

Great Vespers and Great Blessing of Water

Note: Because Great Vespers is considered part of Vigil, the Ninth Hour does not precede it. A Great Censing may be done as at Vigil. The priest (led by a deacon with candle, if one serves) begins the censing of the Altar area, until after the Holy Doors.

The priest stands before the Holy Table:

Priest: Blessed is our God, always, now and ever and to the ages of ages.

Reader: Amin. Glory to You, our God; glory to You!

Reader: Heavenly king, comforter, Spirit of the Truth, who are everywhere present and fill all things, treasury of good things and giver of life, come and tabernacle in us, and cleanse us from every impurity, and save our souls, O Good One.

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

All: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

Reader: Amin.

Lord, have mercy. (12x)

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

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.

Come, let us worship and fall down before Him.

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 stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
Who makes His angels spirits,
His ministers a flame of fire.

You who laid the foundations of the earth,
So that it should not be moved forever,
You covered it with the deep as with a garment;
The waters stood above the mountains.

At Your rebuke they fled;
At the voice of Your thunder they hastened away.

They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.

You have set a boundary that they may not pass over,
That they may not return to cover the earth.

He sends the springs into the valleys;
They flow among the hills.
They give drink to every beast of the field;

The wild donkeys quench their thirst.
By them the birds of the heavens have their home;
They sing among the branches.
He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.
He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
And wine that makes glad the heart of man,
Oil to make his face shine,
And bread which strengthens man's heart.
The trees of the LORD are full of sap,
The cedars of Lebanon which He planted,
Where the birds make their nests;
The stork has her home in the fir trees.
The high hills are for the wild goats;
The cliffs are a refuge for the rock badgers.
He appointed the moon for seasons;
The sun knows its going down.
You make darkness, and it is night,
In which all the beasts of the forest creep about.
The young lions roar after their prey,
And seek their food from God.
When the sun rises, they gather together
And lie down in their dens.
Man goes out 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 possessions –
This great and wide sea,
In which are innumerable teeming things,
Living things both small and great.
There the ships sail about;

There is that Leviathan

Which You have made to play there.

These all wait for You,

That You may give them their food in due season.

What You give them they gather in;

You open Your hand, they are filled with good.

You hide Your face, they are troubled;

You take away their breath, they die and return to their dust.

You send forth Your Spirit, they are created;

And You renew the face of the earth.

May the glory of the LORD endure forever;

May the LORD rejoice in His works.

He looks on the earth, and it trembles;

He touches the hills, and they smoke.

I will sing to the LORD as long as I live;

I will sing praise to my God while I have my being.

May my meditation be sweet to Him;

I will be glad in the LORD.

May sinners be consumed from the earth,

And the wicked be no more.

Bless the LORD, O my soul!

The sun knows its going down.

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: both now and ever, and to the ages of ages. Amen.

Allilulia, Allilulia, Allilulia. Glory to You, O God! (x3)

Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.



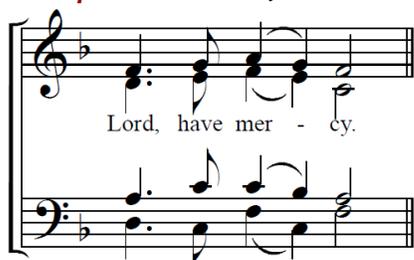
For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.



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.

People: Lord, have mercy.



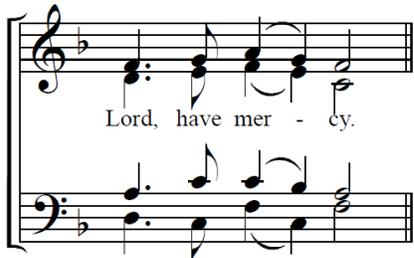
For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

People: Lord, have mercy.



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

People: Lord, have mercy.



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

People: Lord, have mercy.



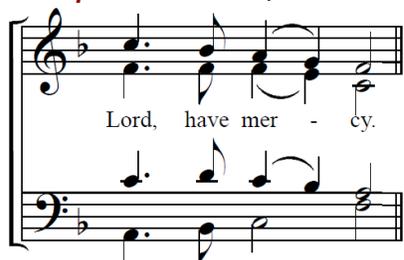
For this holy city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

People: Lord, have mercy.



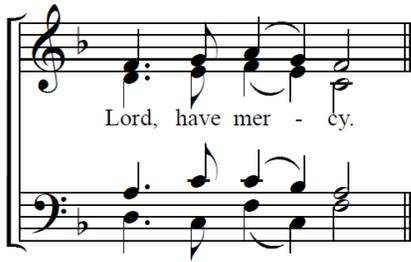
For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

People: Lord, have mercy.



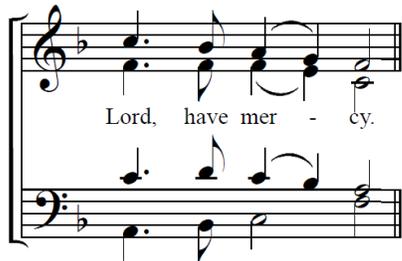
For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

People: Lord, have mercy.



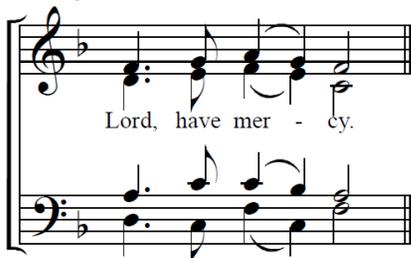
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.



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

People: Lord, have mercy.



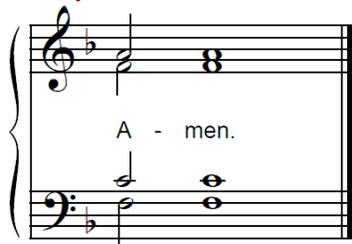
Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

People: To You, O Lord.



Priest (Ekphonisis): 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.

People: Amin.



Kathisma / "Blessed is the man ..."

People:



Bless-ed is the man_ who walks not in the coun-sel of the wick - ed.

Refrain:



People:



For the Lord knows the way_ of the right - eous,



but the way of the wick - ed will per - ish.

Refrain



Serve the Lord_ with fear, and re-joyce in Him with trem - bling.

Refrain



Bless - ed are all who take ref - uge in Him._____

Refrain



A - rise,_____ O Lord,_____ save me, O my God._____

Refrain



Sal - va - tion be - longs__ to the Lord, Your__ blessing be upon Your peo - ple.

Refrain



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Refrain



Now and ev - er, and un - to a - ges of a - ges. A - men.

Refrain

Then, Allilulia (x3) repeated three times:



Al - le - lu - ia, Al - le - lu - ia,

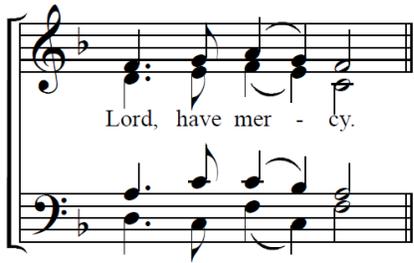


Al - le - lu - ia, glo - ry to You, O God.

Little Litany

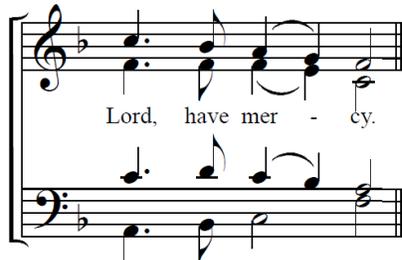
Deacon: Again and again in peace let us pray to the Lord.

People: Lord, have mercy.



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

People: Lord, have mercy.



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.

People: To You, O Lord.



Priest: For Yours is the dominion, and Yours is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

People: Amin.



"Lord I Call..." Tone 2

Reader: In the Second Tone, Lord I call upon you hear me!

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!

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 u - pon You. Hear me, O Lord.

Let my prayer a - rise in Your sight as in - cense and let the lifting

up of my hands be an evening sac - ri - fice. Hear me, O Lord.

Reader (chanted): Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins, 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 You, O Lord, O Lord, are my eyes, in You 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, my affliction before Him will I declare.

When my spirit was fainting within me, then You knew my paths.

In this way where 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 has failed me, and there is none that watches out for my soul.

I have cried unto You, O Lord; I said: You are my hope, You are my portion 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.

- v. (10) Bring my soul out of prison, that I may confess Your name.
- v. (9) The righteous shall wait patiently for me until You shall reward me.
- v. (8) *Out of the depths I cry to You, O Lord. Lord, hear my voice.*

Note: The verses may be sung or chanted. If they are chanted, it is preferable that they be chanted by someone other than the Reader.

Tone 2

(by John the Monk)

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!

Soprano Alto

Tenor Bass

Our Light that en-light-ens all comes to be bap-tized. The Fore-
 runner sees Him and re-joic-es in his soul. His hand trembles
 as he shows Him to the peo-ple: "Behold the Redeemer of Is-ra-el,
 the One who frees us from cor-rup-tion." O sinless One, Christ

our God, - glo - ry to You!

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

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!

Soprano
Alto

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Tenor
Bass

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the One who frees us from cor-rup-tion." O sinless One, Christ

our God, - glo - ry to You!

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

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 Forerunner lays his hand,
 He is My beloved Son; I am well pleased in Him."//
 O Christ our God, glory to You!

Soprano
Alto

Tenor
Bass

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 Forerunner lays his hand, He is My beloved Son; I

am well pleased in Him." O Christ our God, — glo - ry to 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.

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 Forerunner lays his hand,
He is My beloved Son; I am well pleased in Him."//
 O Christ our God, glory to You!

Soprano
Alto

Tenor
Bass

A servant baptized our Re-deem - er, and the coming of the Spirit

bore wit-ness to Him. The hosts of angels saw this and shook with fear.

And the voice of the Father was heard from hea - ven: "This One

on Whom the Forerunner lays his hand, He is My beloved Son; I

am well pleased in Him." O Christ our God, glo - ry to You!

v. (4) *From the morning watch until night, from the morning watch let Israel hope on the Lord.*

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!

Soprano
Alto

Tenor
Bass

The streams of the Jordan received You, their source, and the Com

forter descended in the form of a dove. He who bowed the heavens

now bows His head. The Clay cries aloud to the Pot-ter: "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!

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

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!

Soprano
Alto

Tenor
Bass

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command me to do what is beyond me; for I ra-ther should be bap-

tized by You." O sinless One, Christ our God, glo - ry to You!

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Wishing to save mankind 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.
 And so we cry out to You://
 "O Benefactor, Christ our God, glory to You!"

Soprano
Alto

Wishing to save humanity that had gone a - stray You did

Tenor
Bass

not think it un-wor - thy for You to be clothed in the form of a

ser - vant; for it was proper for You as Mas - ter and God

to take upon Yourself human na - ture for our sake. Be-ing bap - tized

in the flesh, O Re-deem - er, You made us worthy of for-give-ness.

This is why we cry out to You: "O Benefactor Christ our

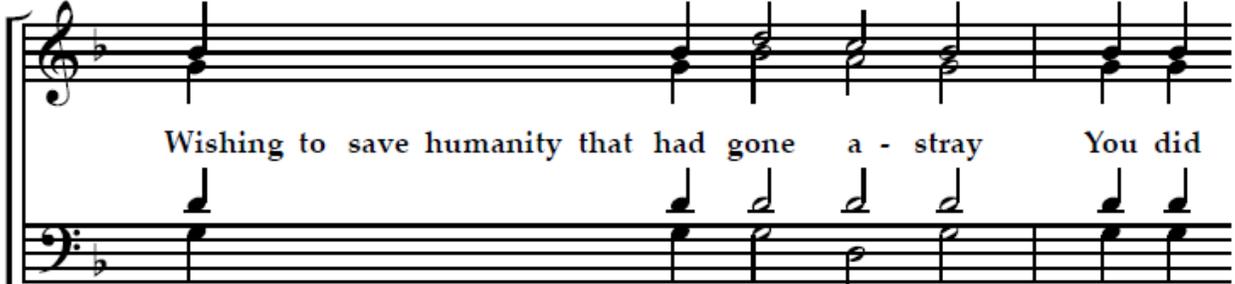
God, glo - ry to You."

v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

Wishing to save mankind 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.
 And so we cry out to You://

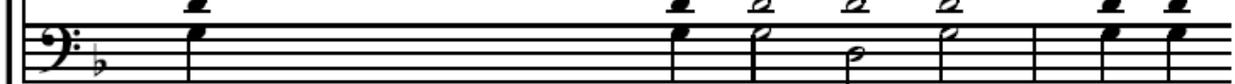
"O Benefactor, Christ our God, glory to You!"

Soprano
Alto

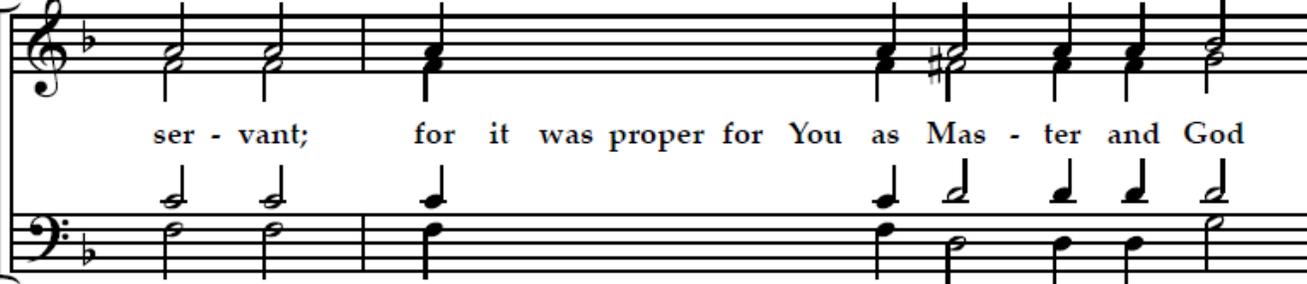


Wishing to save humanity that had gone a - stray You did

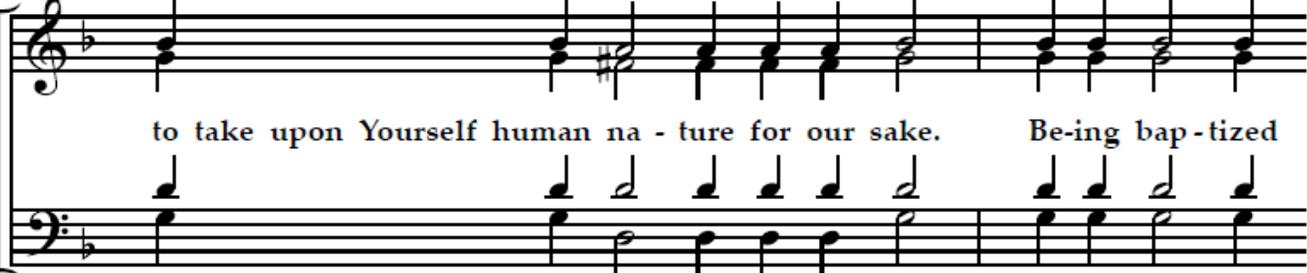
Tenor
Bass



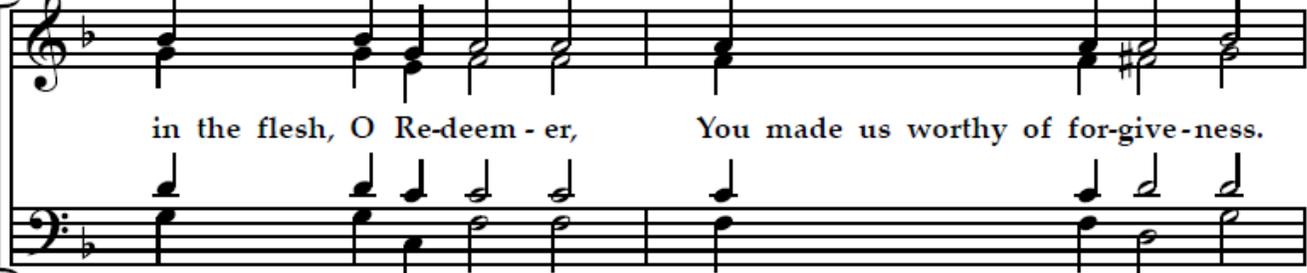
not think it un-wor - thy for You to be clothed in the form of a



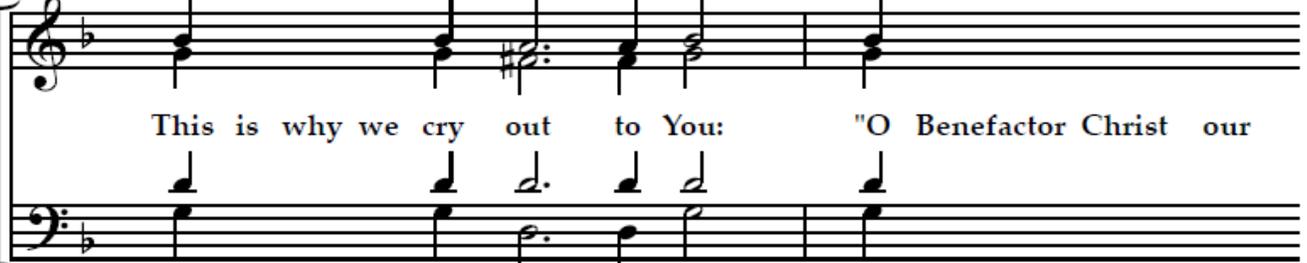
ser - vant; for it was proper for You as Mas - ter and God



to take upon Yourself human na - ture for our sake. Be-ing bap-tized



in the flesh, O Re-deem - er, You made us worthy of for-give-ness.



This is why we cry out to You: "O Benefactor Christ our





God, glo - ry to You."

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

Tone 2

(by Byzas)

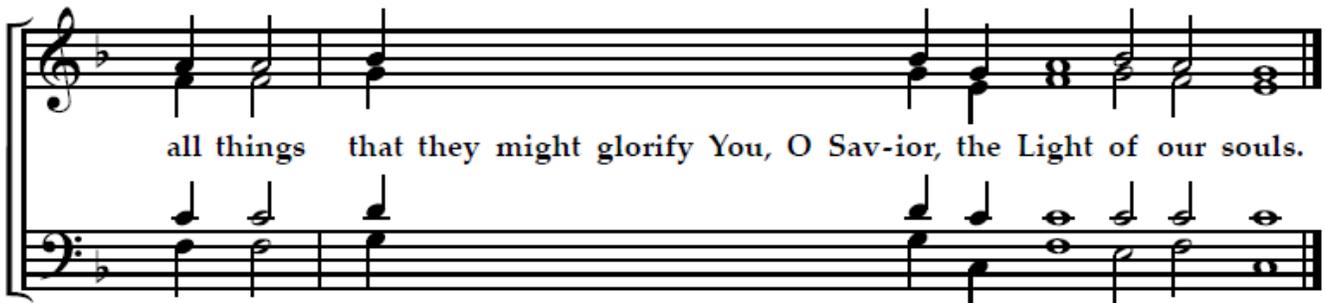
You bowed Your head before the Forerunner and crushed the heads of the dragons.
 You stood in the waters and enlightened all things//
 that they might glorify You, O Savior, the Light of our souls.

Soprano
Alto

Tenor
Bass

You bowed Your head before the Fore-run-ner and crushed the

heads of the dra - gons. You stood in the waters and en-light - ened



all things that they might glorify You, O Sav-ior, the Light of our souls.

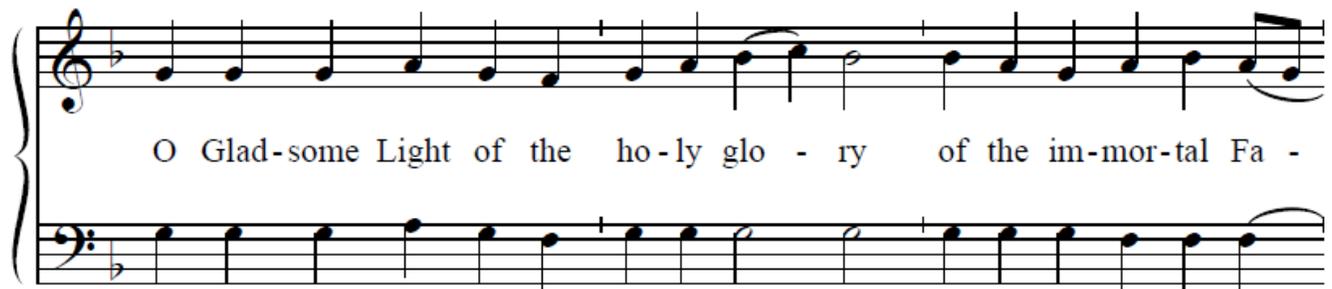
Deacon: Wisdom! Upright!

During the singing of Gladsome light, the clergy enter the altar, cense the Holy Table, and venerate the Holy Table.

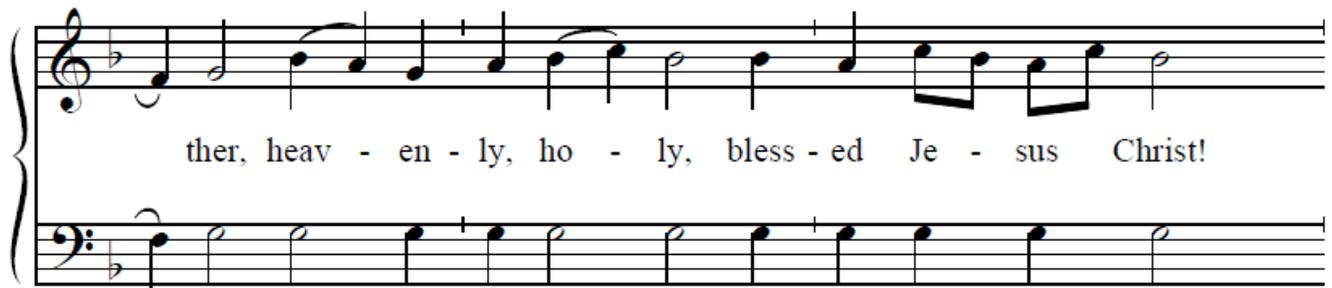
Gladsome Light, then Prokeimenon
(Next Page)

Gladsome Light, then Prokeimenon

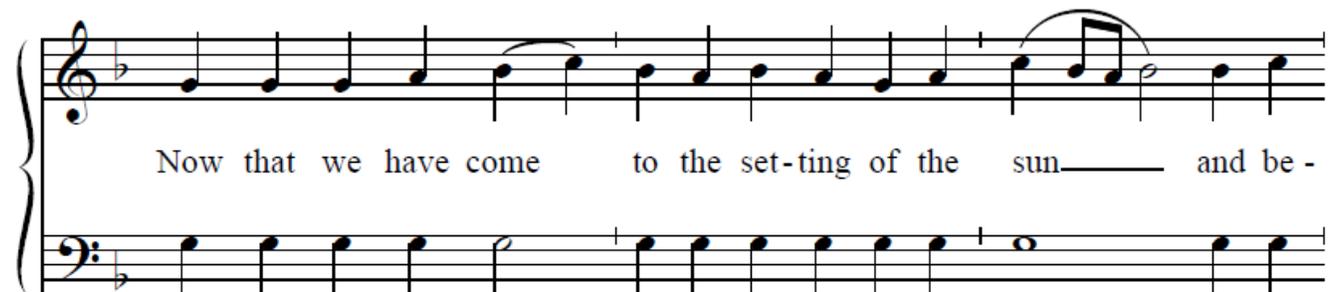
O Gladsome Light of the Holy Glory
Of the immortal Father,
Heavenly, holy, blessed Jesus Christ!
Now that we have come to the setting of the sun
And behold the light of evening
We praise God: Father, Son, and Holy Spirit, One God.
For meet it is at all times to worship You
With voices of praise, O Son of God
And Giver of Life!
Therefore all the world glorifies You.



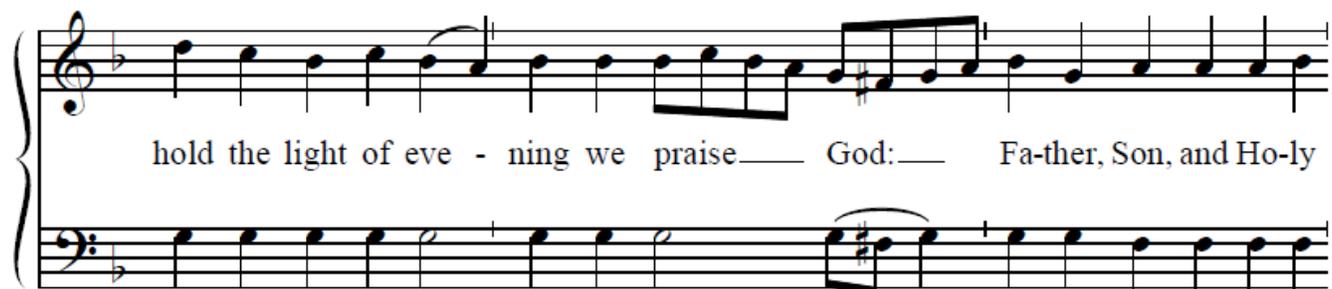
O Glad-some Light of the ho-ly glo - ry of the im-mor-tal Fa -



ther, heav - en - ly, ho - ly, bless - ed Je - sus Christ!



Now that we have come to the set-ting of the sun_____ and be -



hold the light of eve - ning we praise_____ God:_____ Fa-ther, Son, and Ho-ly

Spir - it. For meet it is at all times to wor-ship

You with voic - es of praise, O Son of God and

Giv - er of Life! Therefore all the world glo-ri-fies You.

The image shows a musical score for piano and voice. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system contains the lyrics 'Spir - it. For meet it is at all times to wor-ship'. The second system contains 'You with voic - es of praise, O Son of God and'. The third system contains 'Giv - er of Life! Therefore all the world glo-ri-fies You.' The piano accompaniment features a steady eighth-note bass line and a more melodic treble line with various rhythmic patterns and rests.

And then the prokeimenon of the day: Sunday: eighth tone

Deacon: Let us attend.

Priest: † Peace to all.

Priest: Wisdom. The prokimenon in the *Eighth* tone. Come, bless the Lord, * all you servants of the Lord.

People:

Musical score for the first part of the chant. The score is written on a grand staff with a treble and bass clef. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Come bless the Lord all you ser - vants of the Lord." The music is in a minor key (one flat) and 4/4 time. The melody consists of a series of quarter notes and half notes, with a long note on "ser - vants" that spans two measures. The accompaniment consists of a simple bass line with quarter and half notes.

Priest: You that serve in the house of the Lord, even in the courts of the house of our God.

People:

Musical score for the second part of the chant. The score is written on a grand staff with a treble and bass clef. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Come bless the Lord all you ser - vants of the Lord." The music is in a minor key (one flat) and 4/4 time. The melody consists of a series of quarter notes and half notes, with a long note on "ser - vants" that spans two measures. The accompaniment consists of a simple bass line with quarter and half notes.

Priest: Come, bless the Lord ...

People:

Musical score for the third part of the chant. The score is written on a grand staff with a treble and bass clef. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "all you ser - vants of the Lord." The music is in a minor key (one flat) and 4/4 time. The melody consists of a series of quarter notes and half notes, with a long note on "ser - vants" that spans two measures. The accompaniment consists of a simple bass line with quarter and half notes.

Old Testament Readings

The Holy Doors are closed.

Priest/Deacon: Wisdom!

Reader: The reading from The First Book of Moses called Genesis (1:1-13)

Priest/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.

Priest/Deacon: Wisdom!

Reader: The reading from the Second Book of Moses called Exodus (14:15-18, 21-23, 27-29):

Priest/Deacon: Let us attend!

Reader: The Lord said to Moses, “Why do you cry to me? Speak to the children of Israel and let them strike camp. And you, lift up your rod, and stretch out your hand over the sea and divide it, let the children of Israel go into midst of the sea on dry ground. And I will harden the hearts of Pharaoh, of his servants and of all the Egyptians so that they shall go in after them, and I will be glorified in Pharaoh and all his host, his chariots, and his horses. And all the Egyptians shall know that I am the Lord, when am glorified in Pharaoh, his chariots, and his horses”. Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong south wind all night, and made the sea dry land, and the water was divided. And the children of Israel went into the midst of the sea on dry ground, and the water was a wall for them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh’s cavalry, his chariots, and his riders. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when day came; and the Egyptians fled into the water, and the Lord shook off the Egyptians into the midst of the sea. The waters returned and covered the chariots and the riders and all the host of Pharaoh that had gone after them into the sea; not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea.

Priest/Deacon: Wisdom!

Reader: The reading from the Second Book of Moses called Exodus (15:22-16:1):

Priest/Deacon: Let us attend!

Reader: Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three days in the desert and found no water to drink. They came to Merry and were unable to drink the water from Merry, because it was bitter. And so the place was named “Bitterness”. And the

people started to murmur against Moses and say, “What are we to drink?” Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgments and he tested him there and said, “If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you”. And they came to Elam and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.

(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the people respond.)

Tone 5 Troparion

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 4/4 time. The lyrics are: "You, the Cre - a - tor of the world, have shone forth in the world, to give light to those who sit in dark - - - ness. // O God Who love man-kind, glo - ry to You!" The score includes a double bar line with repeat dots at the end of the first line of music.

Reader: 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.

Soprano Alto
to give light to those who sit in dark - - - ness.//

Tenor Bass
O God Who love man - kind, glo - ry to You!

Reader: 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.

Soprano Alto
to give light to those who sit in dark - - - ness.//

Tenor Bass
O God Who love man - kind, glo - ry to You!

Reader: 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.

Soprano
Alto

Tenor
Bass

to give light to those who sit in dark - - - ness. //

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The music is in G major (one sharp) and 4/4 time. The lyrics are "to give light to those who sit in dark - - - ness. //". The vocal lines are homophonic, with chords moving in parallel motion. The bass line provides a steady accompaniment.

O God Who love man - kind, glo - ry to You!

Detailed description: This system continues the vocal parts. The lyrics are "O God Who love man - kind, glo - ry to You!". The music concludes with a final chord in G major. The bass line ends with a fermata over the final note.

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

Soprano
Alto

Tenor
Bass

You, the Cre - a - tor of the world, have shone forth in the

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The lyrics are "You, the Cre - a - tor of the world, have shone forth in the". The music is in G major and 4/4 time. The vocal lines are homophonic, with chords moving in parallel motion. The bass line provides a steady accompaniment.

world, to give light to those who sit in dark - - - ness. //

Detailed description: This system continues the vocal parts. The lyrics are "world, to give light to those who sit in dark - - - ness. //". The music concludes with a final chord in G major. The bass line ends with a fermata over the final note.

O God Who love man-kind, glo - ry to You!

Detailed description: This system continues the vocal parts. The lyrics are "O God Who love man-kind, glo - ry to You!". The music concludes with a final chord in G major. The bass line ends with a fermata over the final note.

Old Testament Readings

The Holy Doors are closed.

Priest/Deacon: Wisdom!

Reader: The reading from Joshua, son of Nun (3:7-8, 15-17)

Priest/Deacon: Let us attend!

Reader: The Lord said to Jesus, “This day I will begin to exalt you in the sight of all the children of Israel, that they may know that, as I was with Moses, so I will be with you. And now command the priests who bear the Ark of the Covenant, and say, ‘When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan’”. And when the priests who bore the ark of the covenant of the Lord had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflowed all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap far off, from the city of Adami, as far as the area of Kariathiarim, and those flowing down toward the sea of the Araba, as far as the Salt Sea, were wholly cut off. And the people stopped opposite Jericho. The priests who bore the Ark of the Covenant of the Lord stood ready on dry ground in the midst of the Jordan. And all the children of Israel crossed through dry land, until the whole people had finished passing over the Jordan.

Priest/Deacon: Wisdom!

Reader: The reading from the Fourth Book of Kingdoms (2 Kings 2:6-14)

Priest/Deacon: Let us attend!

Reader: Elijah said to Elisha, Stay here; for the Lord has sent me as far as the Jordan”. But Elisha 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 Elijah 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, Elijah said to Elisha, "Ask me what I may do for you, before I am taken up from you". Elisha 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 shall be granted you; if not, it shall 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 Elijah was taken up in a whirlwind as if into heaven. Elisha kept watching and crying out, "Father, father. The chariot of Israel and its horseman." But when he could no longer see him, Elisha grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. Elisha took the mantle of Elijah that had fallen from him, and struck the water, and they were not parted. And he said, "Where is the God of Elijah now?" And so Elisha struck the waters, and the waters were parted to the one side and to the other, and Elisha went over on dry ground.

Priest/Deacon: Wisdom!

Reader: The reading from the Fourth Book of Kingdoms (2 Kings 5:9-14)

Priest/Deacon: Let us attend!

Reader: Gneumon, Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elisha's house. And Elisha 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 Gneumon was angry, and went away, saying, "Behold, I said that he shall 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 Ababa 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.

(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the people respond.)

Tone 6 Troparion

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 4/4 time. The lyrics are: "You have shone forth to tax collectors and sin - ners be-cause of Your abundant mer - cies. Where should Your light shine but on those who sit in dark - - ness? // O our Sav - ior, glo - ry to You!" The score consists of three systems of staves. The first system has two staves for Soprano and Alto, and two for Tenor and Bass. The second system has two staves for Soprano and Alto, and two for Tenor and Bass. The third system has two staves for Soprano and Alto, and two for Tenor and Bass. The music is a simple, homophonic setting of the troparion.

Reader: 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.

Soprano
Alto

Tenor
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

Reader: The floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their roaring.

Soprano
Alto

Tenor
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

Reader: 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.

Soprano
Alto

Tenor
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

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

Soprano
Alto

Tenor
Bass

You have shone forth to tax collectors and sin - ners be-cause of

Your abundant mer - cies. Where should Your light shine but on those who

sit in dark - - - ness? // O our Sav - ior, glo - ry to You!

Old Testament Readings

The Holy Doors are closed.

Priest/Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah (1:16-20)

Priest/Deacon: Let us attend!

Reader: Thus says the Lord: Wash yourselves; make yourselves clean; remove your evil doings from your souls; before my eyes cease from your evil doings. Learn to do good; seek judgment, deliver the oppressed; give judgment for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land; but if you are not willing and do not listen to me, a sword shall devour you; for the mouth of the Lord has spoken this.

Priest/Deacon: Wisdom!

Reader: The reading from the First Book of Moses called Genesis (32:1-10)

Priest/Deacon: Let us attend!

Reader: Jacob looked up and saw the army of God encamped around and the angels of God met him; and when Jacob saw them he said, "This is God's encampment." So he called the name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have sojourned with Laban, and stayed until now; and I have sheep, oxen, asses, menservants, and maidservants; and I have sent to tell my lord Esau, in order that your servant may find favor in your sight'". And the messengers returned to Jacob, saying, "We came to your brother Esau, and he is coming to meet you, and four hundred men with him". Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the oxen and the sheep, into two encampments, thinking, "if

Esau comes to the one encampment and destroys it, then the other encampment which is left shall be saved”. And Jacob said, O God of my father Abraham and God of my father Isaac, O Lord who said to me, ‘Return to the land of your birth and I will do you good,’ let me be worthy of all the righteousness and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine”.

Priest/Deacon: Wisdom!

Reader: The reading from the Second Book of Moses called Exodus (2:5-10)

Priest/Deacon: Let us attend!

Reader: Pharaoh’s daughter came down to wash at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child in the basket; and it was crying. Pharaoh’s daughter took pity on him and said, “This is one of the Hebrews’ children”. Then his sister said to Pharaoh’s daughter, “Do you want me to call you a Hebrew women to nurse the child for you?” And Pharaoh’s daughter said to her, “Go”. So the girl went and called the child’s mother. And Pharaoh’s daughter said to her, “Look after this child, and nurse him for me, and I will give you your wages”. So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh’s daughter, and he became a son for her; and she named him Moses, for she said, “I took him out of the water”.

Priest/Deacon: Wisdom!

Reader: The reading from Judges of Israel (6:36-40)

Priest/Deacon: Let us attend!

Reader: Gideon said to God, “If you are going to save Israel by my hand, as you have said, see, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, as you have said”. And it was so. When Gideon rose early next morning and squeezed the

fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, “Do not let your anger burn against me, let me speak once again; pray, let me make trial once again with the fleece; let it be dry only on the fleece, and on all the ground let there be dew”. And God did so that night; for it was dry on the fleece only, and on all the ground there was dew.

Priest/Deacon: Wisdom!

Reader: The reading from the Third Book of Kingdoms (1 Kings 18:30-39)

Priest/Deacon: Let us attend!

Reader: Elijah said to the people, “Come close”. And all the people came closer to him. Elijah took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, “Israel shall be your name”. With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, “Bring me two jars of water and pour it on the holocaust and on the pieces of wood”. Then he said, “Do it a second time”; and they did it a second time. Again he said, “Do it a third time”; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elijah cried aloud to heaven and said, “O Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people know that you alone the Lord, the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you”. Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, “The Lord indeed is God; he is God”.

Priest/Deacon: Wisdom!

Reader: The reading from the Fourth Book of Kingdoms (2 Kings 2:19-22)

Priest/Deacon: Let us attend!

Reader: The men of the city of Jericho said to Elisha, “The situation of this city is good, as you see, lord; but the water is bad, and the land is unfruitful”. He said, “Bring me a new bowl, and put salt in it”. And he took it. Then he went to the spring of water and threw the salt in it, and said, “Thus says the Lord, I have healed this water; henceforth no one shall die from it, no one be unfruitful because of it”. So the water has been healed to this day, according to the word which Elisha spoke.

Priest/Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah (49:8-15)

Priest/Deacon: Let us attend!

Reader: Thus says the Lord: In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the desolate, saying to the prisoners, “Come forth”; to those who are in darkness, “Reveal yourselves”. They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar, some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad; let the mountains break out into joy and the hills into righteousness. For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, “The Lord has forsaken me and the Lord has forgotten me”. Shall a woman forget her child, or have no mercy on the offspring of her womb? Even though a woman may forget, yet I will not forget you, says the Lord Almighty.

Priest: Let us attend! † Peace to all!

Reader: And to Your spirit!

Priest/Deacon: Wisdom!

Priest serving alone returns to the Altar Table and is given the censer.

Reader, For the Great Blessing of Water, Tone 3: The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

People:

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The key signature is one flat (B-flat). The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

Priest/Deacon: The Lord is the defender of my life, of whom shall I be afraid?

People:

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The key signature is one flat (B-flat). The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

Priest/Deacon: The Lord is my light and my Savior ...

People: ... whom shall I fear?

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The key signature is one flat (B-flat). The lyrics are: "whom shall I fear?"

Priest/Deacon: Wisdom!

Reader: The reading from the First Epistle of St. Paul to the Corinthians.

Priest/Deacon: Let us attend!

Reader: Brothers and sisters, although I was free from all, I brought myself in obedience to all, so that I might gain even more. To the Jews I became as a Jew, so that I might win over the Jews. To those who are under the law, I became as under the law, so that I might gain those who are under the law. To those who are without law, I became as one without law (not being without law toward God, but under law toward Christ), so that I might win those who are without law. To the weak I became as weak, that I might gain the weak. I have become all things to all people, so that I may by all means save some. Now I do this for the sake of the Good News, so that I may be a joint partaker of it. Do you not know that those who run in a race run with everyone else, but that only one receives the prize? Run like that, in order to win! Everyone who competes in the games exercises self-control in all things. Now they do it in order to receive a corruptible crown, but we seek an incorruptible crown. This is how I run, not without a goal. This is how I fight, not beating the air! Instead, I chastise my body and bring it into submission, for fear that after having preached to others, I myself should be disqualified.

Priest: † Peace to you who read.

Alleluia: Tone 6

Reader: And to Your spirit. In the 6th Tone: Alleluia! Alleluia! Alleluia!

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is for the first instance of the Alleluia. It consists of a grand staff with a treble clef and a bass clef. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. The first two phrases are separated by a comma, and the third phrase is followed by '(x3)'. The melody is a simple, repetitive pattern of eighth and quarter notes.

Reader: My heart overflows with a goodly theme: I address my verses to the king.

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is for the second instance of the Alleluia. It is identical in notation and lyrics to the first instance, featuring a grand staff with a treble clef and a bass clef, a key signature of one flat, and the lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'.

Reader: You are the fairest of the sons of men.

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is for the third instance of the Alleluia. It is identical in notation and lyrics to the previous instances, featuring a grand staff with a treble clef and a bass clef, a key signature of one flat, and the lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'.

After the censing, the priest, standing at the Altar Table, reads the prayer before the Gospel:

Priest: Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

The Gospel – (9) Luke 3:1-18

p 327 (Ninth Hour)

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

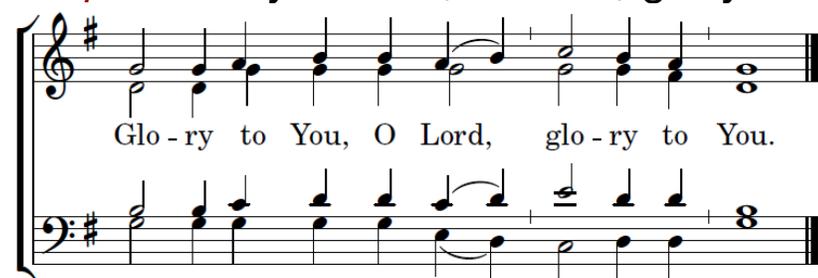
Priest (facing the people): † Peace to all.

People: And to your spirit.



First Deacon: The reading from the Holy Gospel according to St. Luke.

People: Glory to You, O Lord, glory to You.



Priest/Deacon: Let us attend!

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. He came into the entire region around the Jordan, preaching the baptism of repentance for 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,
“Make ready the way of the Lord.
Make his paths straight.
Every valley will be filled.
Every mountain and hill will be brought low.
The crooked will become straight,
and the rough ways smooth.
All flesh will see God’s salvation.”*

To the multitudes who went out to be baptized by him, John said, “You offspring of vipers, who warned you to flee from the wrath to come?

Therefore, bring forth fruits worthy of repentance. Do not begin to say among yourselves, ‘We have Abraham as our father;’ for I tell you that God is able to raise up children to Abraham from these stones! Even now, the axe also lies at the root of the tree, and so every tree that does not bring forth good fruit is to be cut down and thrown into the fire.”

The multitudes asked him, “What then must we do?”

John answered them, “Whoever has two coats should give to the one who has none. He who has food should do likewise.”

Tax collectors also came to be baptized, and they asked him, “Teacher, what must we do?”

He replied, “Do not collect more than what is appointed to you.”

Soldiers also asked him, “What about us? What must we do?”

He said to them, “Do not accuse anyone wrongfully, and extort from no one by violence. Be satisfied with your wages.”

As the people were in expectation, and everyone reasoned in their hearts concerning John, whether perhaps he was the Christ, John answered them all, “I indeed baptize you with water, but the one who is coming is more powerful than I! I am not worthy to untie the strap of his sandals! He will baptize you in the Holy Spirit and fire! His winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor. He will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire.”

With many other exhortations, he preached Good News to the people.

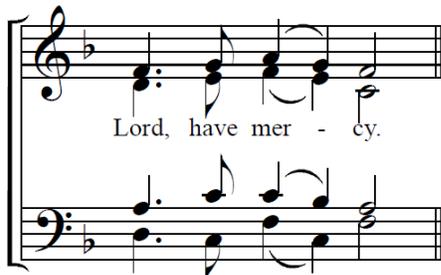
People: Glory to You, O Lord, glory to You.



Augmented Litany

Deacon: Let us all say from our whole soul and from our whole mind, let us say.

People: Lord, have mercy.



Lord ruler-of-all, God of our fathers, we pray you, hear us and have mercy.

People: Lord, have mercy.

Lord, have mer - cy.

Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

People: Lord, have mercy. (x3)

Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Again we pray for our Archbishop *Alexander*, and for all our brotherhood in Christ.

People: Lord, have mercy. (x3)

Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Again we pray for mercy, life, peace, health, salvation, visitation, and the pardon and remission of the sins of the servants of God (*N.N.*, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy church.

People: Lord, have mercy. (x3)

Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Again we pray for the blessed and ever-memorable founders of this holy house and for all our right-glorifying fathers, mothers, brothers and sisters who are in their rest before us (*especially remembering N.N.*), who piously lie asleep here and everywhere.

People: Lord, have mercy. (x3)

Musical score for the first instance of the prayer. It consists of a treble clef staff and a bass clef staff. The treble staff contains a melody of eighth and quarter notes with lyrics: "Lord have mer - cy, Lord have mer - cy, Lord have mer - cy." The bass staff provides a simple accompaniment of quarter notes.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

People: Lord, have mercy. (x3)

Musical score for the second instance of the prayer. It consists of a treble clef staff and a bass clef staff. The treble staff contains a melody of eighth and quarter notes with lyrics: "Lord have mer - cy, Lord have mer - cy, Lord have mer - cy." The bass staff provides a simple accompaniment of quarter notes.

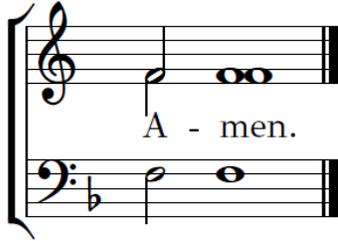
Again we pray also for our brothers and sisters who are in ministries and all those who serve and have served in this holy house.

People: Lord, have mercy. (x3)

Musical score for the third instance of the prayer. It consists of a treble clef staff and a bass clef staff. The treble staff contains a melody of eighth and quarter notes with lyrics: "Lord have mer - cy, Lord have mer - cy, Lord have mer - cy." The bass staff provides a simple accompaniment of quarter notes.

Priest: For you are a merciful God and love mankind, and to you we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

People: Amin.



Vouchsafe O Lord ...

Vouchsafe, O Lord, to keep us this night with - out sin.

The first system of music features a treble and bass clef with a key signature of one flat. The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are: "Vouchsafe, O Lord, to keep us this night with - out sin."

Blessed are You, O Lord, the God of our Fa - thers,

The second system continues the melody with similar note values. The lyrics are: "Blessed are You, O Lord, the God of our Fa - thers,"

and praised and glorified is Your Name for - e - ver. A - men.

The third system concludes the first phrase with a final cadence. The lyrics are: "and praised and glorified is Your Name for - e - ver. A - men."

Let Your mercy be upon us, O Lord, even as we have set our hope on You.

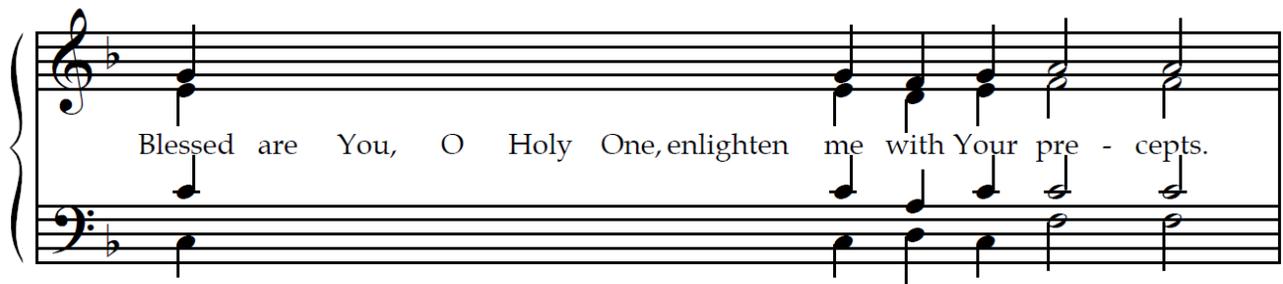
The fourth system begins a new phrase with a longer note for "hope". The lyrics are: "Let Your mercy be upon us, O Lord, even as we have set our hope on You."

Blessed are You, O Lord, teach me Your sta - tutes. Blessed are You, O Master,

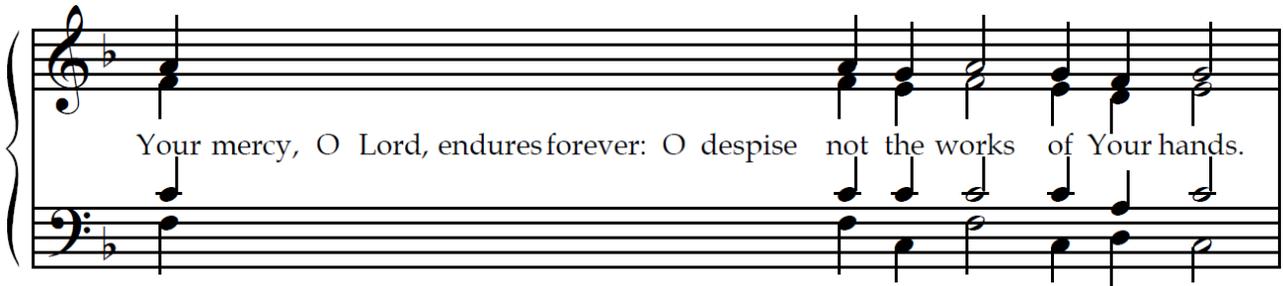
The fifth system contains two phrases. The lyrics are: "Blessed are You, O Lord, teach me Your sta - tutes. Blessed are You, O Master,"

make me to understand Your com - mand - - - ments.

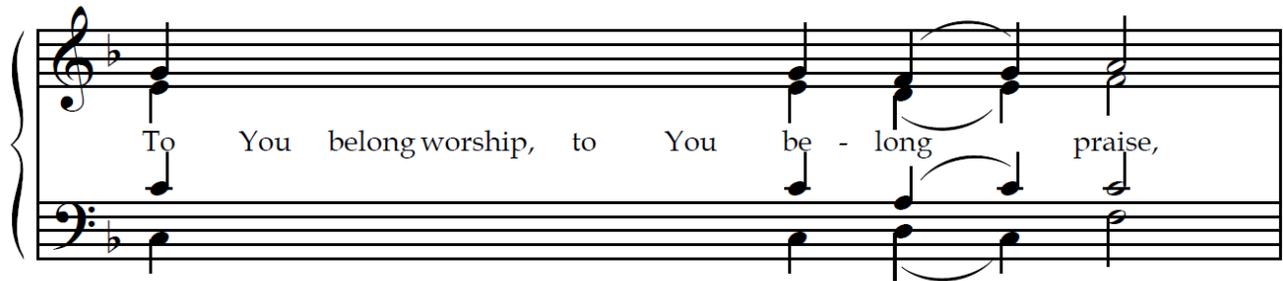
The sixth system concludes the piece with a final phrase. The lyrics are: "make me to understand Your com - mand - - - ments."



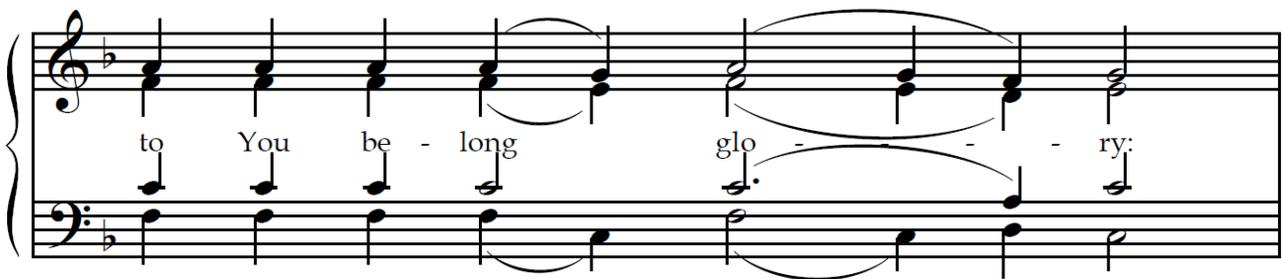
Blessed are You, O Holy One, enlighten me with Your pre - cepts.



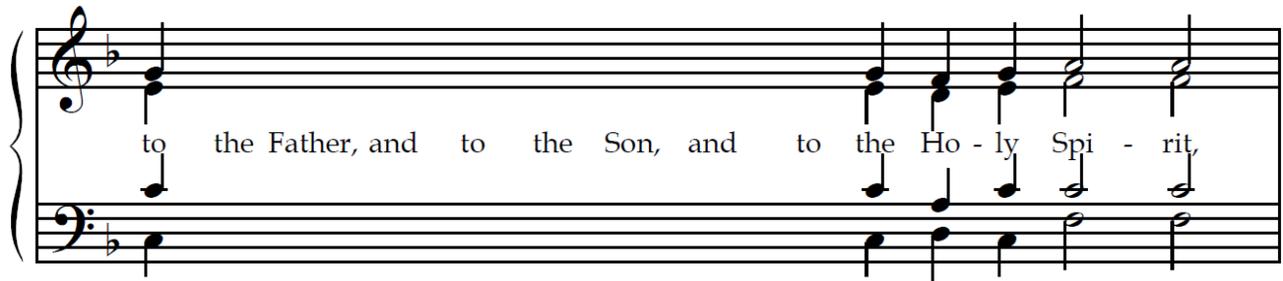
Your mercy, O Lord, endures forever: O despise not the works of Your hands.



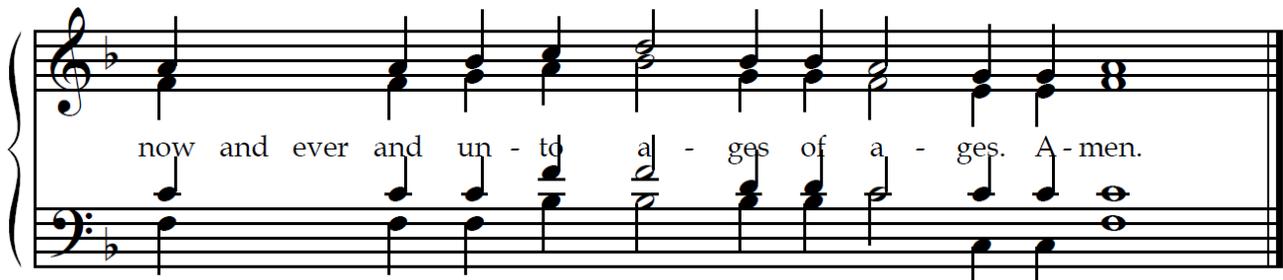
To You belong worship, to You be - long praise,



to You be - long glo - ry:



to the Father, and to the Son, and to the Ho - ly Spi - rit,

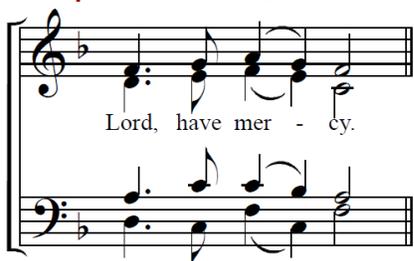


now and ever and un - to al - ges of a - ges. A - men.

Evening Litany (of Fervent Supplication)

Deacon: Let us complete our evening supplication to the Lord.

People: Lord, have mercy.



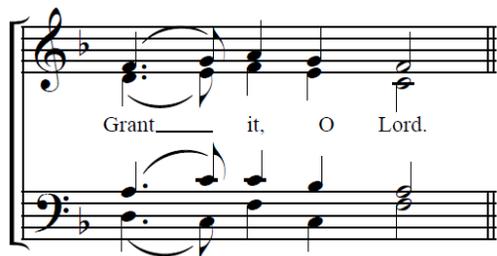
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.



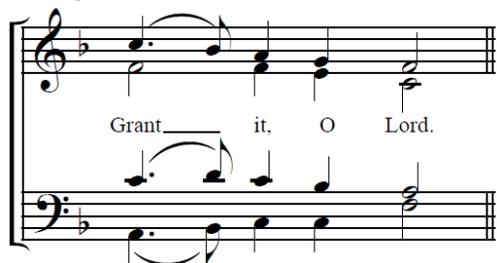
The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.



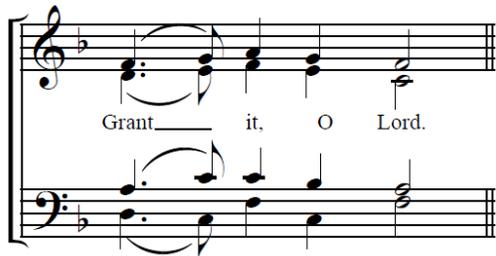
An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.



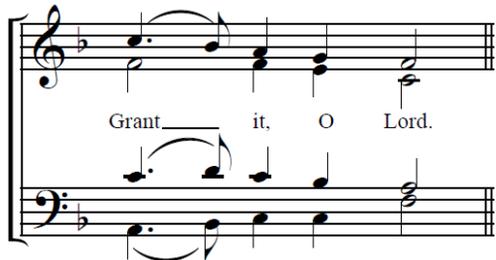
Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.



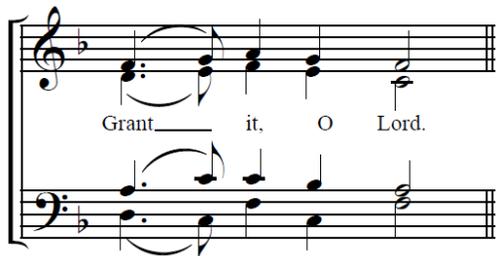
The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.



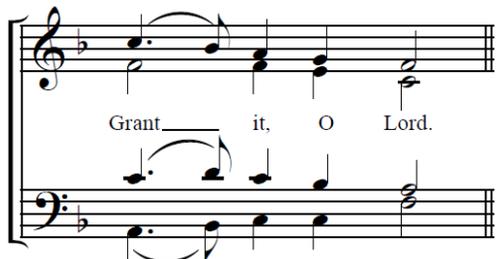
To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.



The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

People: Grant it, O Lord.



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.

People: To You, O Lord.

Musical score for the text "To you, O Lord." The score is written for two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is simple and homophonic, with the lyrics "To you, O Lord." written below the notes.

Priest (Ekphonisis): For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

People: Amin.

Musical score for the text "A - men." The score is written for two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is simple and homophonic, with the lyrics "A - men." written below the notes.

Priest (facing the people): † Peace to all.

People: And to Your spirit.

Musical score for the text "And to your spi - rit." The score is written for two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is simple and homophonic, with the lyrics "And to your spi - rit." written below the notes.

Deacon: Let us bow our heads unto the Lord.

People: To You, O Lord.

Musical score for the text "To you, O Lord." The score is written for two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is simple and homophonic, with the lyrics "To you, O Lord." written below the notes.

Priest (Prayer at the Bowing of Heads): Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful judge who love mankind, have your servants bowed their heads and bent their necks, not awaiting help from men, but looking for your mercy and longing for your salvation; keep them at every moment, both during this present evening and the approaching night from every enemy, from every adverse work of the devil, and from vain thoughts and evil imaginations.

Priest Ekphonisis: Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

People: Amin.



Great Blessing of Water

The Priest, vested in Epitrachelion and Phelonion, censes the Cross lying on the Holy Table three times. After this, having given up the censer, he takes up the Cross and, holding it upon his head, exits through the Royal Gates. Before him goes candlebearers; and before all of them go two carrying banners, one of whom also carries the Gospel Book. The Priest takes the Cross from his head, makes the Sign of the Cross with it over the people from four sides, and places the Cross on the table prepared for it. But if the water be in a vessel, the Cross is set on the edge of it. A small table is prepared as at the Lesser Sanctification of Waters.

Soprano
Alto

Tenor
Bass

The voice of the Lord is upon the waters cry - ing:

Detailed description: This system shows the first two staves of a musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a key with one flat (B-flat major or D minor) and a common time signature. The lyrics are: "The voice of the Lord is upon the waters cry - ing:"

"Come, one and all, re-ceive the Spir - it of wis - dom,

Detailed description: This system shows the next two staves of the musical score. The lyrics are: "Come, one and all, re-ceive the Spir - it of wis - dom,"

the Spirit of under-stand - ing, the Spirit of the fear_ of God,

Detailed description: This system shows the next two staves of the musical score. The lyrics are: "the Spirit of under-stand - ing, the Spirit of the fear_ of God,"

from Christ Who now has shone_ forth."

Detailed description: This system shows the final two staves of the musical score. The lyrics are: "from Christ Who now has shone_ forth."

Soprano
Alto

Tenor
Bass

To-day the nature of the waters is sanc - ti - fied. The Jordan is

Detailed description: This system shows the final two staves of the musical score. The lyrics are: "To-day the nature of the waters is sanc - ti - fied. The Jordan is"

part-ed in two; it holds back the flow of its wa - ters

as it beholds the washing of the Mas - ter.

Soprano
Alto

You have come to the river as a Man, O Christ the King,

Tenor
Bass

and hasten to be baptized like a servant by the Fore - run - ner,

on account of our sins, O good God Who love man-kind.

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

Soprano
Alto

Tenor
Bass

To the voice of one crying in the wil-der-ness, "Pre-pare the

Detailed description: This system shows the first two staves of a musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a key with one flat (B-flat major or D minor) and a common time signature. The lyrics are: "To the voice of one crying in the wil-der-ness, 'Pre-pare the".

way of the Lord," You came, O Lord taking the form of—

Detailed description: This system continues the musical score. The lyrics are: "way of the Lord," You came, O Lord taking the form of—".

ser - vant. You asked to be baptized though You have no know -

Detailed description: This system continues the musical score. The lyrics are: "ser - vant. You asked to be baptized though You have no know -".

ledge of sin. The wa-ters saw You and were a-fraid. The Fore-run-ner

Detailed description: This system continues the musical score. The lyrics are: "ledge of sin. The wa-ters saw You and were a-fraid. The Fore-run-ner".

trem-bled and cried a - loud: "How will the Lamp il-lu-mine the Light?

Detailed description: This system continues the musical score. The lyrics are: "trem-bled and cried a - loud: 'How will the Lamp il-lu-mine the Light?".

How will a servant lay his hand on the Mas - ter? You take away

the sin of the world, O Sav - ior. Sanctify both me and

the wa - ters."

Priest/Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah (35:1-10)

Priest/Deacon: Let us attend!

Reader: Thus says the Lord: Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has 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, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgment and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a

thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the 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 shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away”.

Priest/Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah (55:1-13)

Priest/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 shall delight in good things. Give heed with your ears and follow in my ways. Listen to me and your soul shall 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 shall call upon you, and peoples who are not acquainted with you shall 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 shall 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 shall my word be. Whatever comes out of my mouth shall not return to me empty, until everything that I wished has been fulfilled. And I will make my ways and my commands prosper. You shall go out with gladness and be taught with joy. For the mountains and hills shall leap up, welcoming you with joy, and all the trees of the field shall clap with their branches. And instead of brambles cypress shall come up, and instead of nettles myrtle shall come up. And there shall be for the Lord a name and an everlasting sign, and it shall not fail.

Priest/Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah (12:3-6)

Priest/Deacon: Let us attend!

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

Priest: Let us attend! † Peace to all!

Reader: And to Your spirit!

Priest/Deacon: Wisdom!

Priest serving alone returns to the Altar Table and is given the censer.

Reader, For the Great Blessing of Water, Tone 3: The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

People:

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff, and the Tenor/Bass part is on a bass clef staff. The key signature has one flat (B-flat). The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

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

People:

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff, and the Tenor/Bass part is on a bass clef staff. The key signature has one flat (B-flat). The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

Reader: The Lord is my light and my Savior ...

People: ... whom shall I fear?

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff, and the Tenor/Bass part is on a bass clef staff. The key signature has one flat (B-flat). The lyrics are: "whom shall I fear?"

Priest/Deacon: Wisdom!

The Epistle Reading (143 ctr – 1 Corinthians 10:1-4)

Priest/Deacon/Reader: The reading from the First Epistle of St. Paul to the Corinthians.

Priest/Deacon: Let us attend!

Priest/Deacon/Reader: Brothers and sisters, I do not want you to be ignorant, that our forefathers were all under the cloud: all passed through the sea; and they were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food

and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ.

Priest: † Peace be to you.

Alleluia: Tone 4

Reader: **And to Your spirit.** In the 4th Tone: Alleluia! Alleluia! Alleluia!

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

The musical score is written for piano accompaniment. It features a treble and bass clef with a key signature of one flat (B-flat). The melody is primarily in the treble clef, with a steady accompaniment in the bass clef. The lyrics are placed below the notes. The first two phrases are separated by a comma, and the third phrase is repeated three times, indicated by '(x3)'. A large circle highlights the final phrase of the first system.

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

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is identical to the one above, featuring piano accompaniment for the Alleluia. It includes the same treble and bass clefs, key signature, and melody. The lyrics are 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. A large circle highlights the final phrase of the first system.

Reader: The God of glory thunders; the Lord is upon many waters.

People: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

This musical score is identical to the previous ones, providing piano accompaniment for the Alleluia. It features the same musical notation and lyrics: 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. A large circle highlights the final phrase of the first system.

After the censing, the priest, standing at the Altar Table, reads the prayer before the Gospel:

Priest: Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

The Gospel – (2) Mark 1:9-11

p 327 (Sixth Hour)

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

Priest (facing the people): † Peace be to all.

People: And to your spirit.



First Deacon: The reading from the Holy Gospel according to St. Mark.

People: Glory to You, O Lord, glory to You.



Priest/Deacon: Let us attend!

At that time, Jesus came from Nazareth of Galilee, and he was baptized by John in the Jordan. Immediately coming up from the water, he saw the heavens torn open and the Spirit

descending on him like a dove. A voice came out of the heavens, "You are my beloved Son. In you I am well pleased."

People: Glory to You, O Lord, glory to You.

Musical score for the hymn "Glo-ry to You, O Lord, glo-ry to You." The score is written for a piano and voice. The key signature is one sharp (F#), and the time signature is 4/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Glo-ry to You, O Lord, glo-ry to You."

Then the Deacon says this Litany:

In peace let us pray to the Lord.

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

Musical score for the hymn "Lord, have mer - cy." The score is written for a piano and voice. The key signature is one flat (Bb), and the time signature is 4/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, have mer - cy."

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

Musical score for the hymn "Lord, have mer - cy." The score is written for a piano and voice. The key signature is one flat (Bb), and the time signature is 4/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, have mer - cy."

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

Musical score for the hymn "Lord, have mer - cy." The score is written for a piano and voice. The key signature is one flat (Bb), and the time signature is 4/4. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, have mer - cy."

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

Lord, have mer - cy.

A musical score for a short piece in G major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are 'Lord, have mer - cy.' with a long dash under 'mer' and 'cy'.

Again we pray for our Archbishop *Alexander*, for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Lord, have mer - cy.

A musical score for a short piece in G major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are 'Lord, have mer - cy.' with a long dash under 'mer' and 'cy'.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

Lord, have mer - cy.

A musical score for a short piece in G major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are 'Lord, have mer - cy.' with a long dash under 'mer' and 'cy'.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

Lord, have mer - cy.

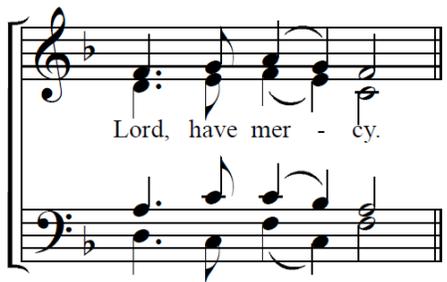
A musical score for a short piece in G major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are 'Lord, have mer - cy.' with a long dash under 'mer' and 'cy'.

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

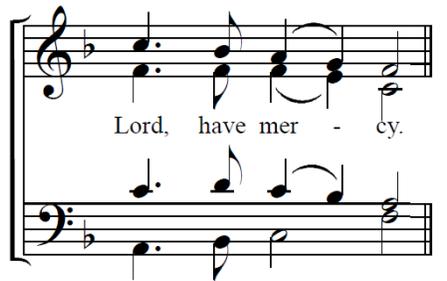
Lord, have mer - cy.

A musical score for a short piece in G major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are 'Lord, have mer - cy.' with a long dash under 'mer' and 'cy'.

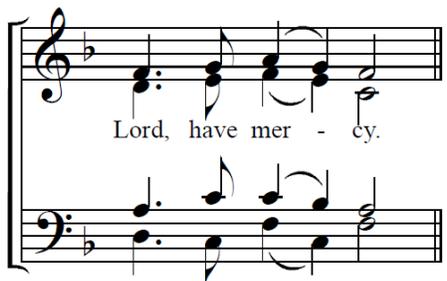
For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.



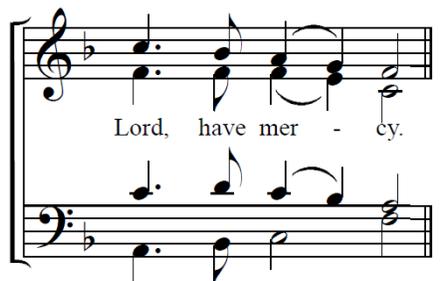
That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



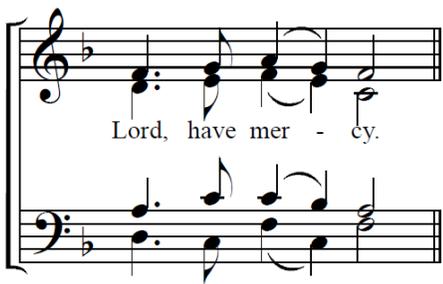
That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.



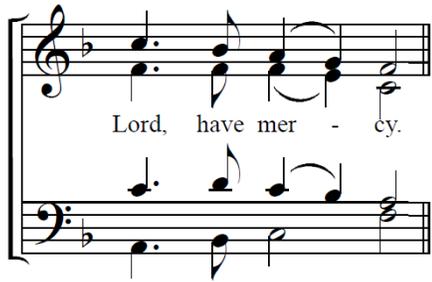
That there may be granted unto them the grace of redemption, the blessing of Jordan, by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



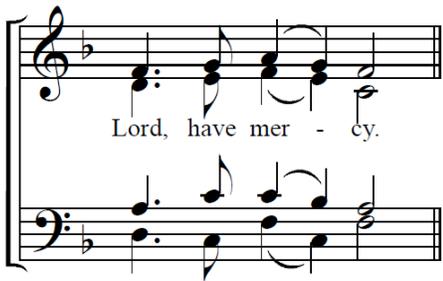
That Satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.



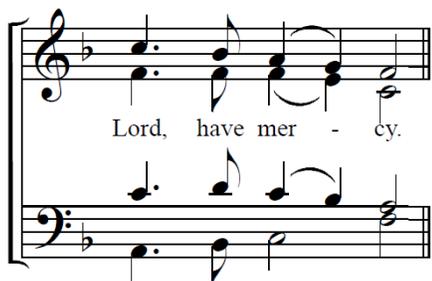
That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.



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



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



That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.

Lord, have mer - cy.

A musical score for a vocal line and a piano accompaniment. The vocal line is in G major, 4/4 time, and consists of the notes G4, A4, B4, C5, D5, E5, F5, G5. The piano accompaniment consists of a bass line with notes G2, A2, B2, C3, D3, E3, F3, G3 and a right-hand line with notes G4, A4, B4, C5, D5, E5, F5, G5.

That this water may spring up unto life eternal, let us pray to the Lord.

Lord, have mer - cy.

A musical score for a vocal line and a piano accompaniment. The vocal line is in G major, 4/4 time, and consists of the notes G4, A4, B4, C5, D5, E5, F5, G5. The piano accompaniment consists of a bass line with notes G2, A2, B2, C3, D3, E3, F3, G3 and a right-hand line with notes G4, A4, B4, C5, D5, E5, F5, G5.

That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.

Lord, have mer - cy.

A musical score for a vocal line and a piano accompaniment. The vocal line is in G major, 4/4 time, and consists of the notes G4, A4, B4, C5, D5, E5, F5, G5. The piano accompaniment consists of a bass line with notes G2, A2, B2, C3, D3, E3, F3, G3 and a right-hand line with notes G4, A4, B4, C5, D5, E5, F5, G5.

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

Lord, have mer - cy.

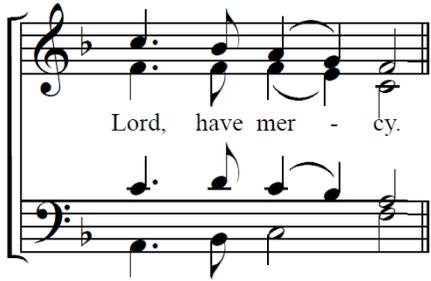
A musical score for a vocal line and a piano accompaniment. The vocal line is in G major, 4/4 time, and consists of the notes G4, A4, B4, C5, D5, E5, F5, G5. The piano accompaniment consists of a bass line with notes G2, A2, B2, C3, D3, E3, F3, G3 and a right-hand line with notes G4, A4, B4, C5, D5, E5, F5, G5.

That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.

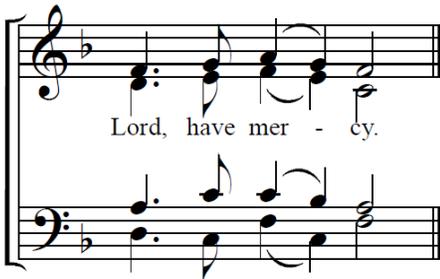
Lord, have mer - cy.

A musical score for a vocal line and a piano accompaniment. The vocal line is in G major, 4/4 time, and consists of the notes G4, A4, B4, C5, D5, E5, F5, G5. The piano accompaniment consists of a bass line with notes G2, A2, B2, C3, D3, E3, F3, G3 and a right-hand line with notes G4, A4, B4, C5, D5, E5, F5, G5.

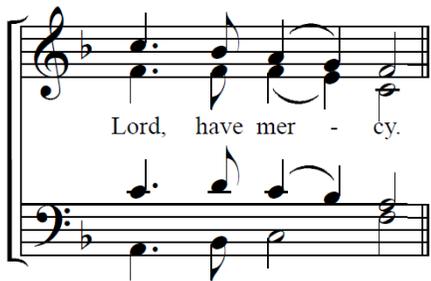
That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.



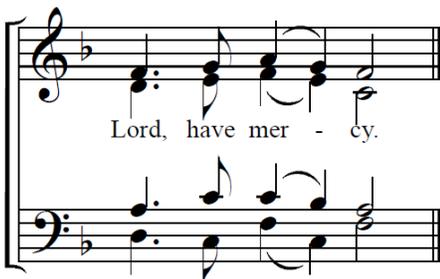
That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



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

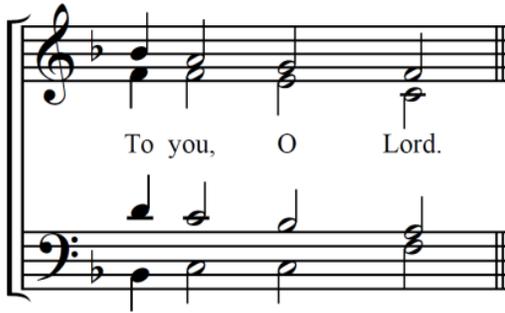


Help us, save us, have mercy on us, and keep us, O God, by Your grace.



Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To You, O Lord.



If there be no Deacon, the Priest reads the Prayer, including "Amen", secretly after the Litany.

O Lord Jesus Christ, the Only-begotten Son, Who is in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that came into the world to enlighten it: Illumine our mind by Your Holy Spirit, and accept us who are offering majesty and thanksgiving unto You for Your wondrous and mighty works which are from the ages, and for Your saving Providence in these latter ages, in which You have clothed Yourself in our weak and poor substance, and, condescending to the estate of a servant, Who is King of all, and furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover of Mankind: Sprinkle upon us, Your unworthy servants, according to Your divine promise, pure water, the gift of Your deep compassion, that the prayer of us sinners over this water may be acceptable through Your grace, and that through it Your blessing may be granted unto us and unto all Your faithful people, to the glory of Your holy and adorable Name. For unto You is due all glory, honor and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

And he says to himself, "Amen".

And when the Deacon has finished the Litany, the Priest begins this Prayer with a loud voice:

Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders. *(thrice)*

For You, by Your will, from nothingness brought all things into being, by Your might You uphold creation, and by Your providence You order the world. From four elements You have formed creation; You have

crowned the course of the year with four seasons. All the rational powers tremble before You. The sun hymns You. The moon glorifies You. The stars meet together before You. The light hearkens unto You. The deeps shudder before You. The springs of water serve You. You have stretched out the heaven as a curtain. You have established the earth upon the waters. You have bounded the sea with sand. You have spilled out the air for breathing. The Angelic Powers serve You. The Peoples of Archangels worship You. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine unapproachable glory. For You, who are God inexpressible, unoriginate, and ineffable, came down upon earth, taking the; form of a servant, being made in the likeness of man. For You, O Master, for the sake of Your tender mercy, could not endure to behold the race of man tormented by the devil; but You came and saved us. We confess Your grace. We proclaim Your mercy. We conceal not Your benevolent acts. You have liberated the nature of our race. You sanctified the Virginal womb by Your nativity. All creation sings the praises of You who has manifested Yourself. For You, O our God, have revealed Yourself upon earth, and have dwelt among men. You sanctified the streams of Jordan, sending down from heaven Your Holy Spirit, and crushed the heads of the dragons that lurked therein.

(chanted) O King, the Lover of mankind, come now through the descent of Your Holy Spirit, and sanctify this water.

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might, that all them that draw and partake of it may have it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of homes, and for every useful purpose. For You are our God, Who through water and the Spirit renewed our nature grown old through sin. You are our God, Who through water drowned sin in the days of Noah. You are our God, Who through the sea, by Moses, freed the Hebrew race from the slavery of Pharaoh. You are our God, Who cleaved the rock in the Wilderness, and it gushed forth waters and poured out streams, and satisfied Your thirsty people. You are our God, Who through water and fire, by Elijah, converted Israel from the delusion of Ba'al.

Then the Priest says the following thrice, blessing the water with his hand at each repetition:

And, O Master, sanctify now this water by Your Holy Spirit. (x3)

And grant unto all them that touch it, and partake of it, and anoint themselves with it, sanctification, health, cleansing and blessing.

Save, O Lord, and be merciful unto our Archbishop, *Alexander*, the Priests, Priestmonks, the Diaconate in Christ, all the clergy and people here present, together with our brothers and sisters who are absent for just cause.

Save, O Lord, our faithful rulers. And preserve them under Your protection in peace, and subdue under them every enemy and adversary, granting all their petitions which are for salvation and life eternal, that by the elements, by men and angels, by things visible and invisible, Your Most-holy Name may be glorified, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.



Priest: † Peace to all.

People: And to your spirit.



Priest/Deacon: Let us bow our heads unto the Lord.

People: To You, O Lord.



And the Priest, bowing his head, says this Prayer:

Incline Your ear, O Lord, and hear us, You Who willed to be baptized in the Jordan, and sanctified the waters. And bless all of us who, through the bending of our necks, signify our servitude. And count us worthy to be filled with Your sanctification by partaking of this water. And may it be to us, O Lord, for the healing of soul and body.

Ekphonisis: For You are our sanctification, and unto You do we send up glory, thanksgiving and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

People: Amen.



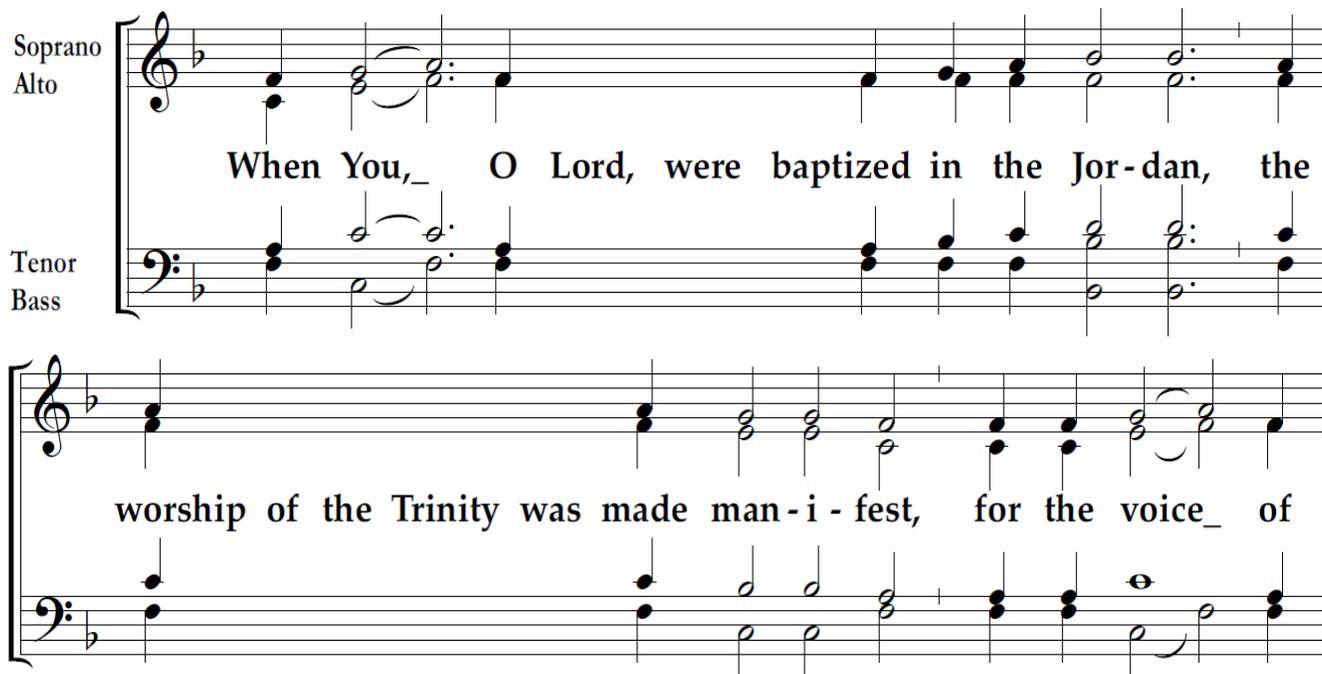
And immediately, blessing the water in crosswise form with the Precious Cross, he dips it perpendicularly, sinking it in the water and raising it, holding it by the crossbars with both hands, and singing this Troparion, TONE 1:

Soprano
Alto

When You, O Lord, were baptized in the Jor-dan, the

Tenor
Bass

worship of the Trinity was made man-i-fest, for the voice_ of



the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Your - self and have enlightened the world, glo - ry to You!

Blessing 1

First time: Priest

Second time: People

Third time: People

Blessing 2

First time: Priest

Second time: People

Third time: People

Blessing 3

First time: Priest

Second time: People

Third time: People

And the same is sung by the People. Again, a second time, in like manner the Priest signs the water; and likewise a third time. Each time the Priest signs the water, the People sings the Troparion a second and a third time. Then the Priest takes some of the sanctified water in a bowl, and turns to face the west. He holds the Cross in his left hand and the sprinkler (an aspergillus or branch of basil) in his right hand. Then all approach and kiss the Precious Cross, and the Priest signs each in the face with the sanctified water. And the Troparion is sung many times, until everyone has been sanctified by the sprinkling of the water.

And immediately all go into the temple, singing, in Tone 6:

Soprano
Alto

Tenor
Bass

Let us the faithful praise the greatness of God's plan for us.

Detailed description: This system shows the first two staves of a musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. Both staves are in a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: "Let us the faithful praise the greatness of God's plan for us."

For He Who alone is pure and un-defiled becomes a man because of

Detailed description: This system shows the next two staves. The lyrics are: "For He Who alone is pure and un-defiled becomes a man because of".

our trans-gress - ions. He is cleansed with our cleansing in the Jor-dan,

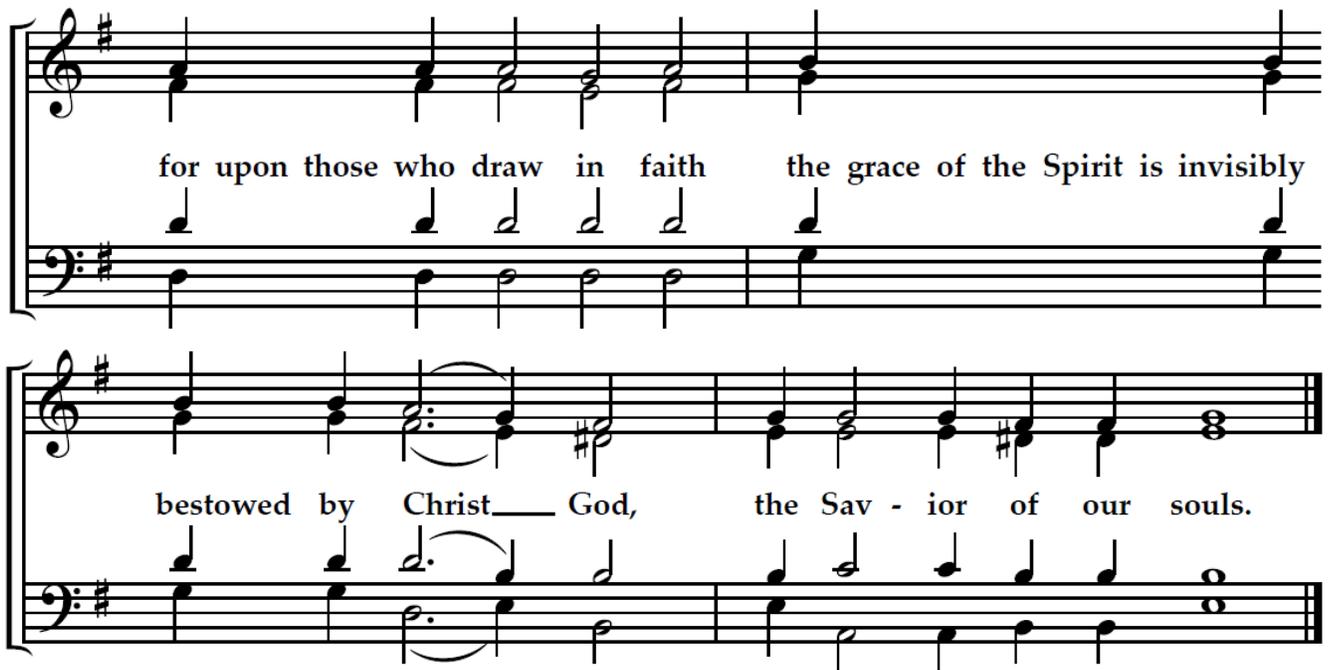
Detailed description: This system shows the next two staves. The lyrics are: "our trans-gress - ions. He is cleansed with our cleansing in the Jor-dan,".

sanctifying both us and the wa - ters, and crushing the heads of the

Detailed description: This system shows the next two staves. The lyrics are: "sanctifying both us and the wa - ters, and crushing the heads of the".

dragons in the wa - ters. Therefore, let us draw water in glad - ness,

Detailed description: This system shows the final two staves. The lyrics are: "dragons in the wa - ters. Therefore, let us draw water in glad - ness,".



for upon those who draw in faith the grace of the Spirit is invisibly
bestowed by Christ— God, the Sav - ior of our souls.

Deacon: Wisdom!

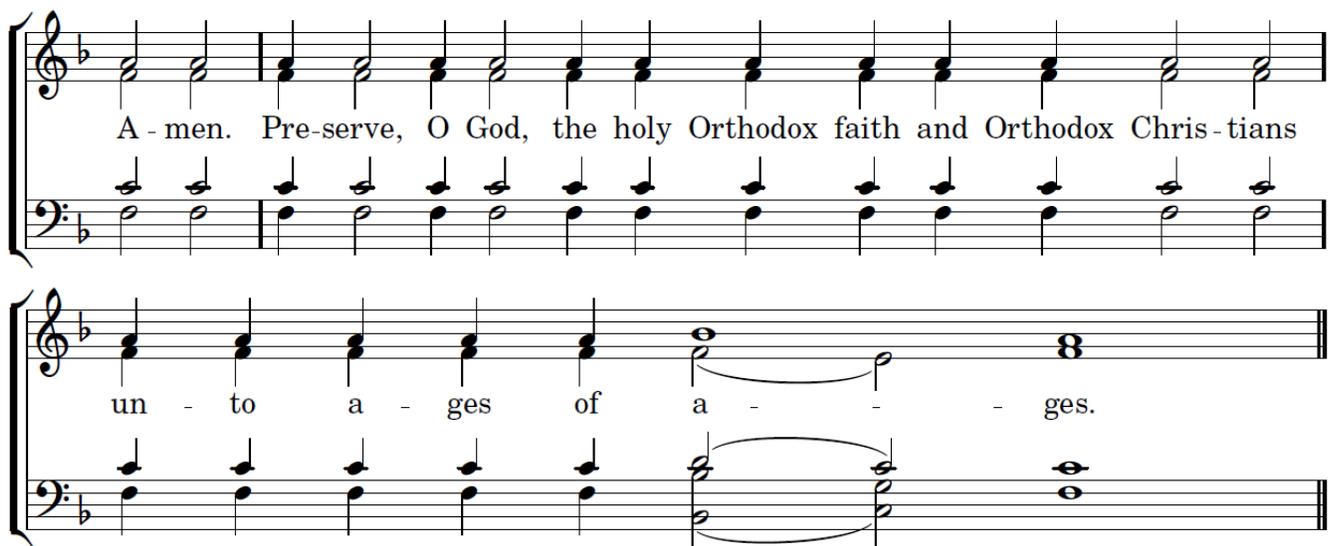
People: Father, bless.



Father, bless.

Priest: Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

People: Amin. Preserve, O God, ...



A - men. Pre-serve, O God, the holy Orthodox faith and Orthodox Chris - tians
un - to a - ges of a - - ges.

Priest: All-holy Birthgiver of God, have mercy on us.

People: More honorable than the Cherubim, and ...

More hon' rable than the Cherubim, and more glorious beyond compare than the ser-aphim

without corruption you gave birth to God the Word true Theotokos we mag-ni-fy you.

Priest: Glory to You, Christ God, our Hope, glory to You.

People: Glory ... now and ever ... Lord, have mercy (x3).
Father, bless.

Glory to the Father and to the Son and to the Holy Spi - rit,

both now and ever and unto ages of a - ges, a - men.

Lord have mercy, Lord have mercy, Lord have mer - cy. Fa - ther, bless.

And first having drunk of the sanctified water, the Priest makes the Full Dismissal:

Priest, holding the blessing cross: May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

People: Amen.

