

January 6th. Theophany. Readings at Vespers.

(1)

Deacon: Wisdom.

Reader: The Reading is from Genesis. [1:1-13]

Deacon: Let us attend.

Reader:

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

(2)

Deacon: Wisdom.

Reader: The Reading is from Exodus. [14:15-18, 21-23, 27-29]

Deacon: Let us attend.

Reader:

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

(3)

Deacon: Wisdom.

Reader: The Reading is from Exodus. [15:22-16:1]

Deacon: Let us attend.

Reader:

Moses led the children of Israel up from the Red Sea and brought them to the desert of Soor. And they marched for three days in the desert and found no water to drink. They came to Merra and were unable to drink the water from Merra, because it was bitter. And so the place was named ‘Bitterness’. And the people started to murmur against Moses and say, ‘What are we to drink?’ Moses cried to the Lord, and the Lord showed him a piece of wood. He threw it into the water, and the water became sweet. There God laid down for him statutes and judgements, and he tested him there, and said, ‘If you listen to the voice of the Lord your God, and do what is well-pleasing before him, and heed his commandments, and keep all his statutes, I will not bring on you any of the

diseases that I brought on the Egyptians. For I am the Lord who heals you.’ And they came to Elim, and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elim, and the whole Assembly of the children of Israel came to the desert of Sin, which is between Elim and Sina.

Reader:

You that created the world are revealed in the world, to give light to those who sit in darkness.

Choir:



Lov - er of man - kind, glo - - - - - ry to you.

Reader, Verse 1:

May God take pity on us and bless us, and show the light of his countenance upon us, and have mercy on us. That your way may be known on earth, your salvation among all nations.

To give light to those who sit in darkness.

Choir:



Lov - er of man - kind, glo - - - - - ry to you.

Reader, Verse 2:

Let the peoples give thanks to you, O God; let all the peoples give thanks to you. Let the nations be glad and rejoice; for you will judge the peoples justly, and guide the nations on earth.

To give light to those who sit in darkness.

Choir:



Musical notation for the choir part of the first section. It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics are: "Lov - er of man - kind, glo - - - - - ry to you." The word "glo" is under the first measure, and "ry to you." is under the second measure. There are two slurs: one over the first measure and one over the second measure.

Reader, Verse 3:

Let the peoples give thanks to you, O God; let all the peoples give thanks to you. The earth has yielded her fruit; may God, our God, bless us. May God bless us; and may all the ends of the earth fear him.

To give light to those who sit in darkness.

Choir:



Musical notation for the choir part of the second section. It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics are: "Lov - er of man - kind, glo - - - - - ry to you." The word "glo" is under the first measure, and "ry to you." is under the second measure. There are two slurs: one over the first measure and one over the second measure.

Reader:

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

You that created the world are revealed in the world, to give light to those who sit in darkness.

Choir:



Musical notation for the choir part of the third section. It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics are: "Lov - er of man - kind, glo - - - - - ry to you." The word "glo" is under the first measure, and "ry to you." is under the second measure. There are two slurs: one over the first measure and one over the second measure.

(4)

Deacon: Wisdom.

Reader: The Reading is from Jesus, son of Navi. [3:7-8, 15-17]

Deacon: Let us attend.

Reader:

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

(5)

Deacon: Wisdom.

Reader: The Reading is from the Fourth Book of Kings. [2:6-14]

Deacon: Let us attend.

Reader:

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

Elias that had fallen from him, and went back and stood on the bank of the Jordan. And Elissaïos took the mantle of Elias that had fallen from him, and struck the waters, and they were not parted. And Elissaïos said, ‘Where is the God of Elias, Aphpho?’ And Elissaïos struck the waters again, and the waters were parted, and Elissaïos went over on dry ground.

(6)

Deacon: Wisdom.

Reader: The Reading is from the Fourth Book of Kings. [5:9-14]

Deacon: Let us attend.

Reader:

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

Reader:

Our Saviour, in the abundance of your mercy you have appeared to sinners and tax collectors.

Where indeed should your light have shone,

Choir:



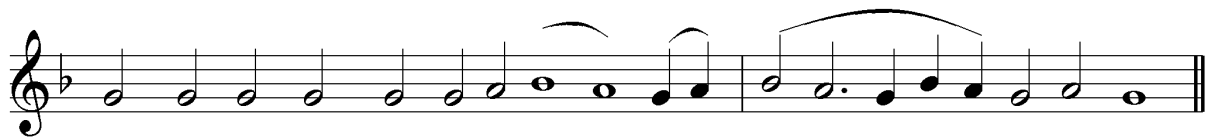
Ex - cept on those who sit in dark - - - ness? Glo - - - - - - - - - - ry to you.

Reader, Verse 1:

The Lord is king, he has robed himself with majesty; the Lord has robed and girded himself with power; he has established the world, which will not be shaken. Your throne is prepared from of old; you are from eternity.

Where indeed should your light have shone,

Choir:



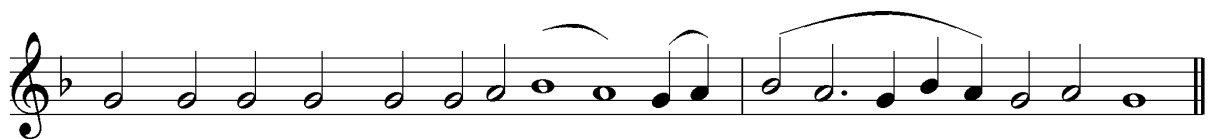
Ex - cept on those who sit in dark - - - ness? Glo - - - - - - - - - - ry to you.

Reader, Verse 2:

The rivers have raised, O Lord, the rivers have raised their voices; the rivers have lifted up their waves at the voices of many waters.

Where indeed should your light have shone,

Choir:



Ex - cept on those who sit in dark - - - ness? Glo - - - - - - - - - - ry to you.

Reader:

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

(8)

Deacon: Wisdom.

Reader: The Reading is from Genesis. [32:1-10]

Deacon: Let us attend.

Reader:

Jacob looked up and saw the army of God encamped around and the angels of God met him; and when Jacob saw them he said, 'This is God's encampment!' So he called the name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, in the country of Edom. And he instructed them, saying, 'This is what you shall say to my lord Esau: Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now; and I have sheep, oxen, asses, menservants, and maidservants; and I have sent to tell my lord Esau, in order that your servant may find favour in your sight.'" And the messengers returned to Jacob, saying, 'We came to your brother Esau, and he is coming to meet you, and four hundred men with him.' Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the oxen and the sheep, into two encampments. And Jacob said, 'If Esau comes to the one encampment and destroys it, then the other encampment which is left will be saved.' And Jacob said, 'God of my father Abraham, and God of my father Isaac, O Lord who said to me, "Return to the land of your birth and I will do you good," let me be worthy of all the justice and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine.

(9)

Deacon: Wisdom.

Reader: The Reading is from Exodus. [2:5-10]

Deacon: Let us attend.

Reader:

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

(10)

Deacon: Wisdom.

Reader: The Reading is from Judges. [6:36-40]

Deacon: Let us attend.

Reader:

Gideon said to God, 'If you are going to save Israel by my hand, in the way which you have said, see, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, in the way which you have said.' And it was so. When Gideon rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, 'Do not let your anger burn against me, let me speak once again; pray, let me make trial once again with the fleece; let it be dry only on the fleece, and on all the ground let there be dew.' And God did so that night; for it was dry on the fleece only, and on all the ground there was dew.

(11)

Deacon: Wisdom.

Reader: The Reading is from the Third Book of Kings. [18:30-39]

Deacon: Let us attend.

Reader:

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

(12)

Deacon: Wisdom.

Reader: The Reading is from the Fourth Book of Kings. [2:19-22]

Deacon: Let us attend.

Reader:

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

(13)

Deacon: Wisdom.

Reader: The Reading is from the Prophecy of Isaïas. [49:8-15]

Deacon: Let us attend.

Reader:

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

Little Litany. Trisagion.

Prokeimenon, Tone 3

The Lord is my light and my sav - iour, whom shall
I fear?

Verse: The Lord is the guard of my life; from whom shall I shrink?

Epistle:

The Reading is from the Epistle of the Holy Apostle Paul to the Corinthians.

Brethren, though I am free from all men, I have made myself a slave to all, so that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law, so that I might win those under the law. To those outside the law I became as one outside the law - not being without law toward God but under the law of Christ - so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, so that I might by all means save some. I do this for the sake of the gospel, so that I may share it with you. Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable crown, but we an imperishable. So I do not run aimlessly, I do not fight like someone beating the air; but I treat my body harshly and subdue it, lest after preaching to others I myself should be disqualified.

Alleluia, Tone 6

Al - le - lu - ia, al - le - lu - - ia, al - le - - - lu - - - - - ia.

Verse 1: My heart has uttered a good word; I declare my works to the King.

Verse 2: You are splendid with beauty beyond the sons of men.

Communion Chant: Praise the Lord from heaven, ...