they are created; and you renew the face of the ground.

May the glory of the LORD endure for ever, may the LORD rejoice in his works, who looks on the earth and it trembles, who touches the mountains and they smoke!

I will sing to the LORD as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to him, for I rejoice in the LORD.

Let sinners be consumed from the earth, and let the wicked be no more! Bless the LORD, O my soul! Praise the LORD!

The sun knows its time for setting. You make darkness and it is night. O Lord, how manifold are your works! In wisdom you have made them all!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to you, O God! (x3)

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy. (*and after each petition*)

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

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

For our Archbishop and Father _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and those serving in its armed forces, let us pray to the Lord.

For this city, for every city, monastery, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Choir: To you, O Lord.

Priest: For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Choir: Amen.

Psalm 140

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!

Hear me, O Lord!

Let my prayer arise in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

Reader: Set a guard over my mouth, O Lord, keep watch over the door of my lips.

Incline not my heart to any evil, to busy myself with wicked deeds.

In company with men who work iniquity; and let me not partake of their delights!

Let a good man strike or rebuke me in kindness, but let the oil of the wicked never anoint my head; for my prayer is continually against their wicked deeds.

When they are given over to those who shall condemn them, then they shall learn that the word of the Lord is true.

As a rock which one cleaves and shatters on the land, so shall their bones be strewn at the mouth of the grave.

But my eyes are toward you, O Lord God; in you I seek refuge; leave me not defenseless.

Keep me from the trap which they have laid for me, and from the snares of evildoers.

Let the wicked together fall into their own nets, while I escape.

Psalm 141

I cry with my voice to the Lord, with my voice I make supplication to the Lord.

I pour out my complaint before him, I tell my trouble before him.

When my spirit is faint, You know my way!

In the path where I walk, they have hidden a trap for me.

I look to my right and watch, but there is none who takes notice of me;

No refuge remains to me, no man cares for me.

I cry to you, O Lord; I say: you are my refuge, my portion in the land of the living.

Give heed to my cry; for I am brought very low!

Deliver me from my persecutors; for they are too strong for me!

Bring my soul out of prison that I may give thanks to Your name.

The righteous await me for You will deal bountifully with me.

v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!

v. (7) Let Your ears be attentive to the voice of my supplications!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

From the morning watch until night, from the morning watch, let Israel hope on the Lord. (Tone 2)

Our Light that enlightens all
comes to be baptized.

The Forerunner sees Him and rejoices in His soul.
His hand trembles as he shows Him to the people:
“Behold, the Redeemer of Israel,
the One Who frees us from corruption.”
O sinless One, Christ our God, glory to You!

For with the Lord there is mercy and with Him is redemption, and He will deliver Israel from all his iniquities

A servant baptized our Redeemer
and the coming of the Spirit bore witness to Him.
The hosts of Angels saw this and shook with fear.
And the voice of the Father was heard from heaven:
“This One on Whom the Forefunner lays his hand,
He is My beloved Son; I am well pleased in Him.”
O Christ our God, glory to You!

Praise the Lord, all nations! Praise Him, all peoples!

The streams of the Jordan received You, their source,
and the Comforter descended in the form of a dove.
He Who bowed the heavens now bows His head.
The Clay cries aloud to the Potter:
“Why do you command me to do what is beyond me;
for I rather should be baptized by You.”
O sinless One, Christ our God, glory to You!

For His mercy is confirmed on us, and the truth of the Lord endures forever.

Wishing to save humanity that had gone astray,
You did not think it unworthy for You
to be clothed in the form of a servant;
for it was proper for You as Master and God
to take upon Yourself human nature for our sake.
Being baptized in the flesh, O Redeemer,
You made us worthy of forgiveness.
This is why we cry out to You:
“O Benefactor, Christ our God, glory to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

You bowed Your head before the Forerunner
and crushed the heads of the dragons.

You stood in the waters and enlightened all things
that they might glorify You, O Savior, the Light of our souls.

The Entrance

Deacon: Wisdom! Upright!

Choir: O Gladsome Light of the holy glory of the immortal Father, heavenly, holy, blessed Jesus Christ. Having come to the setting of the sun and beheld the light of evening, we praise the Father, Son, and Holy Spirit God! At all times Thou art worthy of praise in songs as Son of God, Giver of Life, therefore the world glorifies Thee!

Deacon: Let us attend!

Priest: Peace to all!

Deacon: Wisdom!

Then, the appropriate Prokeimenon for the day of the week:

SUNDAY EVENING

Deacon: The Prokeimenon in the Eighth Tone: Behold now, bless the Lord, all you servants of the Lord!

Choir: Behold now, bless the Lord, all you servants of the Lord!

Deacon: You who stand in the temple of the Lord, in the courts of the house of our God!

Choir: Behold now, bless the Lord, all you servants of the Lord!

Deacon: Behold now, bless the Lord

Choir: all you servants of the Lord!

MONDAY EVENING

Deacon: The Prokeimenon in the Fourth Tone: The Lord hears me when I cry out to Him.

Choir: The Lord hears me when I cry out to Him.

Deacon: Whenever I called, the God of my justice heard me.

Choir: The Lord hears me when I cry out to Him.

Deacon: The Lord hears me

Choir: when I cry out to Him.

TUESDAY EVENING

Deacon: The Prokeimenon in the First Tone: Your mercy, O Lord, shall follow me all the days of my life.

Choir: Your mercy, O Lord, shall follow me all the days of my life.

Deacon: The Lord is my shepherd, I shall not want. In green pastures He gives me repose.

Choir: Your mercy, O Lord, shall follow me all the days of my life.

Deacon: Your mercy, O Lord, shall follow me

Choir: all the days of my life.

WEDNESDAY EVENING

Deacon: The Prokeimenon in the Fifth Tone: O Lord, save me by Your name, and in Your power be a judge for me.

Choir: O Lord, save me by Your name, and in Your power be a judge for me.

Deacon: O God, hear my prayer; listen to the words of my mouth.

Choir: O Lord, save me by Your name, and in Your power be a judge for me.

Deacon: O Lord, save me by Your name,

Choir: and in Your power be a judge for me.

THURSDAY EVENING

Deacon: The Prokeimenon in the Sixth Tone: My help is from the Lord, Who made heaven and earth.

Choir: My help is from the Lord, Who made heaven and earth.

Deacon: I lifted up my eyes to the mountains, whence comes my help.

Choir: My help is from the Lord, Who made heaven and earth.

Deacon: My help is from the Lord,

Choir: Who made heaven and earth.

FRIDAY EVENING

Deacon: The Prokeimenon in the Seventh Tone: O God, You are my defender and Your mercy goes before me.

Choir: O God, You are my defender and Your mercy goes before me.

Deacon: Deliver me from my enemies, O God; save me from those who rise up against me.

Choir: O God, You are my defender and Your mercy goes before me.

Deacon: O God, You are my defender

Choir: and Your mercy goes before me.

SCRIPTURE READINGS

Deacon: Wisdom!

Reader: The Reading is from Genesis (1:11-13)

Deacon: Let us attend!

Reader: In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit of God was borne upon the water. And God said, 'Let there be light', and there was light. And God saw the light, that it was good; and God made a separation 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, one day. And God said, 'Let there be a firmament in the midst of the water and let there be a separation between the water and the water'; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between 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 below heaven be gathered together into one gathering, and let dry land appear'; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, 'Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth'; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind

and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

Troparion (Tone 5):

You, the Creator of the world, have shone forth in the world, to give light to those who sit in darkness. O God, who loves mankind, glory to You!

v: O God, be gracious unto us and bless us; make Your face to shine upon us and have mercy on us, that Your way may be known upon the earth, Your saving power among the nations. (Ps.66:2-3;67:1-2)

to give light to those who sit in darkness. O God, who loves mankind, glory to You!

v: Let the peoples confess You, O God; let all the peoples confess You. Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon the earth.(Ps.66:4-5;67:3-4)

to give light to those who sit in darkness. O God, who loves mankind, glory to You!

v: Let the peoples confess You, O God; let all the peoples confess You: the earth has yielded its increase. May God, our God bless us. May God bless us. Let all the ends of the earth fear Him. (Ps.66:6-8;67:5-7)

to give light to those who sit in darkness. O God, who loves mankind, glory to You!

Glory to the Father and to the Holy Spirit, now and ever and to the ages of ages. Amen.

You, the Creator of the world, have shone forth in the world, to give light to those who sit in darkness. O God, who loves mankind, glory to You!

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Reigns (2:6-14)

Deacon: Let us attend!

Reader: Elias said to Elissaios, 'Stay here; for the Lord has sent me as far as the Jordan'. But Elissaios said, 'As the Lord lives, and as you yourself live, I will not leave you.' So the two of them went on. Fifty men of the sons of the prophets came and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water with it; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elias said to Elissaios, 'Ask me what I may do for you, before I am taken up from you.' Elissaios said, 'Please let me inherit a double share of your spirit.' He replied, 'You have asked a hard thing; yet, if you see me as I am being taken up from you, it will be granted you; if not, it will not.' It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elias was taken up in a whirlwind as if into heaven. Elissaios kept watching and crying out, 'Father, father! The chariot of Israel and its horseman!' But when he could no longer see him, Elissaios grasped his own clothes and tore them in

two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. Elissaios took the mantle of Elias that had fallen from him, and struck the water, and they were not parted. And he said, 'Where is the God of Elias, Appho? And so Elissaios struck the waters, and the waters were parted to the one side and to the other, and Elissaios went over on dry ground.

Troparion (Tone 6):

You have shone forth to tax collectors and sinners because of your abundant mercies. Where should your light shine but on those who sit in darkness? O our Savior, glory to You!

v: The Lord reigns, He is robed in majesty; the Lord is robed, He is girded with strength. Yea, the world is established; it shall never be moved; Your throne is established from of old; you are from everlasting. (Ps.92:1-2)

Where should your light shine but on those who sit in darkness? O our Savior, glory to You!

v: The floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their roaring. (Ps.92:3)

Where should your light shine but on those who sit in darkness? O our Savior, glory to You!

v: Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Your decrees are very sure; holiness befits Your house, O Lord, for evermore. (Ps.92:4-5)

Where should your light shine but on those who sit in darkness? O our Savior, glory to You!

Glory to the Father and to the Holy Spirit, now and ever and to the ages of ages. Amen.

You have shone forth to tax collectors and sinners because of your abundant mercies. Where should your light shine but on those who sit in darkness? O our Savior, glory to You!

Deacon: Wisdom!

Reader: The Reading is from the Fourth Book of Reigns (5:9-14)

Deacon: Let us attend!

Reader: Neeman, Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elissaios 's house. And Elissaios sent a messenger to him, saying, 'Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be cleansed.' But Neeman was angry, and went away, saying, 'Behold, I said that he will come out to me, and call on the name of the Lord his God, and lay his hand on the leprosy, and remove it from my flesh. Are not Abana and Pharphar, the rivers of Damascus, better than all the waters of Israel? Could I not go and wash in them, and be cleansed?' So he turned and went away in a rage. But his servants came near and said to him, 'Father, if the prophet had commanded you to do some great thing, would you not have done it? But he has simply said to you, "Wash, and be cleansed"?' So he went down and plunged

himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored for him like the flesh of a little child, and he was cleansed.

Deacon: Again and again, in peace, 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 your grace.

Choir: Lord, have mercy.

Deacon: Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one other, and our whole life to Christ God.

Choir: To you, O Lord.

Priest: For you are holy our God and rest in the holy Place and to you we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever

Deacon: and to the ages of ages.

Choir: Amen. **(sings Holy God at Divine Liturgy)**

Holy God, Holy Mighty, Holy Immortal, have mercy on us!

Holy God, Holy Mighty, Holy Immortal, have mercy on us!

Holy God, Holy Mighty, Holy Immortal, have mercy on us!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen. Holy Immortal, have mercy on us!

Holy God, Holy Mighty, Holy Immortal, have mercy on us!

Deacon: Let us attend!

Priest: Peace to all!

Reader: And to your spirit.

Deacon: Wisdom!

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

Choir: The Lord is my light and my Savior! Whom shall I fear?

Reader: The Lord is the defender of my life! Of whom shall I be afraid?

Choir: The Lord is my light and my Savior! Whom shall I fear?

Reader: The Lord is my light and my Savior!

Choir: Whom shall I fear?

Deacon: Wisdom!

Reader: The reading from the first Epistle of the apostle Paul to the Corinthians (9:19-27)

Deacon: Let us attend!

Reader: Brethren: though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law -- though not being myself under the law -- that I might win those under the law. To those outside the law I became as one outside the law -- not being without law toward God but under the law of Christ -- that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it

all for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

Priest: Peace to you who have read!

Reader: And to your spirit! Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: *v:* My heart overflows with a goodly theme: I address my verses to the king. (Ps 44:2)

Choir: Alleluia! Alleluia! Alleluia!

Reader: *v:* You are the fairest of the sons of men. (Ps 44:3)

Choir: Alleluia! Alleluia! Alleluia!

THE HOLY GOSPEL ACCORDING TO LUKE (3:1-18)

In the fifteenth year of the reign of Tiber'i-us Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturae'a and Trachoni'tis, and Lysa'ni-as tetrarch of Abile'ne, in the high-priesthood of Annas and Ca'iaphas, the word of God came to John the son of Zechari'ah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: Prepare 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." He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than is appointed you." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages." As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." So, with many other exhortations, he preached good news to the people.

Instead of "It is truly meet..." we sing: All of creation rejoices in you, O full of grace: the assembly of angels and the human race; O sanctified temple and spiritual paradise, the glory of virginity, of whom God was incarnate and became a child, He that was before the ages, our very God; for, of your body He made a throne and your womb He made more spacious than the heavens. All creation rejoices in you, O full of grace: glory to you!

Communion Hymn:

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

After the Prayer before the Ambo, the Great Sanctification of Waters will take place.

SERVICE OF THE GREAT BLESSING OF THE WATER AT THEOPHANY

After the prayer behind the amvon, we all go out to the font of the aghiasma, first the Deacons with candles and censer, then the Priest vested in full white vestments and holding in his right hand the precious cross and a bunch of basil leaves, which is the aghiastis, and in the left the holy Gospel, while the following idiomela are sung. And coming to the font, the Deacon censers the holy Gospel, the precious cross, the water, the icons, the Priest, and all the people.

Tone eight.

The voice of the Lord upon the waters cries out, saying, 'Come all of you, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, of Christ who has appeared'.

Today the nature of the waters is made holy, and Jordan is parted and holds back the flow of its waters as it sees the Master washing himself.

As man, Christ King, you came to the river, and in your goodness you hasten to accept the baptism of a servant at the hands of the Forerunner, on account of our sins, O Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.
Amin. *Same tone.*

At the voice of the one crying in the desert, 'Prepare the way of the Lord', you came, Lord, having taken the form of a servant, asking for Baptism, though you did not know sin. The waters saw you and were afraid. The Forerunner trembled and cried out, saying, 'How will the lamp enlighten the Light? The servant place his hand on the Master? Saviour, who take away the sin of the world, make me and the waters holy'.

And immediately the three readings.

Deacon: Wisdom!

Reader: The Reading is from the prophecy of Isaias. [35,1-10]

Deacon: Let us attend!

Reader: Thus says the Lord: Thirsty desert rejoice, let the desert exult and flower like a lily. And the deserts of Jordan will flower and be overgrown and exult. And the glory of Lebanon has been given to it and the honour of Carmel. And my people will see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, 'Be strong and do not fear. See, our God is giving judgement and will give it. He himself will come and save us. Then the eyes of the blind will be opened and the ears of the deaf will hear. Then the lame will leap like a deer and the tongue of stammerers will speak clearly, because water has broken out

in the desert and a channel in a thirsty land. And the waterless land will become pools and there will be a spring of water for the thirsty land. There will be joy of birds there, folds for flocks and reed beds and pools. And there will be a pure way there, and it will be called a holy way, and no one unclean may pass along it. There will be no unclean way there. But the scattered will walk upon it and not go astray. There will be no lion there, nor will any evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they will return and come to Sion with joy and exultation, and everlasting joy will be upon their head. And on their head praise and exultation and joy will possess them. Pain, grief and sighing have fled away.

Deacon: Wisdom!

Reader: The Reading is from the prophecy of Isaias. [55,1-13]

Deacon: Let us attend!

Reader: Thus says the Lord: You that thirst, go for water. And as many of you as have no money, make your way and buy. And eat and drink wine and fat without money and price. Why do you spend money on what is not food, and toil for what does not satisfy? Hear me, and eat what is good, and your soul will delight in good things. Give heed with your ears and follow in my ways. Listen to me and your soul will live among good things. And I will make an eternal Covenant with you, the sure mercies of David. See, I have given him as a testimony among the Nations, a ruler and commander among the Nations. See, Nations who do not know you will call upon you, and peoples who are not acquainted with you will take refuge with you, for the sake of the Lord your God and the Holy One of Israel, because he has glorified you. Seek the Lord, and when you find him, call upon him. But when he comes near you, let the impious abandon his ways and a lawless man his plans. And return to the Lord and you will find mercy, and cry out, for he will abundantly forgive your sins. For my plans are not like your plans, nor are my ways like your ways, says the Lord. But as far as heaven is from earth, so far is my way from your ways and your thoughts from my mind. For as rain or snow comes down from heaven and does not return until it has saturated the earth and it brings forth and sprouts and gives seed to the sower and bread for food, so will my word be. Whatever comes out of my mouth will not return to me empty, until everything that I wished has been fulfilled. And I will make my ways and my commands prosper. You will go out with gladness and be taught with joy. For the mountains and hills will leap up, welcoming you with joy, and all the trees of the field will clap with their branches. And instead of brambles cypress will come up, and instead of nettles myrtle will come up. And there shall be for the Lord a name and an everlasting sign, and it will not fail.

Deacon: Wisdom!

Reader: The Reading is from the prophecy of Isaias. [12,3-6]

Deacon: Let us attend!

Reader: Thus says the Lord: Draw out water with gladness from the wells of salvation. And you will say in that day, Sing to the Lord and cry out his name. Proclaim among the Nations his glorious deeds, remind them that his name has been exalted. Sing to the name of the Lord, for he has done great things. Proclaim these in all the earth. Exult and be glad, you that dwell in Sion, because the Holy One of Israel has been exalted in the midst of her.

Deacon: Let us attend!

Reader: The Prokeimenon in the Third Tone: The Lord is my illumination and my Savior / whom shall I fear?

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

Deacon: Wisdom!

Reader: The Reading is from the first epistle of Paul to the Corinthians.

Deacon: Let us attend!

Reader: (Ch. 10:1-4) Brethren, I do not want you not to know, that our Fathers were all under the cloud and all passed through the sea. And they were all baptised into Moses in the cloud and in the sea. And they all ate the same spiritual food. And they all drank the same spiritual drink--for they drank from the spiritual rock that followed them--and that the rock was Christ.

Allilulia. Tone four.

v.: The voice of the Lord is upon the waters.

v.: The God of glory thundered upon the waters.

While the Allilulia is sung, the Deacon censens according to order.

Deacon: Wisdom! Upright, let us hear the holy Gospel!

Priest: Peace to all.

People: And to your spirit.

Priest: The reading is from the holy Gospel according to Mark. (Ch. 1:9-11)

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

Deacon: Let us attend!

And the Priest reads the evangelical pericope:

Priest: At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan. And immediately, as he was coming up from the water, he saw the heavens parted open and the Spirit like a dove coming down upon him. And there was a voice from heaven, You are my beloved Son, in whom I am well pleased.

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

And immediately the Deacon says the litany of peace of the blessing of water:

In peace let us pray to the Lord.

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

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop and father (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.

For this city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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

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

For the cleansing operation of the Trinity beyond all being to come down upon these waters, let us pray to the Lord.

For the grace of redemption, the blessing of the Jordan to be given them, let us pray to the Lord.

For us to be enlightened with the illumination of knowledge and piety, through the descent of the Holy Spirit, let us pray to the Lord.

For this water to become a gift of sanctification, deliverance of sins, for healing of soul and body and for every necessary help, let us pray to the Lord.

For it to become water springing up to eternal life, let us pray to the Lord.

For it to be shown to be an averting of every assault of visible and invisible enemies, let us pray to the Lord.

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

For it to be for cleansing of souls and bodies for all who draw with faith and partake from it, let us pray to the Lord.

For us to be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.

For the Lord God to hear the voice of supplication of us, the sinners, and to have mercy on us, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

And, while these are said by the Deacon, the Priest reads within himself this prayer:

Lord Jesus Christ, only-begotten Son, who are in the bosom of the Father, true God, spring of life and immortality, the Light which is from Light, who came into the world to enlighten it, illumine our

mind by your Holy Spirit and receive us who bring you praise and thanksgiving for your wondrous mighty works from of old, and for your saving plan in the last ages, by which you, the King of all, clothed in our weak and poor frame and coming down to the measures of our servitude, accepted also to be baptised in the Jordan by the hand of a servant, so that you, the sinless one, having sanctified the nature of the waters, make for us a way for rebirth through water and Spirit and restore us to our original freedom. Celebrating the memorial of this divine mystery, we implore you, Master who love mankind: according to your divine promise sprinkle also on us, your unworthy servants, cleansing water, the gift of your loving kindness, so that the supplication of us, the sinners, over this water be well-pleasing to your goodness and that through it your blessing be granted to us and to all your faithful people, to the glory of your holy and venerated Name. For to you is due all glory, honor, and worship, together with your unoriginate Father and the all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

*And, having said the Amin to himself, when the Deacon has finished the great litany, the Priest says out loud, where and when the rule exists, in the hearing of all the people **the prologue of the prayer of the holy Theophany. A composition of Sophronios, Patriarch of Jerusalem.***

Trinity beyond being, beyond goodness, beyond divinity, all-powerful, all-watchful, invisible, incomprehensible, creator of the spiritual beings and rational natures, innate goodness, unapproachable light, light that enlightens every human being coming into the world, shine also in me your unworthy servant, enlighten the eyes of my mind such that I dare to hymn your measureless well-doing and power. My supplication for the people standing here be well-pleasing, so that my sins do not hinder the Holy Spirit being present here; but, Most-good One, accept me now also to cry aloud to you without condemnation and say: We glorify you, Master who love mankind, ruler-of-all, eternal king; we glorify you the creator and maker of all; we glorify you, only-begotten Son of God, who are from Mother without father, and from Father without mother, for in the preceding feast we saw you a babe, but in the present one we see you complete, who are our manifested complete God from complete God.

For today the time of the feast is here for us and the choir of saints assembles with us, and angels keep the feast with men. Today the grace of the Holy Spirit in the form of a dove descends upon the waters. Today the Sun that never sets has dawned and the universe is enlightened with the light of the Lord. Today the moon with its radiant beams shines forth upon the world. Today the stars of light adorn the inhabited world with the brightness of their radiance. Today the clouds rain down from heaven the shower of righteousness for mankind. Today the Uncreated willingly is touched by the hand of his own creature. Today the prophet and forerunner comes forth to the Master, yet stands before Him with shuddering, seeing God's condescension towards us. Today the streams of the Jordan are changed into healing by the presence of the Lord. Today all the creation is watered by mystical streams. Today the failings of mankind are wiped out by the waters of the Jordan.

Today paradise is opened to men and the Sun of righteousness illumines us. Today the bitter water that was in the time of Moses is changed into sweetness for the people by the presence of the Lord. Today we are delivered from the ancient lament and are saved as a new Israel. Today we are redeemed from darkness and are illumined with the light of the knowledge of God. Today the mist of the world is cleared by the manifestation of our God. Today all the creation shines with light from on high. Today the deceit has been destroyed and the coming of the Master makes for us a way of salvation. Today those on high keep the feast with those below, and those below commune with those on high. Today the sacred and loud-voiced assembly of the Orthodox rejoices. Today the

Master hastens to baptism, so that he lift up humanity on high. Today the Unbowed bows down to his own servant, so that he free us from servitude. Today we have bought a kingdom of heaven, for the kingdom of the Lord will have no end. Today earth and sea share the joy of the universe, and the universe is filled with gladness.

The waters saw you, O God, the waters saw you and were afraid. The Jordan turned back, seeing the Fire of the godhead descending in body and entering it. The Jordan turned back, beholding the Holy Spirit descending in the form of a dove and flying about you. The Jordan turned back, seeing the Invisible become visible, the Creator become flesh, the Master in the form of a servant. The Jordan turned back and the mountains leapt beholding God in the flesh, and the clouds uttered a voice, marvelling at what had come to pass, Light from Light, true God from true God, him who drowns the death of disobedience and the sting of deceit and the bond of hell in the Jordan, and grants the baptism of salvation to the universe.

Therefore I too, the sinner and your unworthy servant, recounting the mighty works of your wonders and seized with fear, in compunction cry aloud to you:

Then he continues the prayer of the sanctification out loud and with a radiant voice,

Great are you, O Lord, and wonderful your works, and no word suffices to hymn your wonders. (*dipping an outer flame of the trojca into the water*)

Велий еси, Господи, и чудна суть дела Твоя, и ни единого же слово довольно есть к похвалению чудесъ Твоихъ. (*dipping an outer flame of the trojca into the water*)

Μέγας εἶ, Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου, καὶ οὐδεὶς λόγος ἐξαρκέσει πρὸς ὕμνον τῶν θαυμασίων σου! (*dipping the center flame of the trojca into the water*)

For, by your will bringing all from non-existence into being, you hold creation together by your might and in your forecare you govern the universe. You composed creation from four elements, with four seasons you crowned the circle of the year. All the spiritual powers tremble before you, the sun hymns you, the moon glorifies you, the stars entreat you, the light obeys you, the deeps shudder before you, the springs serve you. You stretched out the heavens like a tent, you established the earth upon the waters, you walled in the sea with sand, you poured out the air for breathing. Angelic powers liturgize to you, the choirs of the archangels worship you, the many-eyed Cherubim and the six-winged Seraphim, standing and flying around you, hide their faces in fear of your unapproachable Glory. For you, being God uncircumscribable, without beginning and inexpressible, came upon earth, taking the form of a servant, being found in the likeness of human being; for you could not bear, Master, in the loving kindness of your mercy to see the race of men under the tyranny of the devil, but you came and saved us. We confess your grace, we proclaim your mercy, we do not hide your well-doing; you freed the generations of our nature, you sanctified a virgin womb by your birth, all creation hymns you manifested. For you, our God, appeared on earth and lived among men. You sanctified the streams of the Jordan, sending down from heaven your all-holy Spirit, and you crushed the heads of the dragons that lurked there.

Therefore yourself, King who love mankind, be present now also through the descent of your Holy Spirit, and sanctify this water.

Ты убо, Человеколюбче Царю, прииди и ныне наитием Святаго Твоего Духа и освяти воду сию.

Αὐτὸς οὖν, φιλόνηρωπε Βασιλεῦ, πάρεσο καὶ νῦν διὰ τῆς ἐπιφοιτήσεως τοῦ Ἁγίου σου Πνεύματος, καὶ ἀγιάσον τὸ ὕδωρ τοῦτο! *and seals the water thrice crosswise with the right hand.*

And give it the grace of redemption, the blessing of the Jordan. Make it a spring of incorruption, gift of sanctification, deliverance from sins, protection from diseases, destruction of

demons, unapproachable to hostile powers, filled with angelic strength. So that all who draw and partake of it have it for cleansing of souls and bodies, for healing of passions, for sanctification of homes, for every necessary help. For you are our God, who through water and Spirit renewed our nature made old by sin. You are our God, who through Moses freed the Hebrew race from the slavery of Pharaoh through the sea. You are our God who parted open the rock in the desert and waters gushed forth and streams flooded out, and you satisfied your thirsty people. You are our God, who through Ilias turned Israel from the deceit of Baal.

Yourself now also, Master, sanctify this water by your Holy Spirit.

Сам и ныне, Владыко, освяти воду сию Духом Твоим Святым.

Αὐτὸς καὶ νῦν, Δεσπότη, ἀγιάσον τὸ ὕδωρ τοῦτο, τῷ Πνεύματι σου τῷ Ἁγίῳ! *and again blesses the water thrice*

Give to all who touch it and who are anointed with it and who partake of it, sanctification, blessing, cleansing, health. Remember, Lord, our Archbishop and fathers (*name*), the whole priesthood, the diaconate in Christ, every clerical and monastic order, and the people standing here, and our brethren who are absent for blessed reasons, and have mercy on them and on us according to your great mercy. So that through elements and through angels and through people and through things seen and unseen your all-holy Name is glorified together with the Father and the Holy Spirit, now and ever and to the ages of ages.

Choir: Amin.

And after the completion of the prayer:

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

And the Priest, bowing, prays the prayer mystically:

O Lord, who accepted to be baptised in the Jordan and to sanctify the waters, incline your ear and hear us and bless us all, who show the likeness of servitude by the bending of our neck. And count us worthy to be filled with your sanctification through the partaking and sprinkling of this water. And let it be for us, Lord, for healing of soul and body.

out loud

For you are the sanctification of our souls and bodies, and to you we send up glory and thanksgiving and worship, together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

And immediately he, taking the precious cross with the bunch of basil leaves, immerses them upright into the water, plunging and lifting out again thrice, chanting once the following troparion in tone one:

In the Jordan you being baptised, O Lord,* the worship of the Trinity was made manifest,* for the voice of the Father bore witness to you,* naming you Beloved Son;* and the Spirit, in the form of a dove,* confirmed the sureness of the word.* Christ God, who appeared* and enlightened the world, glory to you.*

While this is sung again twice by the choirs, the Priest makes again at each singing three plungings and liftings out with the precious cross, as he did before.

Then, holding in his right hand the aghiastis and in his left hand the precious cross, sprinkles crosswise with water the temple and all the people, singing the automelon kontakion in tone four:

Today you have appeared* to the inhabited world;* and your light, O Lord,* has been marked on us* who with knowledge hymn you:* You have come, you have appeared,* unapproachable Light.*

While all are sanctified by the Priest with the aghiastis and all kiss the precious cross partaking of these divine sanctified waters, and then enter into the temple, the following stichiron idiomelon is sung:

Tone six:

Let us the faithful praise the greatness of God's dispensation concerning us. For in our transgression he, alone clean and undefiled, becoming man, is cleansed in Jordan, sanctifying me and the waters, and crushing the heads of the dragons on the waters. Let us therefore draw water with gladness, brethren. For the grace of the Spirit is being given invisibly to those who draw with faith by Christ, God and the Saviour of our souls.

Entering into the temple we sing Blessed be the name of "Lord". Then the complete apolysis is done and the antidoron is given to the faithful, while the psalm I will bless the Lord is read, and at the end the Priest says Through the prayers.