

The Service of the Great Blessing of Water at Theophany

After the priest has said the prayer behind the ambo, we sing the following:

Idiomelon 1

LIC Tone 8

The voice of the Lord upon the waters cri-eth say-ing: Come, re-ceive ye all the Spirit of wis-dom, the Spi-rit of un-der-stand-ing, the Spi-rit of the fear of God, // of Christ, Who is made ma-ni-fest!

*****THREE Times*****

After the third time:

Idiomelon 2 (same tone)

To-day the nature of the waters is sanc-ti-fied, and the Jor-dan

doth burst forth and turneth back the flood of its streams, // see-ing

the Mas-ter wash Him-self!

****TWO Times****

After the second time:

Idiomelon 3 (same tone)

As a man, Thou didst come to the river, O Christ the King, hast-en-

- ing to receive the baptism of a ser - vant, at the hands of the Fore-

- run-ner, be-cause of our sins, // O Thou Good One Who lov-est

man!

****TWO Times****

After the second time, Glory, Now and Ever in the same tone:



Glory, Now and Ever, Idiomelon 4

Glo-ry to the Father, and to the Son, and to the Ho-ly Spi-rit, now and

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

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

of the Lord, Thou didst come, O Lord, taking the form of a ser-

- vant, ask-ing for baptism, Thou know-est not sin. The wa-ters saw

Thee and were a-fraid. The Forerunner began to trem-ble and cried

say - ing, How shall the servant lay hands on the Mas-ter? Sanc-ti-

- fy me and the waters, O Sav - ior// Who takest away the sins of the

world!

This is followed by: 3 Old Testament Readings

Prokeimenon, Epistle, Alleluia Verses

Gospel

Litany

The music and text is on the following pages.

Priest: Wisdom!

Reader: The Reading from the Prophecy of Isaiah. (Is. 35:1-10)

Priest: Let us attend!

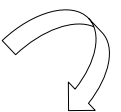
Thus saith the Lord: Be glad, you thirsty desert, and rejoice exceedingly, and let the desert blossom as a lily. The desert places of Jordan shall blossom abundantly and rejoice exceedingly. The glory of Lebanon and the honor of Carmel shall be given to it, and My people shall see the glory of the Lord and the majesty of our God. Be strong, you relaxed hands and feeble knees. Be comforted, you fainthearted. Be strong, do not fear. Behold, our God renders judgment and will render it. He 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 the dumb will speak clearly. For water shall burst forth in the desert, and a valley in the thirsty land. The waterless desert shall become meadows, and the thirsty land springs of water. There will be the gladness of birds, a habitation of reeds and marshes. A pure way shall be there, and it shall be called the holy way. No unclean man shall pass through there, neither shall there be an unclean way there. But those dispersed shall walk in it, and they shall not go astray. No lion shall be there, nor shall any ravenous animals go up on it, nor at all be found there. But the redeemed shall walk in it, and those gathered by the Lord shall return and come to Zion with gladness, and with everlasting gladness over their head. For praise and exceeding joy will be on their head, and gladness shall possess them./// Pain, sorrow, and sighing fled away.

Priest: Wisdom!

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

Priest: Let us attend!

Thus saith the Lord: You who are thirsty, go to the water, and all who have no money, go and buy wine and tat, and eat and drink without money and price. Why do you value at the price of money, and give your toil for what does not satisfy? Listen to Me and eat good things, and your soul will delight in good things. Incline your ears and follow my ways. Listen to Me, and your soul shall live in good things; and I will make an everlasting covenant with you, the holy and faithful things of David. Behold, I made him a witness among the Gentiles, a ruler and commander to the Gentiles. The Gentiles, which did not know you, shall call upon you, and the peoples who did not understand you shall take refuge in you, because of your God, the Holy One of Israel; for He glorified you. Seek God, and when you find Him, call upon Him when He draws near to you. Let the ungodly man abandon his ways, and the lawless man his counsels; and let him return to the Lord, and He will have mercy on him; for He shall forgive your sins abundantly. For My counsels are not as your counsels, neither are your ways My ways, says the Lord. But as heaven is distant from earth, so is My way distant from your ways, and your thoughts from My mind. For as rain comes down, or snow from heaven, and does not return until it saturates the earth, and it brings forth and produces, and gives seed to the sower and bread for food, so shall My word be, whatever proceeds from My mouth. It shall not return until it accomplishes whatever I willed, and I shall prosper your ways and My commandments. For you shall go with joy, for the mountains and hills shall exult to receive you with joy; and all the trees



of the field shall applaud with their branches. Instead of the broom-tree shall come up the cypress, and instead of the nettle shall come up the myrtle;/// and the Lord shall be for a name and for an everlasting sign, and He shall not fail.

Priest: Wisdom!

Reader: The Reading from the Prophecy of Isaiah. (Is. 12:3-6)

Priest: Let us attend!


Thus saith the Lord: You will draw water with gladness from the wells of salvation. In that day, you will say, "Praise the Lord; call upon His name. Declare His glorious things among the Gentiles and make mention that His name is exalted. Sing to the name of the Lord, for He has done great things. Declare this in all the earth./// Exult and be glad, O inhabitants of Zion, for the Holy One of Israel is exalted in her midst."

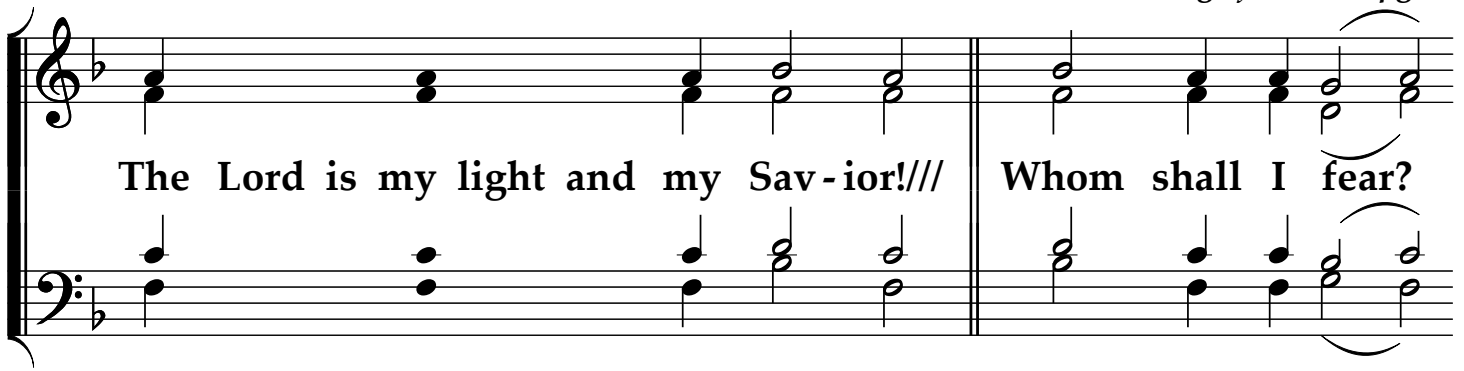
Priest: Let us attend! Peace be unto all!

Reader: And to thy spirit!

Priest: Wisdom!

Reader: The Prokeimenon in the Third Tone: The Lord is my light and my Savior! Whom shall I fear? (Psalm 26:1)

Music on the following page. 



The Lord is my light and my Sav-ior!!! Whom shall I fear?

This musical score is written for two staves, treble and bass clef, in a key with one flat (B-flat). The melody is simple and homophonic. The lyrics are: "The Lord is my light and my Sav-ior!!! Whom shall I fear?". There are three measures in the first phrase and three in the second. The first phrase ends with a double bar line and a repeat sign.



Whom shall I fear?

This musical score is written for two staves, treble and bass clef, in a key with one flat (B-flat). The melody is simple and homophonic. The lyrics are: "Whom shall I fear?". There are three measures. The first measure has a sharp sign above the treble clef staff.

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

Priest: Wisdom!

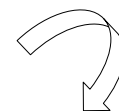
Reader: The Reading from the First Epistle of the Holy Apostle Paul to the
Corinthians. (1 Cor. 10: 1-4)

Priest: Let us attend!

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

Priest: Peace be to thee, reader!

Reader: And to thy spirit! Alleluia! Alleluia! Alleluia!



Moscow Chant (#2 from Liturgy)

1-2

Al - le - lu ia! Al - le - lu - ia!

Al - le - lu ia! Al - le - lu -

ia! Al - le - lu - ia! Al - le - lu - ia!

3

Al - le - lu ia! Al - le - lu -

ia! Al - le - lu - ia! Al - le - lu - ia!

The musical score is written for two staves (treble and bass clef) in a key signature of one sharp (F#) and a common time signature (C). It consists of three systems. The first system is marked '1-2' and contains two measures of music. The second system contains two measures, with a measure rest in the second measure, and a third measure marked '3'. The third system contains four measures. The lyrics are 'Al - le - lu ia! Al - le - lu - ia!', 'Al - le - lu ia! Al - le - lu -', and 'ia! Al - le - lu - ia! Al - le - lu - ia!'.

VERSE: The voice of the Lord upon the waters; the God of glory thundereth; the Lord is upon many waters! (*Psalm 28*)

VERSE: What aileth thee, O sea, that thou didst flee, and thee, O Jordan, that thou wast turned back? (*Psalm 113*)

Before and After the Gospel

And to thy spi-rit! Glo-ry to Thee, O Lord, glo-ry to Thee!

The musical score is written for two staves (treble and bass clef) in a key signature of one sharp (F#) and a common time signature (C). It consists of three measures of music. The lyrics are 'And to thy spi-rit! Glo-ry to Thee, O Lord, glo-ry to Thee!'.

The Great Litany

After N. Bakhmetev and B. Christov

The musical score is written for two voices (Soprano and Bass) in a G major key signature. It consists of four systems of music. The first system contains three measures: 'Once', '1', and '2'. The second system contains three measures: '3', '4', and '5'. The third system contains four measures: '6', 'To Thee, O Lord.', 'A-men.', and 'And to thy spi-rit.'. The fourth system contains two measures: 'To Thee, O Lord.' and 'A-men.'. The lyrics are: 'Lord, have mer-cy.' (repeated three times), 'Lord, have mer-cy.', 'Lord, have mer-cy.', 'Lord, have mer-cy.', 'To Thee, O Lord.', 'A-men.', 'And to thy spi-rit.', 'To Thee, O Lord.', and 'A-men.'. The music features a simple harmonic accompaniment with chords and moving lines in both staves.

And then, the blessing of the water takes place. The priest and the people sing the Troparion of the Feast as the water is blessed.

Troparion of Theophany

Tone 1

When Thou, O Lord, wast bap-tized in the Jor-dan, the wor-ship of

the Trinity was made man-i-fest! For the voice of the Fa-ther bare

wit-ness to Thee, and called Thee His be-lov-ed Son! And the Spi-

- rit, in the form of a dove, con-firmed the truth-ful-ness of His

word. O Christ our God, Who hast re - vealed Thy - self//

and hast enlightened the world, glo-ry to Thee! *** (3X) ***

The image shows two systems of musical notation. The first system consists of a treble and bass staff in G major (one sharp). The lyrics 'word. O Christ our God, Who hast re - vealed Thy - self//' are written below the notes. The second system also consists of a treble and bass staff in G major. The lyrics 'and hast enlightened the world, glo-ry to Thee!' are written below the notes, followed by '*** (3X) ***' on the right side of the staff.

The Divine Liturgy is concluded with “Blessed be the name...” (3X) and Dismissal.

The Kontakion (in Normal and Wide Harmony) and the final Idiomelon are included on the following pages.

The Kontakion of Theophany

Tone 4, Normal Harmony

A

To-day Thou hast appeared to the u-ni-verse, and Thy light, O Lord

The first system of musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "To-day Thou hast appeared to the u-ni-verse, and Thy light, O Lord".

hast shone on us, who with un-der-stan-ding praise Thee! Thou

The second system of musical notation continues the melody. The lyrics are: "hast shone on us, who with un-der-stan-ding praise Thee! Thou". A slur is placed over the words "praise Thee!".

hast come and re-vealed Thy-self, // O Light un-ap-proach-a-ble!

The third system of musical notation concludes the piece. The lyrics are: "hast come and re-vealed Thy-self, // O Light un-ap-proach-a-ble!". A double bar line is used to separate the two phrases.

The Kontakion of Theophany

Tone 4, Wide Harmony

B

To-day Thou hast appeared to the u-ni-verse, and Thy light, O Lord

hast shone on us, who with un-der-stan-ding praise Thee! Thou

hast come and re-vealed Thy-self, // O Light un-ap-proach-a-ble!

Idiomelon

Tone 6, Special Melody "Having Placed All Our Hope..."
(also known as the "Mountains of Pennsylvania" melody)

Ye faith-ful, let us praise the greatness of God's dis-pen-sa-tion for

us, for He Who became Man because of our trans-gres - sions

and Who a-lone is clean and un - de-filed, for our clean-sing was

cleansed in Jor - dan, that He might sanctify me and the wa - ters

and crush the heads of the dra-gons in the wa - ter. Let us then

draw water in gladness, O breth - ren! For up-on those that draw in

faith, the Grace of the Spirit is invi-si-bly be-stowed by Christ,//

the God and Sav-ior of our souls!