

St. George Orthodox Church

5191 Lennon Road • Flint, MI 48507 • (810) 732-0720

Web Site: saintgeorgeflint.org

January 6, 2019

V. Rev. Father Joseph M. Abud, Pastor

Protodeacon Michael Bassett

الظهور الإلهي GREAT FEAST OF THEOPHANY

(Theophany is an "appearance of God") or sometimes it's called

Epiphany (a sudden perception or insight into the reality or essential meaning of something)

Tone - Festal Matins Gospel for the Feast {Mark 1:9-11}

Altar Servers: **EVERYONE**

Confessions
8:30-9:30am

Matins p.44
8:50am

Divine Liturgy p.91
10:00am

Memorial Service
Trisagion p.183

Welcome to St. George! Thank you for attending today's Divine Liturgy. Please register your visit by completing the guest book located in the narthex. We would appreciate getting to meet you, so feel free to join us during Coffee Fellowship in our Banquet Center!

Every Sunday we remember the Resurrection of our Lord and Savior Jesus Christ. The word "*Liturgy*" means *work of the people* that means everyone participates through singing, praying, hearing the teaching, and opening our hearts to allow God's grace to enter. We believe Holy Communion to be a sign that in Christ we have all things in common, share an identical faith, and are united fully to the Orthodox Church. Anyone interested in learning more about our faith are encouraged to speak with one of our clergy. Holy Communion can be given to Orthodox Christians who have prepared themselves through prayer, fasting (no food or drink from midnight the night before), the Sacrament of Confession (7 years and older) within the last 2 months, being at peace with others, and attending the Divine Liturgy regularly. Please know everyone is invited to venerate the Holy Cross and receive Holy Bread at the end of Liturgy.

Please follow the special Hymns of St. Basil the Great's Divine Liturgy and the Great Blessing of Water on the bilingual sheets available on the Narthex Table.

Holy Bread Offerings

- We pray for the servant of God who has fallen asleep in the Lord: **Hanna** Abuaita (+December 6th, brother of Kh. Suhela Qassis, George, Jalal, and Suheil Abuaita).
- Prayers are offered for our parishioners who are ill, recovering, or in need, especially His servants: **Metropolitan Paul** and **Archbishop John** who are in captivity, **Bishop Alexander** (Ottawa and Eastern Canada, and Upstate New York), **Laila** and **Sahar** Abdallah, **Androlla** Abu Aita, **Asma** Abuaita (sister of Janett Abuaita), **Manal** Abuaita, **Cesar** and **Naila** Banna, **Emil** Bathish, **Alex** and **Panayiotis** Deligorges, **Vera** Farah, **Betty** Froberg, **Mariam** Ghanim (Manal's mother), **Phyllis** Good, **Carol** Haddad, **Roland** Haddad, **Daisy** Isaac, **Nawal** and **Nemer** Iseid, **Sally** Joseph, **Nakhleh** Khoury, **Nicola** Khoury, **Kirolous** Meshraky, **Danny** Mortensen, **Karam** Nassar, **George** and **Renee** Nassif, **Aida** Raffoul, **Elaine** Shaheen, **Eva** Saseen (niece of George and Jeanette Nassif), **Michael** and **Nancy** Silpoch, **William** Sophiea Jr., and **Lois** Teunion; **Catherine** Khair who was brought into the Orthodox Faith through the Holy Sacraments of Baptism, Chrismation, and reception of her First Communion.

- We also pray for those who are with child: **Jenny** (Hanna) Abuaita, **Ola** (Michael) Alqazaha, Dr. **Lindsey** (Dr. Ryan) Brunner, **Walaa** (Rami) Khoury, and **Karen** (Nicholas) Shaheen {Drs. Ron and Kathy's son}.

Reception of Holy Communion

Please remember only ORTHODOX CHRISTIANS who have PREPARED themselves may partake of Holy Communion. *"But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body."* (1 Corinthians 11:28-29). If you are physically able, please remain standing during Holy Communion.

ANNOUNCEMENTS

Today's special **ZALABEE COFFEE FELLOWSHIP** is hosted by *our Altar Society*. They are taking donations to help in their ministry of decorating the church throughout the year ... please be generous!

Why *Zalabee* for Theophany? There are two reasons: #1 relates to the manner in which it was originally leavened. In olden days, the dough was prepared without yeast. Instead the dough was wrapped in cloth which was then tied into a bag, dipped three times in water ("baptized") and then suspended from the limb of a tree until it doubled in size (the water acted with enzymes to create a natural leavening); and #2 relates to the manner in which it is cooked. Rather than being baked, it is deep-fried by being submerged ("baptized") in hot oil.

COFFEE FELLOWSHIP HOSTS Available dates: January 20th and 27th ~ sign-up poster and hosting information is in the Lounge and includes: bringing whatever you wish to serve and cleaning up afterwards. St. George provides coffee, cups, cream, and sugar at a charge to the host of \$25. For more information, see Manal Abuaita.

7TH ANNUAL PAN-ORTHODOX WINTER DINNER (SEE FLIER IN LOUNGE!) Thursday, January 17th All proceeds support the Dormition Monastery in Rives Junction, MI. We are hosting and begin with **Vespers** sung by the Nuns at 5:30pm; **Social Hour** with *Displays and Gift Shop from the Monastery*, along with *visiting with the nuns* is at 6:15pm; **Dinner and Presentations** begin at 6:45pm with the **Benediction** at 8:30pm. The cost is \$35 for Adults and \$25 for Students. For more information and to make your reservations, (deadline is January 13th!), please see Protodeacon Michael.

- **PLEASE turn off or put on vibrate all cell phones while in church, thank you!**
- The Narthex (where we light candles) is the entrance to the Church. After you leave the Lounge and come into the Narthex, please remember there is only praying here. If you are late for Divine Services, the Ushers will let you know when you may enter the church – Thank You!

2019 OFFERING ENVELOPES AND CHURCH CALENDARS Please pick yours up (and other family members and friends) so we do not have to mail them! If your name is not listed, let Fr. Joe know. The calendars (please take 1 per family) are a gift from our Ladies Auxiliary. Our children will receive their envelopes in Church School. Parents, please make sure your child gets their *Offering Envelopes*.

CREDIT AND DEBIT CARDS We can make donations and purchases by Credit or Debit Card. This

can be done by coming to the office or calling 810-732-0720 during Office Hours (see below).

- **OFFICE HOURS** Our office manager, Kelly Dotson, works on Mondays, Thursdays, and Fridays (10am-4pm); Tuesdays and Wednesdays (1pm-4pm). Kelly can be reached during office hours at 810-732-0720 or kellysecstgeorge@gmail.com.

WHEN PAIN AND SORROW RULE:

Without winter there will be no spring

by Abbot Tryphon, head of All-Merciful Savior Monastery on Vashon Island, Washington

Like many of my readers, I have experienced much pain and sorrow over this past year. But a beloved bishop friend gave me this sound advice: *“The grass is greener where the manure is thickest.”*

The devil, warring against us, would have us believe the grass IS greener elsewhere, but we must always remember Satan is “The Great Deceiver”. Allowing ourselves to run away from the pain, or give up hope and surrender to despair, must never be an option.

Saint Anatoly of Optina from the 19th century said, *“Without winter there would be no spring, and without spring there would be no summer. So it is also in the spiritual life: a little consolation, and then a little grief—and thus little by little we work out our salvation. Let us accept everything from the hand of God. If He comforts us, let us thank Him. And if He doesn’t comfort us—let us thank Him.”*

We must always live with the knowledge that God loves us, and that whatever pain or sorrow He allows to come our way, is always for our salvation. Knowing this to be true, we must live in joyfulness of heart, comforted with the knowledge that we are loved by God, and that whatever suffering we have in this present moment of time, is but a temporary deviation from the joyful life we will have in the coming Kingdom.

COMING EVENTS

This Week	The traditional fasting discipline (<i>no meat, poultry, eggs, dairy, fish, wine, olive oil, and their by-products</i>) is observed on Wednesday and Friday.
Wednesday	Arabic/English Bible Study: Acts of the Apostles 12-2pm SOYO Wednesday 6:30-8:30pm
Saturday	Burch Baptism 2pm Great Vespers and Confessions 5pm

- If you know of a parishioner who has given birth, fallen ill, or admitted to the hospital, please call the church office or let Father Joe know.
- If you would like to host Coffee Fellowship in memory of a loved one, the occasion of a birthday, a wedding anniversary, or in thanksgiving to God, sign up on the poster in the Lounge or speak with Manal Abuaita.

THE TRADITION OF THE VASILOPITA

(pronounced "vǎ-sē-LŌ-pē-tǎ ")

The tradition of baking and cutting a special "pita" (which can mean a loaf of bread, a cake, or even a pie!) each year on January 1st is observed in honor of our Holy Father Basil the Great, Archbishop of Caesarea in Cappadocia - hence its name Vasilopita (Basil's bread). This tradition is observed in both parish churches and in the homes of the faithful. What is the meaning of this tradition and how did it begin? For centuries upon centuries parents, grandparents, and Godparents have related the following story to Orthodox children about St Basil and the Vasilopita.

One year, during a time of terrible famine, the emperor levied a sinfully excessive tax upon the people of Caesarea. The tax was such a heavy burden upon the already impoverished people that to avoid debtors' prison each family had to relinquish its few remaining coins as well as pieces of jewelry, including precious family heirlooms.

Learning of this injustice against his flock, St Basil the Great, the archbishop of Caesarea, took up his bishop's staff and the book of the holy Gospels and came to his people's defense by fearlessly calling the emperor to repentance. By God's grace, the emperor did repent! He cancelled the tax and instructed his tax collectors to turn over to St. Basil all of the chests containing the coins and jewelry which had been paid as taxes by the people of Caesarea.

Now St. Basil was faced with the daunting and impossible task of returning these coins and pieces of jewelry to their rightful owners. After praying for a long time before the icons of our Master Christ and His All-holy Mother, St. Basil had all the treasures baked into one huge "pita." He then called all the townspeople to prayer at the cathedral and after Divine Liturgy, he blessed and cut the "pita," giving a piece to each person. Wondrously each owner received in his piece of Vasilopita his own valuables. They all joyfully returned home, giving thanks to God who had delivered them from abject poverty and to their good and holy bishop, St. Basil the Great.

In remembrance of that miracle wrought by God because of St Basil's love and defense of his people, Orthodox Christians have observed the tradition of the Vasilopita each year on January 1st - the date on which St Basil reposed in the Lord in the year 379.

In some places, the Vasilopita is prepared as a loaf of rich bread (like that used for *Artoklasia*, the blessing of the Five Loaves, wheat, wine, and oil), while in other places it takes the form of a spicy sheet cake (without frosting). Nevertheless, no matter what form a Vasilopita may take, they all have one thing in common - each contains a single coin. After placing the bread dough or batter in the proper baking pan, the baker makes with the foil wrapped coin the sign of the Cross over it, closes his/her eyes, and then secretly places it into the unbaked Vasilopita.

After the Vasilopita is baked and cooled, it is blessed and cut following Divine Liturgy for the feast of St. Basil on January 1st. At churches, it is blessed and cut in the parish fellowship hall by the bishop or priest, and in homes, it is blessed and cut by the head of the household. The blessing of the Vasilopita usually begins with the Apolytikion of St. Basil the Great, chanted in Tone 1. Then pieces are given to all present, beginning with the eldest and ending with youngest. He or she who receives the piece containing the coin is traditionally considered to be especially blessed for the New Year.

Theophany (Baptism) of our Lord

خدمة القديس الإلهي المسائي لعيد الظهور الإلهي (الغطاس)

When the Feast is celebrated on a Sunday, we pray the *Divine Liturgy of St. Basil the Great* (p. 132 in the Red Service Book and the Bilingual sheets in the Narthex) with the following Special Hymns:

First Antiphon	
<p><u>Verse 1:</u> When Israel went forth from Egypt, the house of Jacob from a people of strange language.</p> <p><u>Refrain:</u> <i>Through the prayers of the Theotokos, O Savior, save us.</i></p> <p><u>Verse 2:</u> The sea looked and fled, Jordan turned back.</p> <p><i>Through the prayers of the Theotokos, O Savior, save us.</i></p> <p>Glory to the Father. . . Now and ever...</p> <p><i>Through the prayers of the Theotokos, O Savior, save us.</i></p>	<p>في خروج إسرائيل من مصر وبيت يعقوب من شعب بربري.</p> <p>بشفاعة والدة الإله يا مخلص خلصنا</p> <p>أبصره البحر فهرب والأردن رجع إلى الوراء.</p> <p>بشفاعة والدة الإله يا مخلص خلصنا</p> <p>المجد للآب والابن والروح القدس الآن وكل أوان وإلى دهر الداهرين، آمين.</p> <p>بشفاعة والدة الإله يا مخلص خلصنا</p>
Second Antiphon	
<p><u>Verse 1:</u> I love the Lord because he has heard, the voice of my supplication.</p> <p><u>Refrain:</u> <i>O Son of God, baptized in the Jordan, save us who sing to Thee: Alleluia.</i></p> <p><u>Verse 2:</u> The snares of death encompassed me; the pangs of hell laid hold of me.</p> <p><i>O Son of God...</i></p> <p><u>Verse 3:</u> Gracious and righteous is the Lord; and our God is Merciful.</p> <p><i>O Son of God...</i></p> <p>Glory to the Father...Now and ever...</p> <p><i>Only-begotten Son...</i></p>	<p>أحبت أن الرب يستمع صوت تضرعي.</p> <p>خلصنا يا ابن الله الذي صعد في الأردن لنرتل لك هليلويا.</p> <p>الضييق والمخاض أصاباني فدعوت اسم الرب.</p> <p>خلصنا يا ابن الله يا من اعتمد ...</p> <p>المجد للآب والابن والروح القدس. الآن وكل أوان وإلى دهر الداهرين آمين.</p> <p>يا كلمة الله الابن الوحيد ...</p>
Third Antiphon	
<p><u>Verses:</u> <i>O give thanks to the Lord for He is good; for His mercy endures forever. Let the house of Israel confess that he is Good; for His mercy endures forever. Let the house of Aaron now confess that He is Good: for his mercy endures forever."</i></p> <p><u>Refrain:</u> When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory be to Thee.</p>	<p>اعترفوا للرب فإنه صالح وإن إلى الأبد رحمته، ليقل بيت إسرائيل إنه صالح وإن إلى الأبد رحمته، ليقل كل أتقياء الرب إنه صالح وإن إلى الأبد رحمته.</p> <p>باعتمادك يا رب في نهر الأردن ظهرت السجدة للتالوث، فإن صوت الآب تقدم لك بالشهادة مسمىاً إياك ابناً محبوباً. والروح بهيئة حمامة تؤيد حقيقة الكلمة. فيا من ظهر وانار العالم. أيها المسيح الإله المجد لك.</p>

Theophany (Baptism) of our Lord

خدمة القديس الإلهي المسائي لعيد الظهور الإلهي (الغطاس)

When the Feast is celebrated on a Sunday, we pray the *Divine Liturgy of St. Basil the Great* (p. 132 in the Red Service Book and the Bilingual sheets in the Narthex) with the following Special Hymns:

Entrance Hymn	
Blessed is He that cometh in the name of the Lord. The Lord is God and hath appeared unto us. O Son of God who was baptized by John in the Jordan, save us who sing unto thee. Alleluia (3x).	مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ اعْتَمَدَ مِنْ يوحَنَّا فِي الْأُرْدُنِّ، إِذْ نُرْتَلِّ لَكَ. هَلْلُوِيَا.
Hymns after the Entrance	
Troparion of the Feast طروبارية عيد الظهور الإلهي باللحن الأول	
Refrain: When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory be to Thee.	بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأُرْدُنِّ ظَهَرَتِ السَّجْدَةُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتَ الْآبِ تَقَدَّمَ لَكَ بِالشَّهَادَةِ مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً. وَالرُّوحَ بَهَيْئَةِ حَمَامَةٍ تَوَيَّدُ حَقِيقَةَ الْكَلِمَةِ. فَيَا مَنْ ظَهَرَ وَإِنَارَ الْعَالَمِ. أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.
Kontakion of Epiphany (Tone 4) قنداق الظهور باللحن الرابع	
Today Thou hast appeared to the universe and Thy light, O Lord, has shone on us, who, with understanding, praise Thee: Thou has come and revealed Thyself, O Light unapproachable.	الْيَوْمَ ظَهَرْتَ لِلْمَسْكُونَةِ يَا رَبِّ، وَنُورِكَ قَدْ ارْتَسَمَ عَلَيْنَا، نَحْنُ الَّذِينَ نُسَبِّحُكَ بِمَعْرِفَةٍ قَائِلِينَ: لَقَدْ أَتَيْتَ وَظَهَرْتَ، أَيُّهَا النُّورُ الَّذِي لَا يُدْنَى مِنْهُ.
The Anti-Trisagion instead of "Holy God"	
As many as have been baptized into Christ, have put on Christ. Alleluia. (Thrice) Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen. Have put on Christ. Alleluia.	أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ. الْمَسِيحُ قَدْ لَبِسْتُمْ هَلْلُوِيَا. (ثَلَاثاً) الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. الْمَسِيحُ قَدْ لَبِسْتُمْ هَلْلُوِيَا.
Epistle for the Feast of Epiphany الرسالة لعيد الغطاس	
Blessed is He who comes in the name of the Lord. Give thanks to the Lord, for He is good. The Reading is from the Epistle of St. Paul to Titus (2:11-14; 3:4-7). Titus, my son, the grace of God has appeared for the salvation of all men, training us to	مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ اعْتَرَفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ *فصلٌ من رسالة القديس بولس الرسول إلى تيطس*

Theophany (Baptism) of our Lord

خدمة القديس الإلهي المسائي لعيد الظهور الإلهي (الغطاس)

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renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of the great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one disregard you. But when the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

يا ولدي تيطس لقد ظهرت نعمة الله المُخَصَّصَةَ لجميع الناس *
وهي تُؤدِّبنا لِنُنكَرَ النفاق والشهواتِ العالمية فَنَحيا في الدهرِ
الحاضرِ على مُقتضى التَعَقُّلِ والعدْلِ والتقوى * مُنْتَظِرِينَ الرجاءِ
السعيدِ وظهورَ مجدِ إلهنا العظيمِ ومُخْلِصِنَا يسوعَ المسيحِ *
الذي بذلَ نفسهَ لأجلنا لِيَفْتَدِينَا من كُلِّ إِثْمٍ وَيُطَهِّرَ لِنَفْسِهِ شعباً
خاصاً غيوراً على الأعمالِ الصالحة * فلَمَّا ظَهَرَ لُطْفُ اللَّهِ
مُخْلِصِنَا ومُحِبَّتَهُ للناسِ * خَلَّصَنَا هُوَ لا لأعمالٍ في البرِّ
عملناها نحنُ بل على مُقتضى رَحْمَتِهِ بِغَسْلِ المِيلادِ الثانيِ
وتجديدِ الروحِ القُدسِ * الذي أَفَاضَهُ عَلَيْنَا بِسَخَاءِ بيسوعَ المسيحِ
مُخْلِصِنَا * حَتَّى إِذَا تَبَرَّرْنَا بِنِعْمَتِهِ نَصِيرُ وَرَثَةً على حَسَبِ رجاءِ
الحياةِ الأبديةِ.

الإنجيل لعيد الغطاس Gospel for the Feast of Epiphany

The Reading is from the Holy Gospel according to St. Matthew (3:13-17).

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

*فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ
الظاهر (3:13-17) *
في ذلك الزمانِ أَقْبَلَ يسوعُ من الجليلِ إلى الأردنِّ إلى يوحنا لِيَعْتَمِدَ
منهُ * فَكَانَ يوحنا يمانعُهُ قائلاً أنا محتاجٌ أن أَعْتَمِدَ مِنْكَ أو أنت
تأتي إليَّ * فَأجابهُ يسوعُ قائلاً دَعِ الآنَ فَهكذا ينبغي لنا أن نُبْتَغِيَ كُلَّ
بِرٍّ، حينئذٍ تركهُ * فلَمَّا اعْتَمَدَ يسوعُ صَعِدَ للوقتِ مِنَ المَاءِ وَإِذَا
السمواتُ قد انفتحت له فرأى روحَ الله نازلاً مثلَ حمامةٍ وحالاً
عليه * وَإِذَا صوتٌ مِنَ السماءِ قائلاً هذا هو ابني الحبيب الذي به
سُررت.

MEGALYNARION for ST. BASIL (instead of "It is Truly meet" when feast is on Sunday)

In thee rejoiceth all creation, O thou who art full of grace: the hierarchy of the angels, and all mankind, O consecrated temple and paradise

إِنَّ البرايا بِأَسْرِها، تَفْرَحُ بِكَ يا مُمْتَلِئَةٌ نِعْمَةً: مَحافِلُ
الملائكةِ، وَأجناسِ البَشَرِ. أَيُّهَا الهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ

Theophany (Baptism) of our Lord

خدمة القديس الإلهي المسائي لعيد الظهور الإلهي (الغطاس)

When the Feast is celebrated on a Sunday, we pray the *Divine Liturgy of St. Basil the Great* (p. 132 in the Red Service Book and the Bilingual sheets in the Narthex) with the following Special Hymns:

endowed with speech; glory of virginity, of whom God, Who is our God before the ages, was incarnate and became a little child. For He made thy womb a throne, and thy belly did He make more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace, and it glorifieth thee.	النَّاطِقُ، فَخَرُّ البَتُولِيَّةِ مَرِيمَ، الَّتِي مِنْهَا تَجَسَّدَ الإِلهُ، وَصَارَ طِفْلاً. وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ جَعَلَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ جَمِيعُ البَرَايَا وَتُمَجِّدُكَ.
Hymn to the Theotokos for Feast (Tone 2) (instead of "It is Truly meet" when feast is NOT on Sunday)	
Magnify, O my Soul, her who is more honorable, and more exalted than the heavenly hosts. Every tongue is at a loss to praise you as is due: even a spirit from the world above is filled with dizziness when it seeks to sing your praises, O Theotokos. But since you are good, accept our faith: you know well our love inspired by God, for you art the Protector of Christians and we magnify you.	التعظيمية لوالدة الإله (باللحن الثاني) عظمي يا نفسي من هي اكرم قدراً وأرفع مجداً من الأجناد العلوية. إن الألسنة بأسرها تتحير كيف تمدحك بحسب الواجب. وكل عقل وان كان فائقاً العالم فانه يندهل في تسبيحك يا والدة الإله. لكن بما أنك صالحة تقبلي إيماننا لأنك قد عرفت شوقنا الإلهي. فإذ أنت نصيرة المسيحيين فلك نعظم.
The Communion Hymn (Tone 8)	
<u>Refrain</u> The saving Grace of God has appeared unto all. <u>Verse</u> Looking for that blessed hope, and the glorious appearing of our great God and Savior, Jesus Christ. <u>Refrain</u> <u>Verse</u> He who gave himself for us to redeem us from all iniquity. <u>Refrain</u> <u>Verse</u> To purify for himself a people of His own, who are zealous for good deeds. <u>Refrain</u> Alleluia, Alleluia, Alleluia.	لقد ظهرت نعمته الله المخلص ل جميع الناس. هلوليا
Instead of <i>We have seen the True Light</i> ..., we sing the Troparion of Theophany (see above)	
THE GREAT SANCTIFICATION OF WATER خدمة تقديس الماء الكبير See Bilingual Sheets on the Narthex Table	

THE GREAT SANCTIFICATION OF WATER خدمة تقديس الماء الكبير

After the prayer behind the ambon and "Blessed be the name of the Lord" at the end of the Divine Liturgy, the clergy, accompanied by the servers carrying the lanterns, processional cross, fans and the censer, go to the place appointed for the Great Sanctification of Water while the choir chants in Tone 8 the following idiomela:

Idiomela (Tone 8)

The voice of the Lord upon the waters crieth aloud, saying: 'Come ye all, and receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, from Christ who is made manifest.'

صوت الربّ على المياه قائلاً: هلمُّوا خُذُوا جميعكمُ روحَ حكمةٍ، روحَ فهمٍ، روحَ مخافةِ اللهِ بظهورِ المسيحِ.

Today the nature of the waters is sanctified, and the Jordan is parted in two; it holds back the stream of its own waters, seeing the Master wash himself.

اليومَ طبيعَةُ المياهِ تتقدَّسُ والأردنُ ينشقُّ. وتُمسِكُ مياهُهُ عن الجري إذ يُشاهدُ السيِّدَ فيه مُغتسلاً.

O Christ the King, Thou hast come unto the river as a man, and in Thy goodness Thou dost make haste to receive the baptism of a servant at the hands of the Forerunner, for the sake of our sins, O Thou who lovest mankind.

أيُّها المسيحُ الملك، لقد أتيتَ إلى النهرِ كإنسانٍ، فأنتَ تُبادر، أيُّها الصالح، لتتقبَّلَ المعموديةَ كعبدٍ من يدِ السابقِ لأجلِ خطايانا، أيُّها المحبُّ البشرِ.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen. At the voice of one crying in the wilderness, 'Prepare ye the way of the Lord,' Thou hast come, O Lord, taking the form of a servant, and Thou who knowest not sin dost ask for baptism. The waters saw Thee and were afraid; the Forerunner was seized with trembling and cried aloud, saying: 'How shall the lamp illuminate the Light? How shall the servant set his hand upon the Master? O Savior who takest away the sin of the world, sanctify both me and the waters.'

المجدُ للأبِ، والابنِ، والروحِ القدسِ، الآنَ وكلَّ أوانٍ وإلى دهرِ الدهرينِ. آمين. نحوَ الصوتِ الصارخِ في البريةِ أعدوا طريقَ الربِّ، قد أتيتَ ياربُّ، آخذاً صورةَ عبدٍ، ملتمساً المعموديةَ. يامن لا يعرفُ خطيئةَ. فالمياهُ قد أبصرتك ففرغت، والسابقِ ارتعدَ وصرخَ قائلاً: كيفِ يستضيءُ النورُ من المصباحِ؟ كيفِ يَضَعُ العبدُ يدهُ على السيِّدِ؟ فقدسني والمياهِ، أيُّها المخلِّصُ الرافعُ خطيئةَ العالمِ.

3 Old Testament Readings

Epistle Reading

READER: The Lord is my Light and my Saviour: whom shall I fear?. The Lord is the Defender of my life: of whom then shall I be afraid?

The reading is from the first epistle of St. Paul to the Corinthians (10.1-4).

I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock which followed them, and the rock was Christ.

CHOIR: Alleluia, alleluia, alleluia.

The Reading of the Holy Gospel according to St. Mark (1.9-11).

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

الكاهن فصلٌ شريفٌ من بشارَةِ القديسِ مرقس في تلكِ الأيامِ جاءَ يسوعُ من ناصرةِ الجليلِ واعتمدَ من يوحنا في الأردنِ * وللوقتِ إذ صعدَ من الماءِ رأى السَّمَاوَاتِ قد انشَقَّتْ، والروحُ مثلُ حمامةٍ قد نَزَلَ عليه * وكانَ صوتٌ من السماءِ قائلاً أنتَ ابني الحبيبِ الذي بهِ سررتُ.

The Great Litany

DEACON: In peace let us pray to the Lord.

الشَّماس: بسلامٍ إلى الربِّ نطلبُ.

CHOIR: Lord, have mercy. (<i>After every Petition</i>)	الجوق: يا رَبِّ ارْحَم. (بعد كل طلبية)
DEACON: That this water may be sanctified by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ يَتَقَدَّسَ هَذَا الْمَاءُ بِقُوَّةِ الرُّوحِ الْقُدُّوسِ وَفِعْلِهِ وَحُلُولِهِ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That upon this water there may descend the cleansing operation of the super-substantial Trinity, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ تَتَغَرَّسَ فِي هَذِهِ الْمِيَاهِ فَاعْلِيَّةُ التَّنْقِيَةِ الَّتِي لِلثَّالُوثِ الْفَائِقِ الْجَوْهَرِ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That it may be given the grace of redemption and the blessing of the Jordan, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ تُنَمَّحَ لَهَا نِعْمَةُ الْفِدَاءِ وَبِرَكَّةِ الْأُرْدُنِّ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That we may be enlightened by the light of knowledge and piety, through the descent of the Holy Spirit, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ نَسْتَتِيرَ بِنُورِ الْمَعْرِفَةِ، وَخُسْنِ الْعِبَادَةِ بِحُلُولِ الرُّوحِ الْقُدُّوسِ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That this water may become a gift of sanctification, a deliverance from sins, unto healing of soul and body and unto every expedient purpose, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ يَصِيرَ هَذَا الْمَاءُ مَوْهَبَةً لِلتَّقْدِيسِ، وَفِدْيَةً لِلخَطَايَا، لِشِفَاءِ النَّفْسِ وَالْجَسَدِ وَلِكُلِّ مَنفَعَةٍ مَلَائِمَةٍ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That this water may spring up unto life everlasting, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ هَذَا الْمَاءُ مُفِيضاً لِلْحَيَاةِ الْأَبَدِيَّةِ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That it may serve to the averting of every plot of the enemies, both visible and invisible, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ يَظْهَرَ مُقْصِياً كُلَّ مَكَايِدِ الْأَعْدَاءِ، الْمَنْظُورِينَ وَغَيْرِ الْمَنْظُورِينَ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: For those who draw of it and take of it unto the sanctification of their homes, let us pray to the Lord.	الشماس: مِنْ أَجْلِ الَّذِينَ يَسْتَقُونَ مِنْهُ وَيَتَّصِحُونَ بِهِ لِتَقْدِيسِ الْمَنَازِلِ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That it may become a cleansing of the souls and bodies of all those who in faith draw and partake of it, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ يَكُونَ لِجَمِيعِ الَّذِينَ يَسْتَقُونَ وَيَتَنَاوَلُونَ مِنْهُ بِإِيمَانٍ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That we may be made worthy to be filled with sanctification through the partaking of this water, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ نَكُونَ مُسْتَحِقِينَ، إِذْ نَتَنَاوَلُ مِنْ هَذِهِ الْمِيَاهِ، لِأَنَّ نَمْتَلِي تَقْدِيساً بِظُهُورِ الرُّوحِ الْقُدُّوسِ بِحَالٍ غَيْرِ مَنْظُورَةٍ، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: That the Lord God may hearken unto the voice of supplication of us sinners and have mercy on us, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَنْ يَسْتَجِيبَ الرَّبُّ الْإِلَهُ صَوْتَ تَضَرُّعِنَا نَحْنُ الْخَطَاةَ وَيَرْحَمَنَا، إِلَى الرَّبِّ نَطْلُبُ.
DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, all our life unto Christ our God.	الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ الطَّاهِرَةِ الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهُ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهُ.
PRIEST (<i>silently while the above is prayed</i>): O Lord Jesus Christ, the only-begotten Son, who art in the bosom of the Father, true God, the Fountain of life and of immortality, Light of Light, who camest into the world to enlighten it: Illumine our minds by thy Holy Spirit, and receive us who offer unto thee magnification and thanksgiving for thy wondrous, mighty works, which are from all ages,	أَفْشِينَ سَراً: أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ، الْإِبْنُ الْوَحِيدُ الَّذِي لَا يَزَالُ فِي حِضْنِ الْآبِ، الْإِلَهُ الْحَقِيقِي، يَنْبُوعُ الْحَيَاةِ وَعَدَمُ الْمَوْتِ، النُّورُ الَّذِي مِنَ النُّورِ، يَأْمَنُ أَتَى إِلَى الْعَالَمِ لِنُبَيِّرَهُ، أَضَى أَذْهَانَنَا بِرُوحِكَ الْقُدُّوسِ، وَتَقَبَّلْنَا مَقْدِّمِينَ لَكَ تَعْظِيماً وَشُكْراً عَلَى عِظَائِمِ أَعْمَالِكَ الْعَجِيبَةِ، الَّتِي مِنْذُ الْأَزَلِّ، وَعَلَى

and for thy saving dispensation in these latter ages, in which thou hast clothed thyself in our weak and poor substance and hast condescended to the stature of a servant, thou who art King of all, and yet didst deign to be baptized in the Jordan at the hands of a servant, thou sanctified the nature of water, O sinless One, thou mightest lead us unto a new birth through water and the Spirit and restore us again to our first freedom. Celebrating the memory of this divine mystery, we pray thee, O Lord who lovest mankind, sprinkle upon us, thine unworthy servants, according to thy divine promise, cleansing water, the gift of thy tenderness. And may the supplications of us sinners over this water be well pleasing unto thy goodness, and may thy blessing through it be bestowed upon us and upon all thy faithful people, to the glory of thy holy and adorable name. For unto Thee, together with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, belong all glory, honor and worship, now and ever, and unto ages of ages. Amen.

تدبيرك الخلاص الذي أكملته عند تمام الأزمنة، الذي فيه تسرّبت طينتنا الضعيفة المسكينة متنازلاً، يا ملك الكل، حتى إى حدود العبودية، وارتضيت أن تصطبغ في الأردن من يد عبد، حتى بتقديسك طبيعة المياه، أيها المنزه عن الخطيئة، تفتح لنا طريق إعادة الولادة بالماء والروح، وتعيدنا إلى الحرية الأولى. فإذ إننا معيّدون لتذكّار هذا السرّ الإلهي نتضرّع إليك، أيها السيّد المحبّ البشر، أن تتضح علينا، نحن عبيدك غير المستحقين، ماءً مُنقياً وموهبةً تحنّيك بحسب وعيدك الإلهي، لتكون طلبتنا نحن الخطاة على هذا الماء مقبولةً لديك، ولتُمَنَحَ به بركتُك لنا ولجميع شعبك المؤمن، لمجد اسمك القدوس المسجود له. لأنه بك يليق كلُّ تمجيد وإكرام وسجود، مع أبيك الذي لا بدء له، وروحك الكليّ قدسه الصالح والمحيي، الآن وكلّ أوانٍ وإلى دهر الدهرين. آمين

The priest quietly says Amen, as the deacon and choir conclude the litany of peace.

Then in a voice audible to all, the priest says the following prayer.

PRIEST: (out loud) O Trinity, transcendent in essence, in goodness and in divinity, the Almighty who watcheth over all, invisible and incomprehensible, O Creator of intelligent essences, rational natures, the goodness of the utter and unapproachable Light, that enlighteneth every man that cometh into the world: Enlighten me also, thine unworthy servant. Illuminate the eyes of my understanding that I may venture to praise thy countless benevolences and thy might. Let my beseeching on behalf of this people be wholly acceptable, so that my transgressions may not prevent the descent here of thy Holy Spirit; that I may be allowed to cry to thee without condemnation and say, O most good One:

We glorify thee, O Master, Lover of mankind, the Almighty King before eternity.

We glorify thee, O Creator and Fashioner of all.

We glorify thee, O only-begotten Son of God, who art without father from thy Mother, and without mother from thy Father; for in the previous feast we beheld thee a babe, and in this feast we beheld thee perfect, O our perfect God, appearing from the Perfect;

For today we have reached the time of the feast, and the rank of saints gathers with us and angels celebrate with men.

أيها الثالوث الفائق الجوهر، الفائق الصلاح، اللاهوت الكليّ الاقتدار، الرقيب على الكل، غير المدرك، يا مُبدِعَ الجواهر العقلية والطبائع الناطقة؛ الصلاح المحض، النور الذي لا يذني منه، المنير كلِّ إنسانٍ أت إلى العالم، أضئني أيضاً أنا عبدك غير المستحق. إنز عينيّ عقلي لكي أجسر أن أسبح إحسانك الذي لا يحصى وقدرتك العظيمة. ولنكن ابتهالي عن هذا الشعب الواقف، حسن القبول لديك، فلا تحول خطاياي الكثيرة دون حلول روحك القدوس ههنا. واسمخ، أيها الفائق الصلاح، أن أهتف إليك بغير دينونة وأقول:

نُمدِّدك، أيها السيّد المحبّ البشر، الضابط الكل، الملك الذي قبل الأزل

نُمدِّدك، أيها الخالق والمُبدِعُ الكل

نُمدِّدك، يا ابناً وحيداً لله، يامن هو بغير أبٍ من جهة أمه وبغير أمٍ من جهة أبيه. فإننا في العيد الماضي قد رأيناك طفلاً، وأمّاً في العيد الحاضر فنشاهدك كاملاً، يا إلهنا الكامل الظاهر من الكامل:

اليوم قد بلغنا إلى أوان العيد، وموكب القديسين يجتمع إلينا، والملائكة يعيّدون مع البشر

Today the grace of the Holy Spirit hath descended on the waters in the likeness of a dove.	اليومَ نعمةُ الروحِ القدسِ حلَّتْ على المياهِ بهيئةِ حمامةٍ
Today hath shone the Sun that setteth not, and the world is lighted by the light of the Lord.	اليومَ أشرقتِ الشمسُ التي لا تغربُ والعالمُ يتتيرُ بنورِ الربِّ
Today the moon shineth with the world in its radiating beams.	اليومَ القمرُ يتلألأُ معَ العالمِ بالأشعةِ الساطعةِ
Today the shining stars adorn the universe with the splendor of their radiance.	اليومَ الكواكبُ المضيئةُ تُزيّنُ المسكونةَ ببهاءِ إشراقِها
Today the clouds from heaven moisten mankind with showers of justice.	اليومَ السحبُ من السماءِ تُنَدِّي البشرَ بغيثِ البرِّ
Today the Uncreated accepteth of his own will the laying on of hands by his own creation.	اليومَ غيرُ المخلوقِ يقبلُ بإرادتِهِ وَضَعَ اليَدَ من جِلبَتِهِ
Today the Prophet and Forerunner draweth nigh to the Master but halteth with trembling when he witnesses the condescension of God towards us.	اليومَ النبيُّ والسابقُ يتقدّمُ إلى السيّدِ، لكنَّهُ يَقفُ برِعدةٍ عندَ مُشاهدتِهِ تنازُلِ الإلهِ إلينا
Today the waters of the Jordan are changed to healing by the presence of the Lord.	اليومَ مياهُ الأردنِ تتحوّلُ إلى أشفيّةٍ بحضورِ الربِّ
Today the whole creation is watered by mystical streams.	اليومَ الخليقةُ كُلُّها ترتوي بالمجاري السريّةِ
Today the stumblings of mankind are blotted out by the waters of the Jordan.	اليومَ زلالتُ البشرِ تُمحي بمياهِ الأردنِ
Today hath paradise been opened to men, and the Sun of righteousness hath shone for us.	اليومَ الفردوسُ فُتِحَ للبشرِ، وشمسُ البرِّ تَنيزُنا
Today the bitter water is changed by Moses to sweetness for the people at the presence of the Lord.	اليومَ الماءُ المرُّ على عهدِ موسى يتحوّلُ للشعبِ إلى عذوبةٍ بحضورِ الربِّ
Today are we delivered from the ancient mourning, and like a new Israel, we have been saved.	اليومَ أعتقنا من النوحِ القديمِ، وكمثلِ إسرائيلِ جديدي خَلصنا
Today we have escaped from darkness and, by the light of the knowledge of God, we have been illuminated.	اليومَ نجونا من الظلمةِ، وبنورِ معرفةِ الإلهِ استنرنا
Today the darkness of the world vanisheth with the appearance of our God.	اليومَ قَتامُ العالمِ يتلاشى بظهورِ إلهنا
Today the whole creation is lighted from on high.	اليومَ الخليقةُ بأسرها تستضيءُ من العلى
Today is error annulled, and the coming of the Master prepareth for us a way of salvation.	اليومَ الضلالةُ قد بطلت، و ورودُ الربِّ قد صنَعَ لنا منهجاً للخلاصِ
Today the celestials celebrate with the terrestrials, and the terrestrials commune with the celestials.	اليومَ العلويّونَ يُعيدونَ معَ السفليّينَ والسفليّونَ يُناجونَ العلويّينَ
Today the assembly of noble and great-voiced Orthodox rejoiceth.	اليومَ محفلُ مُستقيمي الرأْيِ الشريفِ والعظيمِ الصوتِ يبتهج
Today the Master cometh to baptism to elevate mankind above.	اليومَ السيّدُ يوافي إلى المعموديةِ لكي يُصعدَ البشرَ إلى العلاءِ
Today the Unbowable boweth to this servant to deliver us from slavery.	اليومَ العادمُ أن يكونَ مُنحنيّاً ينحني لعبيدهِ لكي يُعتقنا من العبوديّةِ
Today we have bought the kingdom of heaven, for the kingdom of heaven hath no end.	اليومَ قد ابتعنا ملكوتَ السماواتِ، فإنَّ ملكوتَ الربِّ لا نهايةَ له
Today the land and the sea have divided between them the joy of the world, and the world hath been filled with rejoicing.	اليومَ الأرضُ والبحرُ يتقاسمانِ الفرحَ، والعالمُ يمتلئُ سرورا
The waters saw thee, O God; the waters saw thee and were afraid. Jordan turned back when it beheld the fire of the Godhead coming down and	أبصرتُكَ المياهُ، يا الله، أبصرتُكَ المياهُ ففزعت. الأردنُ رجَع

<p>descending into it bodily. Jordan turned back at beholding the Holy Spirit descending in the likeness of a dove and hovering over thee. Jordan turned back when it saw the Invisible visible, the Creator incarnate and the Master in the form of a servant. Jordan turned back, and the mountains leaped with joy at beholding God in the flesh. And the clouds, beholding in the Jordan the Lord's festal assembly, gave voice, wondering at him that cometh, who is Light of Light, true God of true God, drowning in the Jordan the death of disobedience, the sting of error and bond of Hades, granting the world the baptism of salvation. So also I, thine unworthy and sinful servant as I proclaim the greatness of thy wonders, am encompassed by fear, crying with compunction unto thee and saying:</p>	<p>إلى الورا لما عاين اللاهوت منحدرة وحالة فيك بالجسد. الأردن رجع إلى الورا عند مشاهدته الروح القدس بهيئة حمامة منحدراً ومرفرفاً عليك. الأردن رجع إلى الورا عندما رأى غير المنظور منظوراً، والخالق متجسداً، والسيد بصورة عبد. الأردن رجع إلى الورا والجبال تهللت لمشاهدتها إلهاً في الجسد، والسحب أبدت صوتها متعجبة من الآتي، وهو نور من نور وإله حق من إله حق، مغزقاً في الأردن موت المعصية، وشوكة الضلالة، وعقال الجحيم، ومانحاً العالم معمودية الخلاص فكذلك، أنا عبدك الخاطيء غير المستحق، إذ أذيع عظام عجائبك، يشملني الخوف، فأهتف إليك بخشوع قائلاً:</p>
<p>Great art Thou, O Lord, and wondrous are Thy works, and no word sufficeth to hymn Thy wonders. (thrice) CHOIR: Glory to Thee, O Lord. Glory to Thee.</p>	<p>عظيم أنت، يارب، وعجيبة أفعالك، وليس من قول يفي بتسبيح عجائبك (ثلاثاً) المرتل: المجد لك يا رب المجد لك</p>
<p>For Thou, by Thine own will, from nothingness hast brought all things into being, by thy might thou dost uphold creation, and by thy providence thou dost direct the world. Thou hast fitly framed the creation out of four elements; thou didst crown the circle of the year with four seasons. All the reason-endowed powers tremble before thee. The sun praiseth thee, and the moon glorifieth thee; the stars intercede with thee. The light obeyeth thee. The deeps shudder before thee; the water-springs serve thee. Thou hast spread out the heavens like a curtain. Thou hast established the earth upon the waters. With sand hast thou walled in the sea. Thou hast poured forth the air for breathing. The angelic powers serve thee. The choirs of archangels worship thee. The many-eyed cherubim and the six-winged seraphim, as they stand round about and fly, cover themselves in fear before thine unapproachable glory. For thou, the God who is uncircumscribed, without beginning and ineffable, didst come down upon earth, taking on the form of a servant and being made in the likeness of man. For thou couldst not endure, O Master, because of thy tender mercy, to behold the race of men beneath the tyranny of the devil, but thou didst come and didst save us. We confess thy grace. We proclaim thy mercy. We conceal not thy beneficence. Thou hast set free the offspring of our nature; by thy birth thou hast sanctified a virgin's womb. All creation singeth praises unto thee, who didst reveal thyself. For thou our God, didst appear upon earth and didst dwell among men. Thou didst sanctify the streams of Jordan, in that thou didst send down from heaven thine all-holy Spirit and didst crush the heads of the serpents that lurked there.</p>	<p>لأنك بمشيئتك أبرزت جميع الأشياء من العدم إلى الوجود، وبِعزتك تضبط الخليقة، وبعنايتك تسوس العالم. أنت الذي نظمت الخليقة من أربعة عناصر، وكللت دور السنة بأربعة فصول. منك ترتعد القوات العقلية. إياك تسبح الشمس، وإياك يمدد القمر. لك تخضع النجوم. إياك يطيع النور. منك ترتعد اللجج. لك تتعبد الينابيع. أنت بسطت السماء كالخيمة. أنت ثبتت الأرض على المياه. أنت أحطت البحر بالرمل. أنت سكبت الهواء للاستنشاق. إياك تخدم القوات الملائكية. لك تسجد مواكب رؤساء الملائكة. الشيروبيم الكثيرو العيون، والسيرافيم ذوو السنّة الأجنحة، المنتصبون لديك والقائمون حولك، يحتجبون خوفاً من مجدك الذي لا يُدنى منه. لأنك وأنت إله غير محصور وأزلي وغير موصوف، أتيت إلى الأرض آخذاً صورة عبد صائراً إنساناً. لأنك أيها السيد، لم تحتمل بفضل عواطف مراحمك، أن تعاین جنس البشر مقهوراً من قبل الشيطان، بل أتيت وخلصتنا. فلذلك نعترف بالنعمة، ونكرّر بالرحمة ولا نخفي الإحسان. أولاد طبيعتنا، أنت حررتهم. الحشا البتولي بموليدك قدست، فكل الخليقة قد سبحتك في ظهورك، لأنك أنت إلهنا. على الأرض</p>

	<p>ظهرت، وبين الناس تزدت. مجاري الأردن أنت قدستها، إذ أرسلت عليها من السماء روحك الكلي قدسه</p>
<p>Therefore, O King who lovest mankind, do Thou Thyself be present even now, through the descent of Thy Holy Spirit, and sanctify this water. (thrice) CHOIR: Amen.</p>	<p>فأنت إذا، أيها الملك المحب البشر، إحصر الآن بحلول روح قدسك، وقدس هذا الماء (ثلاثاً) الجوق : آمين.</p>
<p>And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a remission of sins, a protection against disease, a destruction of demons, inaccessible to hostile powers filled with angelic might. And may it be to all those who draw of it and partake of it unto the cleansing of souls and bodies, unto the healing of passions, unto the sanctification of homes and unto every expedient purpose. For thou art our God who, through water and the Spirit, hast renewed our nature, grown old through sin. Thou art our God who with water didst drown sin in the days of Noah. Thou art our God who by the sea, through Moses, didst set free from slavery to Pharaoh the Hebrew race. Thou art our God who didst cleave the rock in the wilderness, so that water gushed forth and streams overflowed and didst satisfy thy thirsty people. Thou art our God who by water and fire, through Elias, didst bring Israel back from the deception of Baal.</p>	<p>وامنحه نعمة الفداء وبركة الأردن. إجله ينبوعاً لعدم الفساد، موهبةً للتقديس، فداءً للخطايا، إكسيراً للأمراض، مُبيداً للشياطين، غير مقتربٍ إليه من القوات المضادة، مملوءاً قوةً ملائكيةً، فيكون لجميع الذين يستقون منه ويُضحون به تنقيةً للنفوس والأجساد، شفاءً من الأهواء، تقديساً للمنازل، ولكلٍ منفعه ملائمة. لأتلك أنت إلهنا، الذي بالماء والروح، جدّد طبيعتنا المنفسدة بالخطيئة. أنت إلهنا، الذي بالماء، غرق الخطيئة على عهد نوح. أنت إلهنا، الذي في البحر، أعتقت جنس العبرانيين من عبودية فرعون على يد موسى. أنت إلهنا، الذي شق الصخرة في البرية فانفجرت المياه وفاضت الأودية، فأروى شعبه العطشان. أنت إلهنا، الذي بالماء والنار، أنقذ إسرائيل من ضلالة البعل على يد إيليا</p>
<p>Do Thou Thyself, O Master, sanctify even now this water by Thy Holy Spirit. (Thrice) CHOIR: Amen.</p>	<p>فأنت الآن أيها السيد قدس هذا الماء بروحك القدس (ثلاثاً) الجوق : آمين.</p>
<p>Grant unto all who touch it, anoint themselves therewith and partake thereof, sanctification, blessing, cleansing and health. Be mindful, O Lord of our Father and Metropolitan (Name), and our Bishop (Name) all the presbytery, the diaconate in Christ, and every priestly order and all thy people here present, together with our brethren who are absent for just cause, and have mercy on them and on us according to thy great mercy.</p>	<p>وامنح جميع الذين يلمسونه والذين يدّهنون به ويتناولون منه، التقديس والبركة والتنقية والصحة أذكر، يارب، متروبوليتنا (فلان) ورئيس كهنتنا (فلان) وجميع الكهنة، والشمامسة الخدام بالمشيح، وكل طعمه كهنوتية وراهبانية، والشعب الواقف حولنا وإخوتنا الذين تغيبوا لأعدار مشروعة، ورحمهم وإيانا بعظيم رحمك</p>
<p>That by the elements, by the angels and by men, by things visible and invisible, thine all-holy name may be glorified, together with the Father and the Holy Spirit, now and ever, and unto ages of ages.</p>	<p>لكي يُمجّد اسمك الكلي قدسه، مع الأب والروح القدس، بالعناصر والملائكة والبشر والبرايا المنظورة وغير المنظورة، الآن وكلّ أوانٍ وإلى دهر الدهرين</p>
<p>CHOIR: Amen. PRIEST: Peace be to all. CHOIR: And to thy spirit. DEACON: Let us bow our heads unto the Lord. CHOIR: To Thee, O Lord.</p>	<p>الجوق : آمين. الكاهن: السلام لجميعكم الجوق: ولروحك أيضاً الشمامس: احنوا رؤوسكم للرب الجوق : لك يا رب.</p>

<p>PRIEST: Incline thine ear, and hearken unto us, O Lord who didst deign to be baptized in the Jordan and didst sanctify the waters. Bless us all who, by the bowing of our necks, signify our servitude; and make us worthy to be filled with thy sanctification through partaking of this water and being sprinkled therewith. And may it be unto us, O Lord, for health of soul and body.</p> <p>For thou art the Sanctification of our souls and bodies, and unto thee do we ascribe glory, thanksgiving and worship, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.</p>	<p>الكاهن: أَمِلْ يَا رَبِّ، أَدْنُكَ وَاسْتَجِبْ لَنَا، يَا مَنْ قَدَسْتَ الْمِيَاهَ لَمَّا قَبِلْتَ أَنْ تَصْطَبِغَ فِي الْأُرْدُنِّ. وَبَارِكُنَا جَمِيعاً، نَحْنُ الَّذِينَ بَحْنِي أَعْنَاقِنَا، نُقِيمُ دَلِيلاً عَلَى عِبُودِيَّتِنَا. وَأَهْلُنَا لِأَنْ نَمْتَلِيَءَ مِنْ تَقْدِيسِكَ، بِنْتَاوَلِنَا مِنْ هَذَا الْمَاءِ وَرَشَّهِ عَلَيْنَا. وَلِيَكُنْ لَنَا، يَا رَبِّ، لُصْحَةً النَّفْسِ وَالْجَسَدِ</p> <p>لَأَنَّكَ أَنْتَ تَقْدِيسُ نَفُوسِنَا وَأَجْسَادِنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ وَالشُّكْرَ وَالسُّجُودَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ وَرُوحَكَ الْكَلْبِيَّ قُدْسُهُ الصَّالِحِ وَالْمَحْيِيِّ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ آمِينَ</p>
<p><i>The priest then blesses the water making in it the sign of the cross with the hand-cross and basil. He then submerges the hand-cross and basil in the water and raises it above his head, holding it with both hands, while he chants the Troparion of Epiphany three times in Tone 1:</i></p>	
<p>When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit in the form of a dove confirmed the truthfulness of His word. O Christ our God, who hast revealed Thyself and hast enlighten the world, glory to Thee.</p>	<p>بِاعْتِمَادِكَ يَا رَبِّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَتْ السُّجُودَةُ لِلثَّالُوثِ، لِأَنَّ صَوْتَ الْأَبِ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مَسْمِياً إِيَّاكَ ابناً مَحْبُوباً، وَالرُّوحَ بَهِيئَةً حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْزَرْتَ الْعَالَمَ أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.</p>
<p><i>After the third chanting of the festal apolytikion, the priest sprinkles the sanctuary, iconostasis and all the church and people with the sanctified water, while the choir sings the Kontakion in Tone 4:</i></p>	
<p>Today Thou hast appeared to the universe, O Lord; and Thy light hath been signed upon us, who praise Thee with knowledge, saying, <i>Thou hast come and appeared, O unapproachable Light.</i></p>	<p>الْيَوْمَ ظَهَرْتَ لِلْمَسْكُونَةِ يَا رَبِّ، وَنُورُكَ قَدْ ارْتَسَمَ عَلَيْنَا، نَحْنُ الَّذِينَ نُسَبِّحُكَ بِمَعْرِفَةٍ قَائِلِينَ: لَقَدْ أَتَيْتَ وَظَهَرْتَ، أَيُّهَا النُّورُ الَّذِي لَا يُدْنَى مِنْهُ.</p>
<p><i>Divine Liturgy concludes and then the faithful come forward to draw from and drink of the sanctified water, as the choir chants the following Idiomelon in Tone 6:</i></p>	
<p>Ye faithful, let us praise the greatness of God's dispensation toward us. For, becoming man on account of our transgressions, He who alone is clean and undefiled was cleansed in Jordan that we might be made clean, sanctifying us and the waters and breaking the heads of the dragons in the water. Let us then draw water in gladness, O brethren; for upon those who draw with faith, the grace of the Spirit is invisibly bestowed by Christ, the God and Savior of our souls.</p>	<p>لِنَسْبِحَ، أَيُّهَا الْمُؤْمِنُونَ، عِظَمَ تَدْبِيرِ اللَّهِ الْجَارِي لِأَجْلِنَا، لِأَنَّ الَّذِي هُوَ وَحْدَهُ نَقِيٌّ وَبَرِيءٌ مِنَ الدَّنَسِ، إِذْ قَدْ صَارَ إِنْسَاناً بِسَبَبِ سَقَطَتِنَا، هُوَ يُظَهِّرُنَا فِي الْأُرْدُنِّ مَقْدَساً إِيَّانَا وَالْمِيَاهَ، وَسَاحِقاً رُؤُوسَ التَّنَانِينِ فِيهَا. فَلِنَسْتَقِ، أَيُّهَا الْإِخْوَةَ، مَاءً بِسُرُورٍ. فَإِنَّ الَّذِينَ يَسْتَقُونَ مِنْهُ بِإِيمَانٍ تُنْمَحُ لَهُمْ نِعْمَةُ الرُّوحِ بِحَالٍ غَيْرِ مَنْظُورَةٍ، مِنْ لَدُنِ الْمَسِيحِ الْإِلَهِيِّ مَخْلَصِ نَفُوسِنَا</p>