

Epiphany of our Lord

Vespers

Lord, I call - Tone 2

LORD, I CALL UPON THEE HEAR ME; HEAR ME, O LORD. LORD, I

CALL UP-ON THEE, HEAR ME. RE- CEIVE THE VOICE OF MY PRAYER, WHEN I CALL

UP - ON THEE, HEAR ME, O LORD. LET MY PRAYER A - RISE

IN THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS

BE AN EVE - NING SAC - RI - FICE; HEAR ME - O LORD.

8. Out of the depths I cry to Thee, O Lord. O Lord, hear my voice.
7. Let Thy ears be attentive to the voice of my supplications.

Verses 1-2

THE FORERUNNER BEHELD OUR EN - LIGHT - EN - MENT, WHO HAS BROUGHT

LIGHT TO ALL MAN - KIND, DRAW NEAR TO BE BAP - TIZED AND HE REJOICED

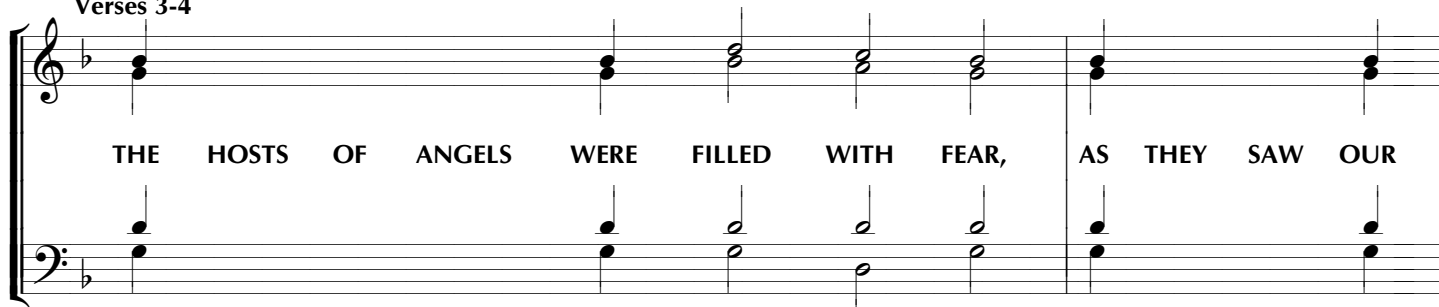
IN SOUL WHILE HIS HAND TREM - BLED. HE SHOWED HIM TO THE

PEO - PLE SAY - ING: "BE - HOLD THE REDEEMER OF ISRAEL, WHO SETS US

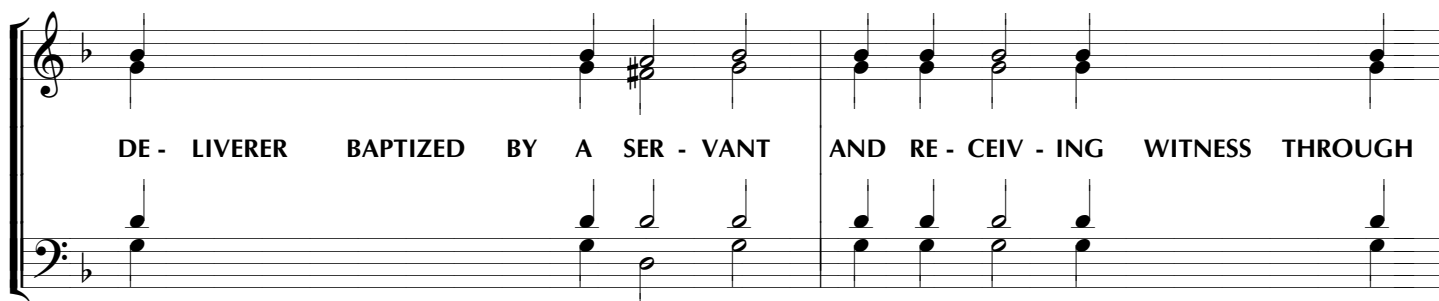
FREE FROM COR - RUP - TION." O SINLESS CHRIST OUR GOD GLO - RY TO THEE.

6. If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.
5. For Thy name's sake I wait for Thee, O Lord. My soul has waited for Thy word, my soul has hoped on the Lord.

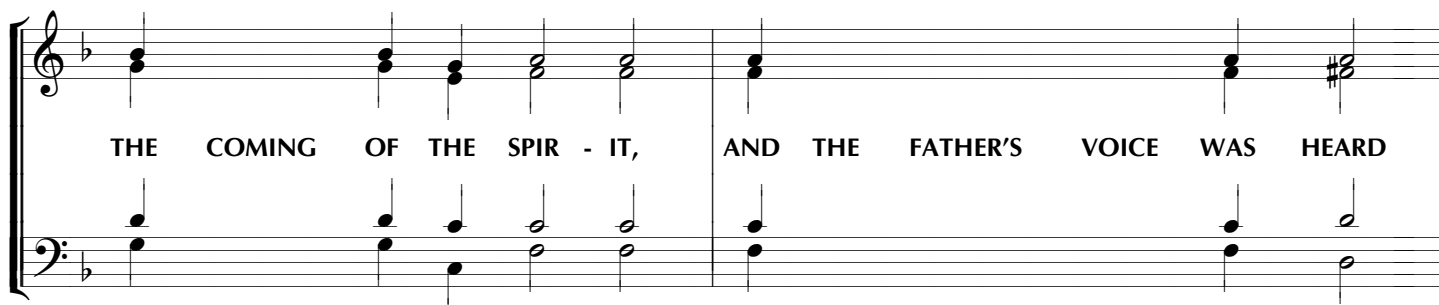
Verses 3-4



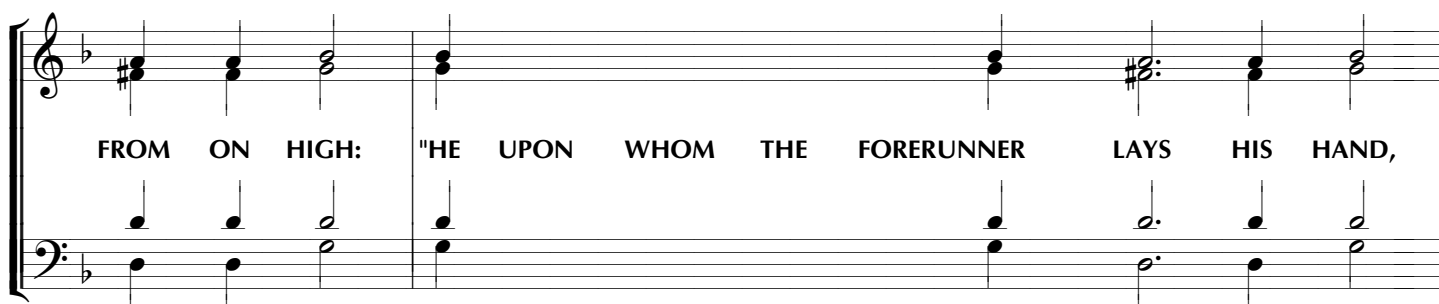
THE HOSTS OF ANGELS WERE FILLED WITH FEAR, AS THEY SAW OUR



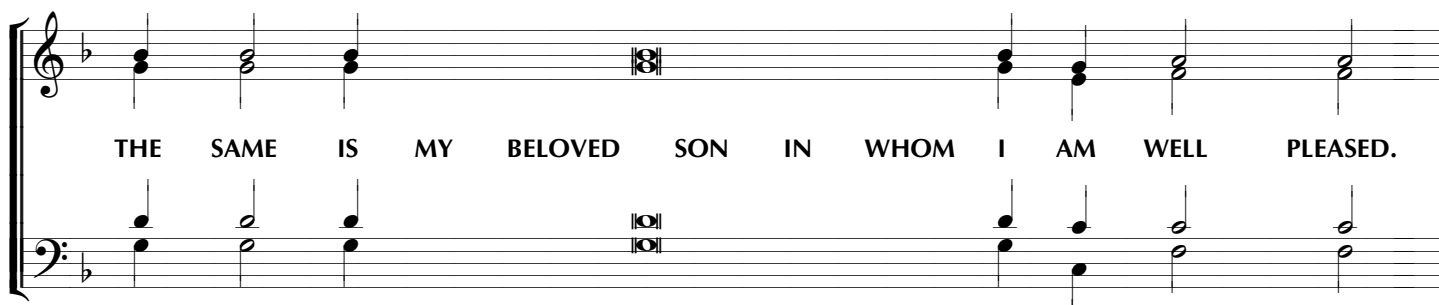
DE-LIVERER BAPTIZED BY A SER-VANT AND RE-CEIV-ING WITNESS THROUGH



THE COMING OF THE SPIR-IT, AND THE FATHER'S VOICE WAS HEARD



FROM ON HIGH: "HE UPON WHOM THE FORERUNNER LAYS HIS HAND,"



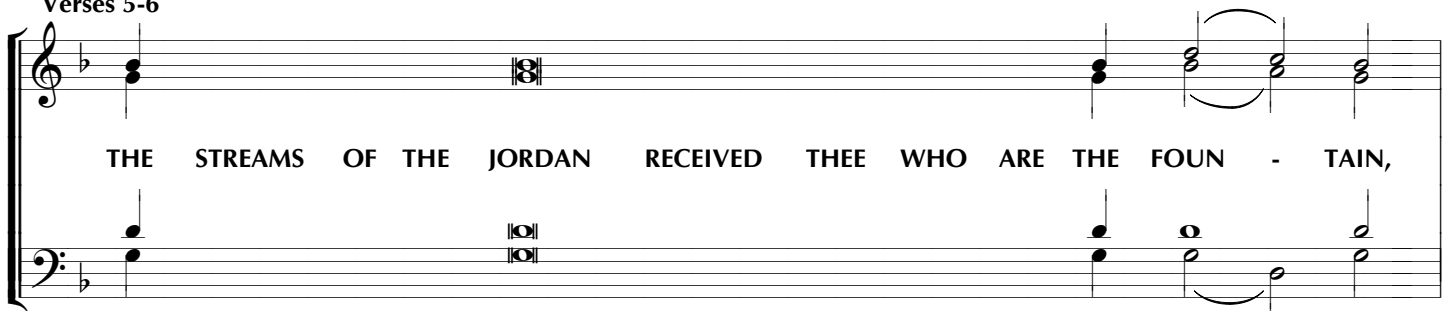
THE SAME IS MY BELOVED SON IN WHOM I AM WELL PLEASED.



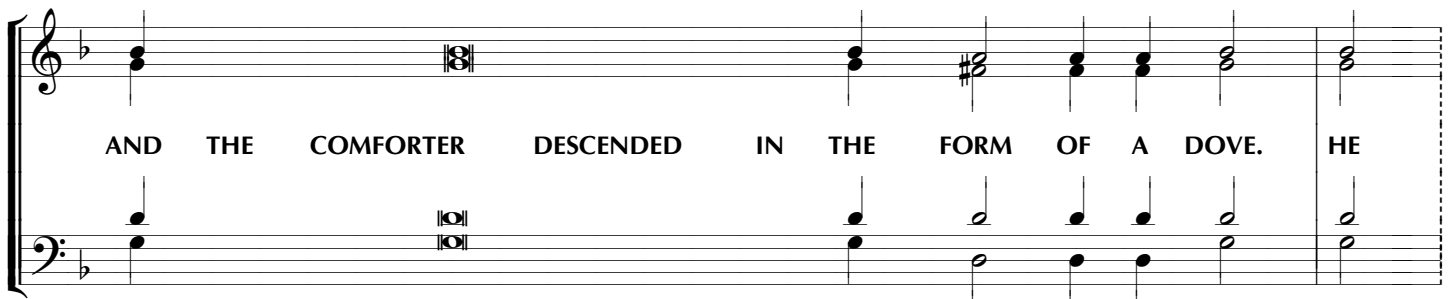
"O CHRIST OUR GOD, GLO - RY TO THEE.

- 4. From the morning watch until night, from the morning watch, let Israel hope on the Lord.
- 3. For with the Lord there is mercy and with Him is redemption, and He will deliver Israel from all his iniquities.

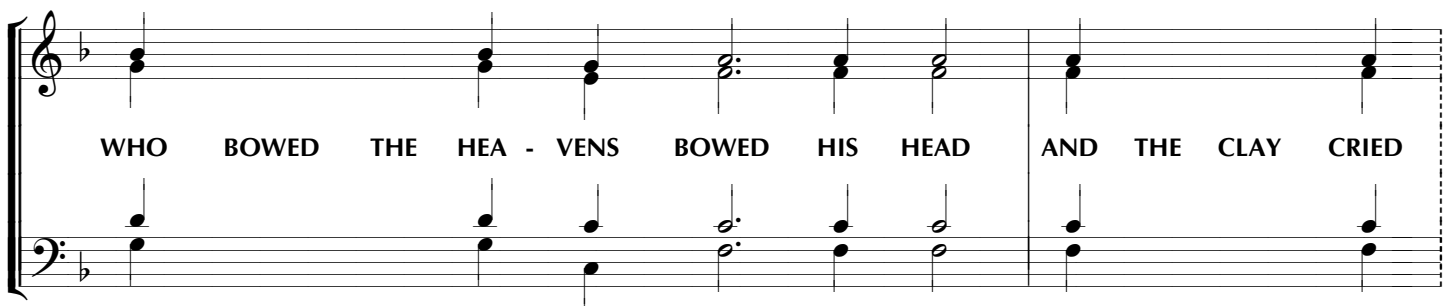
Verses 5-6



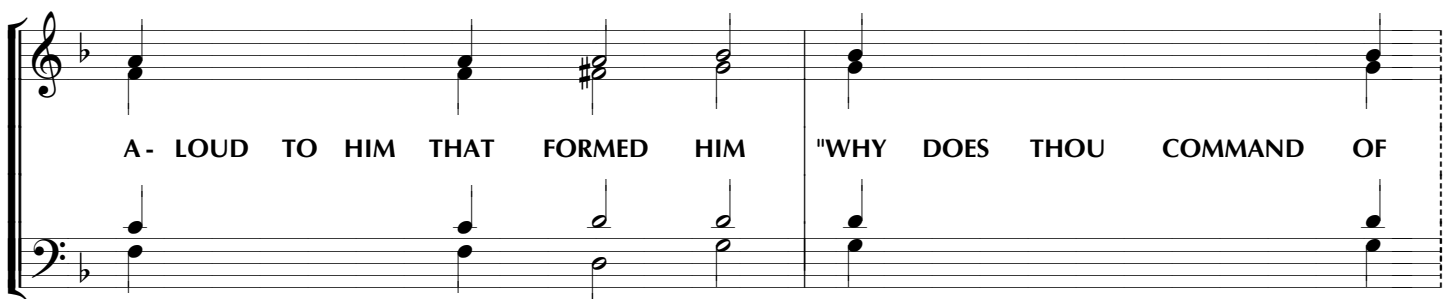
THE STREAMS OF THE JORDAN RECEIVED THEE WHO ARE THE FOUN - TAIN,



AND THE COMFORTER DESCENDED IN THE FORM OF A DOVE. HE



WHO BOWED THE HEA - VENS BOWED HIS HEAD AND THE CLAY CRIED



A - LOUD TO HIM THAT FORMED HIM "WHY DOES THOU COMMAND OF

ME WHAT LIES BEYOND MY POW - ER? FOR I HAVE NEED TO BE

BAP - TIZED OF THEE." O SINLESS CHRIST OUR GOD, GLO - RY TO

THEE.

- 2. Praise the Lord, all nations. Praise Him, all peoples.
- 1. For His mercy is confirmed on us, and the truth of the Lord endures forever.

Verses 7-8

WISH - ING TO SAVE MAN GONE A - STRAY, THOU HAS NOT DIS - DAINED

TO CLOTHE THYSELF IN THE FORM OF A SER - VANT. FOR IT BE - FIT - TED

THEE, AS MASTER AND GOD, TO TAKE UPON THY - SELF OUR NA - TURE FOR

OUR SAKES. FOR THOU, O DELIVERER, HAS BEEN BAP - TIZED IN THE

FLESH, MAK - ING US WORTHY OF FOR - GIVE - NESS. THERE - FORE WE CRY

UN - TO THEE: O CHRIST OUR GOD AND BEN - E - FAC - TOR, GLO - RY TO

THEE.

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

THOU HAS BOWED THINE HEAD BEFORE THE FORE - RUN - NER

AND HAS CRUSHED THE HEADS OF THE DRA - GONS. THOU HAS

DE - SCENDED IN - TO THE WA - TERS AND HAS GIVEN LIGHT TO ALL

THINGS THAT THEY MIGHT GLORIFY THEE, O SAVIOR, THE EN - LIGHT - EN -

MENT OF OUR SOULS.

O Gladsome Light
Prokimenon of the Day except when the Feast falls on a Saturday,
then the Great Prokimenon: "Our God is in heaven and on earth...."
is taken on Friday Evening
6 OLD TESTAMENT READINGS
Genesis 1:1-13
Exodus 14:15-18,21-23,27-29
Exodus 15:22-16:1
Joshua 3:7-8,15-17
2 Kings 2:6-14
2 Kings 5:9-14

READINGS FROM EPIPHANY (THEOPHANY) VESPERS

1st Reading

The Reading from Genesis (1:1-13)

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

2nd Reading

The Reading from Exodus (14:15-18, 21-23, 27-29)

Then the Lord said to Moses, “Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.”

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh’s horses, chariots, and chariot drivers.

So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

3rd Reading

The Reading from Exodus (15:22-16:1)

Then Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. When they came to Marah, they could not drink the water of Marah because it was bitter. That is why it was called Marah. And the people complained against Moses, saying, “What shall we drink?” He cried out to the Lord; and the Lord showed him a piece of wood; he threw it into the water, and the water became sweet.

There the Lord made for them a statute and an ordinance and there he put them to the test. He said, “If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who heals you.”

Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they camped there by the water.

The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.

4th Reading

The Reading from Joshua (3:7-8,15-17)

The Lord said to Joshua, “This day I will begin to exalt you in the sight of all Israel, so that they may know that I will be with you as I was with Moses. You are the one who shall command the priests who bear the ark of the covenant, ‘When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.’”

Now the Jordan overflows all its banks throughout the time of harvest. So when those who bore the ark had come to the Jordan, and the feet of the priests bearing the ark were dipped in the edge of the water, the waters flowing from above stood still, rising up in a single heap far off at Adam, the city that is beside Zarethan, while those flowing toward the sea of the Arabah, the Dead Sea, were wholly cut off. Then the people crossed over opposite Jericho. While all Israel were crossing over on dry ground, the priests who bore the ark of the covenant of the Lord stood on dry ground in the middle of the Jordan, until the entire nation finished crossing over the Jordan.

5th Reading

The Reading from 2 Kings (2:6-14)

Then Elijah said to him, “Stay here; for the Lord has sent me to the Jordan.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, “Tell me what I may do for you, before I am taken from you.” Elisha said, “Please let me inherit a double share of your

spirit.” He responded, “You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.” As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, “Father, father! The chariots of Israel and its horsemen!” But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

He picked up the mantel of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantel of Elijah that had fallen from him, and struck the water, saying, “Where is the Lord, the God of Elijah?” When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

6th Reading
The Reading from 2 Kings (5:9-14)

So Naaman came with his horses and chariots, and halted at the entrance of Elisha’s house. Elisha sent a messenger to him, saying, “Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be cleaned.” But Naaman became angry and went away, saying, “I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?” He turned and went away in a rage. But his servants approached and said to him, “Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, ‘Wash, and be clean’?” So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

After the 3rd Reading

Tone 5

THOU WHO HAS CRE - A - TED THE WORLD IS MADE MA - NI - FEST IN THE WORLD

TO GIVE LIGHT TO THOSE THAT SIT IN DARK - NESS; GLORY TO THEE

WHO LOVES MAN - KIND.

REFRAIN

TO GIVE LIGHT TO THOSE THAT SIT IN DARK - NESS GLO - RY

TO THEE WHO LOVES MAN - KIND.

After 6th Reading

Tone 6

IN THE ABUNDANCE OF THY MER - CY THOU HAS MADE THYSELF MAN - I -

FEST TO SINNERS AND PUB - LI - CANS, O OUR SAV - IOR WHERE, INDEED, SHOULD

THY LIGHT HAVE SHONE, SAVE UPON THOSE THAT SIT IN DARK - NESS, GLO - RY TO THEE.

REFRAIN

WHERE, INDEED, SHOULD THY LIGHT HAVE SHONE, SAVE UPON THOSE THAT

SIT IN DARK - NESS GLO - RY TO THEE.

SMALL LITANY
TRISAGION

Prokimenon

Tone 3 Znamenny Chant

THE LORD IS MY LIGHT AND MY SA - VIOR

WHOM SHALL I FEAR.

Tone 3 Common Chant

THE LORD IS MY LIGHT AND MY SA - VIOR

WHOM SHALL I FEAR.

Alleluia

Tone 6

Znamenny Chant

AL - LE - LU - I - A, AL - LE - LU - I - A, AL - LE - LU -

I - A.

The score consists of two systems of two staves each (treble and bass clef). The first system covers the lyrics 'AL - LE - LU - I - A, AL - LE - LU - I - A, AL - LE - LU -'. The second system covers 'I - A.'. The music is in G major (one sharp) and 4/4 time. The Znamenny Chant style is indicated by the specific melodic contours and phrasing.

Tone 6

Common Chant

AL - LE - LU - IA, AL - LE - LU - IA, AL - LE - LU - IA.

The score consists of two systems of two staves each (treble and bass clef). The lyrics are 'AL - LE - LU - IA, AL - LE - LU - IA, AL - LE - LU - IA.'. The music is in G major (one sharp) and 4/4 time. The Common Chant style is indicated by the more regular, chordal accompaniment and the phrasing of the text.

GOSPEL

And then the rest of the Liturgy of
St. Basil the Great.