THE VIGIL-DIVINE LITURGY OF THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

Vespers and the Divine Liturgy of Our Holy Father Basil the Great

with the Set A (Mukačevo) melodies excerpted from "The Divine Liturgies of Our Holy Fathers John Chrysostom and Basil the Great"

Metropolitan Cantor Institute of the Byzantine Catholic Archeparchy of Pittsburgh, 2007

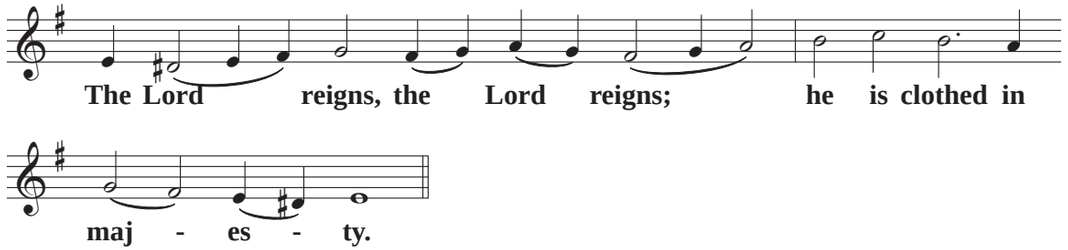
Revised: December 2015

Foreword

The combination of Vespers and the Divine Liturgy of Our Holy Father Basil the Great is sung four times in the Byzantine Church Year: the Eve of Christmas, the Eve of Theophany, Great and Holy Thursday, and Great and Holy Saturday.

In many Byzantine Catholic parishes, the Vigil Divine Liturgy on January 5 is combined with the Great Blessing of Water and with the Litija (the blessing of bread, wheat, wine and oil). This booklet contains all of the congregational singing for this service, as well as the priestly prayers which are taken aloud at the celebration of the St. Basil Divine Liturgy and at the Great Blessing of Water. It is hope that the booklet will facilitate participation in this most important and beautiful of Byzantine liturgical services.

Saturday, Tone 6 samopodoben *from Psalm 92*

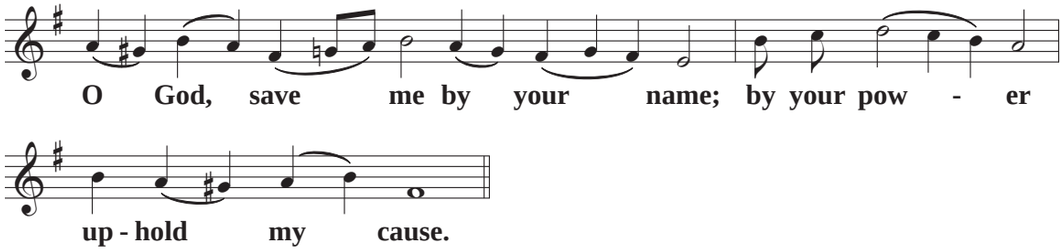


Deacon: Robed is the Lord and girt about with strength.

Deacon: The world he made firm, not to be moved.

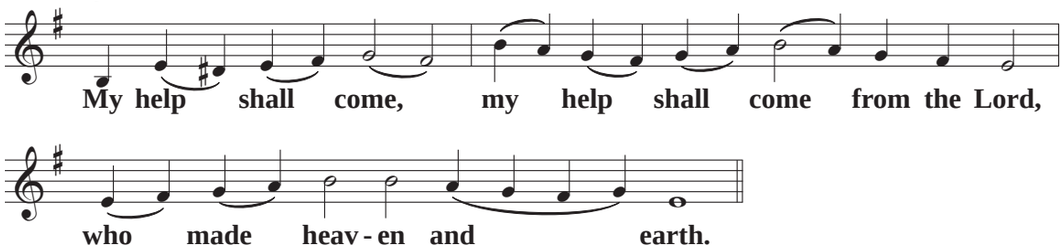
Deacon: Holiness is fitting to your house, O Lord, until the end of time.

Wednesday, Tone 5 *Psalm 53: 3,4*



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

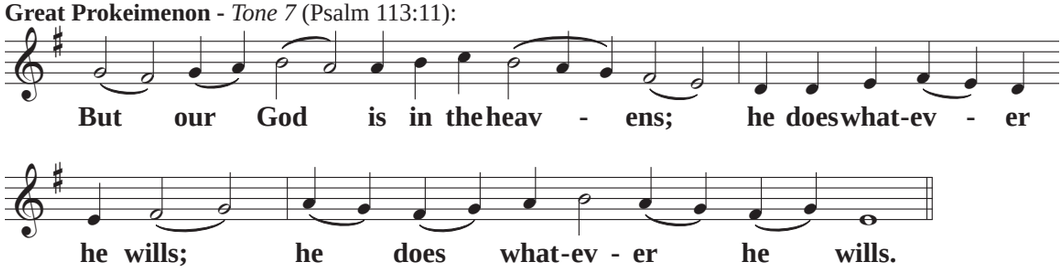
Thursday, Tone 6 *Psalm 120: 2,1*



Deacon: I lift up my eyes to the mountains, from where shall come my help.

When this service is sung on Friday evening, the following is sung in place of the usual Friday prokeimenon:

Great Prokeimenon - *Tone 7* (Psalm 113:11):



Deacon: When Israel came forth from Egypt, Jacob's sons from an alien people,
Judah became the Lord's temple.

Deacon: The sea fled at the sight;
the Jordan turned back on its course.

Deacon: Why was it, sea, that you fled?
that you turned back, Jordan, on your course?

The Vigil Divine Liturgy
The Theophany of Our Lord, God and Savior, Jesus Christ
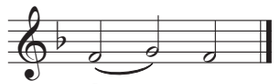
GREAT VESPERS

*The faithful **STAND** when the preparatory rites are completed and the clergy quietly say the prayers before commencing the Divine Liturgy. The holy doors remain closed until the Little Entrance.*
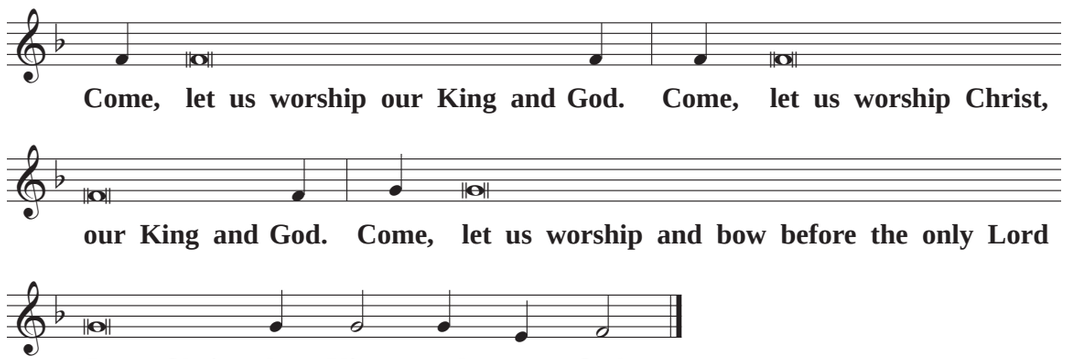
Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.
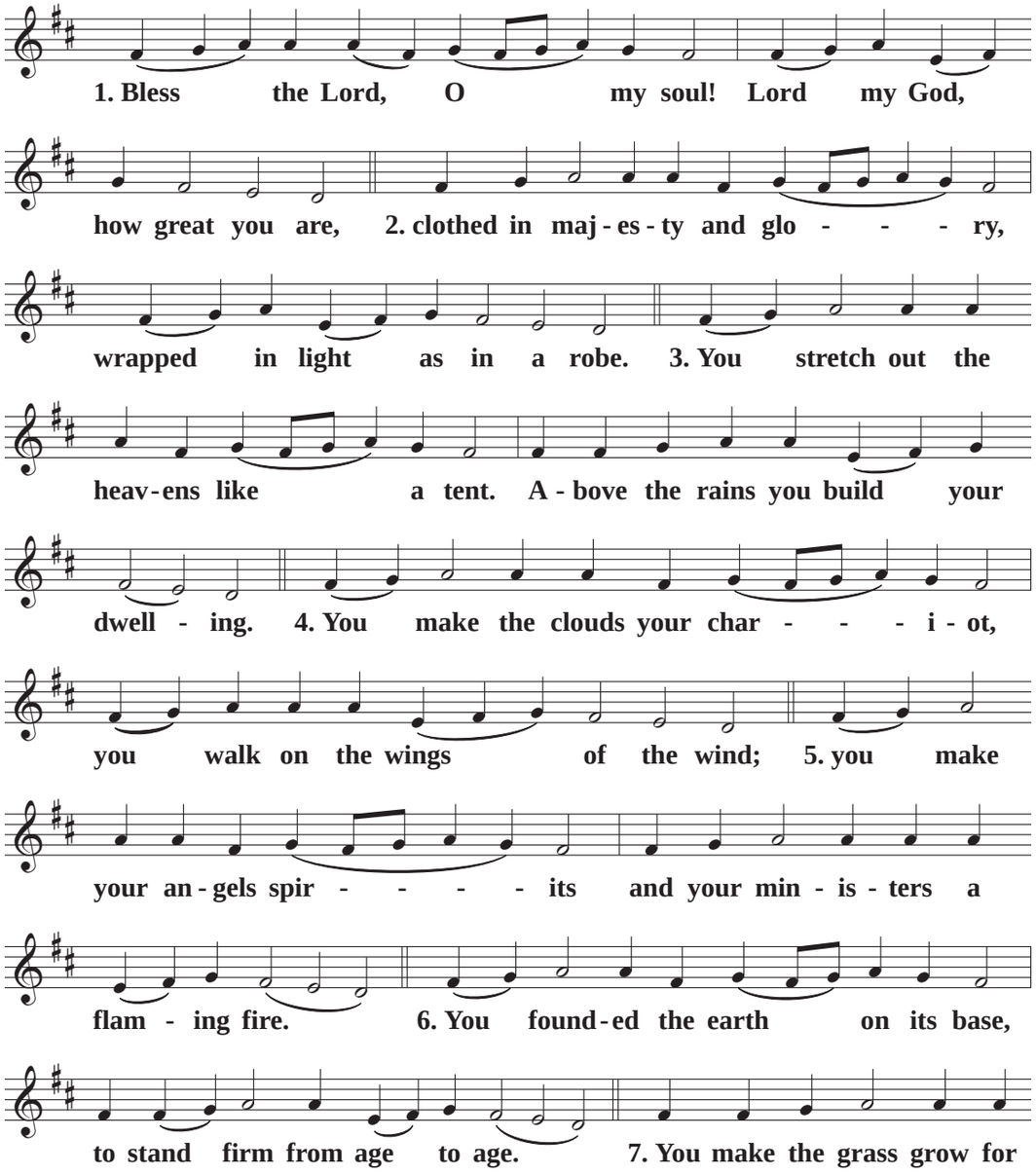
Response:



Each time with a reverence:
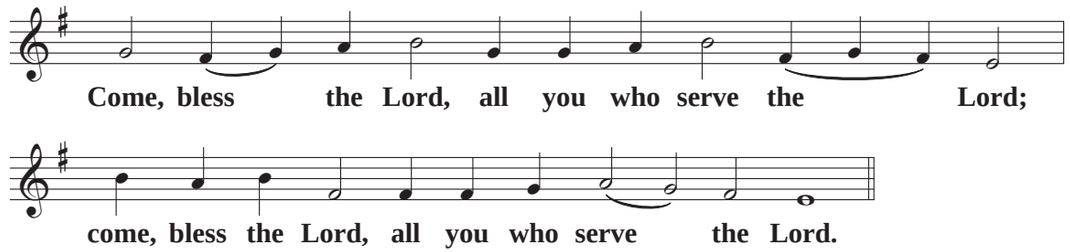


Psalm 103:



Appendix: Weekday Prokeimena

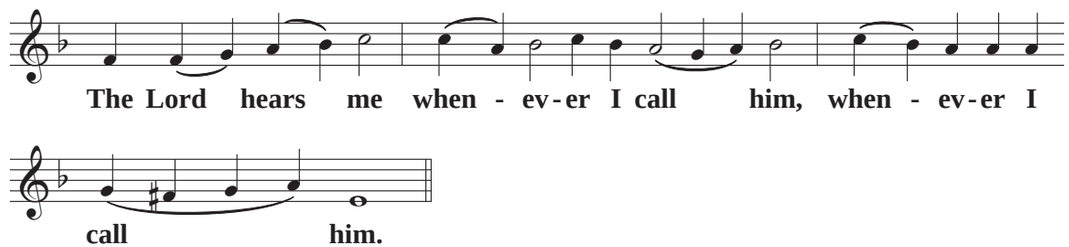
After singing the Prokeimenon for the day of the week, the service continues on page 13.

Sunday, Tone 8 *Psalm 133:1*
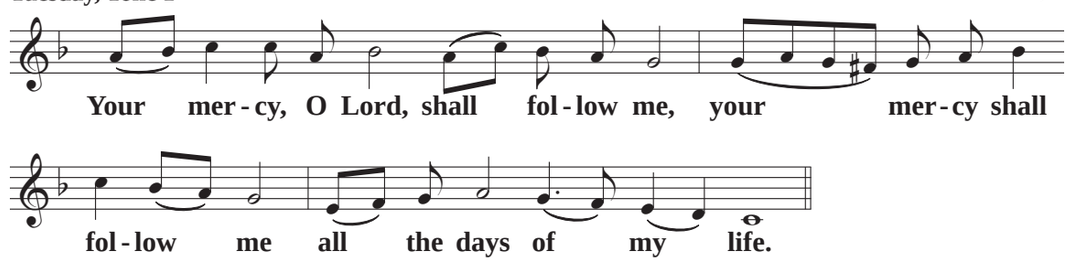


Deacon: Who stand in the house of the Lord, in the courts of the house of our God.

Monday, Tone 4 *Psalm 4:4,2*
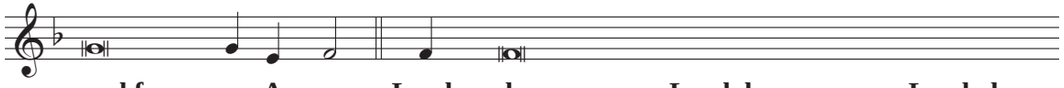


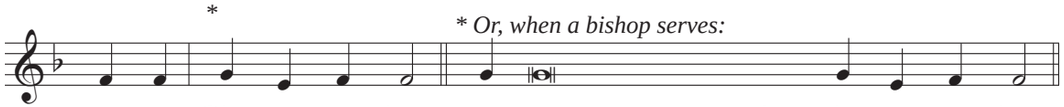
Deacon: When I call, answer me, O God of justice.

Tuesday, Tone 1 *Psalm 22:6, 2*
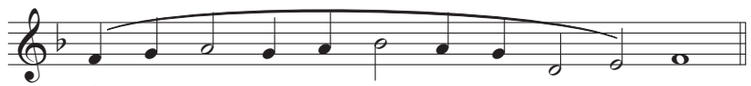


Deacon: The Lord is my shepherd, there is nothing I shall want;
fresh and green are the pastures where he gives me repose.
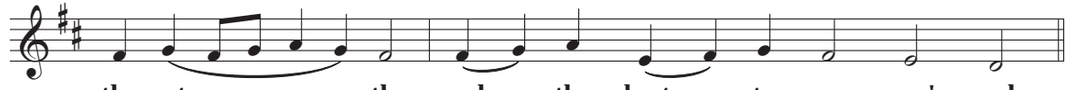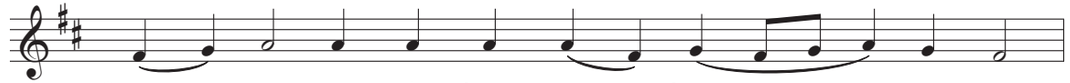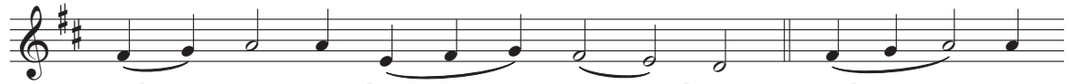




Celebrant: May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan, have mercy on us and save us through the prayers of his most pure Mother; and of our holy Father Basil the Great, Archbishop of Caesarea in Cappadocia; and through the prayers of all the saints; for Christ is good and loves us all.
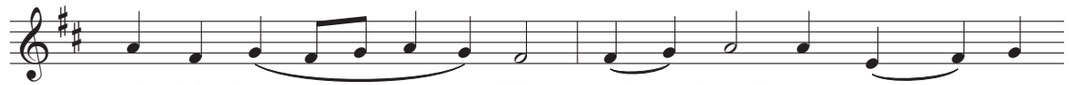
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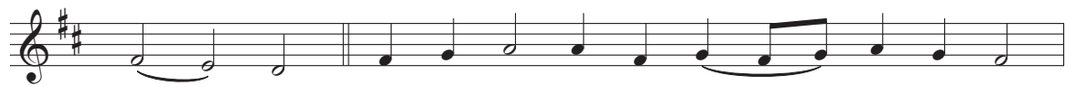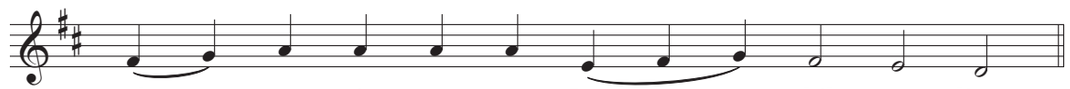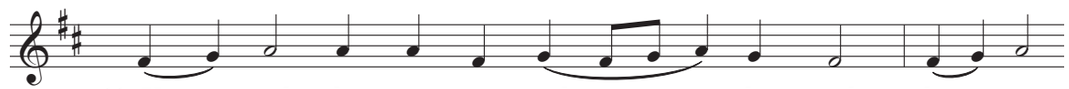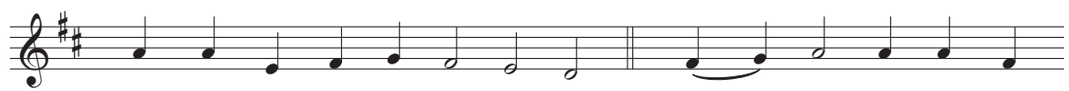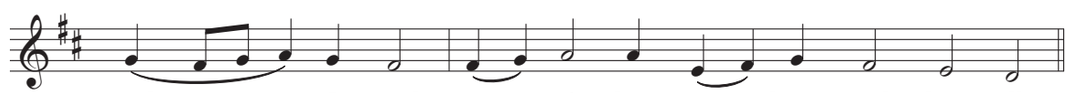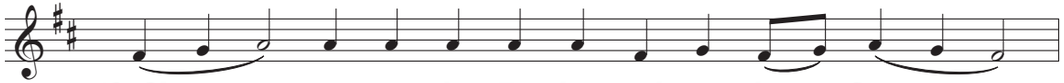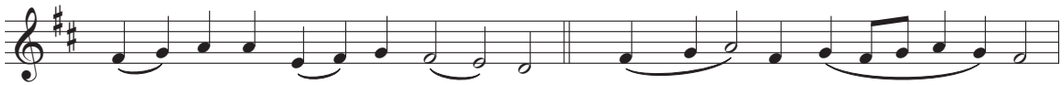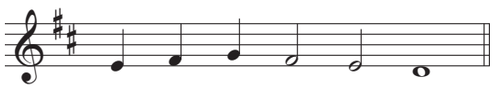


























Then three times, with a bow each time:





The faithful may SIT as the Litany of Peace begins:
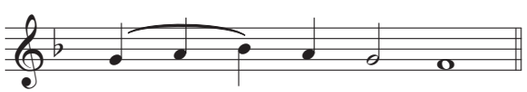
Deacon: In peace, let us pray to the Lord.

Response: ①



Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.
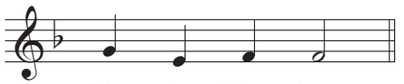
Response: ②



Dismissal

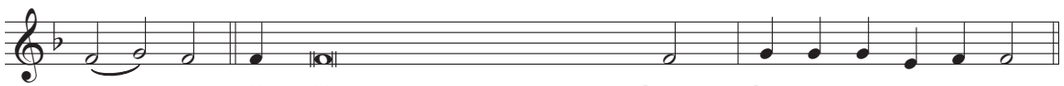
Deacon: Wisdom!

Response:
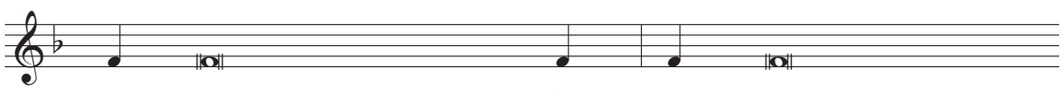


Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.
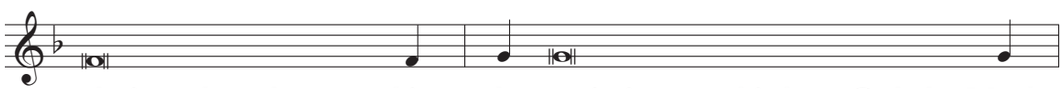
Response:



Celebrant: O most holy Theotokos, save us!

Response:







Celebrant: Glory to you, O Christ God, our hope; glory to you!

Response:



Psalm 33

I will bless the Lord at all times,
his praise always on ***my*** lips;

in the Lord my soul shall make its boast.
The humble shall hear and ***be*** glad.

Glorify the Lord with me.
Together let us praise ***his*** name.

I sought the Lord and he answered me;
from all my terrors he set ***me*** free.

Look towards him and be radiant;
let your faces not be ***a***bashed.

This poor man called, the Lord heard him
and rescued him from all his ***dis***tress.

The angel of the Lord is encamped,
around those who revere him, ***to*** rescue them.
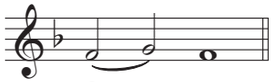
Taste and see that the Lord is good.
He is happy who seeks refuge ***in*** him.

Revere the Lord, you his saints.
They lack nothing, those who ***re***vere him.

Strong lions suffer want and go hungry
but those who seek the Lord lack ***no*** blessing.

Celebrant: The blessing of the Lord be upon you through his grace and loving-kindness, always, now and ever and forever.

Response:



For peace in the whole world, for the stability of the holy Churches of God,
and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God,
let us pray to the Lord. (2)

For our holy father *(Name)*, pope of Rome, let us pray to the Lord. (1)

For our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*,
for the venerable presbyterate, the diaconate in Christ,
and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country,
let us pray to the Lord. (1)

For this city *[or: For this holy monastery]*, for every city, community, and for the
faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth,
and for peaceful times, let us pray to the Lord. (1)

For those who travel by sea, air, and land, for the sick, the suffering,
the captive and for their salvation, let us pray to the Lord. (2)
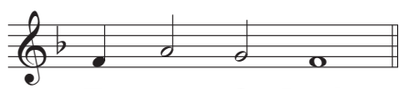
Special petitions may be inserted here.

That we be delivered from all affliction, wrath, and need,
let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

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

Response:
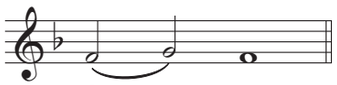


The celebrant prays aloud:

Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God.

For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.
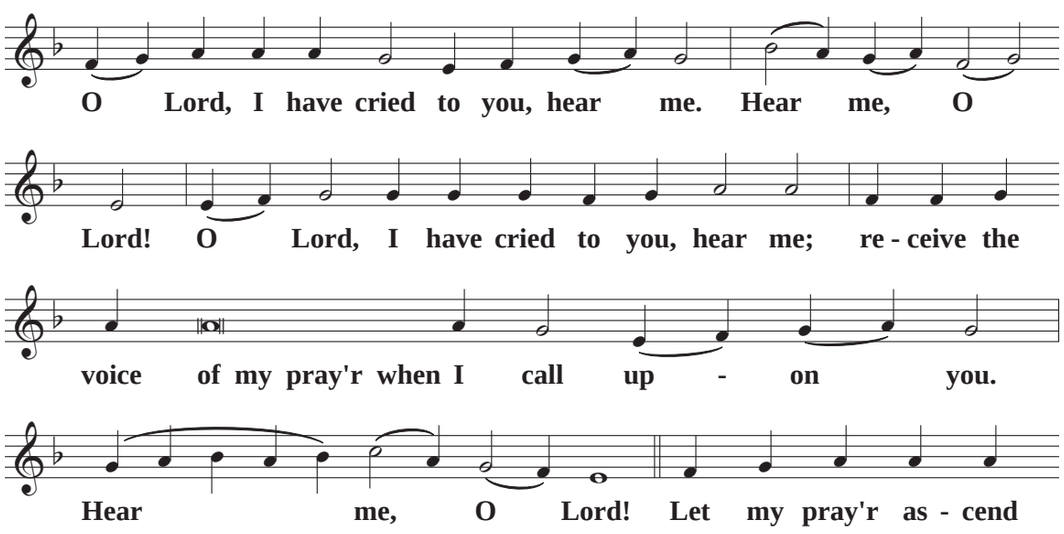
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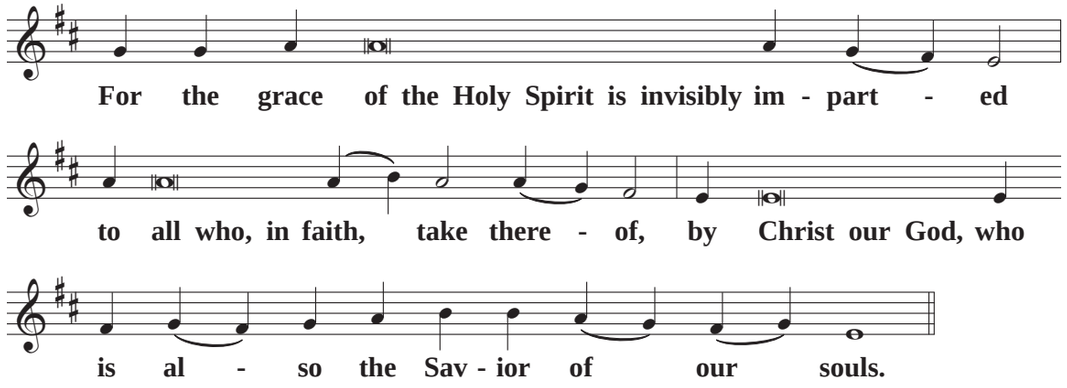


THE LAMP-LIGHTING PSALMS

The faithful STAND for the great incensation of the church. They may SIT when the great incensation is complete. The opening verses of Psalm 140 with refrain are sung according to the tone of the first sticheron:
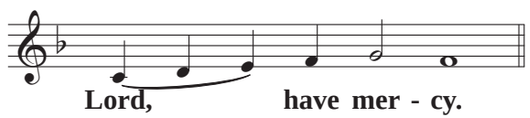
Psalm 140: - *Tone 2*
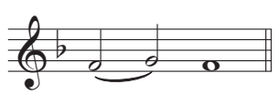




Deacon: Let us pray to the Lord.

Response:
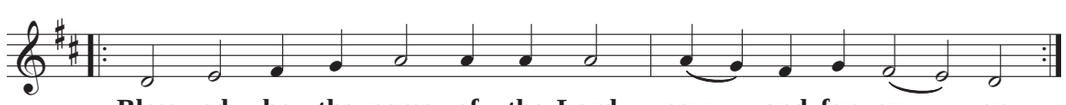


Celebrant: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, and we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.
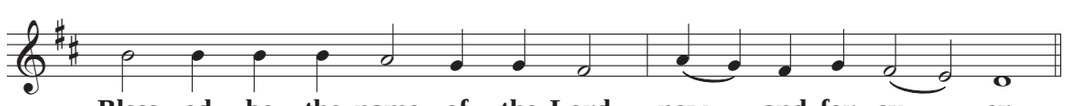
Response:



Celebrant, then All:



All:

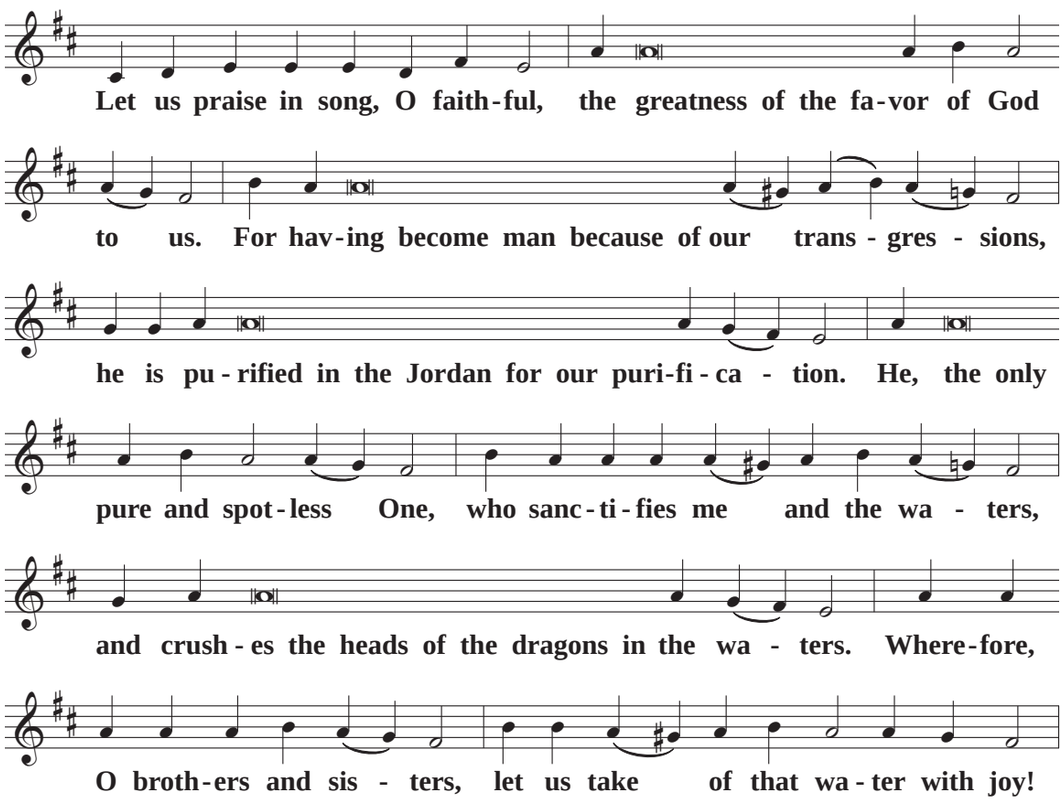


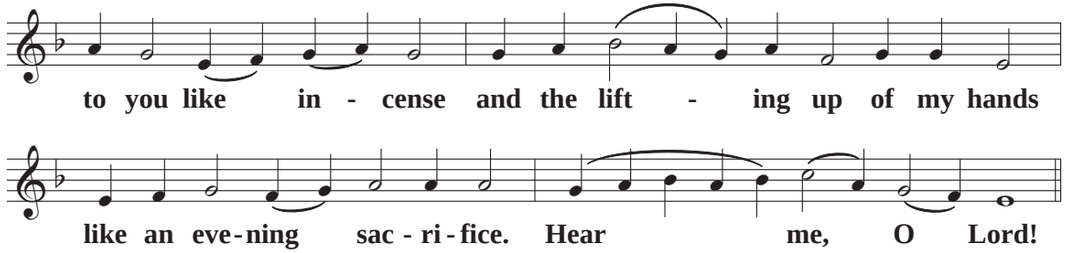


The priest, twice more, makes the sign of the cross in the water while the people sing the Troparion. The priest takes some of the blessed water, and, facing the west (the people), he holds a handcross in his left hand and a cluster of basil in his right hand (or some sprinkling instrument).

First the clergy, according to rank, then the faithful come forward to kiss the cross and receive a blessing from the priest with the basil dipped into a container holding the newly blessed water.

During the sprinkling of the people with Jordan water, the following is sung in Tone 6:





O Lord, set a guard before my mouth
and set a seal on the door of ***my*** lips.

Let not my heart be inclined to evil,
nor make excuses for sins I ***com***mit.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it ***is*** kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against ***their*** malice.

The princes were thrown down by the side of the rock;
then they understood that my words ***were*** kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of ***the*** grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare ***my*** soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who ***do*** evil.

Let the wicked fall into the traps they have set
while I pursue my way ***un***harmed.

Psalm 141 With all my voice I cry to the Lord,
with all my voice I entreat ***the*** Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints ***with***in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to ***en***trap me.

Look on my right and see:
there is no one who takes ***my*** part.

I have no means of escape,
not one who cares for ***my*** soul.

I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of ***the*** living."

Listen, then, to my cry
for I am in the depths of ***dis***tress.

Rescue me from those who pursue me
for they are stronger ***than*** I.

Bring my soul out of this prison
and then I shall praise ***your*** name.

Around me the just will assemble
because of your goodness ***to*** me.

Psalm 129: Out of the depths I cry to you, O Lord;
Lord, hear ***my*** voice!
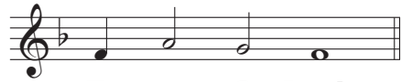
Let your ears be attentive
to the voice of ***my*** pleading.

If you, O Lord, should mark our guilt, Lord, who would survive?
But with you is found forgiveness: for this we ***re***vere you.

My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than watchman ***for*** daybreak.

Deacon: Bow your heads to the Lord!
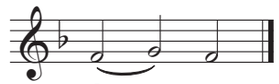
Response:



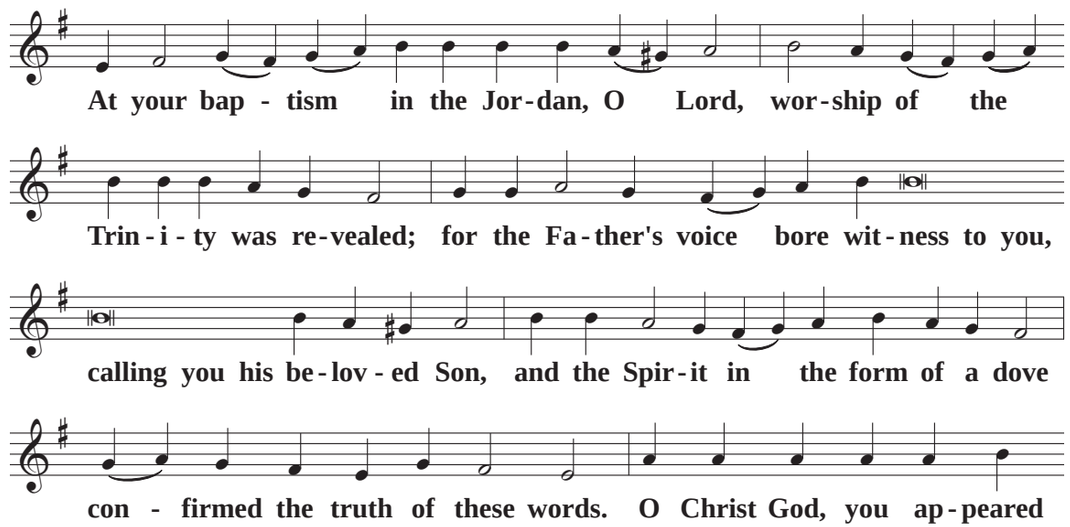
Celebrant: Incline your ear, O Lord, and hear us. You sanctified the water when you consented to be baptized in the Jordan; now bless us who through the bowing of our heads signify our servitude. Grant that we be filled with your sanctification by the partaking of this water, and let it be for the healing of our souls and bodies, O Lord.

For you are our sanctification, and to you do we give glory, thanksgiving, and worship, and to your eternal Father and your all-holy, gracious, and life-giving Spirit, now and ever and forever.

Response:



Holding the handcross in both hands, the priest makes the sign of the cross directly in the water, meanwhile singing the following Troparion in Tone 1:



Three times the priest breathes over the water in the form of a cross, each time saying:

O Loving King, come now and through the descent of the Holy Spirit sanctify this water.

Grant it the grace of redemption and the blessing of the Jordan. Make it a fount of incorruptibility, a gift of sanctification, a redemption of sins, a healing potion for illness, and a destroyer of demons. Make it immune to hostile powers, and fill it with angelic power so that all who drink and receive of it may be purified in soul and body, cured of ills, sanctified in their homes, and given every befitting grace.

For you are our God, who through water and the Spirit rejuvenated our nature grown old by sin. You are our God, who drowned sin in the waters at the time of Noah. You are our God, who, on the sea and at the hands of Moses, delivered the Hebrews from the bondage of Pharaoh. You are our God, who split the rock in the wilderness, so that the waters gushed out, and the valleys overflowed, and the people were satisfied. You are our God, who, with fire and water, and at the hands of Elijah, delivered Israel from the errors of Baal.
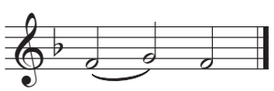
The priest makes the sign of the cross in the water three times with his hand, each time saying:

Wherefore, O Master, sanctify this water by your Holy Spirit.

Then the priest prays:
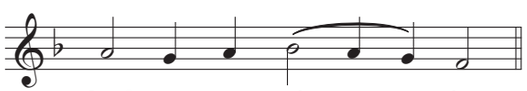
Grant sanctification, blessing, cleansing, and health to all who touch it, are blessed with it, or who partake of it. O Lord, save your servants, our civil authorities. Keep them in peace within your protective shadow, granting them all salutary requests and eternal life. May your all-holy name be glorified by the elements, by men, by angels, by all that is visible or invisible, together with the Father and the Holy Spirit, now and ever and forever.

Response:

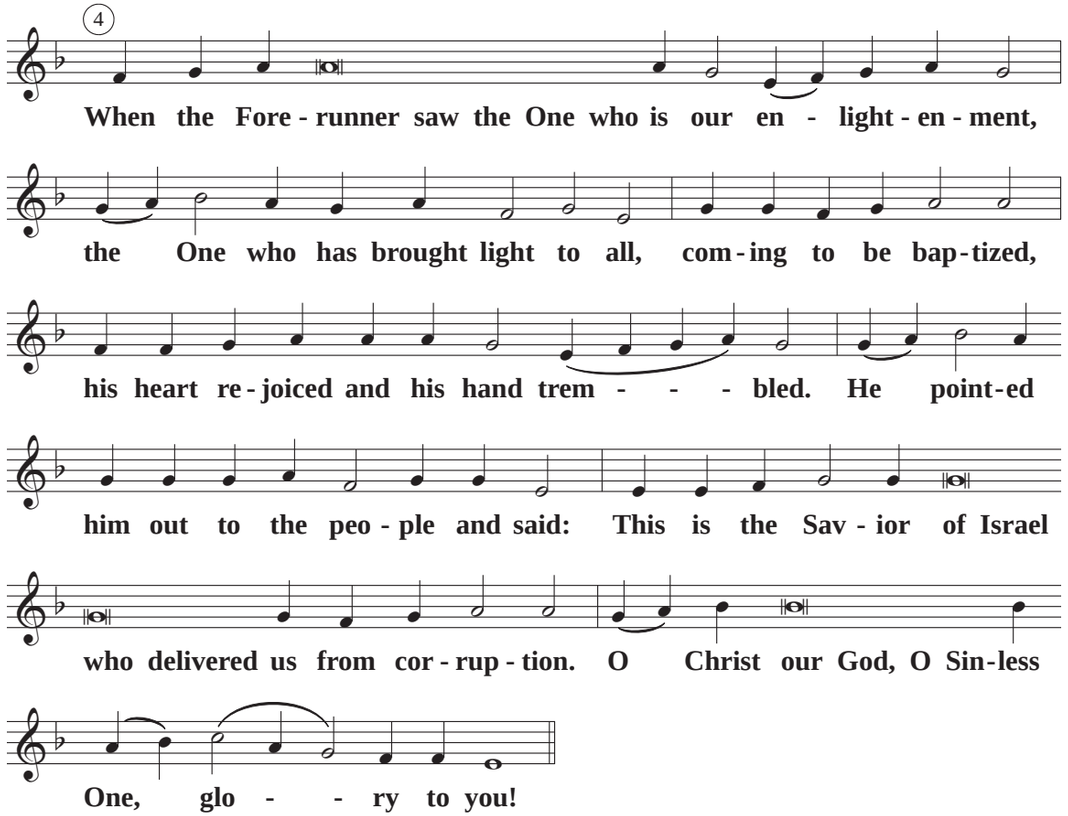


Celebrant: Peace be to all.

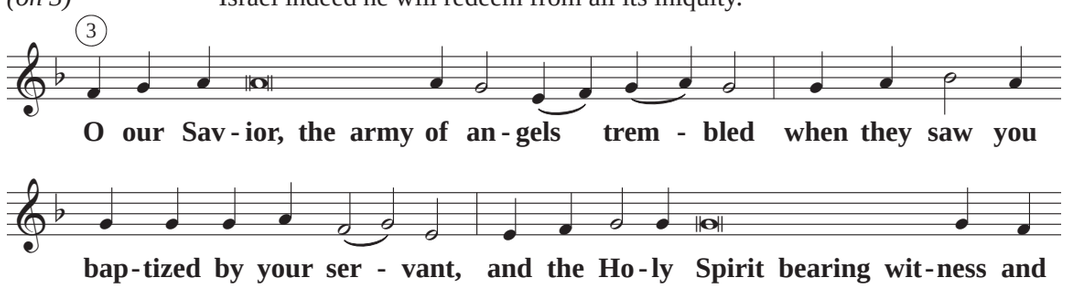
Response:
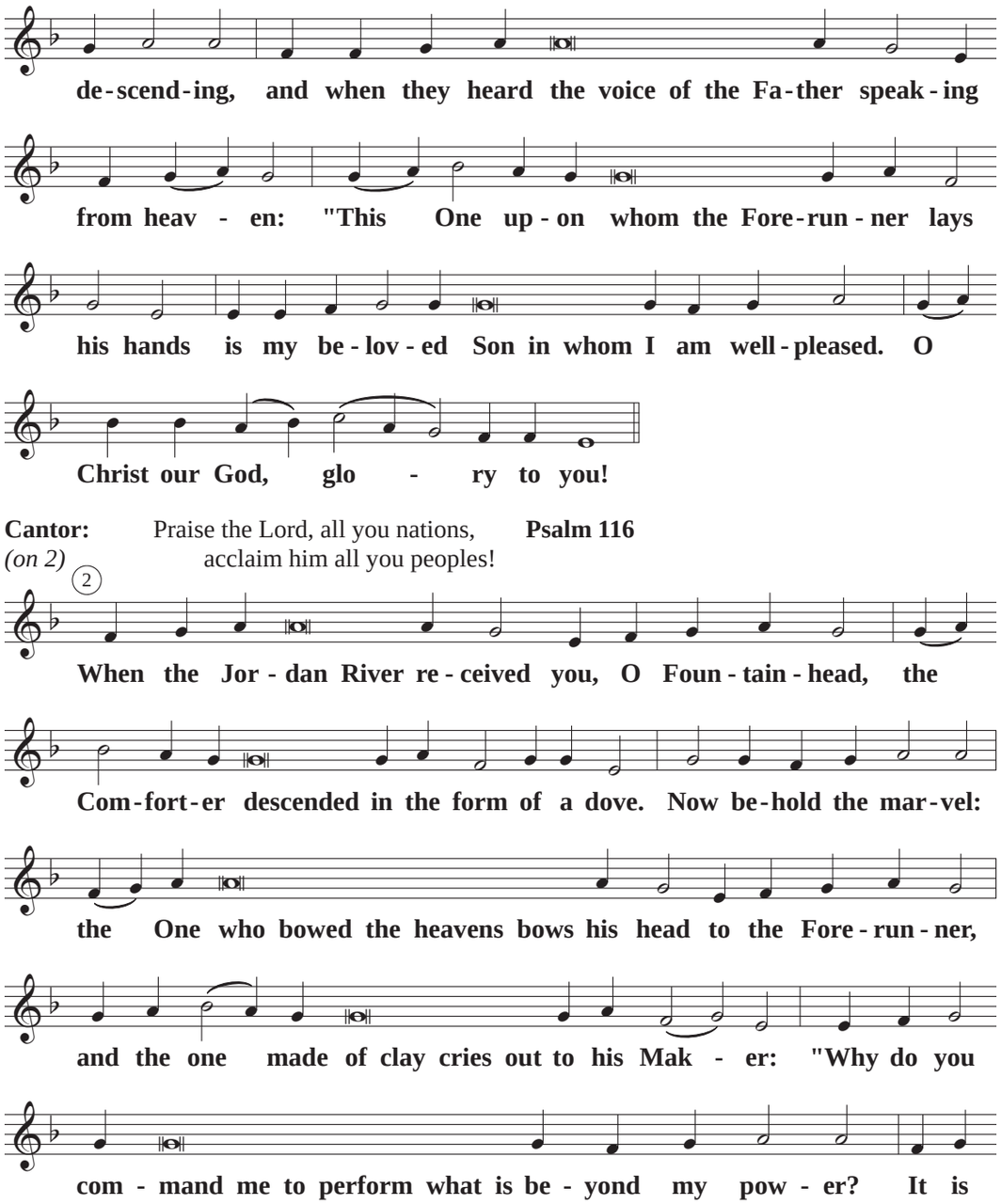


Cantor: Let the watchman count on daybreak
(on 4) and Israel on the Lord.



Cantor: Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.





Cantor: Praise the Lord, all you nations, **Psalm 116**
(on 2) acclaim him all you peoples!

Today land and sea share in the joy of the world, and the world is filled with rejoicing. The waters beheld you, O Lord; the waters beheld you and they trembled. The river Jordan turns back on its course as it beholds the fire of the Godhead coming down upon it and entering it in the flesh. The river Jordan turns back in its course as it beholds the Holy Spirit descending in the likeness of a dove, and hovering over you. The river Jordan turns back in its course as it beholds the Invisible made visible, the Creator existing in the flesh, and the Master in the likeness of a servant. The river Jordan turns back in its course, and the mountains leap for joy as they behold God in the flesh. And the clouds give voice and are filled with awe by the One who is coming, Light of Light, true God of true God; the One who, in the river Jordan, has drowned to death sin, the thorn of error, and the bonds of hell, and granted the baptism of salvation to the world. So also I, your unworthy and sinful servant overcome with fear, proclaim your great wonders: and I cry reverently to you and say:

With the triple candle, the priest makes three times the sign of the Cross in the water, saying each time the following:

Great are you, O Lord, and wonderful are your works; no word suffices to give praise to your wonders.

Then the priest says:
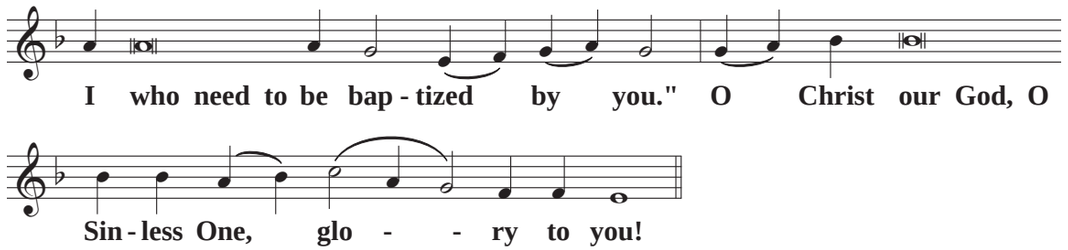
By your will you brought forth all things from nothingness into being; by your might you control creation, and by your providence you govern the world. You created all things from four elements, and crowned the cycle of the year with four seasons. The spiritual powers tremble before you. The sun praises you, the moon glorifies you, the stars serve you. Light obeys you, the depths tremble before you, and the springs adore you. You spread out the heavens like a tent. You established the earth upon the waters. You fringed the seas with beaches of sand. You poured forth air for breathing. The angelic powers serve you; the ranks of archangels worship you; the many-eyed cherubim and the six-winged seraphim stand before you or hover over you, yet they dare not gaze at your unapproachable glory. Although you are God, boundless, indescribable, and without beginning, you came upon earth, and taking the likeness of a servant, became like one of us. Because of the depth of your compassion, O Master, you could not bear to see mankind under the tyranny of the Devil, and so you came to save us. We profess your goodness; we proclaim your mercy, and we do not conceal your graciousness. You freed all human offspring by sanctifying the virginal womb through your birth. All creation praises your appearance, for you, our God, came upon earth by sending down your Holy Spirit from heaven, and you crushed the head of every dragon nesting in it.

The priest may say the following prayer out loud:

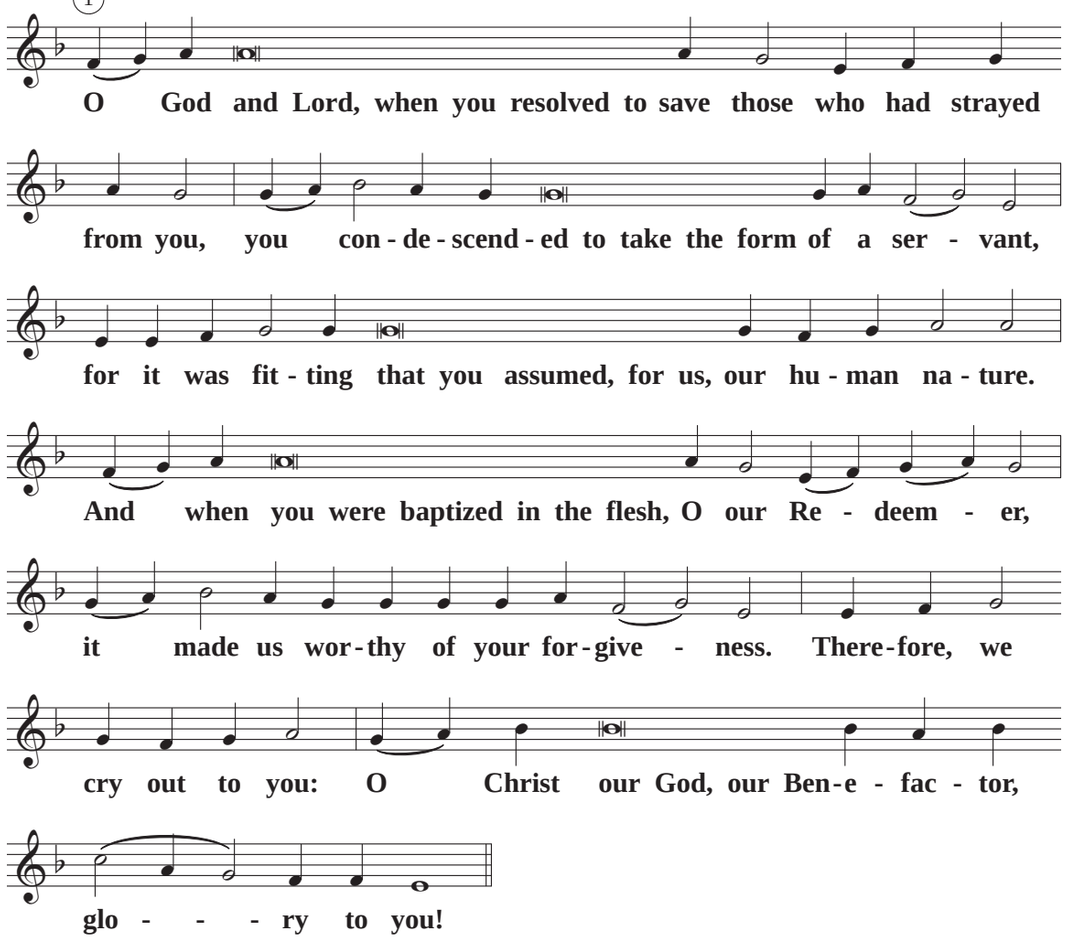
Celebrant: O Trinity, transcendent in essence, in goodness, and in divinity, almighty, invisible, and incomprehensible, who watch over all; O Creator of intelligent beings, of natures endowed with speech; O Goodness of utter and unapproachable brilliance, who enlighten everyone who comes into the world: enlighten me also, your unworthy servant! Illumine the eyes of my mind, that I may venture to praise your immeasurable goodness and your might; let my supplication on behalf of these people be wholly acceptable, so that my sins may not prevent the descent of the Holy Spirit upon this place; that without condemnation, I may be permitted to cry out to you and say: "We glorify you, O Master and Lover of us all, almighty and eternal King! We glorify you, O only-begotten Son, born of a mother without a father and of a father without a mother; for in the preceding feast we have seen you as a babe, and in this present feast as perfect man appearing as our perfect God.

Today is the time of feasting, and the ranks of saints and angels have joined us in celebration; today the grace of the all-holy Spirit in the likeness of a dove comes down upon the waters; today shines the Sun that never sets, and the world sparkles with the light of the Lord! Today the moon is bright, together with the earth in the glowing radiance of its beams; today the brilliant stars adorn the universe with the splendor of their twinkling; today the clouds from heaven shed upon the human race a shower of justice; today the Uncreated One willingly permits the hands of his creatures to be laid upon him; today the Prophet and Forerunner approaches the Lord and, standing before him in awe, witnesses the condescension of God towards us; today through the presence of the Lord, the waters of the river Jordan are changed into remedies; today the whole universe is refreshed with mystical streams; today the sins of the human race are blotted out by the waters of the river Jordan; today paradise has been opened to all, and the Sun of Righteousness has shone upon us; today, at the hands of Moses, the bitter water is changed into sweetness by the presence of the Lord!

Today we are delivered from the ancient mourning, and like a new Israel, we are saved; today we are delivered from darkness, and, through the light of the knowledge of God, we are illumined; today the darkness of the world vanishes with the appearing of our God; today the whole creation is brightened from on high; today errors are destroyed and a way of salvation is prepared for us by the coming of the Lord; today the inhabitants of heaven rejoice with those of the earth; and the inhabitants of earth with those of heaven; today the noble and eloquent assembly of the faithful rejoices; today the Lord comes to be baptized, so that the human race may be lifted up; today the One who never has to bow, inclines himself before his servant, so that he may release our chains; today we have acquired the kingdom of heaven; indeed, the kingdom of heaven that has no end.



Cantor: Strong is the love of the Lord for us;
(on 1) he is faithful forever.
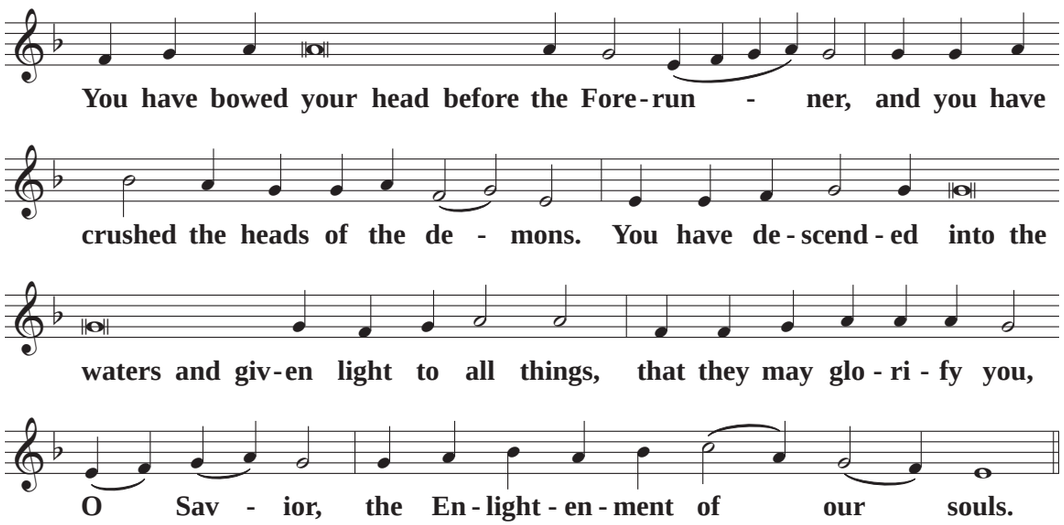


<u>The faithful STAND</u> *when the holy doors are opened and the cantor sings:*

Cantor: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

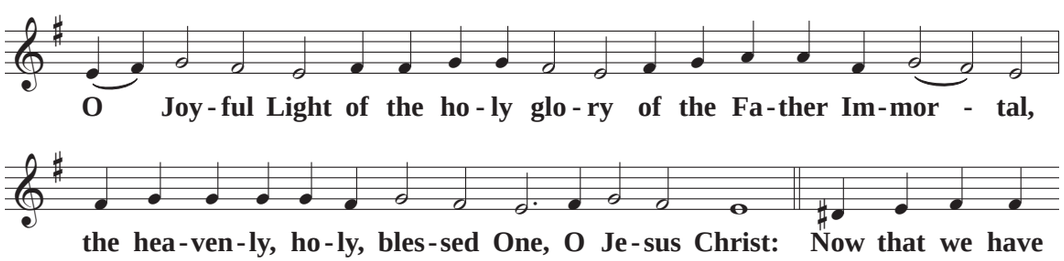
The Doxastikon is sung while the Little Entrance with the holy gospel book and censer is made through the northern door and the holy doors.

Doxastikon - *Tone 2*



Deacon: Wisdom! Be attentive!
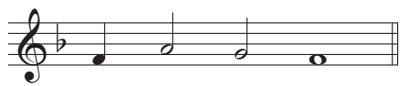
*The clergy and servers enter the sanctuary as "***O Joyful Light"** *is sung. The sanctuary and the faithful are incensed.*



That we be delivered from all affliction, wrath, and need,
let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

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



And while the deacon is saying the Litany, the Priest says this Prayer to himself secretly. If there be no deacon, the Priest reads the prayer (including Amen) secretly after the Litany is concluded, and before the Prayer of Blessing.

O Lord Jesus Christ, the only-begotten Son, who are 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 to you for your wondrous and mighty works which are from the ages; and for your saving Providence in these latter times, in which you have clothed yourself in our weak and poor substance; and, condescending to the estate of a servant (even though you are King of all), permitted yourself to be baptized in the Jordan by the hand of a servant, that you, O Sinless One, having sanctified the nature of water, might lead us into re-birth by water and the Spirit, restoring to us our first freedom. Celebrating the memory of this divine mystery, we pray to you, O Master and Lover of us all. 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 to us and to all your faithful people, to the glory of your holy and adorable Name. For to you is due all glory, honor, and worship, together with your Father who is without beginning and your holy, good, and lifegiving Spirit, now and ever and forever. Amen.

That these waters may be sanctified by the power, action, and descent of the Holy Spirit, let us pray to the Lord. (1)

That the purifying action of the transcendent Trinity may descend upon these waters, let us pray to the Lord. (2)

That these waters may be given the grace of redemption, the blessing of the river Jordan by the power, action, and descent of the Holy Spirit, let us pray to the Lord. (1)

That Satan may be swiftly crushed beneath our feet, and for the dissolution of every plot conceived against us, let us pray to the Lord. (2)

That the Lord God may prevent our ensnarement by the devil, and make us worthy to receive his promises, let us pray to the Lord. (1)

That by the descent of the Holy Spirit we may be enlightened with the light of understanding and piety, let us pray to the Lord. (2)

That the Lord God may send down the blessing of the river Jordan and sanctify these waters, let us pray to the Lord. (1)

That this water may be a sanctifying gift, a deliverance from sins, for the healing of soul and body, and a help in every necessity, let us pray to the Lord. (2)

That this water may be a spring for eternal life, let us pray to the Lord. (1)

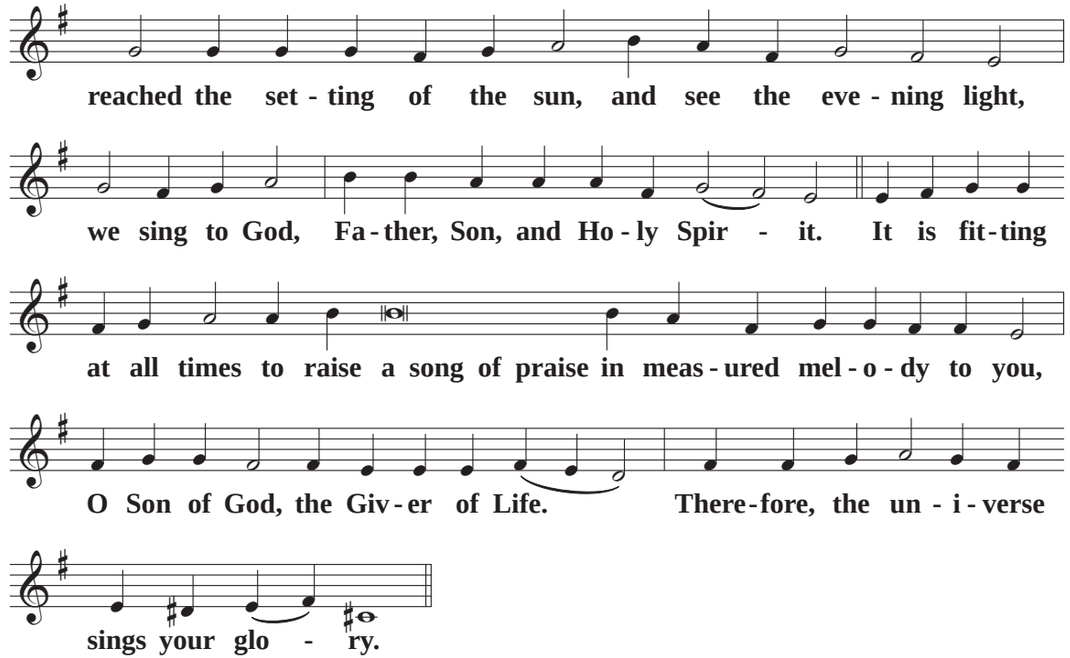
That it may avert every snare of our enemies, visible and invisible, let us pray to the Lord. (2)

For those who draw and take of it for the sanctification of their homes, let us pray to the Lord. (1)

That it be for the purification of soul and body for all who draw of it with faith and partake of it, let us pray to the Lord. (2)

That through the sharing of these waters we may be worthy to be filled with sanctification by the invisible presence of the Holy Spirit, let us pray to the Lord. (1)

That the Lord God may hear the supplications of us sinners and have mercy on us, let us pray to the Lord. (2)



THE EVENING PROKEIMENON

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The deacon chants the verse.

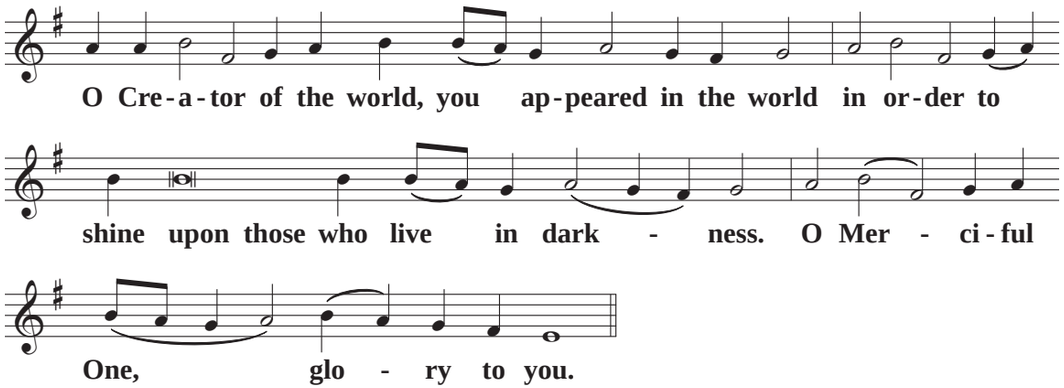
Please turn to the Appendix (p.60) and use the Prokeimenon appropriate for the day of the week.

Reading 1 *(For the sake of brevity, only one reading may be taken.)*

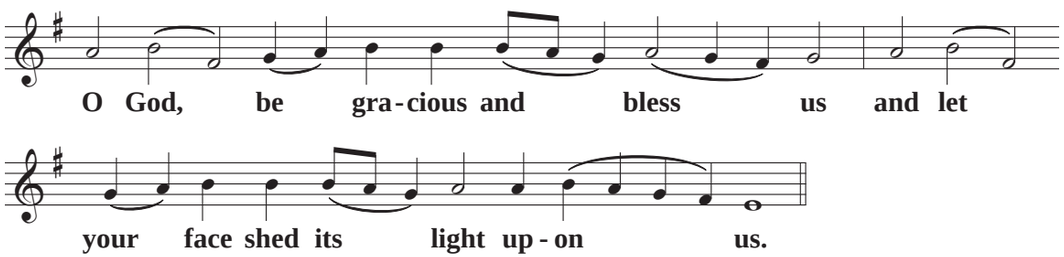
Genesis 1:1-13
Exodus 14: 15-18, 21-23, 27-29
***Exodus 15: 22 through 16: 1** *(This reading should always be taken)*

First Responsorial Troparion
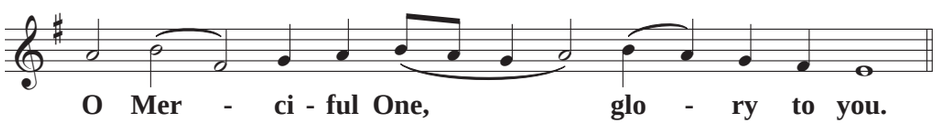
All: *Tone 5*
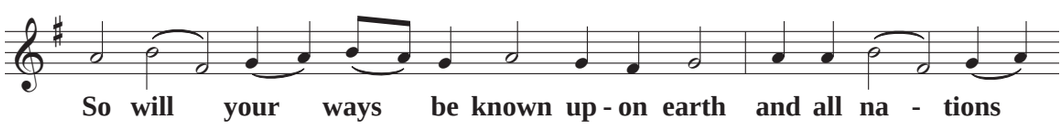


Cantor:



All:



Cantor:
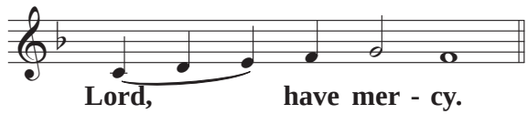


*The faithful **SIT**.*

Litany for the Blessing
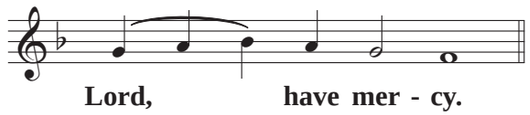
Deacon: In peace, let us pray to the Lord.

Response: (1)



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

Response: (2)



For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father *(Name)*, pope of Rome, let us pray to the Lord. (1)

For our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)
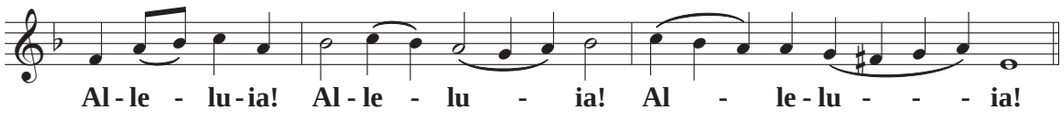
For our government and for all in the service of our country, let us pray to the Lord. (1)

For this city *[or: For this holy monastery]*, for every city, community, and for the faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. (1)

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. (2)

Alleluia - *Tone 4*



Verse: The Lord's voice resounding on the waters,
the Lord is on the immensity of the waters.

Verse: The God of glory thunders;
the Lord is on the immensity of the waters.

The holy gospel book is incensed along with the faithful.
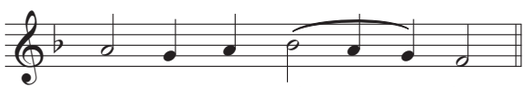
Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Mark.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Mark, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.
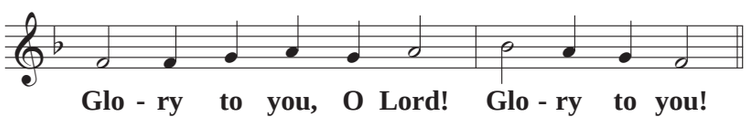
Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:



Deacon: A reading from the holy gospel according to Mark.
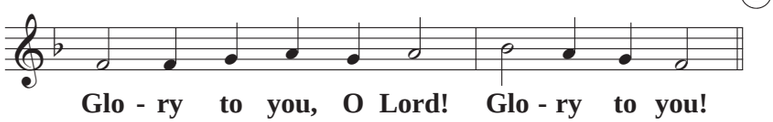
Response:
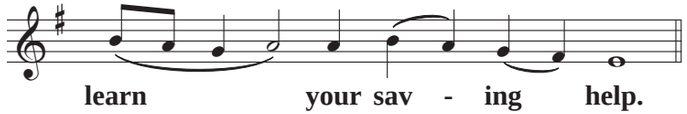


Celebrant: Let us be attentive!

Deacon: [Mark 1: 9 - 11]

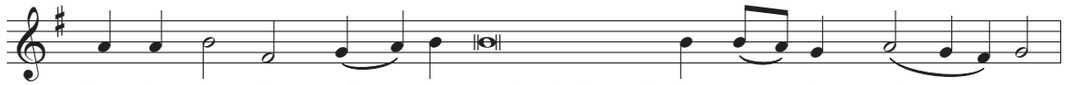
Response:
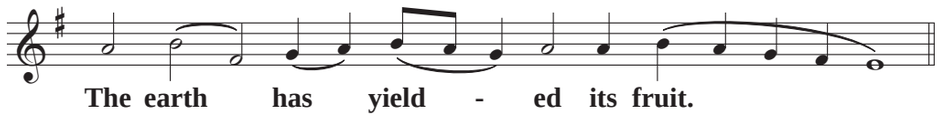




All: *Repeat : "O Merciful One..."*

Cantor:
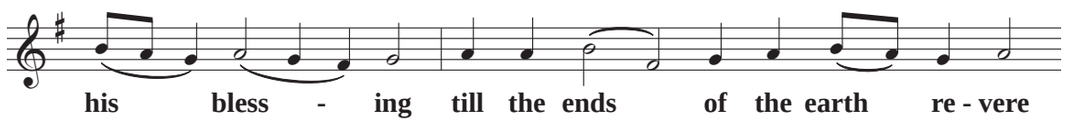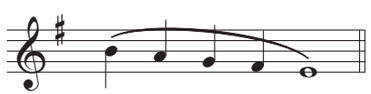




All: *Repeat : "O Merciful One..."*

Cantor:

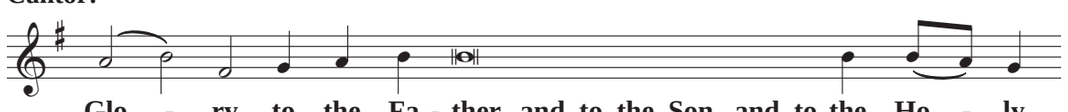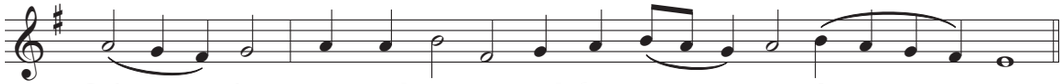






All: *Repeat : "O Merciful One..."*

Cantor:





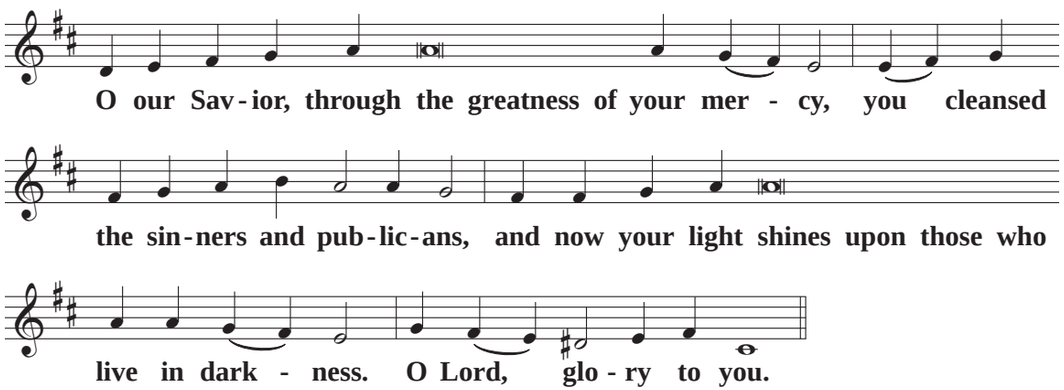
All: *Repeat: "O Creator of the world..." (p.14)*

Reading 2 *For the sake of brevity, only one reading may be taken.)*
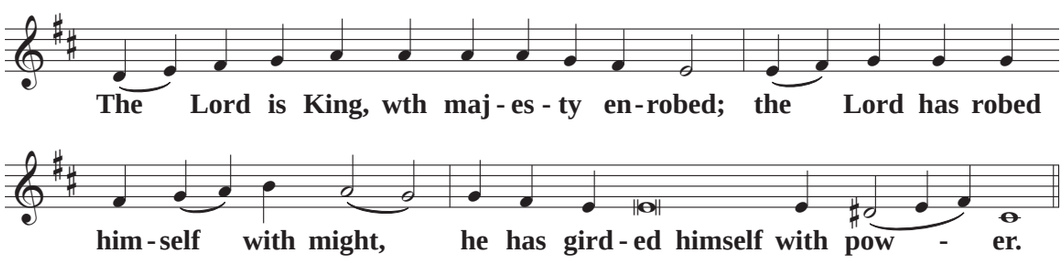
Joshua 3:7-8, 15-17
II Kings 2: 6-14
***II Kings 5: 9-14** *(This reading should always be taken)*

Second Responsorial Troparion

All: *Tone 6*



Cantor:



Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 12: 3-6]

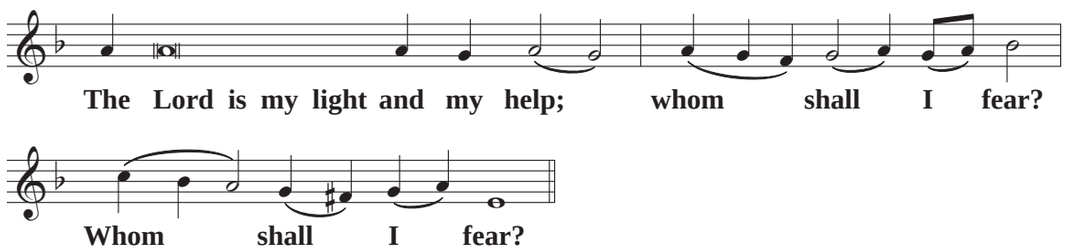
Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the Prokeimenon. The deacon chants the verse.

Prokeimenon - *Tone 3* (Psalm 26:1):



Verse: The Lord is the stronghold of my life;
before whom shall I shrink?

Deacon: Wisdom!

Lector: A reading from the First Letter of Paul to the Corinthians
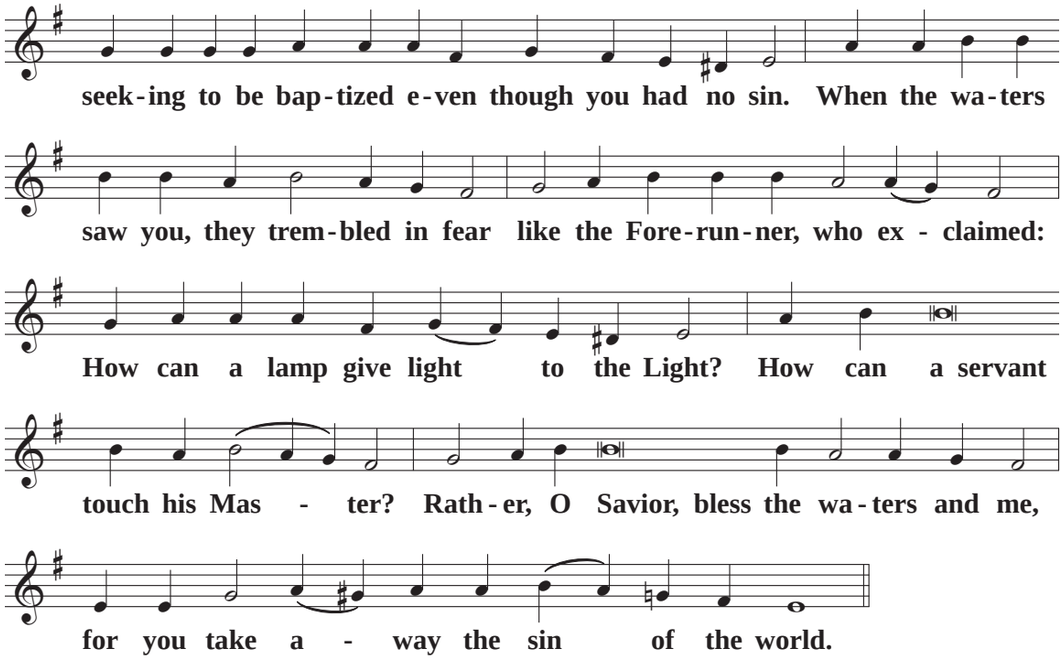
Deacon: Let us be attentive!

Lector: [I Corinthians 10: 1 - 4]

Celebrant: Peace to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*



Liturgy of the Word

Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 35: 1-10]

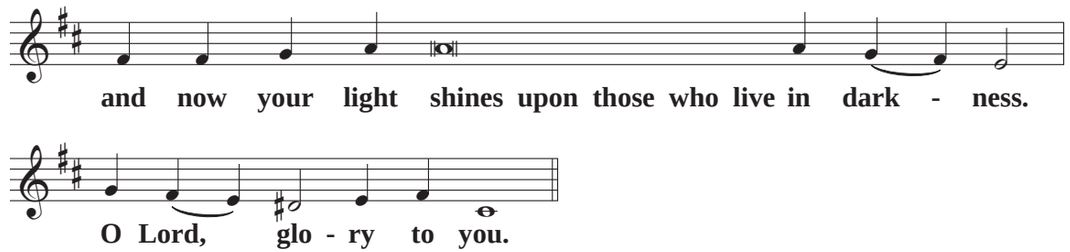
Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

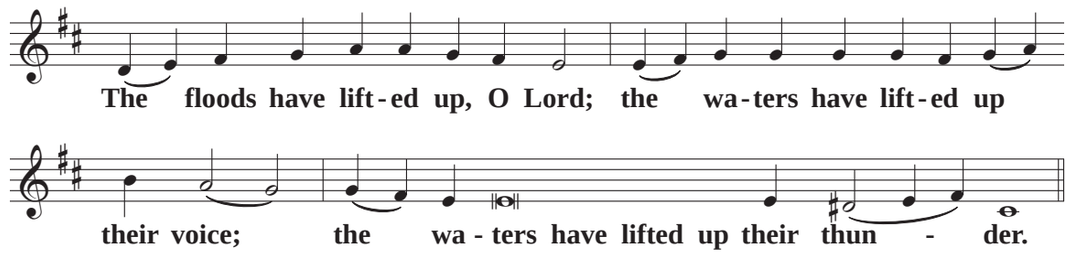
Deacon: Let us be attentive!

Lector: [Isaiah 55: 1-13]

All:

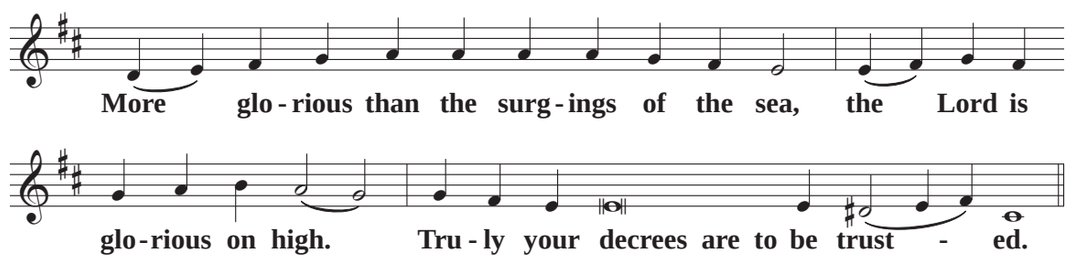


Cantor:



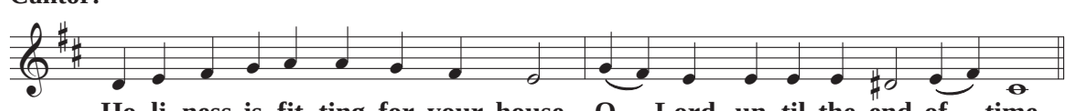
All: *Repeat "and now your light shines…"*

Cantor:



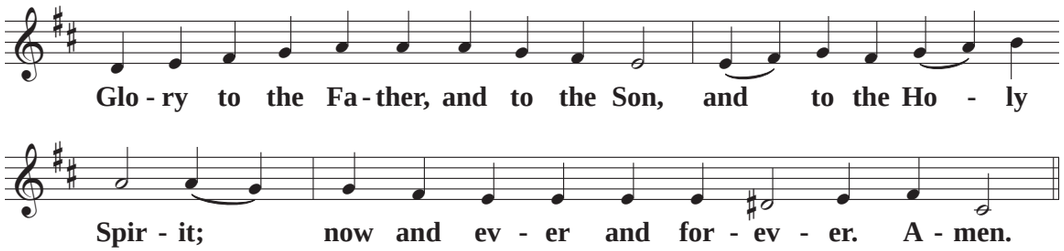
All: *Repeat "and now your light shines…"*

Cantor:



All: *Repeat "and now your light shines…"*

Cantor:



All: *Repeat "O our Savior…" (p.16)*
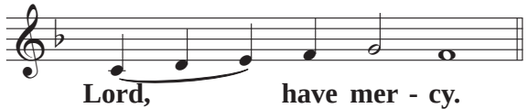
Reading 3 *For the sake of brevity, only one reading may be taken.)*

Isaiah 1: 16-20
Genesis 32: 1-10
Exodus 2: 5-10
Judges 6: 36-40
I Kings 18: 30-39
II Kings 2: 19-22
***Isaiah 49: 8-15** *(This reading should always be taken.)*

The Liturgy of St. Basil begins here, with the Small Litany followed by the Trisagion.
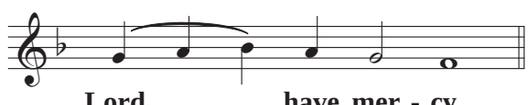
Deacon: Again and again, in peace, let us pray to the Lord

Response:

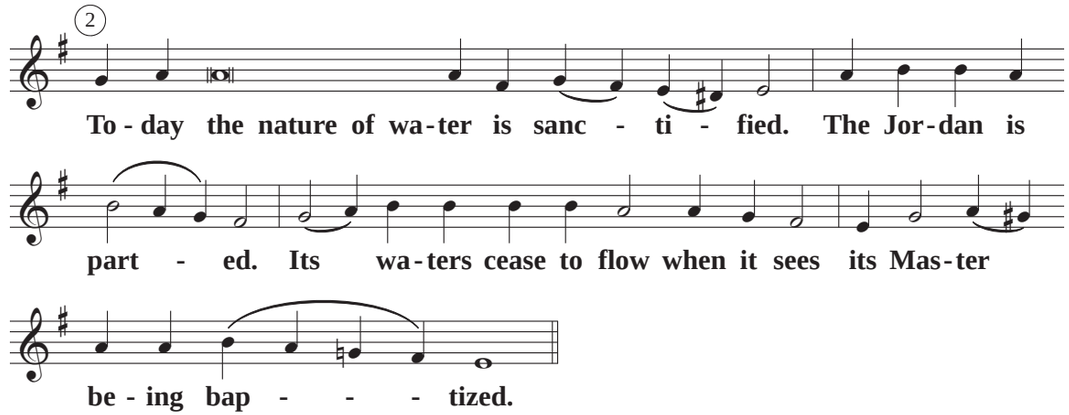


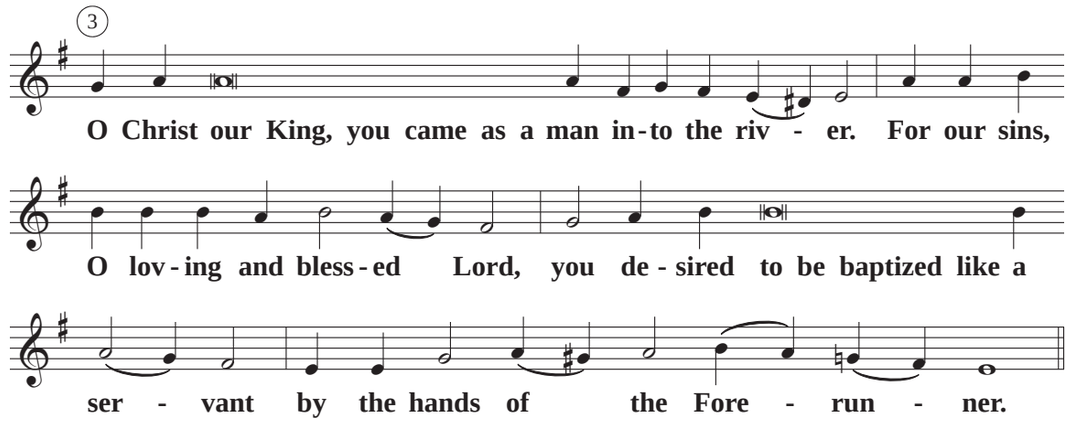
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:



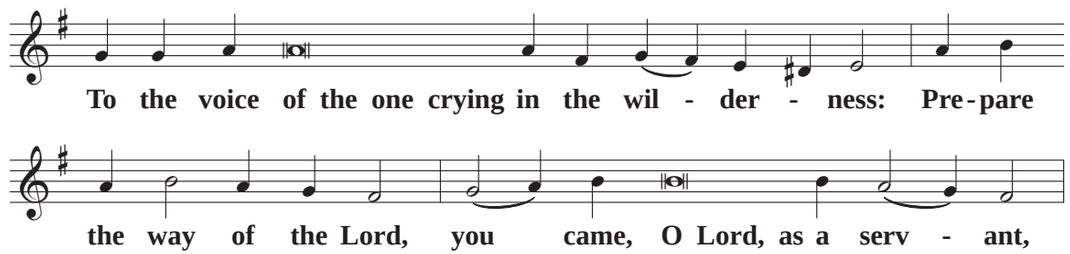
Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.
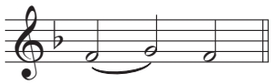




Cantor: Glory…now and ever…

Doxastikon - *Tone 8 samohlasen*



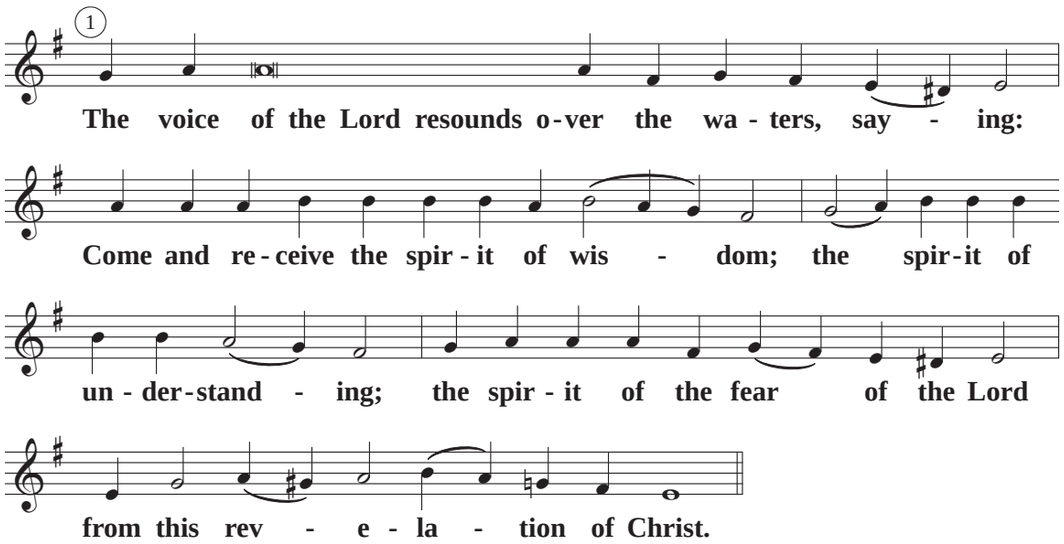
Celebrant: O Source of our life, Lord Jesus Christ our God, sanctify the sources of the waters. You made water a deliverance of those held captive, a remission of debts, a forgiveness of sins, a washing of rebirth, a gift of adoption as your children and a garment of incorruption, in which you enlighten and save your people. You manifested yourself as our God. Deem us worthy to celebrate the feast of your holy Theophany in joy and with a pure conscience. For all glory, honor, and worship belong to you and to your eternal Father and to your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:
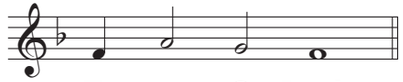


The Great Blessing of Water follows the Ambon Prayer.

Stichera at the Great Blessing of Water - *Tone 8 samohlasen*
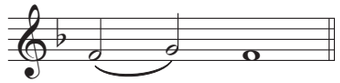


Response:



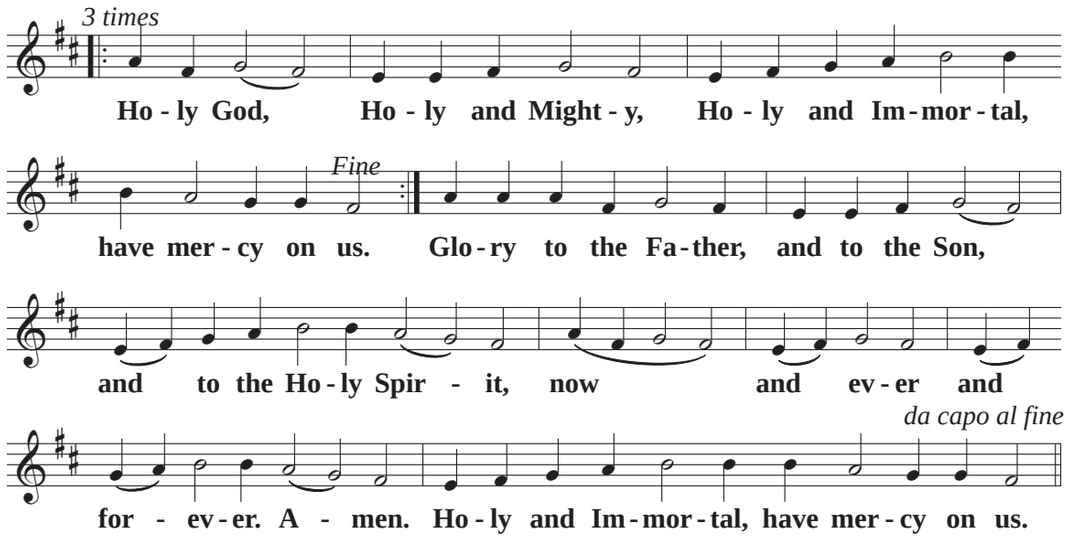
Celebrant: For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever

Deacon: And forever.

Response:



The faithful STAND *for the Thrice-holy Hymn.*



LITURGY OF THE WORD

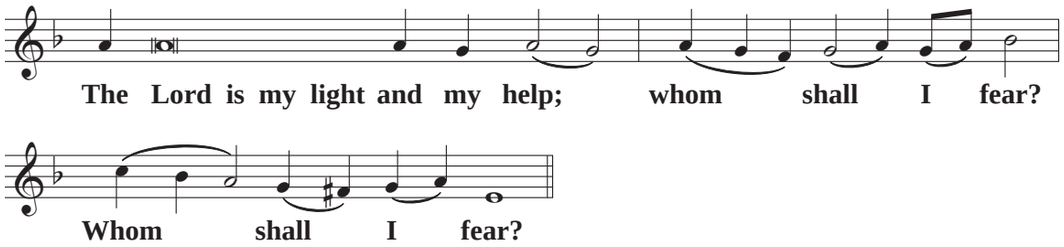
Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse.

Prokeimenon - *Tone 3* (Psalm 26:1):



Verse: The Lord is the stronghold of my life;
before whom shall I shrink?

Deacon: Wisdom!

Lector: A reading from the First Letter of Paul to the Corinthians

Deacon: Let us be attentive!

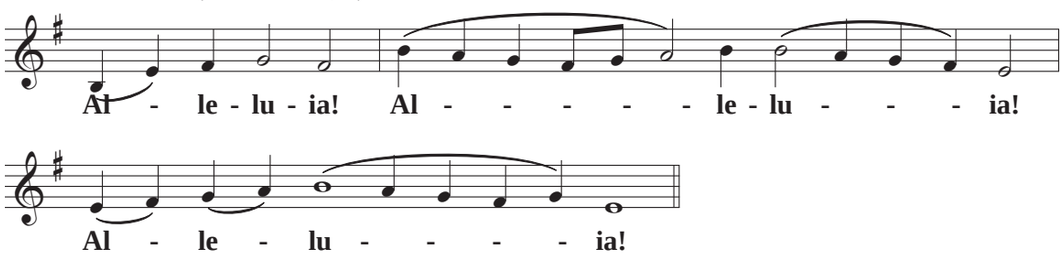
Lector: [I Corinthians 9: 19-27]

Celebrant: Peace to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

Alleluia - *Tone 6* (Psalm 90: 1, 2)
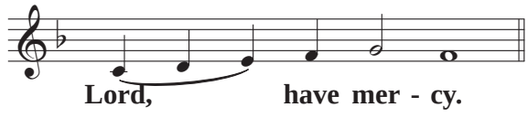


Verse: The one who dwells in the shelter of the Most High
abides in the shadow of the God of heaven.

Verse: He says to the Lord: You are my Protector, my Refuge,
and my God in whom I trust.

Deacon: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.
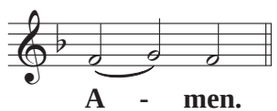
Response:



Celebrant: We thank you, O Lord our God, for our sharing in your holy, most pure, immortal, and heavenly mysteries which you have given us for the benefit, sanctification, and healing of our souls and bodies. You, O Master of all, grant that the communion of the holy body and blood of your Christ may bring about in us a faith that cannot be confounded, a love that does not pretend, a wisdom that overflows, the healing of our souls and bodies, the defeat of every enemy, the full observance of your commandments, and an acceptable defense before the fearsome judgment seat of your Christ.
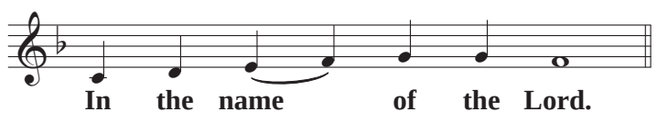
For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:
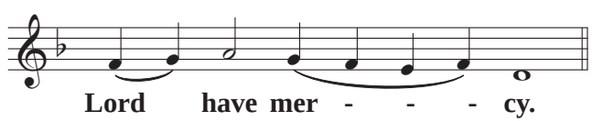


Celebrant: Let us go forth in peace.

Response:



Deacon: Let us pray to the Lord.
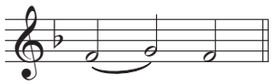
Response:
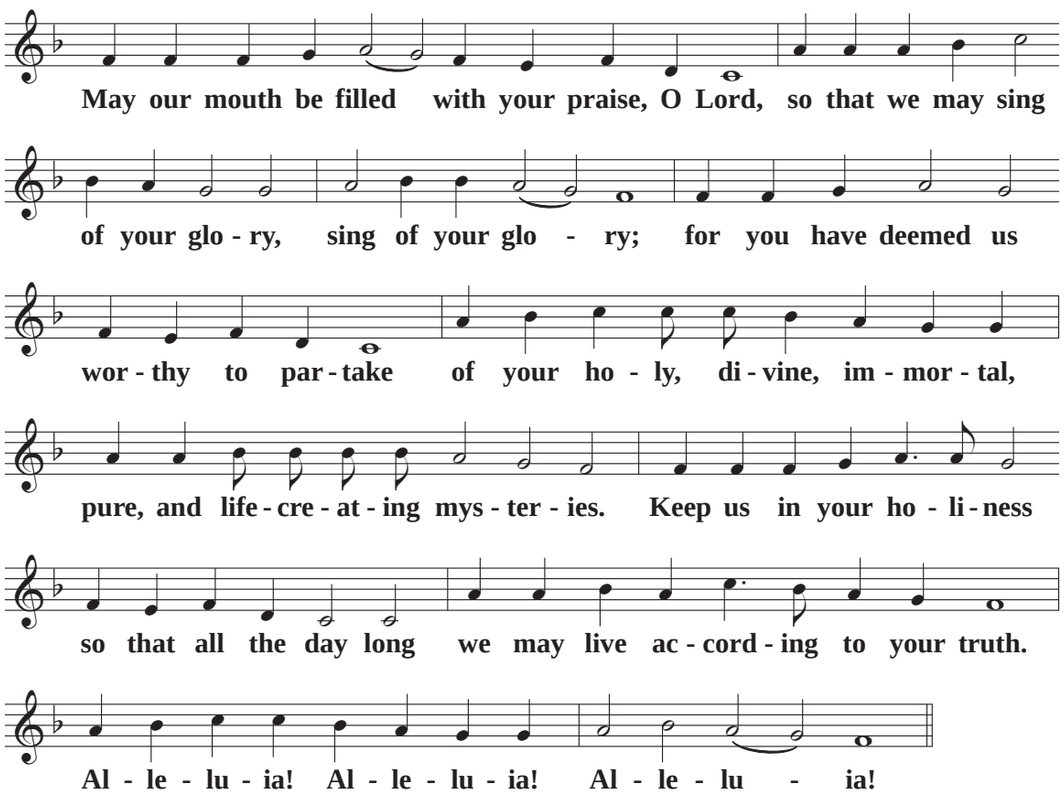


The celebrant, going before the ambon and facing East, intones the Ambon Prayer.

Celebrant: Blessed is our God, always, now and ever and forever.

Response:



The holy gifts are brought to the table of preparation.
The faithful sing:



The holy gospel book is incensed along with the faithful.
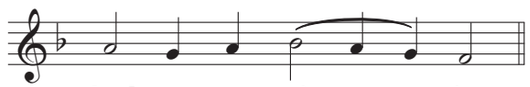
Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Luke.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Luke, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.
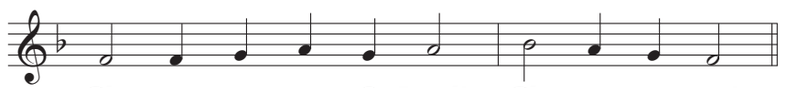
Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:



Deacon: A reading from the holy Gospel according to Luke.
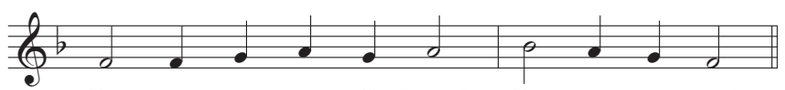
Response:



Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel (Luke 3: 1 - 18)
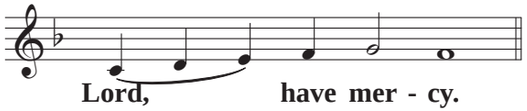
Response:



The faithful SIT during the homily
and may also sit during the Litany of Fervent Supplication which follows:
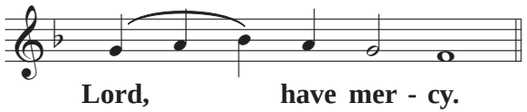
Deacon: Let us all say with our whole soul and with our whole mind, let us say:

Response:
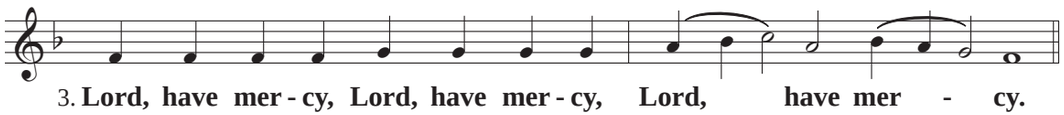


Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response:
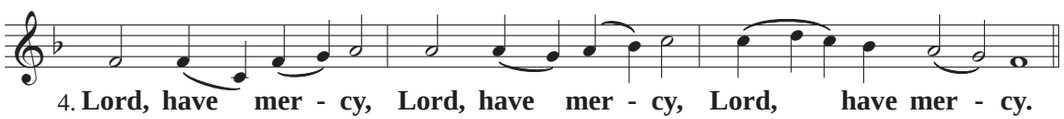


Deacon: Have mercy on us, O God, according to your great mercy,
we pray you, hear and have mercy.

Response:



Deacon: Again we pray for our holy father, *(Name)*, pope of Rome, and for our most reverend metropolitan, *(Name)*, for our God-loving bishop, *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:
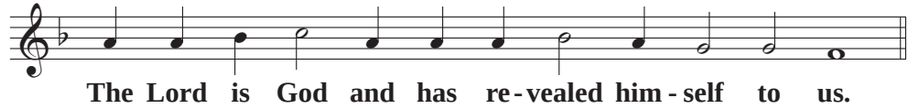


Deacon: Again we pray for our government and for all in the service of our country.

Response: Lord, have mercy. *(three times, using response 4.)*

Deacon: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response: Lord, have mercy. *(three times, using response 3.)*

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.



The body and blood of our Lord are administered on a small spoon.
Communicants approach close to the priest or deacon and remain standing.

The communicants say nothing.

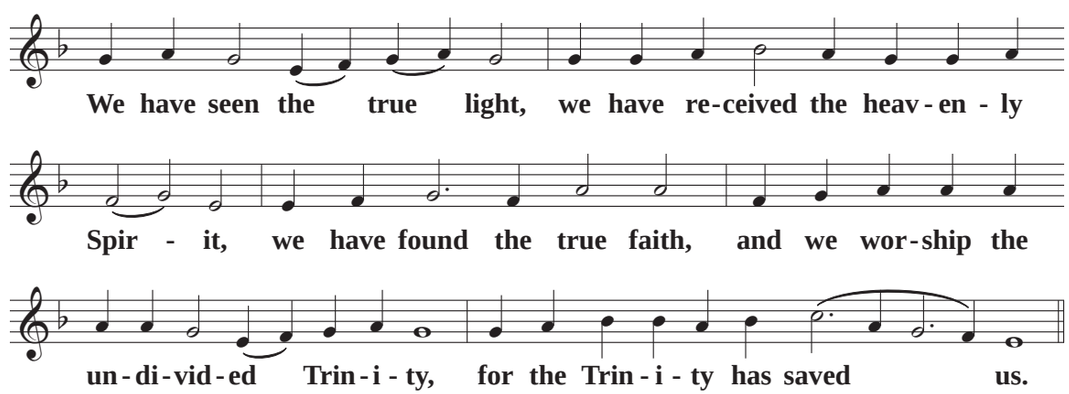
They open the mouth widely without extending the tongue
and close the mouth only after the spoon has been withdrawn.

The faithful may REMAIN STANDING
while others are receiving holy communion.

When Holy Communion has been distrubuted,
the celebrant blesses with the chalice:

Celebrant: Save your people, O God, and bless your inheritance.

Response:



All: O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first.

Accept me today as a partaker of your mystical supper, O Son of God; for I will not reveal your Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:
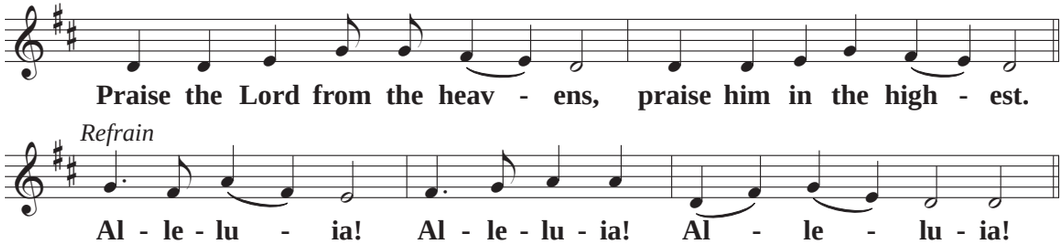
Remember me, O Lord, when you come in your kingdom.
Remember me, O Master, when you come in your kingdom.
Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy Mysteries, O Lord, be not for my judgement or condemnation, but for the healing of soul and body.

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body, and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.
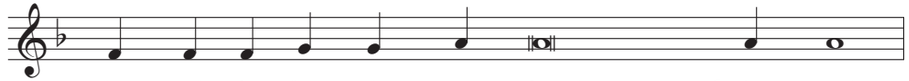
O God, be merciful to me a sinner.
O God, cleanse me of my sins, and have mercy on me.
O Lord, forgive me for I have sinned without number.

Communion Hymn (Psalm 148:1):
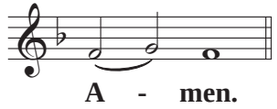


Deacon: Approach with fear of God and with faith.

Response:

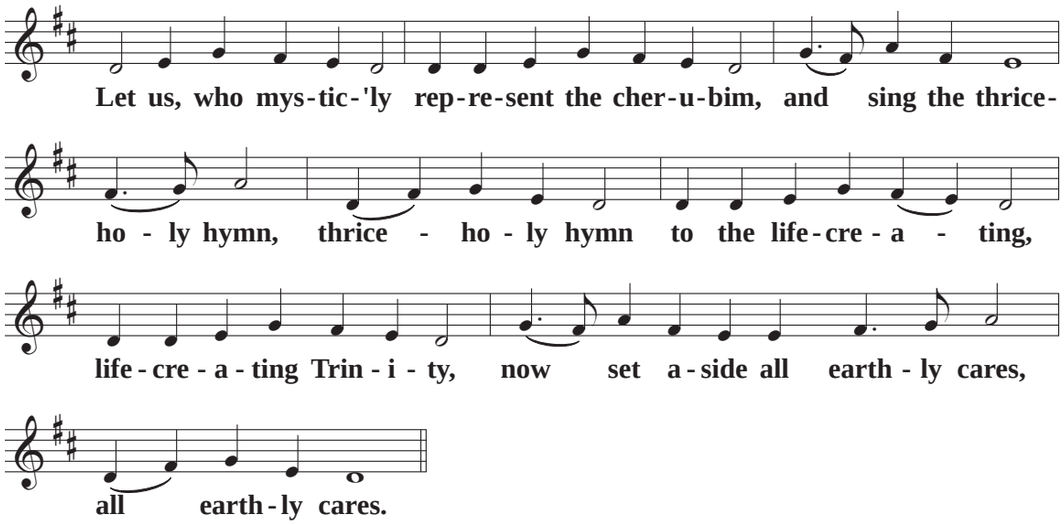


Response:



The faithful STAND following the Litany of Fervent Supplication.

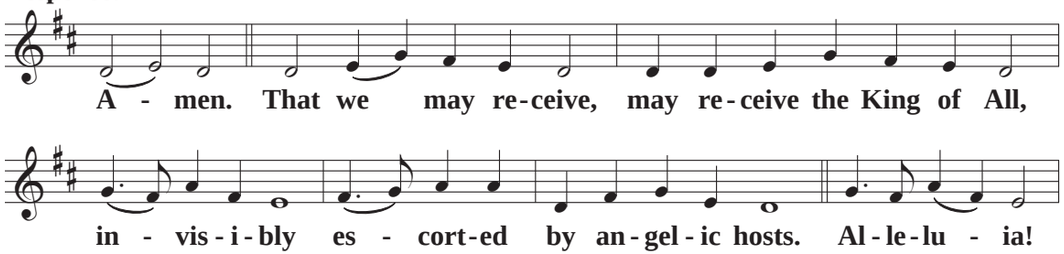
Cherubic Hymn *(Melody: Divnaja novina)*
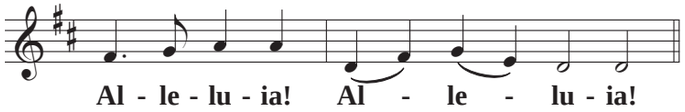


Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

Celebrant: May the Lord God remember in his kingdom … now and ever and forever.
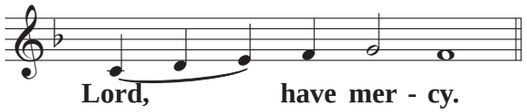
Response:





Deacon: For the precious gifts placed before us, let us pray to the Lord.
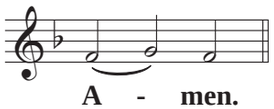
Response:



Celebrant: Lord our God, you created us and brought us into this life. You have shown us ways to salvation and have bestowed on us the revelation of heavenly mysteries. You yourself have appointed us to this service by the power of your Holy Spirit. Therefore, O Lord, be pleased to make us servants of your new covenant and ministers of your holy mysteries. According to your abundant mercy, receive us as we draw near your holy altar so that we may be worthy to offer you this spiritual and unbloody sacrifice for our sins and for the people's failings. Receive it as a fragrant aroma upon your holy, heavenly, and mystical altar, and send down upon us, in return, the grace of your Holy Spirit. Look upon us, O God, and behold this our worship, and accept it as you accepted the gifts of Abel, the sacrifices of Noah, the first-fruits of Abraham, the priesthood of Moses and Aaron, and the peace-offerings of Samuel. Just as you accepted this true worship from the hands of your apostles, now, O Lord, in your goodness, accept these gifts from the hands of us sinners. May we who have been made worthy to minister without blame at your holy altar obtain the reward of faithful and wise stewards on the fearsome day of your just retribution.

Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.
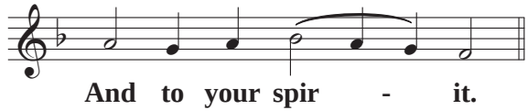
Response:



Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:
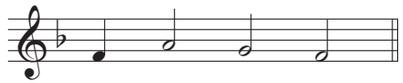
Celebrant: Peace be to all.

Response:



Deacon: Bow your heads to the Lord.
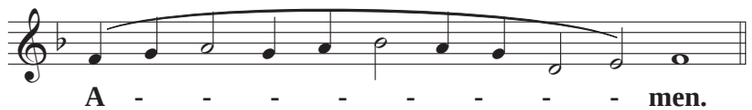
Response:



Celebrant: Master, Lord, Father of mercies, and God of all consolation, bless, sanctify, guard, confirm, and strengthen those who have bowed their heads to you. Turn them away from every evil deed, equip them for every good work, and make them worthy to partake of these your most pure and life-creating mysteries without condemnation for the remission of their sins and for communion of the Holy Spirit.

Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

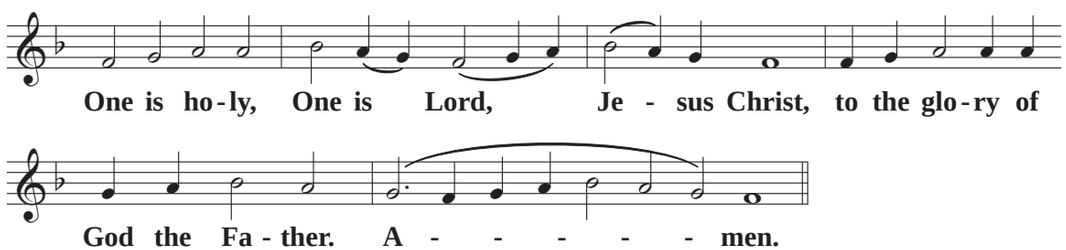
Response:



Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

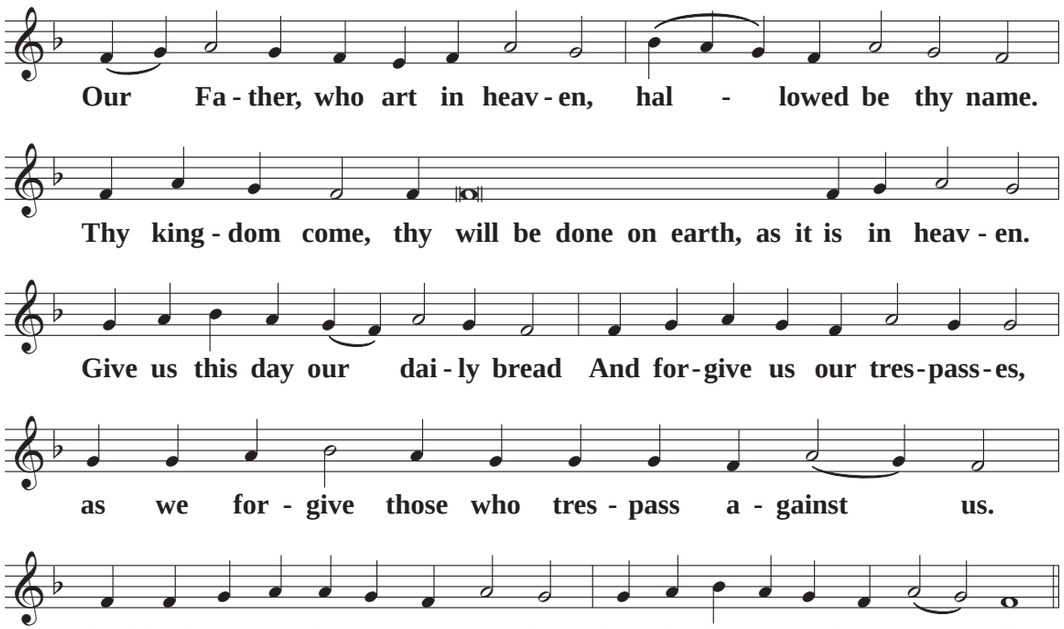
Response:



Rather, grant, O Lord, that even until our last breath, we may worthily receive a portion of your holy Gifts as a provision for the journey to eternal life, and for an acceptable defense before the fearsome judgment seat of your Christ. Then, together with all the saints who have pleased you since time began, may we become partakers of the eternal blessings which you have prepared for those who love you, O Lord.
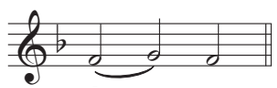
And make us worthy, O Master, that we may with confidence and without condemnation dare call you “Father” and say:

Tone 4 podoben: Udivisja Josif
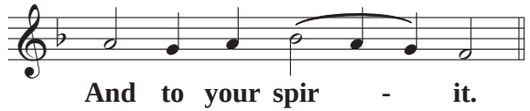


Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:



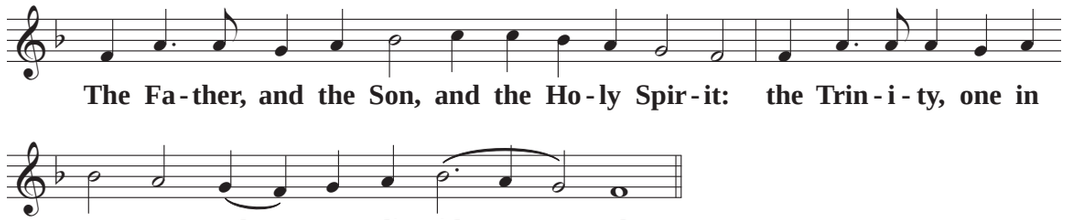
Celebrant: Peace be to all.

Response:
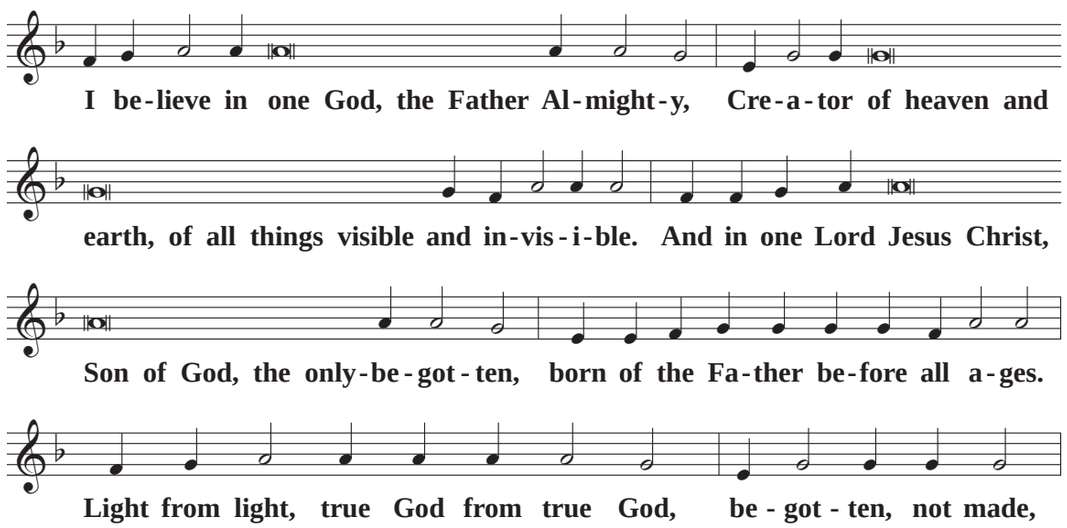


Celebrant: Let us love one another that with one mind we may profess.
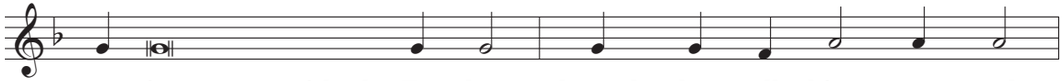
Response:



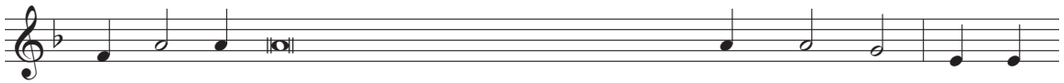
Deacon: [The doors! The doors!] In wisdom let us be attentive!

Symbol of Faith

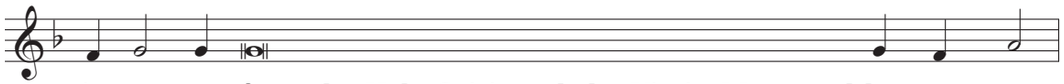




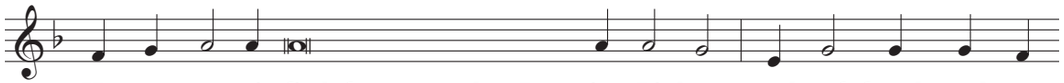
one in essence with the Fa - ther; through whom all things were made.
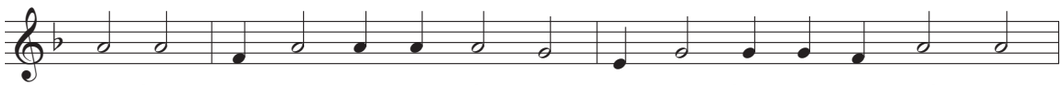


For us and for our salvation, he came down from heav - en, and was



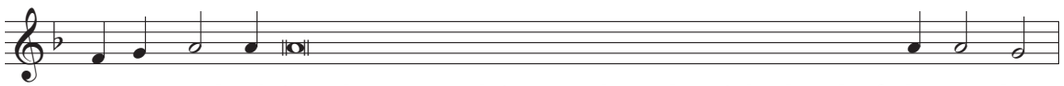
in - car - nate from the Holy Spirit and the Virgin Mary, and be - came man.



He was cru - ci - fied for us under Pon - tius Pi - late, and suf - fered, and was
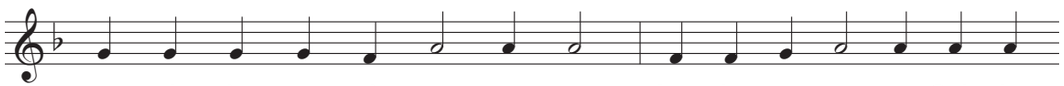


bur - ied. He rose on the third day ac - cord - ing to the scrip - tures.



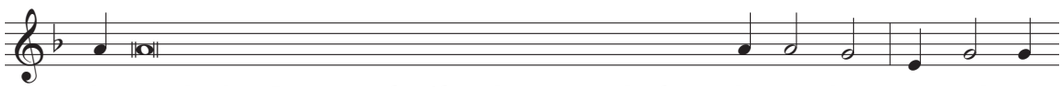
He as - cend - ed into heaven and is seated at the right hand of the Fa - ther.



And he is com - ing again in glory to judge the living and the dead,



and his king - dom will have no end. And in the Ho - ly Spir - it,
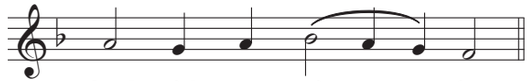


the Lord, the Creator of Life, who proceeds from the Fa - ther. - To - geth - er

Preparation for Communion

Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.
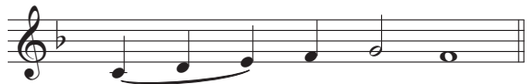
Response:



And with your spir - it.

Deacon: Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.
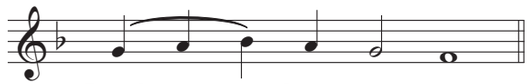
Response:



Lord, have mer - cy.

Deacon: For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.
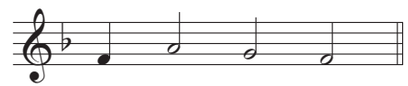
Response:



Lord, have mer - cy.

Deacon: Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.
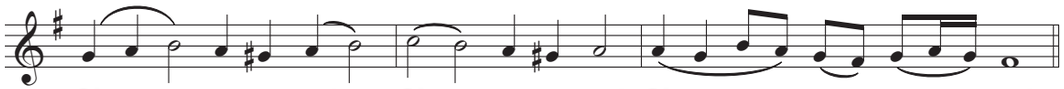
Response:



To you, O Lord.
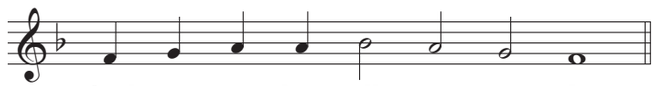
Celebrant: God, the God of our salvation, teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that, with a pure testimony of our conscience, we may receive a portion of your holy gifts and be united to the holy body and blood of your Christ. Receiving them worthily, may we have Christ living in our hearts and become temples of your Holy Spirit.

Especially, O our God, let none of us become guilty nor weakened in soul or body by partaking of these awesome and heavenly mysteries of yours unworthily.



Celebrant: Among the first, O Lord, remember our holy father *(Name)*, pope of Rome, our most reverend metropolitan *(Name)*, our God-loving bishop *(Name)*; preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response:



Celebrant: Remember, O Lord, the entire episcopate of the true believers who faithfully impart the word of your truth. Remember also my unworthiness, O Lord, according to the abundance of your mercies. Forgive me every transgression voluntary and involuntary; and despite my sins do not withhold any grace of your Holy Spirit from these gifts offered here.

Remember, O Lord, the presbyterate, the diaconate in Christ, and every holy order; let none of us who surround your holy altar be put to shame. Visit us in your goodness, O Lord. Reveal yourself to us in your rich compassion. Grant us a healthful and agreeable climate and gentle showers upon the earth that it may be fruitful, and crown the cycle of the seasons with your kindness.
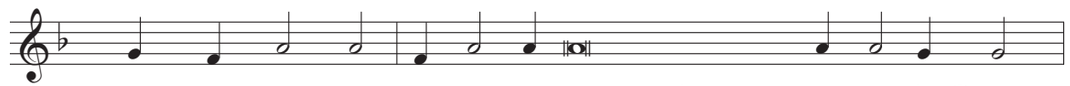
By the power of your Holy Spirit, bring an end to schism in the Churches, extinguish the raging of the nations, and quickly put down the upsurges of heresy. Accept us all into your kingdom, showing us to be children of the light and of the day. Grant us your peace and love, O Lord our God, for you have given us everything.

And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.
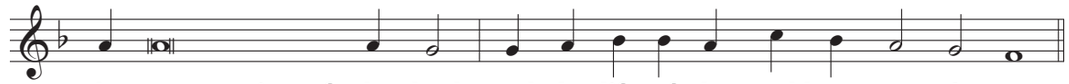
Response:
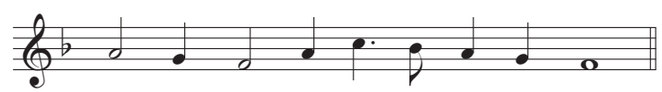










Anaphora
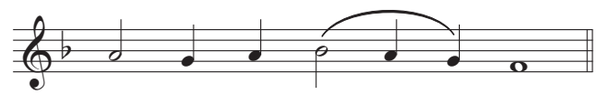
Deacon: Let us stand aright, let us stand in awe, let us be attentive to offer the Holy Anaphora in peace.

Response:
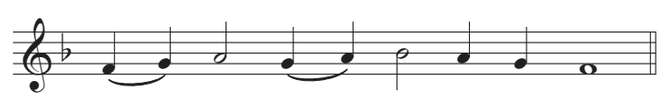


Celebrant: The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with all of you.

Response:
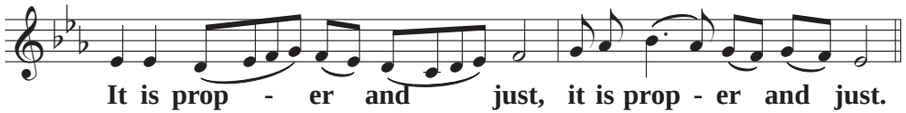


Celebrant: Let us lift up our hearts.

Response:



Celebrant: Let us give thanks to the Lord.

Response:



Celebrant: O Eternal Being, Master, Lord, God, Father almighty and adorable
it is truly proper and just and befitting the magnificence of your holiness
to praise you, to sing to you, to bless you, to worship you,
to thank you, to glorify you, the only true God,
and to offer you this, our spiritual worship with contrite heart and humble spirit;
for you have granted us the knowledge of your truth.

Who is able to proclaim your might, to make known all your praises,
or to recount all your mighty deeds in every age?
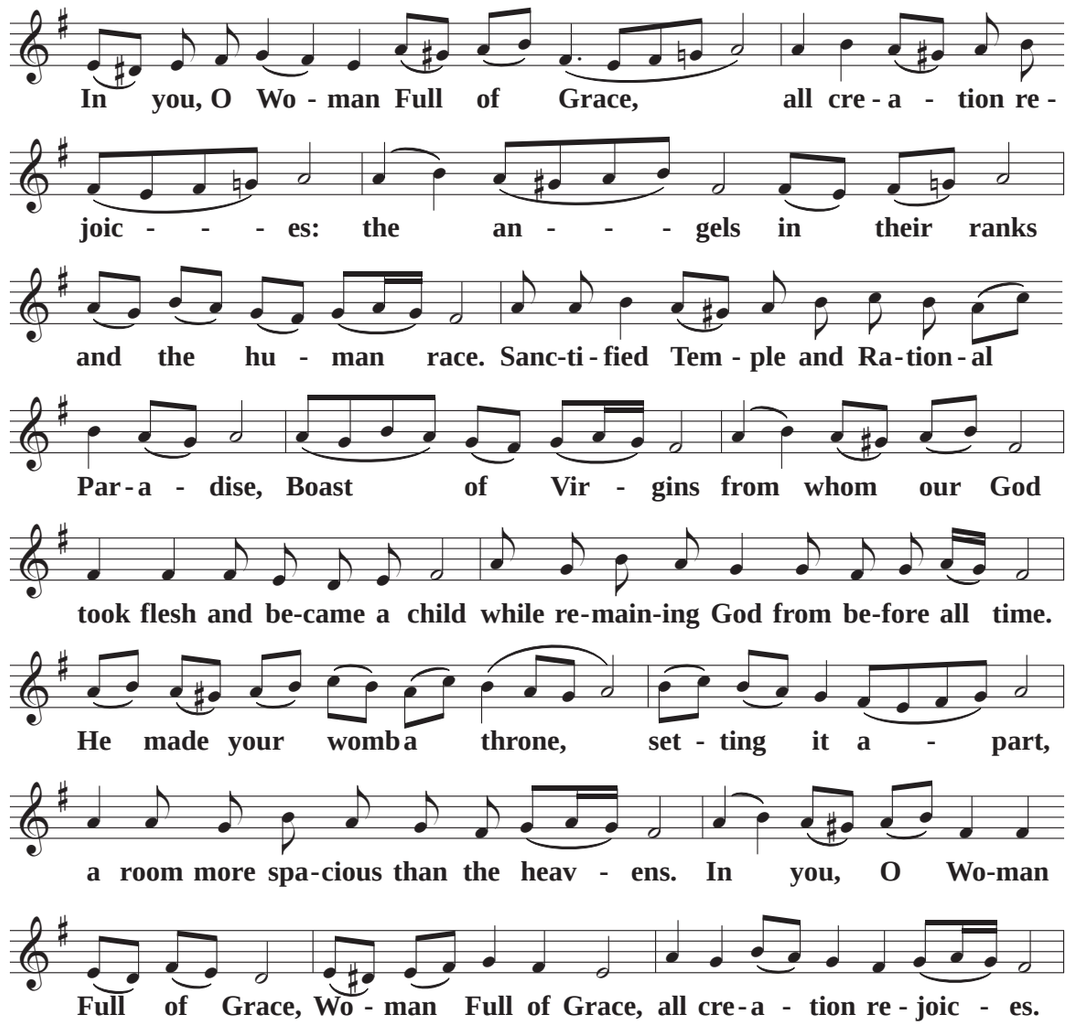
Master of all, Lord of heaven and earth and of all creation both visible and invisible,
enthroned in glory yet fathoming the depths,
eternal, invisible, incomprehensible, boundless, and changeless,
Father of our great God, Savior, and Lord Jesus Christ,
you are revealed through him who is our hope,
the image of your goodness, and the seal bearing your likeness.

He is the Living Word, True God, Eternal Wisdom, Life, Sanctification, Power,
and the True Light
through whom the Holy Spirit has been revealed:
the Spirit of truth, the Gift of filial adoption,
the Pledge of our future inheritance, the First-fruits of eternal blessings,
the Life-creating Power, the Wellspring of sanctification
through whom every rational and intelligent creature
is empowered to worship you,
and to offer you an unending hymn of praise;
for all creation serves you.

Angels, archangels, thrones,
dominions, principalities, virtues, powers,
and the many-eyed cherubim praise you.
You are surrounded by the six-winged seraphim;
two wings cover their face, two their feet, and with two they fly,
and they call one to another with never-ending and never-silent hymns of praise:

Rather, may we obtain mercy and grace
together with all the saints who have pleased you since time began:
the forefathers, fathers, patriarchs,
prophets, apostles, preachers,
evangelists, martyrs, confessors, teachers,
and with every just spirit brought to perfection in faith.
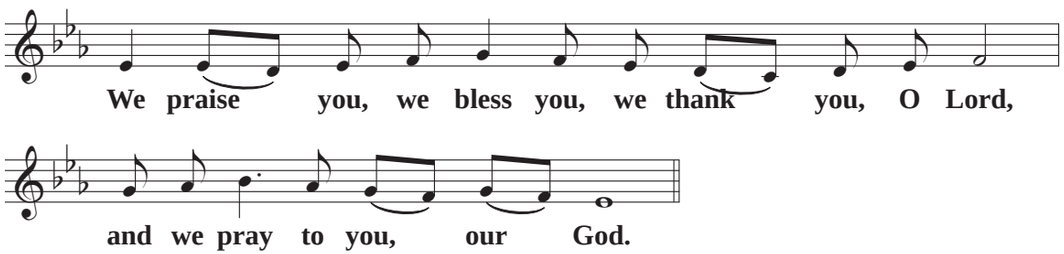
Especially with our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.



Therefore, O Master,
we also remember his saving passion, the life-creating cross,
the three-day burial, the resurrection from the dead,
the ascension into heaven,
the enthronement at your right hand, God and Father,
and his glorious and fearsome second coming:

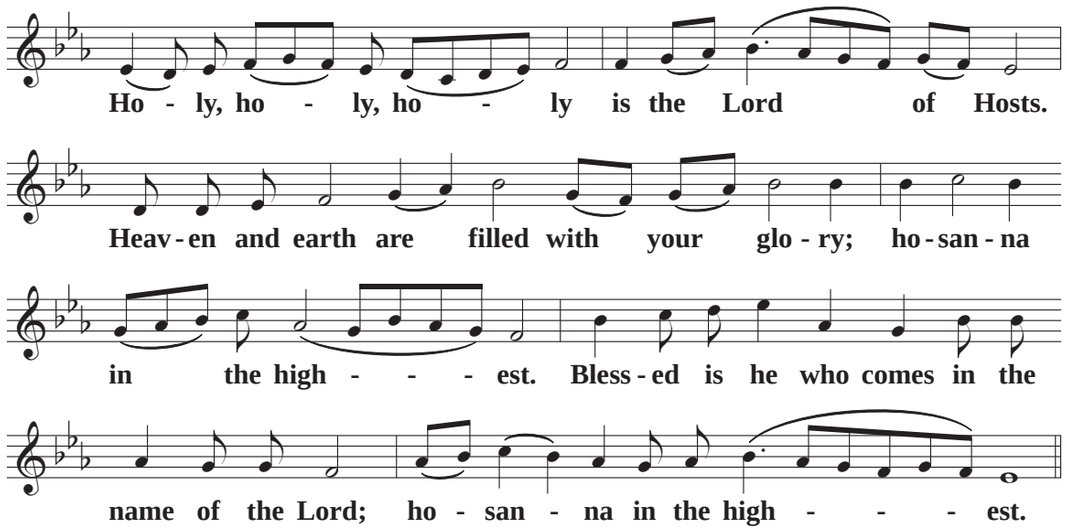
Offering you your own from your own always and everywhere.

Anamnesis Acclamation



Celebrant All-holy Master,
since you have allowed us sinners and unworthy servants
to minister at your holy altar — not because of our righteousness,
for we have done nothing good on earth,
but because of your mercy and compassion so richly poured out
upon us —
we have the courage to approach your holy altar.
As we offer you the holy body and blood of your Christ in this form,
we pray you and beseech you, O Holy of Holies,
that, according to your kind favor,
your Holy Spirit may come upon us
and upon these gifts here offered;
and bless and sanctify them and show this bread
to be truly the precious body of our Lord, God, and Savior Jesus Christ.
and this chalice to be truly the precious blood of our Lord, God, and
Savior Jesus Christ,
shed for the life of the world.
So that all of us who share this one bread and chalice
may be united with one another in the communion of the one Holy Spirit,
and that none of us partake of the holy body and blood of your Christ
for judgment or condemnation.

Singing, shouting, crying aloud, and saying the triumphal hymn:



Celebrant: We sinners also cry out with these blessed powers, O loving and kind Master,
and say: Holy are you; truly, all-holy.
Immeasurable is the majesty of your holiness.
You are revered in all your works;
for with righteousness and just judgment you have ordered all things for us.
Taking clay from the earth, you formed man
and honored him with your own image, O God.
You placed him in a delightful paradise
and promised him immortal life and the enjoyment of eternal blessings
through the observance of your commandments.
But man disobeyed you, the true God who created him;
he was led astray by the deceit of the Serpent,
and by his own transgressions was subjected to death.
In your righteous judgment, O God, you banished him from paradise into this
world and returned him to the earth from which he had been taken,
but provided for him the salvation of rebirth in your Christ.

For you did not turn away from your creature forever, O Good One,
nor forget the work of your hands;
rather, you intervened in various ways because of your merciful loving-kindness.
You sent prophets and performed mighty deeds through your holy ones
who have pleased you in every generation.
You spoke to us through the mouth of your servants, the prophets, who foretold the salvation which was to come.
You gave the Law as an aid, and appointed angels as guardians.
When the fullness of time had come, you spoke to us through your own Son,
the very one through whom you created the ages.

Although he is the reflection of your glory and the express image of your person,
sustaining all things by his powerful word,
He did not deem equality with you, God and Father, something to be grasped;
rather, while remaining everlasting God,
he appeared on earth and lived among men.

In becoming incarnate from the holy Virgin, he emptied himself,
taking the form of a slave,
conforming himself to the lowliness of our body,
that he might conform us to the image of his glory.
For since, through a man, sin entered the world,
and through sin, death,
so it pleased your only-begotten Son,
who is in your bosom, God and Father,
to be born of a woman, the holy Theotokos and Ever-Virgin Mary,
to be born under the Law,
to condemn sin in his flesh
so that those who are dead in Adam
might be brought to life in him, your Christ.

Living in this world, he gave us precepts for salvation,
turned us away from the deceit of idols,
and brought us to know you, true God and Father.
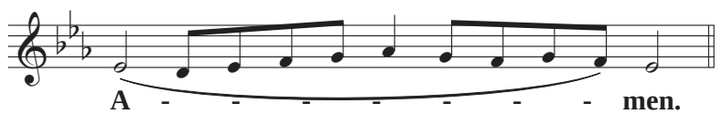
He purchased us for himself as a chosen people, a royal priesthood,
and a holy nation,
cleansing us with water and sanctifying us with the Holy Spirit.
He surrendered himself as a ransom to Death
by which we were held captive,
sold into slavery under sin.

Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all flesh from the dead.
Since Corruption could not keep the Author of Life in its clutches,
he became the first-fruits of those who have fallen asleep,
the first-born of the dead,
that in all things he might have pre-eminence over all.

Ascending into heaven,
he has taken his seat at the right hand of your majesty on high
and will come to reward everyone according to his works.
But he left us these memorials of his saving passion,
which we have prepared according to his command.
For, when he was about to go forth to his voluntary, ever-memorable, and life-creating death,
on the night when he surrendered himself for the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, blessed, sanctified, broke, and gave it to his holy disciples and apostles, saying

Take, eat; this is my body which is broken for you for the remission of sins.
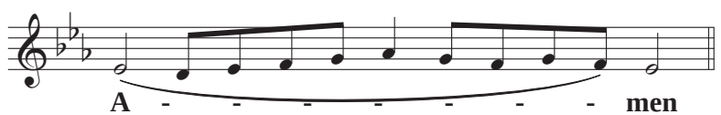
Response:



Celebrant: Likewise, taking the chalice of the fruit of the vine, he mixed it, gave thanks, blessed, sanctified, and gave it to his holy disciples and apostles, saying:

Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

Response:



Celebrant: Do this in remembrance of me,
for as often as you eat this bread and drink this chalice
you proclaim my death and profess my resurrection.