

"Lord I Call..." – Tone 3

Reader: In the Third 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: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

By Your Cross, O Christ our Savior,
death's dominion has been shattered;
the devil's delusion destroyed.
The race of men, being saved by faith, //
always offers You a song.

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;
the devil's de - lu - sion de - stroyed! The race of men being saved by faith,
al - ways of - fers You a song!

v. (9) The righteous will surround me; for You will deal bountifully with me.

All has been enlightened by Your Resurrection, O Lord.
Paradise has been opened again. //
All creation, praising You, always offers You a song.

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been
o - pened a - gain. All creation, praising You, always of - fers You a song!

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

I glorify the power of the Father and the Son.
I praise the authority of the Holy Spirit:
the undivided, uncreated Godhead, //
the consubstantial Trinity which reigns forever.

I glorify the power of the Fa - ther and the Son! I praise the authority of
the Holy Spi - rit! The undivided, uncreated God - head,
the consubstantial Trinity which reigns for - e - ver!

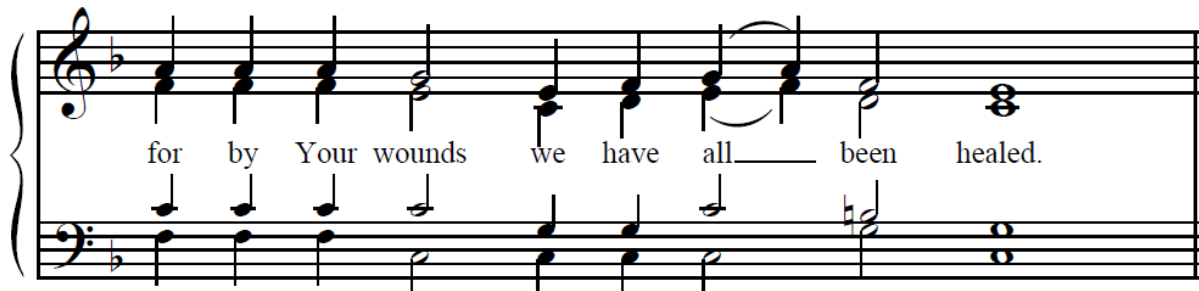
The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line and a piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "I glorify the power of the Fa - ther and the Son! I praise the authority of the Holy Spi - rit! The undivided, uncreated God - head, the consubstantial Trinity which reigns for - e - ver!".

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

We bow down in worship before Your precious Cross, O Christ,
and we glorify and praise Your Resurrection, //
for by Your wounds we have all been healed.

We bow down in worship before Your Precious Cross, O Christ,
and we glorify and praise Your Resur - rec - tion

The musical score is written for voice and piano. It consists of two systems of music. Each system has a vocal line and a piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "We bow down in worship before Your Precious Cross, O Christ, and we glorify and praise Your Resur - rec - tion".



for by Your wounds we have all been healed.

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

Tone 6

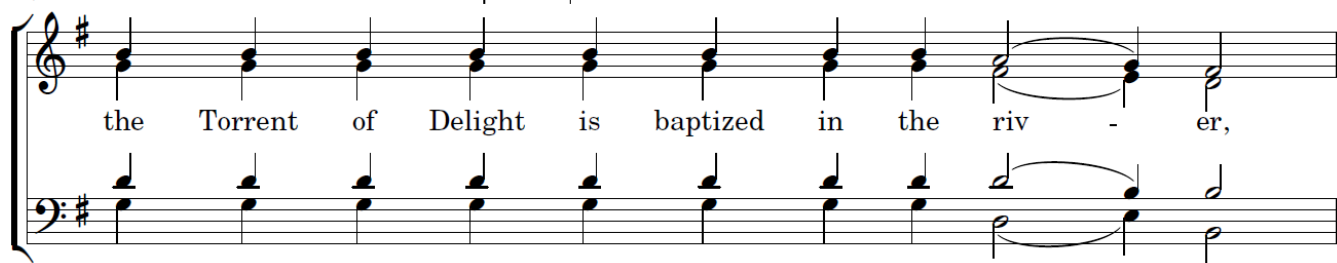
(for the Forefeast)

(On the third day)

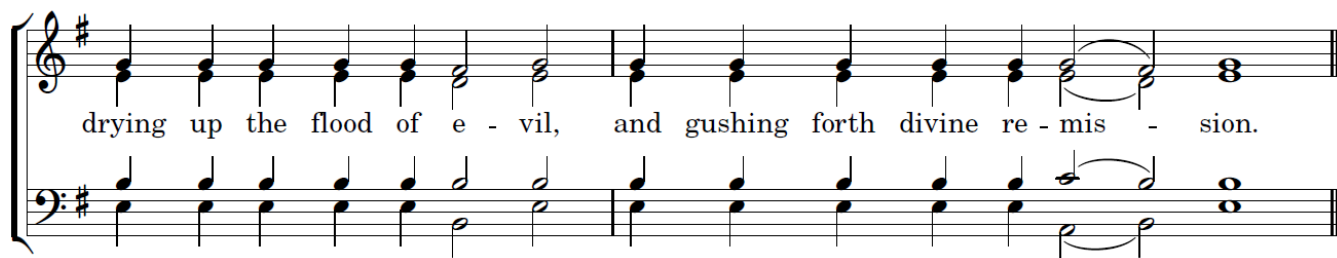
O earth, and those born on earth,
 leap for joy and adorn yourself;
 the Torrent of Delight is baptized in the river,
 drying up the flood of evil,//
 and gushing forth divine remission.



O earth, and those born on earth, leap for joy and a-dorn your-self;



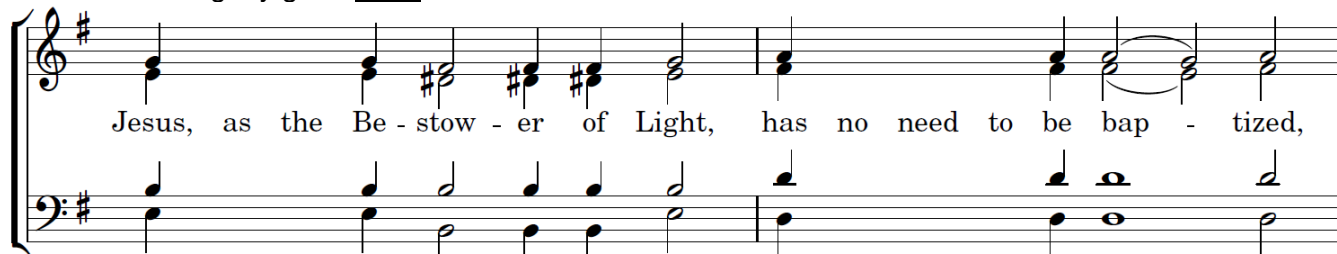
the Torrent of Delight is baptized in the riv - er,



drying up the flood of e - vil, and gushing forth divine re - mis - sion.

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.*

Jesus, as the Bestower of Light,
 has no need to be baptized,
 yet He comes in the flesh to the streams of Jordan,
 wishing to enlighten those in darkness;//
 in faith let us eagerly go to meet Him.



Jesus, as the Be - stow - er of Light, has no need to be bap - tized,

yet He comes in the flesh to the streams of Jor - dan,

wishing to enlighten those in dark - ness; in faith let us eagerly go to meet Him.

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

Bearing the appearance of a servant,
 Christ comes to be baptized in the streams of the Jordan by a servant,
 granting deliverance from the servitude of the ancient sin,//
 and sanctifying and enlightening us.

Bearing the appearance of a ser - vant, Christ comes to

be baptized in the streams of the Jordan by a ser - vant,

granting deliverance from the servitude of the an - cient sin,

and sanctifying and en - light - ening us.

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

Tone 4*(for the Martyrs)**(As one valiant among the martyrs)*

Let us praise the wise Theonas and Theopemptus;
 for, obedient to the precepts of Christ, they utterly demolished all lawless worship,
 and piously offered the worship that is august and holy,
 courageously confessing one Lord and God in the presence of the tyrants://
 and they have been crowned from on high.

Let us praise the wise The - o - nas and The - o - pemp - tus;
 for, obedient to the precepts of Christ, they utterly demolished all lawless wor - ship,
 and pi - ous - ly of - fered the worship that is august and ho - ly,
 courageously confessing one Lord and God in the presence of the ty - rants;
 and they have been crowned from on high.

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

Having abandoned the base way of life,
 the comfort of luxury and fading glory as being transient,
 you cleaved to Christ, O all-praiseworthy saints.
 How pleasantly you shined with His fair beauty!
 And you were offered as fragrant roses://
 Divinely strengthened, you were crowned with the crown of the incorruptible Kingdom.

Having abandoned the base way of life,
the comfort of luxury and fading glory as being tran - sient,
you cleaved to Christ, O all praise - wor - thy saints.
How pleasantly you shined with His fair beau - - ty!
And you were offered as fra - grant ros - - es.
Divinely strengthened, you were crowned with the crown of the in - cor - rupt - i - ble King - dom.

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

Having hated the world, you appeared as above the world,
and were joined to the Church of the First-born.
With the Angels you sing the unfading song,
as you stand face to face with God;
and having destroyed the lawless deceit of idols,//
you overthrew, as martyrs, the madness of the tyrants.

Having hated the world, you appeared as a - bove the world,
 and were joined to the Church of the First - born.
 With the An - gels you sing the un - fad - ing song, as you stand face to face with God;
 and having destroyed the lawless de - ceit of i - - dols,
 you overthrew, as martyrs, the madness of the ty - rants.

In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 *(for the Forefeast)*

Prepare, O River Jordan!
 Behold, Christ is coming to be baptized by John in you!
 Rejoice, O barren wilderness!
 Dance in gladness, hills and mountains!
 Eternal Life is coming to reclaim Adam.
 Forerunner, call out with the voice of one who cries://
 "Prepare the ways of the Lord! Make straight His paths!"

Prepare, O River Jor - dan! Behold, Christ is coming to be baptized by John in you!

Rejoice, O barren wil - der - ness! Dance in gladness, hills and moun - tains!

Eternal Life is coming to reclaim A - dam. Forerunner, call out with the voice of one who cries:

"Prepare the ways of the Lord! Make straight His paths!"

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

Tone 3 *(Theotokion – Dogmatikon)*

How can we not wonder
 at your mystical childbearing, O exalted Mother?
 For without receiving the touch of man,
 you gave birth to a Son in the flesh, O immaculate Virgin.
 The Son born of the Father before eternity
 was born of you at the fullness of time, O honored Lady.
 He underwent no mingling, no change, no division,
 but preserved the fullness of each nature.
 Entreat Him to save the souls, O Lady and Virgin, and Mother,
 of those who confess you in the Orthodox manner //
 to be the Theotokos.

How can we not won - der at your mystical childbearing, O exalted Mo - ther?

For, without receiving the touch of man, you gave birth to a Son in the flesh,

O Immaculate Vir - gin! The Son born of the Father before e - ter - ni - ty

was born of you at the fullness of time, O honoured La - dy!

He underwent no mingling, no change, no di - vi - sion;

but preserved the fullness of each na - ture. Entreat Him to save the souls,

O Lady and Virgin and Mo - ther, of those who confess you in the Orthodox

man - ner to be the The - o - to - kos.

Priest: Wisdom! Let us attend!

People: O Gladsome Light ... (p. 16)

Aposticha – Tone 3

The sun was darkened by your Passion, O Christ,
but all creation was enlightened by the light of Your Resurrection.//
Accept our evening song, O Lover of mankind!

The sun was darkened by Your Pas - sion, O Christ, but all creation was
enlightened by the light of Your Resur - rec - tion! Accept our evening
song, O Lov - ver of Man.

v. The Lord is King; He is robed in majesty!

Your life-bearing Resurrection, O Lord,
enlightened the whole universe,
recalling Your creation.
Delivered from Adam's curse, we sing://
"Almighty Lord, glory to You!"

Your life-bearing resur - rec - tion, O Lord, enlightened the whole u - ni - verse,
recalling Your cre - a - tion. Delivered from Adam's curse, we sing:

O Almighty Lord, glory to You!

v. For He has established the world, so that it shall never be moved.

You are the changeless God,
 Who, suffering in the flesh, were changed.
 Creation could not endure seeing You on the Cross.
 It was filled with fear while praising Your patience.
 By descending to Hades and rising on the third day, //
 You have granted to the world life and great mercy.

You are the changeless God, Who, suffering in the flesh were changed!

Creation could not endure seeing You on the Cross. It was filled with fear

while praising Your patience! By descending to Hades and rising on the

third day, You have granted to the world life and great mercy.

v. Holiness befits Your house, O Lord, forevermore!

You endured death, O Christ,
 to deliver the race of man from death.

You rose from the dead on the third day,
 raising with Yourself those who knew You as God//
 and enlightening the world. Glory to You!

You endured death, O Christ, to deliver the race of man from death.

You rose from the dead on the third day, raising with Yourself those

who knew You as God and enlightening the world. 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 6 *(for the Forefeast)*

Let the wilderness of Jordan rejoice exceedingly
 and burst into flower, like a lily;
 for the voice of one crying out has been heard there:
 "Prepare the way of the Lord."
 For He Who caused the mountains to rise up in their place,
 and fixed the valleys with a yoke,
 Who as God fulfills all things,
 is baptized as a servant;
 He begins to be poor, Who bestows abundant gifts.
 Eve heard the words, "In sorrow will you bear children,"
 but now the Virgin has heard:
 "Rejoice, O maiden full of grace,//
 the Lord, Who bestows great mercy, is with you."

Let the wilderness of Jordan rejoice exceed-ingly, and burst into flower, like a lil - y;

for the voice of one crying out has been heard there: Prepare the way of the Lord.

For He Who caused the mountains to rise up in their place,

and fixed the valleys with a yoke, Who as God fulfills all things,

is baptized as a servant; He begins to be poor, Who bestows abundant gifts.

Eve heard the words, "In sorrow you will bear children," but now the Virgin has heard:

"Rejoice, O maiden full of grace, the Lord, Who bestows great mercy, is with you."

Then, St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - jice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

The musical score is written in G major (one sharp) and 4/4 time. It consists of four systems, each with a piano accompaniment (treble and bass clefs) and a vocal line (treble clef). The lyrics are placed below the vocal line. The first system covers the first two lines of text, the second system covers the next two lines, the third system covers the next two lines, and the fourth system covers the final line of text. The piano accompaniment provides a harmonic and rhythmic foundation for the vocal melody.

and has grant - ed to the world great mer - cy!

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

Tone 4 Troparion of the Forefeast

(Troparion for the Forefeast – Tone 4)

Of old the river Jordan
turned back turned back before Elisha's mantle at Elijah's ascension.
The waters were parted in two,
and the waterway became a dry path.
This is truly a symbol of baptism,
by which we pass through this mortal life.//
Christ has appeared in the Jordan to sanctify the waters.

Soprano
Alto

Tenor
Bass

Of old, the river Jor - dan turned back before Elisha's mantle
at Elijah's as - cen - sion. The waters were part-ed in two and the
waterway became a dry path. This is truly a symbol of bap -

ti - sm by which we pass through this mor - tal life. Christ

has appeared in the Jordan to sanctify the wa - ters!

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The first system covers the lyrics 'ti - sm by which we pass through this mor - tal life. Christ'. The second system covers the lyrics 'has appeared in the Jordan to sanctify the wa - ters!'. The piano accompaniment features chords and single notes, with some chords marked with an '8' for octaves.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - jice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

and has grant - ed to the world great mer - cy!

Tone 4 Troparion of the Forefeast

(Troparion for the Forefeast – Tone 4)

Of old the river Jordan
 turned back turned back before Elisha's mantle at Elijah's ascension.
 The waters were parted in two,
 and the waterway became a dry path.
 This is truly a symbol of baptism,
 by which we pass through this mortal life.//
 Christ has appeared in the Jordan to sanctify the waters.

Soprano
Alto

Tenor
Bass

Of old, the river Jor - dan turned back before Elisha's mantle
 at Elijah's as - cen - sion. The waters were part-ed in two and the
 waterway became a dry path. This is truly a symbol of bap -
 ti - sm by which we pass through this mor - tal life. Christ

has appeared in the Jordan to sanctify the wa - ters!

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

Tone 2

1st Kontakion

(Forefeast)

(Kontakion for the Forefeast – Tone 2)

O Christ, in Your compassion and infinite mercy,
 You are coming as a man to be baptized in the Jordan,
 in order to take away the many transgressions of us all,
 clothing me in the garment of ancient glory
 of which I was cruelly stripped bare.

Soprano
Alto
Tenor
Bass

O Christ, in Your compassion and infi - nite mer - cy,

You are coming as a man to be baptized in the Jor - dan,

in or - der to take away the many trans - gres - sions of us all,

clothing me in the garment of ancient glo - ry

On this day, You rose from the tomb, O Merciful One, leading us from the

gates of death. On this day Adam exults as Ever-rejoices;

With the prophets and patriarchs they unceasingly praise

the divine majesty of Your power!

(then, p. 83)

Tone 6**Prokeimenon***(Sunday Before)**Prokeimenon, Tone 6**Priest: Let us attend! † Peace be unto all!**Reader: And with your spirit!**Priest: Wisdom!**Reader: The Prokeimenon, in the 6th Tone: O Lord, save Your people, and bless Your inheritance!**Choir: O Lord, save Your people, and bless Your inheritance, your inheritance!*

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

*Reader: To You, O Lord, will I call. O my God, be not silent to me!**Choir: O Lord, save Your people, and bless Your inheritance, your inheritance!*

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

*Reader: O Lord, save Your people, ...**Choir: ... and bless Your inheritance, your inheritance!*

and bless Your in-he-ri-tance, Your in-he-ri-tance.

*Deacon: Wisdom!***Epistle: (298) 2 Timothy 4:5-8***Reader: The Reading from the Second Epistle of the Holy Apostle Paul to Timothy.**Deacon: Let us attend!**Reader: My son Timothy, be sober in all things, endure hardship, do the work of one who proclaims the Good News and fulfill your ministry.**As for me, I am already being offered in sacrifice, and the time of my release has come. I have fought the good fight! I have finished the course! I have kept the faith! From now on, the crown of righteousness is reserved for me, which the Lord – the righteous judge – will give me on that Day, and not only to me but also to all those who have loved his appearing.**Priest: † Peace be to you!**Alleluia: Tone 4**Reader: And to Your spirit. In the 8th Tone: Alleluia, Alleluia, Alleluia!**Choir: Alleluia! Alleluia! Alleluia!**Reader: O God, be bountiful to us and bless us, show the light of Your countenance upon us, and have mercy on us!**Choir: Alleluia! Alleluia! Alleluia!*

Reader: That we may know Your way upon the earth, and Your salvation among all nations.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (1) Mark 1:1-8

Page 320

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

Choir: Glory to You O Lord, Glory to You.

Priest: The beginning of the Good News of Jesus Christ, the Son of God. As it is written in the prophets:

*Behold, I send my messenger before your face,
who will prepare your way before you.*

The voice of one crying in the wilderness:

'Make ready the way of the Lord!

Make his paths straight!'

John came baptizing in the wilderness and preaching the baptism of repentance for the forgiveness of sins. All the country of Judea and those from Jerusalem went out to him. They were all baptized by John in the Jordan river, confessing their sins. John was clothed with camel's hair, and a leather belt around his waist, and he ate locusts and wild honey. He preached, saying, "He who comes after me is more powerful than I, and I am not worthy to kneel down and untie the strap of his sandals. I baptized you in water, but he will baptize you in the Holy Spirit."

Choir: Glory to You O Lord, Glory to You.

Sermon

(then p. 89)

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.

Choir:

The musical score is written for a choir with Soprano/Alto and Tenor/Bass parts. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The key signature is one flat (B-flat major or D minor), and the time signature is 4/4. The lyrics are as follows:

Soprano
Alto

Tenor
Bass

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

"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,

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 vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The music is in a key with one flat (B-flat major or D minor) and 4/4 time. 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

Detailed description: This system continues the vocal parts from the first system. The lyrics are: "part-ed in two; it holds back the flow of its wa - ters".

as it beholds the washing of the Mas - ter.

Detailed description: This system concludes the vocal parts for the first phrase. The lyrics are: "as it beholds the washing of the Mas - ter.".

Soprano
Alto

Tenor
Bass

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

Detailed description: This system shows the vocal parts for the second phrase. The lyrics are: "You have come to the river as a Man, O Christ the King,".

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

Detailed description: This system concludes the vocal parts for the second phrase. The lyrics are: "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

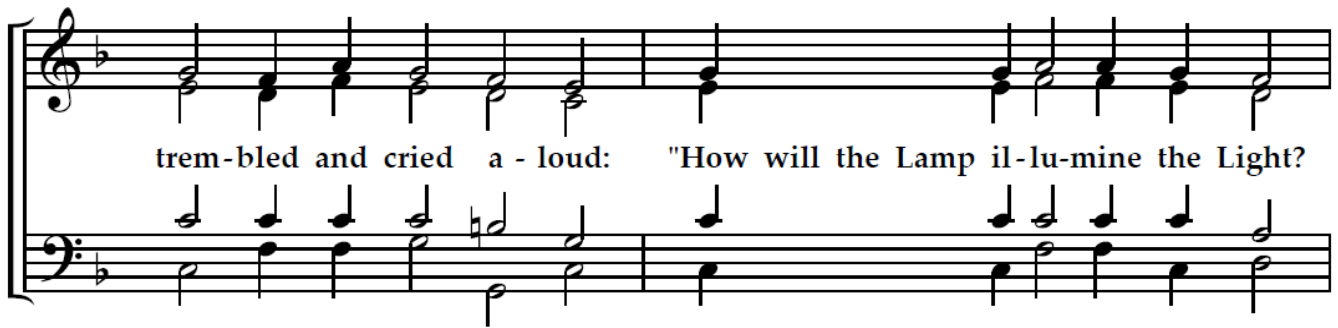
Tenor
Bass

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

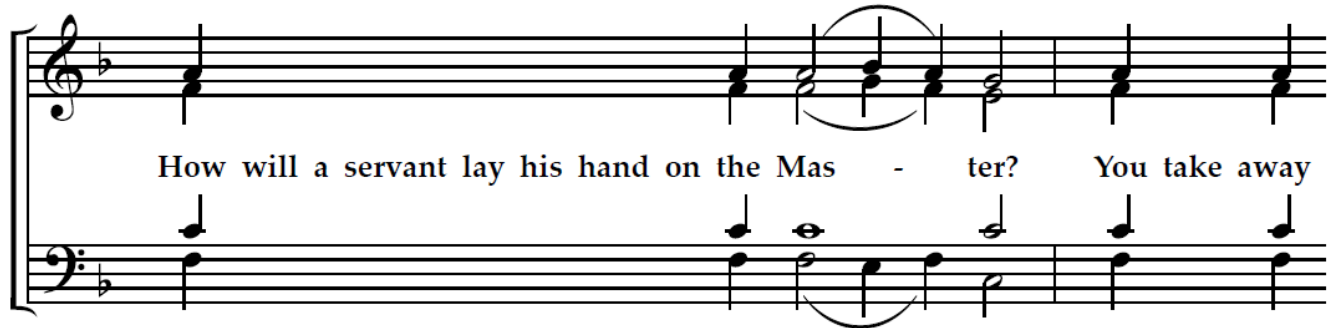
way of the Lord," You came, O Lord taking the form of—

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



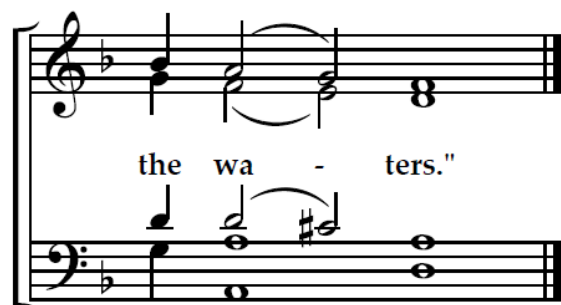
trem-bled and cried a - loud: "How will the Lamp il-lu-mine the Light?"



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 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 lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?". The score includes a small Russian text "Анг. Евъ. Евъ. Евъ." above the staff.

Reader: 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 lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?". The score includes a small Russian text "Анг. Евъ. Евъ. Евъ." above the staff.

Reader: 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 lyrics are: "whom shall I fear?". The score includes a small Russian text "Анг. Евъ. Евъ. Евъ." above the staff.

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!

Musical score for Alleluia in the 4th tone. The score is written for voice and piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the soprano voice part. The lyrics are: Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3). The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. The final phrase 'Al - - le - lu - ia! (x3)' is circled in the original image.

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

People: Alleluia! Alleluia! Alleluia!

Musical score for Alleluia in the 4th tone. The score is written for voice and piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the soprano voice part. The lyrics are: Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3). The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. The final phrase 'Al - - le - lu - ia! (x3)' is circled in the original image.

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

People: Alleluia! Alleluia! Alleluia!

After the censuring, 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 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 in G major (one sharp) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with a supporting bass line 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 litany response "Lord, have mer - cy." The score is written in D minor (two flats) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with a supporting bass line in the bass clef. The lyrics are: "Lord, have mer - cy."

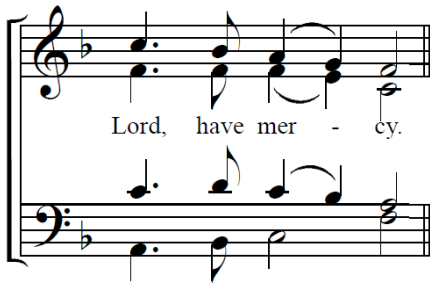
For the peace from above and for the salvation of our souls, let us pray to the Lord.

Musical score for the litany response "Lord, have mer - cy." The score is written in D minor (two flats) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with a supporting bass line 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.

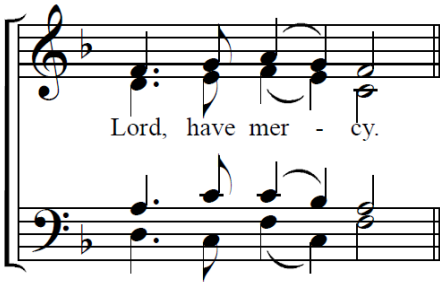
Musical score for the litany response "Lord, have mer - cy." The score is written in D minor (two flats) and 4/4 time. It consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with a supporting bass line in the bass clef. The lyrics are: "Lord, 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.



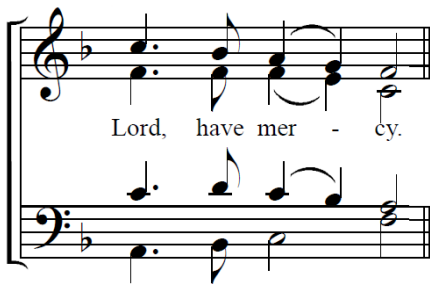
Lord, have mer - cy.

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.

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



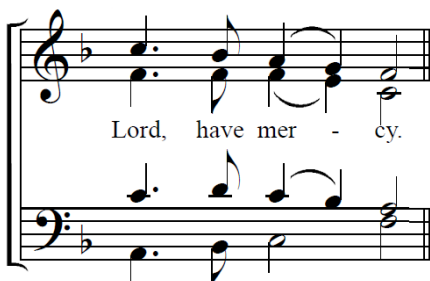
Lord, have mer - cy.

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



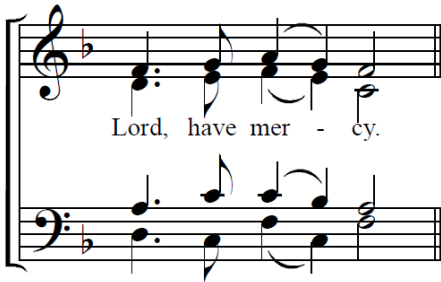
Lord, have mer - cy.

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



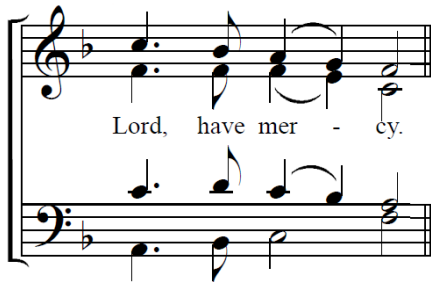
Lord, have mer - cy.

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.



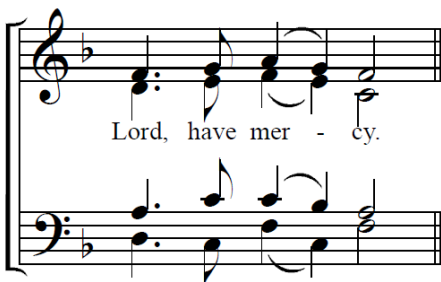
Lord, have mer - cy.

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



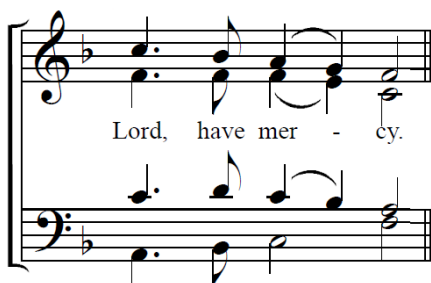
Lord, have mer - cy.

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



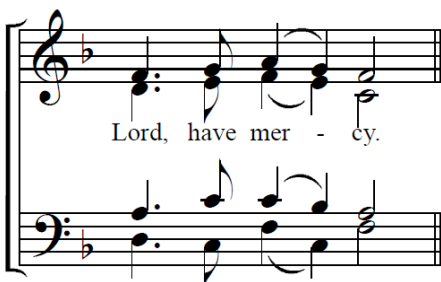
Lord, have mer - cy.

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.



Lord, have mer - cy.

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.



Lord, have mer - cy.

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.

Lord, have mer - cy.

The image shows a musical score for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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.

Lord, have mer - cy.

The image shows a musical score for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The image shows a musical score for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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.

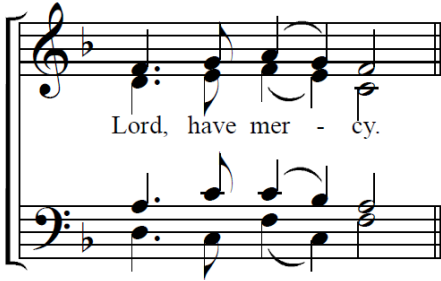
The image shows a musical score for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

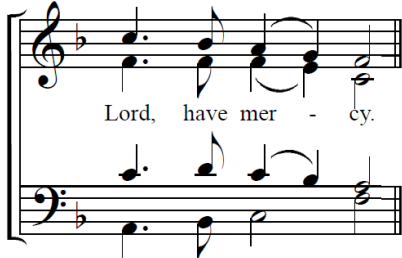
Lord, have mer - cy.

The image shows a musical score for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

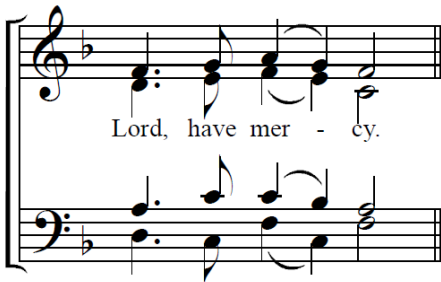
That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.



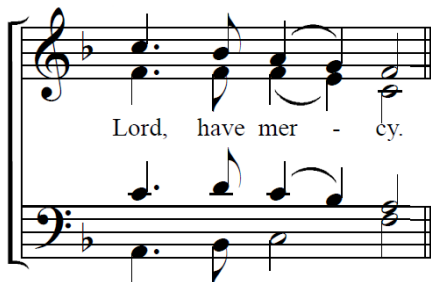
For them that draw of it and take of it for the sanctification of their homes, let us pray to the Lord.



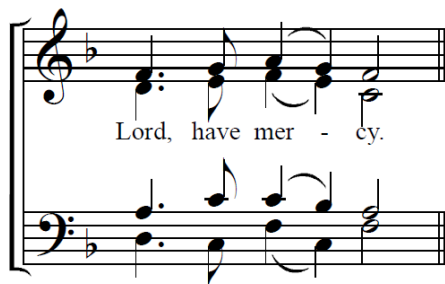
That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.



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.



Lord, have mer - cy.

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



Lord, have mer - cy.

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



Lord, have mer - cy.

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.



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 Your 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.

Musical notation for the phrase "To You, O Lord." The score is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is on the treble staff, and the bass line is on the bass staff. The lyrics "To you, O Lord." are written below the treble staff.

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.

Musical notation for the word "Amen." The score is written on two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is on the treble staff, and the bass line is on the bass staff. The lyrics "A - men." are written below the treble staff.

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:

First time: Priest

Second time: People

Third time: People

Soprano
Alto

Tenor
Bass

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

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

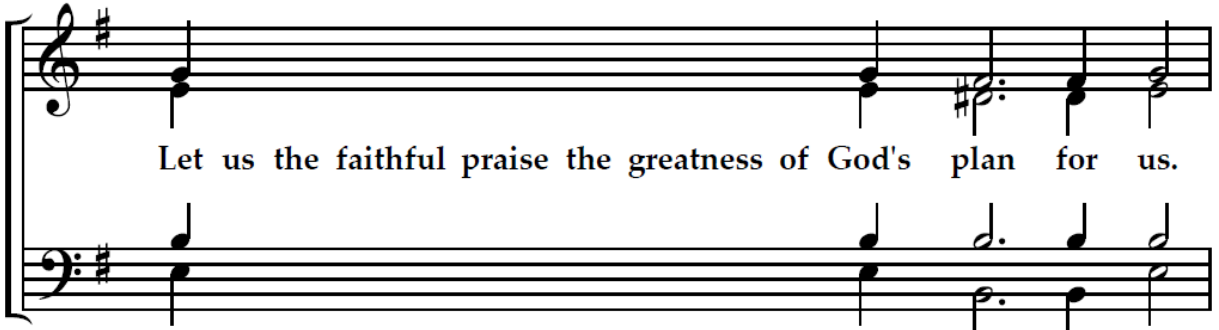
truth-ful-ness of His word. O Christ_ our God, You have re-vealed

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

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.

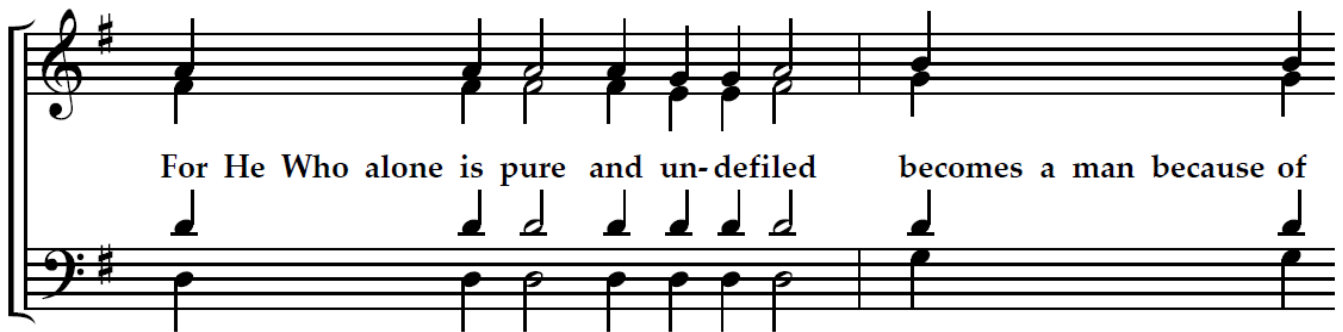
And all sing, in Tone 6:

Soprano
Alto

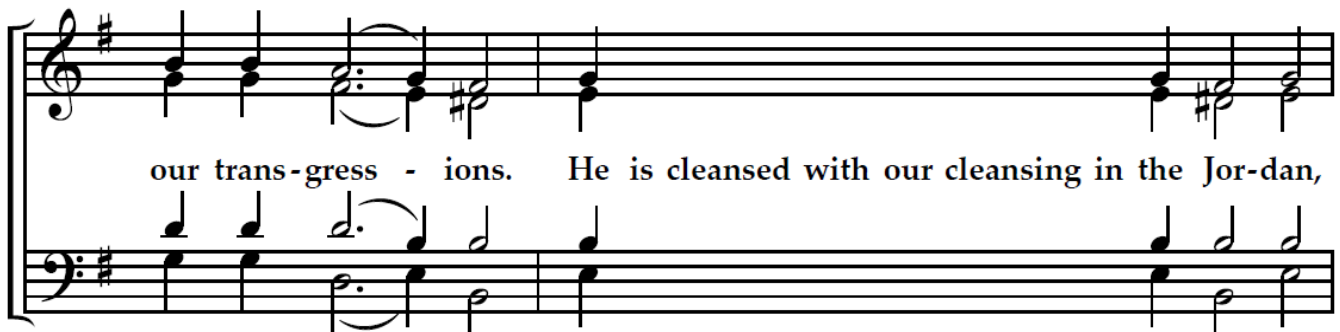


Let us the faithful praise the greatness of God's plan for us.

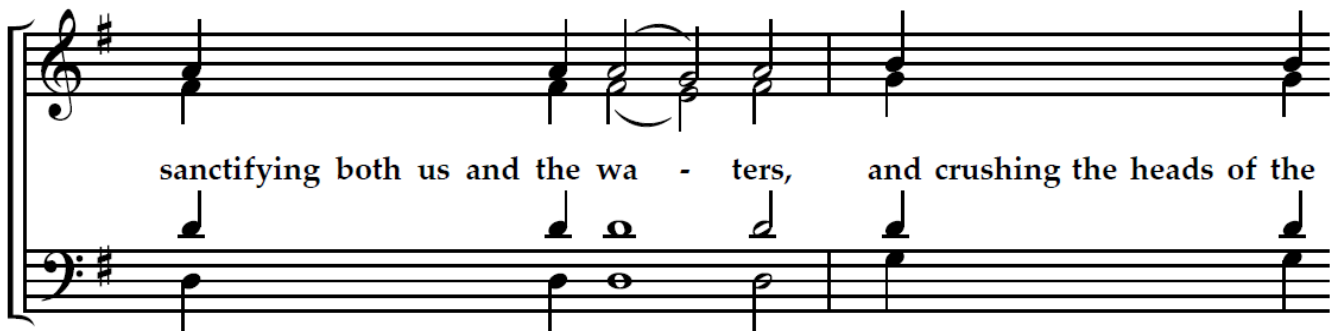
Tenor
Bass



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,



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,

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.

Musical notation for the phrase "Father, bless." in a simple, homophonic style. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The melody consists of three measures: G4, A4, Bb4, A4, G4. The bass line consists of three measures: G3, A3, Bb3, A3, G3.

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

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

Musical notation for the phrase "Amen. Preserve, O God, the holy Orthodox faith and Orthodox Christians". The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The melody consists of 12 measures: A4, Bb4, A4, G4, A4, Bb4, A4, G4, A4, Bb4, A4, G4. The bass line consists of 12 measures: G3, A3, Bb3, A3, G3, A3, Bb3, A3, G3, A3, Bb3, A3.

Musical notation for the phrase "unto ages of ages." The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The melody consists of 6 measures: A4, Bb4, A4, G4, A4, Bb4, A4, G4, A4, Bb4, A4, G4. The bass line consists of 6 measures: G3, A3, Bb3, A3, G3, A3, Bb3, A3, G3, A3, Bb3, A3.

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

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

Musical notation for the phrase "More honorable than the Cherubim, and more glorious beyond compare than the seraphim". The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The melody consists of 12 measures: A4, Bb4, A4, G4, A4, Bb4, A4, G4, A4, Bb4, A4, G4. The bass line consists of 12 measures: G3, A3, Bb3, A3, G3, A3, Bb3, A3, G3, A3, Bb3, A3.

Musical notation for the phrase "without corruption you gave birth to God the Word true Theotokos we magnify you." The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The melody consists of 12 measures: A4, Bb4, A4, G4, A4, Bb4, A4, G4, A4, Bb4, A4, G4. The bass line consists of 12 measures: G3, A3, Bb3, A3, G3, A3, Bb3, A3, G3, A3, Bb3, A3.

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.

A - men.

Great Blessing of Water – Outdoor

THE PRIEST(S) ARE VESTED IN EPITRACHELION AND PHELONION.

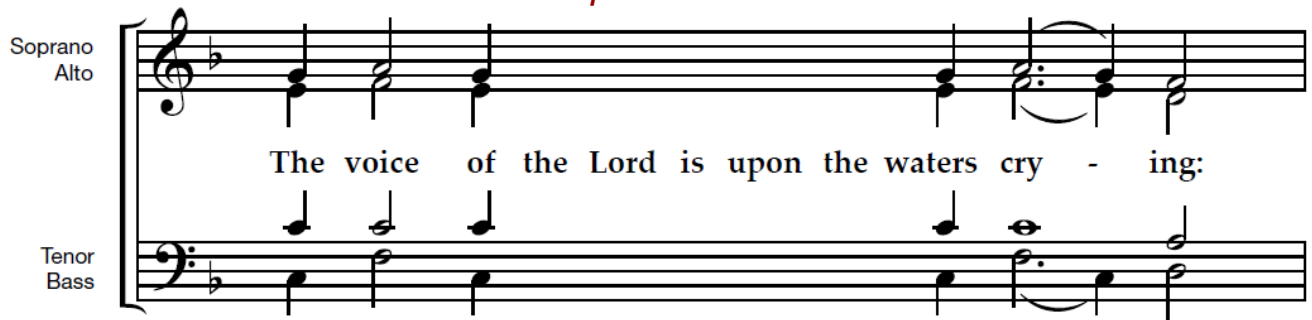
PRIEST: Blessed is our God always, now and ever, and unto ages of ages.

CHOIR/PEOPLE: Amen.



A - men.

and the troparia in Tone 8:



Soprano
Alto

Tenor
Bass

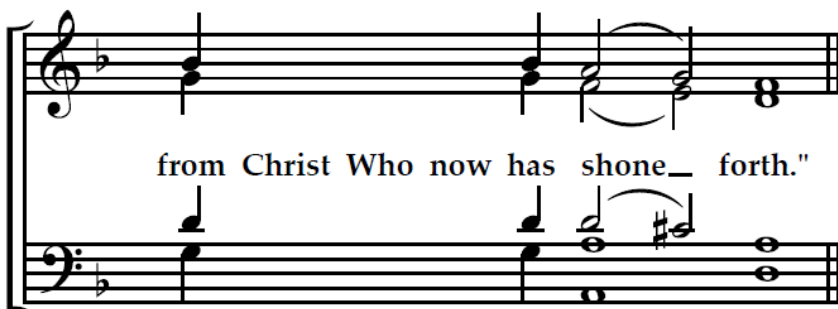
The voice of the Lord is upon the waters cry - ing:



"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,



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 vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The Soprano and Alto parts are written in treble clef with a key signature of one flat. The Tenor and Bass parts are written in bass clef. 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

Detailed description: This system continues the vocal parts from the first system. The lyrics are: "part-ed in two; it holds back the flow of its wa - ters".

as it beholds the washing of the Mas - ter.

Detailed description: This system continues the vocal parts from the second system. The lyrics are: "as it beholds the washing of the Mas - ter.". The system ends with a double bar line.

Soprano
Alto

Tenor
Bass

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

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The lyrics are: "You have come to the river as a Man, O Christ the King,".

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

Detailed description: This system continues the vocal parts from the fourth system. The lyrics are: "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

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

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

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: Wisdom!

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

PRIEST: 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: Wisdom!

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

PRIEST: 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: Wisdom!

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

PRIEST: 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”.

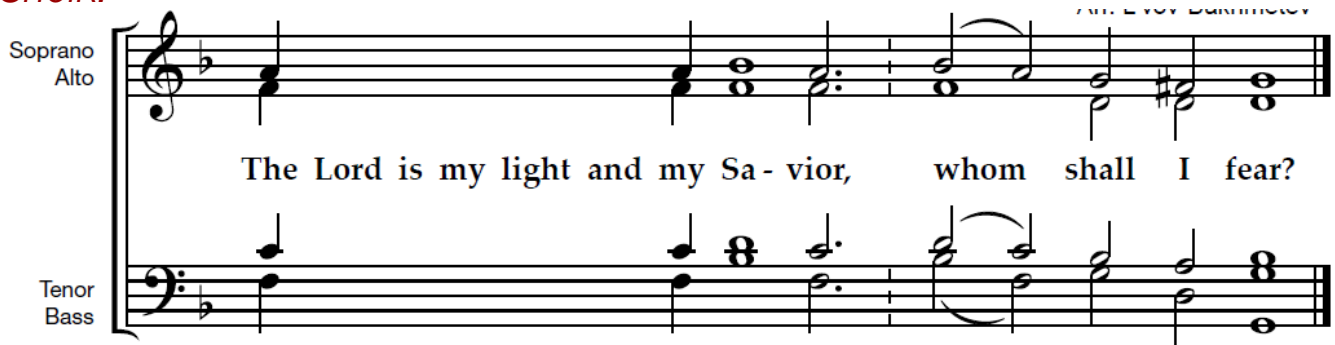
PRIEST: Let us attend! † Peace to all!

READER: And to Your spirit!

PRIEST: Wisdom!

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?

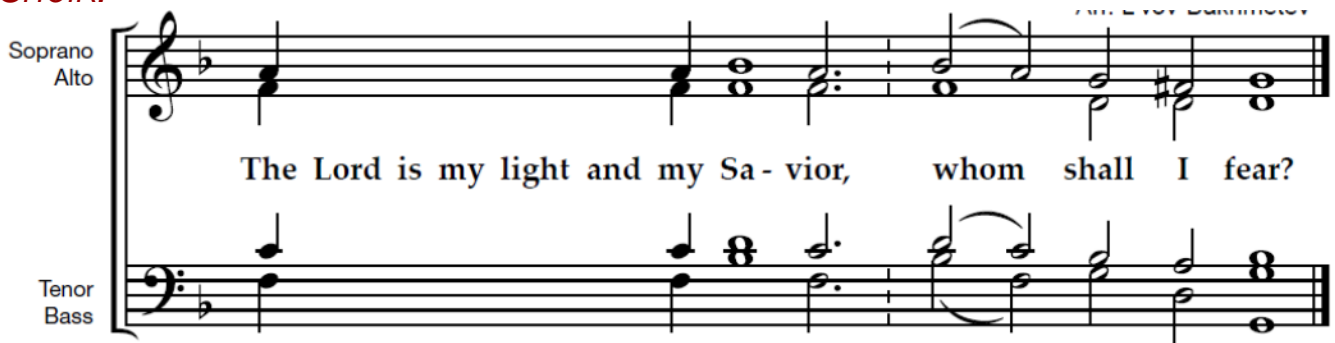
CHOIR:



Musical score for the choir, Soprano Alto and Tenor Bass parts. The lyrics are: "The Lord is my light and my Sa- vior, whom shall I fear?" The score is in G major and 4/4 time. The Soprano Alto part is on a treble clef staff, and the Tenor Bass part is on a bass clef staff. The lyrics are written below the notes.

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

CHOIR:



Musical score for the choir, Soprano Alto and Tenor Bass parts. The lyrics are: "The Lord is my light and my Sa- vior, whom shall I fear?" The score is in G major and 4/4 time. The Soprano Alto part is on a treble clef staff, and the Tenor Bass part is on a bass clef staff. The lyrics are written below the notes.

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

CHOIR: ... whom shall I fear?

PRIEST: Wisdom!

THE EPISTLE READING (143 ctr – 1 CORINTHIANS 10:1-4)

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

PRIEST: Let us attend!

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 to you who read.

Alleluia: Tone 4

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

CHOIR: Alleluia! Alleluia! Alleluia!

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

The musical score is written for piano accompaniment in G major (one sharp) and 4/4 time. It consists of three measures. The first measure contains the lyrics 'Al - le - lu - ia,'. The second measure contains 'Al - le - lu - ia,'. The third measure contains 'Al - - le - lu - ia! (x3)'. The melody is primarily in the right hand, with a simple bass line in the left hand. A circled section of the melody in the third measure is repeated three times.

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

CHOIR: Alleluia! Alleluia! Alleluia!

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

This musical score is identical to the first instance, featuring piano accompaniment for the Alleluia text.

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

CHOIR: Alleluia! Alleluia! Alleluia!

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

This musical score is identical to the previous instances, providing piano accompaniment for the Alleluia text.

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

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

FACING THE PEOPLE: † Peace to all.

CHOIR: And to your spirit.

Musical notation for the choir part. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'And to your spi - rit.' are written below the treble staff.

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

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

Musical notation for the choir part. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Glo - ry to You, O Lord, glo - ry to You.' are written below the treble staff.

PRIEST: 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."

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

Musical notation for the choir part. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Glo - ry to You, O Lord, glo - ry to You.' are written below the treble staff.

DURING THE NEXT LITANY, THE PRIEST READS THE PRAYER, INCLUDING "AMEN", SECRETLY.

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

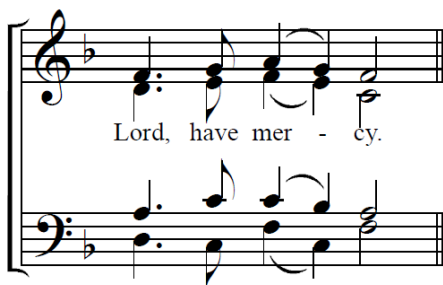
furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover 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. Amen.

LITANY FOR THE BLESSING OF THE WATERS

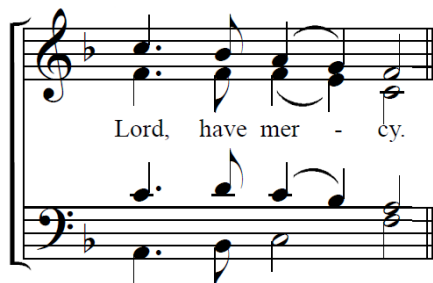
PRIEST:

In peace let us pray to the Lord.

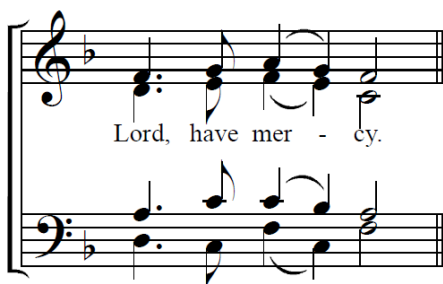
CHOIR: Lord, have mercy. *(AFTER EACH PETITION)*



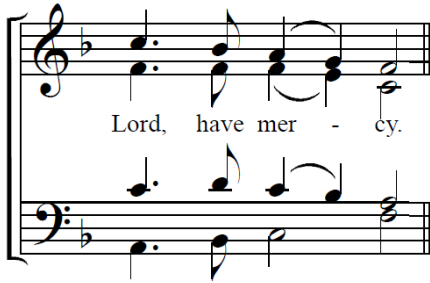
For the peace from above and for the salvation of our souls, let us pray to the Lord.



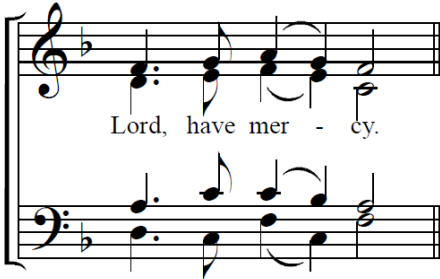
For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.



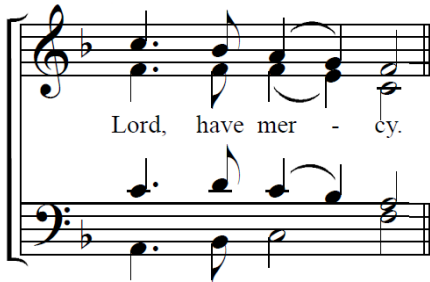
For this holy place and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.



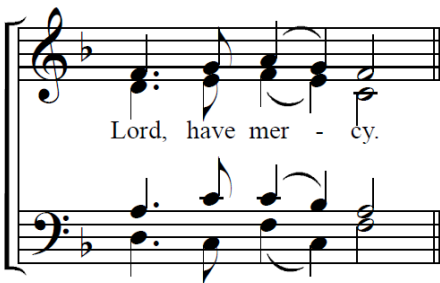
Again we pray for our Archbishop *ALEXANDER*, for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.



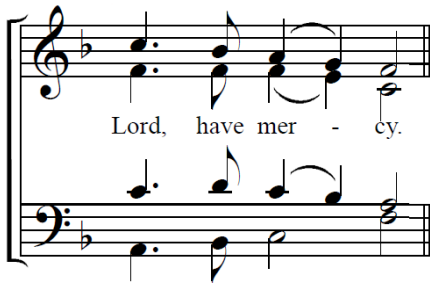
For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.



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

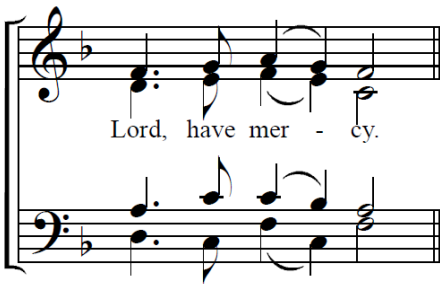


For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.



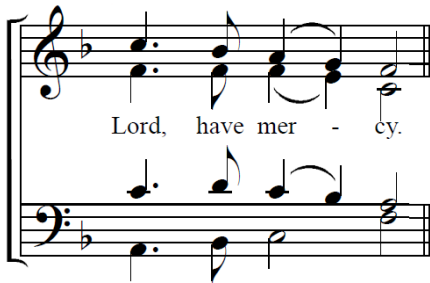
Lord, have mer - cy.

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.



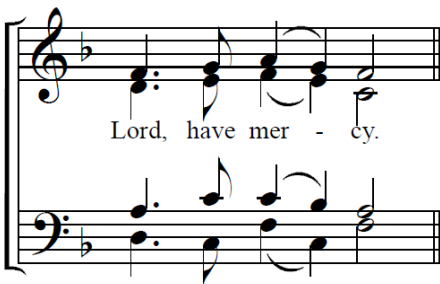
Lord, have mer - cy.

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



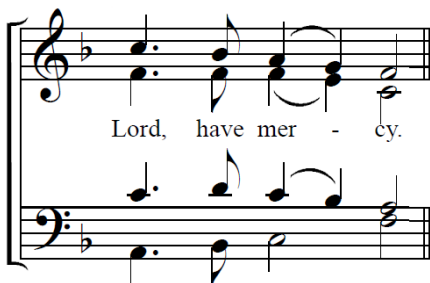
Lord, have mer - cy.

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



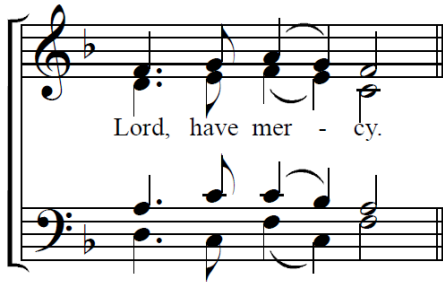
Lord, have mer - cy.

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.

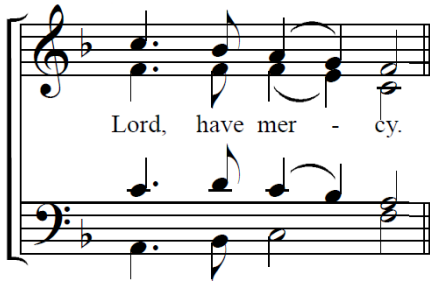


Lord, have mer - cy.

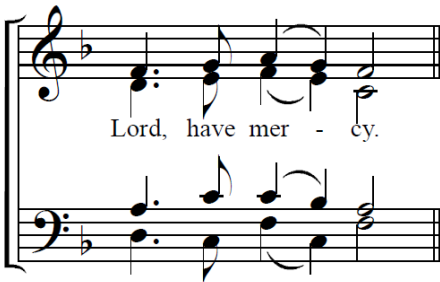
That Satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.



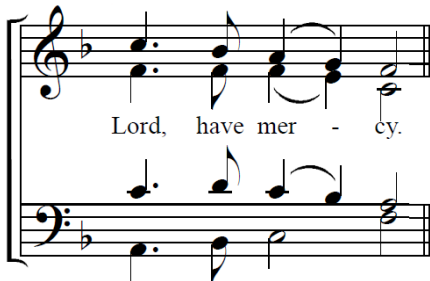
That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.



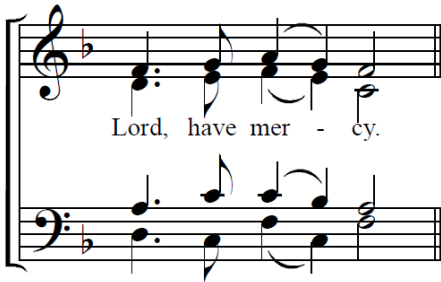
That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.



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

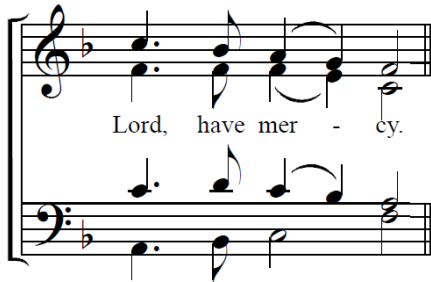


That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.



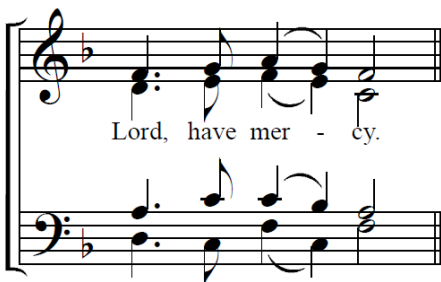
Lord, have mer - cy.

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



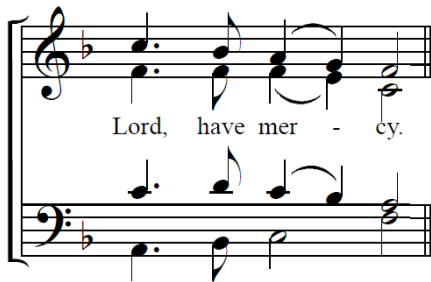
Lord, have mer - cy.

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



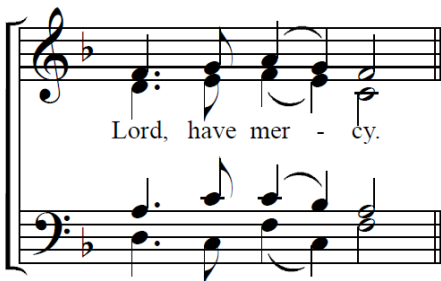
Lord, have mer - cy.

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



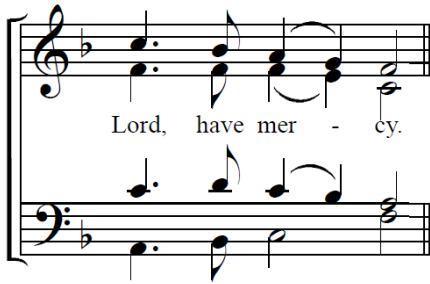
Lord, have mer - cy.

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.

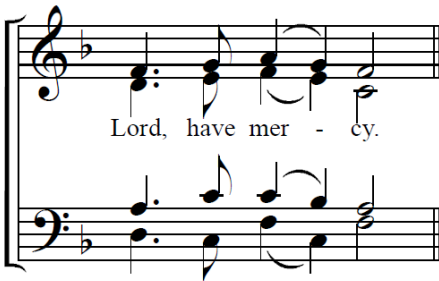


Lord, have mer - cy.

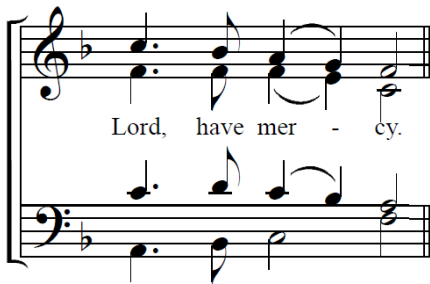
That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.



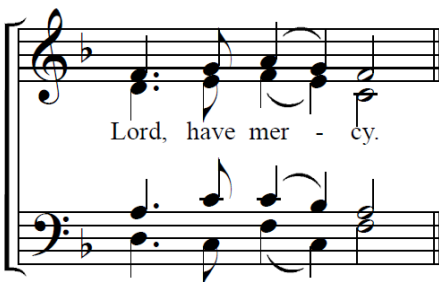
That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



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.

CHOIR: To You, O Lord.

PRIEST: Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders.

PRIEST: Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders.

PRIEST: Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders.

PRIEST: 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 choirs 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.

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 EACH PRIEST SAYS THE FOLLOWING THRICE, BLESSING THE WATER WITH HIS HAND AT EACH REPETITION:

PRIEST: And, O Master, sanctify now this water by Your Holy Spirit.

PRIEST: And, O Master, sanctify now this water by Your Holy Spirit.

PRIEST: And, O Master, sanctify now this water by Your Holy Spirit.

PRIEST: 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, Heiromonks, 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.

CHOIR: Amen.

PRIEST: † Peace to all.

CHOIR: And to your spirit.



PRIEST: Let us bow our heads to the Lord.

CHOIR: To You, O Lord.



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.

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.

CHOIR: Amen.



AND IMMEDIATELY, BLESSING THE WATER IN CROSSWISE FORM WITH THE PRECIOUS CROSS, HE TOSSES THE ICE CROSSES INTO THE MOVING WATER, SINGING THIS TROPARION, TONE 1:

FIRST TIME: CLERGY – PRIEST TOSSES ICE CROSS
SECOND TIME: CHOIR – PRIEST TOSSES ICE CROSS
THIRD TIME: CHOIR – PRIEST TOSSES ICE CROSS

Soprano
Alto
Tenor
Bass

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

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!

PRIEST: † The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

PEOPLE: Amen.

A - men.

PRIEST: Glory to you, O Christ our God and our hope, glory to you!

PEOPLE: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3X) Father, bless!

Glo - ry to the Father and to the Son

and to the Holy Spi - rit, both now and ever

and unto a - ges of a - ges. A - men. Lord have mercy,

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

PRIEST: 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 loves mankind.

PEOPLE: Amen.

A - men.