

The Blessing of the Waters

on the

Eve of the Epiphany.

NEW FORM.

*Approved by the Congregation of Sacred Rites, December 6, 1890,
and printed at Ratisbon, 1898.*

This form is chiefly interesting as marking an entire variance from the antient form used in the Church of Rome, and also in all other churches. Those forms are all in commemoration of the baptism of Christ, while in this that subject is entirely ignored and the form made simply one for blessing holy water to be used against evil spirits.

At the appointed hour the Priest, vested in a white cope (if a Bishop he also wears the mitre), accompanied by a deacon and sub-deacon vested in white dalmatics, and preceded by the Processional Cross between two lighted candles, and the surpliced choir, goes to a place near the high altar, where have been prepared a vessel containing salt and a receptacle containing water.

1. All kneel, and the ordinary Litany is sung, and after the clause 'That it may please Thee to grant eternal rest unto all the faithful departed,' and the answer, 'We beseech Thee to hear us,' the Priest rises and sings, 'That it may please Thee to bless this water,' *answer*, 'We beseech Thee to hear us,' *the Priest*, 'That it may please Thee to bless and hallow this water,' *answer*, 'We beseech Thee to hear us.' After which the Litany continues.

2. After the Lord's Prayer the Litany stops, and then are sung without antiphons Psalm xxviii. *Afferte Domino, &c.*, Give unto the Lord, &c. ; xlv. *Deus noster refugium, &c.*, Our God is our refuge, &c. ; cxlvi. *Laudate Dominum, &c.*, Praise ye the Lord, &c.

3. After the Psalms the Priest sings the following form, entitled An Exorcism against Satan and the Apostate Angels.

Exorcizamus te, omnis im-
munde spiritus, omnis satanica
potestas, omnis incursio infer-
nalis adversarii, omnis legio,

We charge thee, O every
unclean spirit, every power of
Satan, every assault of the
hellish enemy, every legion,

omnis congregatio et secta diabolica, in nomine et virtute Domini Nostri Jesu Christi, eradicare et effugare a Dei Ecclesia, ab omnibus ad imaginem Dei conditis ac pretioso divini Agni sanguine redemptis. Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum. Imperet tibi Deus altissimus, cui in magna tua superbia te similem haberi adhuc praesumis; qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Imperat tibi Deus Pater: Imperat tibi Deus Filius: Imperat tibi Deus Spiritus Sanctus. Imperat tibi majestas Christi, aeternum Dei Verbum caro factum, qui pro salute generis nostri tua invidia perdit, humiliavit semetipsum factus obediens usque ad mortem; qui Ecclesiam suam aedificavit supra firmam petram, et portas inferi adversus eam numquam esse praevalituras edixit, et cum ea ipse permansurus omnibus diebus usque ad consummationem saeculi.

every devilish assembly and gang, in the name and power of our Lord Jesus Christ—be thou rooted out and put to flight from the Church of God, from all who have been created in the image of God and redeemed with the precious Blood of the Divine Lamb. O thou right subtle serpent, dare thou no more to deceive mankind, to persecute the Church of God, to shake off God's elect and to sift them as wheat. May God most high command thee, unto Whom in the greatness of thy pride thou yet darest to liken thyself, Who willeth that all men should be saved, and come unto the knowledge of the truth. God the Father commandeth thee, God the Son commandeth thee, God the Holy Ghost commandeth thee. The majesty of Christ, the eternal word of God made flesh, Who, for the salvation of our race when the same had been lost through thine envy, humbled Himself, and became obedient even unto death; Who hath built His Church upon a sure rock, and hath foretold that the gates of hell shall never prevail against her, and that He Himself will

Imperat tibi sacramentum Crucis, omniumque christianae fidei Mysteriorum virtus. Imperat tibi excelsa Dei Genetrix Virgo Maria, quae superbissimum caput tuum a primo instanti immaculatae suae conceptionis in sua humilitate contrivit. Imperat tibi fides Sanctorum Apostolorum Petri et Pauli, et ceterorum Apostolorum. Imperat tibi Martyrum sanguis ac pia Sanctorum et Sanctarum omnium intercessio.

Ergo, draco maledicte et omnis legio diabolica, adjuramus te per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui sic dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam aeternam; cessa decipere humanas creaturas, eisque aeternae perditionis venenum propinare: desine Ecclesiae nocere, et ejus libertati laqueos injicere. Vade, satana, inventor et magister omnis fallaciae, hostis humanae salutis.

remain with her always even unto the end of the world—commandeth thee.

The mystery of the Cross and the power of all the mysteries of the Christian faith command thee. The exalted Virgin Mary, mother of God, who from the first instant of her immaculate conception, crushed in her lowliness thy right proud head—commandeth thee. The faith of the Holy Apostles Peter and Paul and of the other Apostles—commandeth thee. The blood of the martyrs and the kindly intercession of all holy men and women—command thee.

Wherefore, O accursed dragon and all the devilish legion, we adjure thee by the living God, by the true God, by the Holy God, by God Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; cease thou to deceive human beings and to offer to them the poison of everlasting perdition, cease to hurt the Church, and to ensnare her liberty. Get thee behind, O Satan, the finder and teacher of all deceit,

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Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiae, uni, sanctae, catholicae, et apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili nomine Jesu, quem inferi tremunt, cui Virtutes et Potestates et Dominationes subjectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

the enemy of man's salvation. Give place unto Christ, in Whom thou findest none of thy works. Give place unto the Church, one, holy, Catholic, and Apostolic, which Christ Himself hath bought with His own Blood. Be thou humbled under the mighty hand of God, quake and flee when we call upon the holy and terrible Name of Jesus, before Whom hell trembleth, unto Whom the powers and the mights and the lordships are subject, Whom Cherubim and Seraphim unweariedly do praise, saying, Holy, Holy, Holy, Lord God of Sabaoth.

4. Then is sung first the Benedictus, or the Magnificat, and before and after it the antiphon at the Benedictus from Lauds.

5. Then follows the Collect for the Epiphany, and then the ordinary form for blessing holy water as given in the missal, as far as the point at which the Priest on Sundays leaves the Sacristy for the Asperges.

6. Then the Te Deum followed by the usual prayer of thanksgiving, Deus cujus misericordiae.

Lastly, if the officiant be a Bishop, he gives his blessing to the people, and all return whence they came.

The Order of the Great Sanctification of the Water on the Holy Epiphany¹.

After the priest hath said the prayer behind the ambo, all shall proceed to the font (κολυμβήθρα), the light-bearers carrying lights going on in front, and the priests and the deacons following them with the Gospel, and the crosses, and the censers, and at the same time the following verse shall be sung thrice (Tone VIII):

The voice of the Lord crieth upon the waters, saying, 'O come ye and receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ, Who is made manifest.'

Then shall the following verse be sung twice (Tone VIII):

To-day is the nature of the waters consecrated, and the Jordan is divided, and turneth back the flow of its waters, as it looketh upon the baptism of the Master.

Then shall the following verse be sung thrice (Tone VIII):

As a man Thou didst come to the river, O Christ the King, and didst desire to receive the baptism of a servant, O Thou good One, at the hand of the Forerunner, because of our sins, O Lover of mankind.

Then shall be sung to the same Tone:

Glory be to the Father, and to the Son, and to the Holy Ghost,
Both now and ever, and to ages of ages. Amen.

To the voice crying in the wilderness, 'Prepare ye the way of

¹ The Russian text will be found in *Bitt-Dank-und Weihe-Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes*, deutsch und slavisch, von A. v. Maltzew, Berlin, 1897, vol. iv. p. 516 ff. An English rendering of the same was published by G. V. Shann, in *Book of Needs of the Holy Orthodox Church*, London, 1894, p. 240 ff.

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the Lord,' Thou didst come, O Lord, taking the form of a servant, asking for baptism, Thou Who didst not know sin. The waters saw Thee and were afraid ; the Forerunner trembled and cried out, saying, ' How shall the lamp of light be lighted? How shall the servant lay hands upon the Master? Sanctify me and the waters, O Thou Saviour, Who takest away the sins of the world.

And the deacon having come to the font shall say :

' Wisdom !'

Then the reader shall read the following lesson from the Book of Isaiah (chap. xxxv. 1-10).

Be glad, thou thirsty desert : let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom and rejoice ; the glory of Libanus hath been given to it, and the honour of Carmel ; and my people shall see the glory of the Lord, and the majesty of God. Be strong, ye relaxed hands and palsied knees. Comfort one another, ye faint-hearted ; be strong, fear not ; behold our God rendereth judgement, and He will render *it* ; He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly ; for water has burst forth in the desert, and a channel *of water* in a thirsty land. And the dry land shall become pools, and a fountain of water shall *be poured* into the thirsty land ; there shall be there a joy of birds, reedy habitations and marshes. There shall be there a pure way, and it shall be called a holy way ; and there shall not pass by there any unclean person, neither shall there be an unclean way ; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there ; but the redeemed and gathered on the Lord's behalf shall walk in it, and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head ; for on their head *shall be* praise and exultation, and joy shall take possession of them : sorrow and pain and groaning have fled away.

Then shall the Deacon say 'Wisdom,' and the Reader shall read the following lesson from the Book of Isaiah (chap. lv. 1-13).

Ye¹ that thirst, go to the water, and all that have no money, go *and* buy; and eat *and drink* wine and fat without money or price. Wherefore do ye value at the price of money, and *give* your labour for that which will not satisfy? Harken to me, and ye shall eat that which is good, and your soul shall feast itself on good things. Give heed with your ears and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting Covenant, the sure mercies of David. Behold, I have made him a testimony among the Gentiles, a prince and a commander to the Gentiles. Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He has glorified thee. Seek ye the Lord, and when ye find Him, call upon Him; and when He shall draw nigh to you, let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for He shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as the rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous and *will effect* My commands. For ye shall go forth with joy, and shall be taught with gladness; for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. And instead of the bramble shall come up the cypress, and instead of

¹ These renderings are taken from Mr. Bagster's *The Septuagint Version of the Old Testament, with an English Translation.*

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the nettle shall come up the myrtle : and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Then shall the Deacon say, 'Wisdom,' and the Reader shall read the following lesson from the Book of Isaiah (chap. xii. 3-6):

Thus saith the Lord :—Draw ye therefore water with joy out of the wells of salvation. And in that day thou shalt say, Sing to the Lord, call aloud upon His name, proclaim His glorious *deeds* among the Gentiles ; make mention that His name is exalted. Sing praise to the name of the Lord, for He hath done great *things* : declare this in all the earth. Exult and rejoice, ye that dwell in Sion : for the Holy One of Israel is exalted in the midst of her.

Then shall the Deacon say, 'Wisdom.'

Reader.

The Lord is my light and my salvation ; whom shall I fear ?
(Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation ; whom shall I fear ?

Reader.

The Lord is the strength of my life ; of whom shall I be afraid ?
(Ps. xxvii. 1).

Choir.

The Lord is my light and my salvation ; whom shall I fear ?

Reader.

The Lord is my light and my salvation.

Choir.

Whom shall I fear ?

Then shall the Deacon say, 'Wisdom,' and the Reader shall read the following lesson from the First Epistle of Saint Paul to the Corinthians (chap. x. 1-4):

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

Priest.

Peace be with you !

Reader.

And with thy spirit. Alleluia.

Choir.

Alleluia. Alleluia. Alleluia. (Tone IV.)

Reader.

The voice of the Lord is upon the waters ! The God of glory thundereth ; the Lord is upon many waters.

Deacon.

Wisdom ! Stand up ! Let us hear the holy Gospel (St. Mark, chap. i. 9-11).

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him. And there came a voice from heaven, *saying*, Thou art my beloved Son, in Whom I am well pleased.

Choir.

Glory be to Thee, O Lord, glory be to Thee !

Deacon.

In peace let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace that is from above, and for the salvation of our souls, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the peace of the whole world, and the good estate of the holy churches of God, and for the union of them all, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

For this holy temple, and for them that with faith, and piety, and the fear of God, enter therein, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For the Most Holy Governing Synod, and for our Metropolitan, for our Archbishop (*or* Bishop), for the honourable Presbytery, the Diaconate in Christ, and for all the Clergy and the Laity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our Most Pious, Autocratic, Great Lord, the EMPEROR ALEXANDER ALEXANDROVITCH of all Russia; and for His Consort, the Most Pious Lady, the EMPRESS MARIA THEODOROVNA, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For His Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, NICOLAUS ALEXANDROVITCH, and for all the Reigning House, that He may aid them and subdue under their feet every enemy and adversary, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For this city (*or, if it be a monastery, For this holy habitation*), for every city and country, and for them that in faith dwell therein, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For healthiness of weather, for plentifulness of the fruits of the earth, and for peaceful times, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For those who journey, for those who voyage, for those who are sick, for those who suffer, for those who are in bonds, for their salvation, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be hallowed by the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may come down into these waters the cleansing operation of the supernatural (*or* incorporeal) Trinity, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That there may be bestowed upon them the grace of redemption, and the blessing of Jordan, through the might and operation and descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That He may quickly beat down Satan under our feet, and destroy every evil counsel that he shall conceive against us, let us pray unto the Lord.

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Choir.

Lord, have mercy.

Deacon.

That the Lord our God may deliver us from every assault and threat of the enemy, and may make us worthy of the promised blessings, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be illumined with the light of understanding and piety through the descent of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may send down the blessing of Jordan and hallow these waters, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may be a gift for sanctification, for the loosing of sins, for the healing of the soul and the body, and for every use for which it may be desired, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That this water may well up into everlasting life, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may prove itself efficacious for the destruction of every assault of enemies which are visible and invisible, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For those who prepared it and who take therefrom for the sanctification of houses, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That it may be the cleansing of the souls and bodies of all those who with faith draw nigh and partake of it, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That we may be esteemed worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Ghost, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

That the Lord God may hearken unto the voice of the prayers of us sinners, and have mercy upon us, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

For our deliverance from all affliction, passion, and want, let us pray unto the Lord.

Choir.

Lord, have mercy.

Deacon.

Help us, save us, have mercy upon us, and keep us, O God by Thy grace.

Choir.

Lord, have mercy.

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Deacon.

Commemorating our most holy, most pure, most blessed and glorious Lady, the God-bearing, Ever-Virgin Mary, together with all the Saints, let us commend ourselves, and one another, and all our life to Christ our God.

Choir.

To Thee, O Lord.

Priest.

For unto Thee are due all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages !

Choir.

Amen.

While the Deacon is reciting the above sentences (Ectenia) the Priest shall say softly :

O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, Thou true God, Thou fountain of life and immortality, Thou Light of Light that camest into the world to enlighten it, dawn Thou upon our mind by Thy Holy Ghost, and accept Thou the glorifying and thanksgiving which we bring unto Thee for Thy great and wonderful works which are from eternity, and for Thy saving providence in these last times wherein Thou didst take upon Thyself our weak and miserable being, and, although Thou art the King of all things, didst abase Thyself to the estate of a servant, and didst, moreover, suffer Thyself to be baptized in the Jordan by the hand of a servant, so that Thou, the Sinless One, having sanctified the nature of water, mightest lead us into the way of regeneration by water and the spirit, and mightest stablish us in the liberty of the days of old. And as we celebrate the memorial of this Thy divine mystery, we beseech Thee, O Thou man-loving Master, to pour out upon us, Thine unworthy servants, according to Thy divine promise, the purifying water, which is the gift of Thy tenderness, so that through Thy grace the prayer of us sinners over this water may

be acceptable, and that thereby Thy blessing may be bestowed upon us and upon all Thy faithful people, to the glory of Thy holy and adorable name. For unto Thee are due all glory, and honour, and worship, with Thy Father, Who never had beginning, and with Thy most holy, and good, and life-giving Spirit, now and for ever, and to ages of ages.

And after the Priest hath said 'Amen' in a soft tone of voice, and when the Deacon hath ended the recital of the sentences, the Priest shall pray with a loud voice the following prayer of Sophronios, Patriarch of Jerusalem :

O supernatural, most good, most divine, almighty, all-seeing, invisible, and incomprehensible Trinity, Creator of spiritual beings and of natures which are endowed with reason, in Whose being goodness is stablished, Light unapproachable, which lighteneth every man who cometh into the world, shine upon me, Thine unworthy servant, and lighten the eyes of mine understanding so that I may attempt to celebrate Thine immeasurable goodness and power. Let my prayers on behalf of the people who are here present be favourably received, and let not my transgressions prevent the coming of the Holy Ghost into this place, yea more, let it be granted unto me without rebuke to speak and to cry out unto Thee at this present, O most Good. We glorify Thee, Who without [the help of] the Father comest from the Mother, and Who without [the help of] the Mother comest from the Father. At the festival in times of old we saw Thee as a child, but at this present we see Thee as perfect God made manifest perfectly. For unto us this day the time of the festival appeareth, and the hosts of the saints gather themselves together with us, and the angels celebrate the festival with men ; and this day hath the mercy of the Holy Spirit in the form of a Dove come upon the water. This day riseth the Sun which shall never set, and the world shineth in the light of the Lord. This day shineth the Moon with rays of brilliant light on the world. This day the sparkling stars illumine the circle of the earth with the radiance of light. This day the clouds permit the rain from heaven to drop down righteousness

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for mankind. This day the Uncreated permitteth Itself willingly to put forth the hand from Its own likeness. This day entereth the prophet and forerunner to the Lord, but he is seized with terror on seeing the God Who hath come down. This day hath the flood of the Jordan been changed into a means of salvation through the presence of the Lord. This day is all creation sprinkled with [the waters of] the mysterious flood. This day by the waters of the Jordan are the transgressions of men washed away. This day is Paradise opened to men, and the Sun of Righteousness illumineth us. This day is the bitter water which was with the people of Moses turned into sweet water through the presence of the Lord. This day we, having been set free from the old sorrow, have received salvation like a new Israel. This day have we escaped from the darkness and become illumined through the light of the knowledge of God. This day the dark shadow of the world hath been lifted through the appearance of our God. This day the whole creation hath been illumined from above. This day hath error been blotted out, and the way of salvation made ready for the advent of the Lord. This day the beings who are above keep the feast with those who are below, and those who are below consort with those who are above. This day the festival song of those who hold the right faith ringeth out everlastingly. This day the Lord submitted Himself to baptism so that He might raise mankind on high. This day the Lord stooped and bowed Himself down before His own servant so that He might make us, who were crushed beneath the yoke of servitude, to stand upright. This day have we gained the kingdom of heaven, for of the kingdom of the Lord there will be no end. This day earth and sea participate in the joy of the world, and the world hath become filled with shouts of joy. The water saw Thee, O God, the water saw Thee, and was terrified. Jordan turned itself back on seeing the fire of the Godhead descending in bodily form and entering into it. Jordan turned itself back on seeing the Holy Ghost in the form of a Dove descending and flying round about Thee. Jordan turned

itself back on seeing that the Invisible had become visible, that the Creator had become flesh, and that the Lord [had taken] the form of a servant. Jordan turned itself back, and the mountains skipped seeing God in the flesh, and the clouds gave forth a voice, being astonished at Him Who had come, the Light of Light, Very God of Very God. The festival of the Lord let us observe this day in the Jordan, for therein dippeth He Who is the Death of transgression, and the Scourge of error, and the Fetter of Hades, and Who sendeth forth the bath of the deliverance of the world. Therefore I also, Thy sinful and unworthy servant, being smitten by fear, cry out unto Thee in repentance, announcing the mighty deeds of Thy wonder.

Then shall the Priest say with a loud voice :

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

Great art Thou, O Lord, and wonderful are Thy works, and no speech sufficeth to sing Thy wonders.

For Thou, by Thy will, hast from nothingness brought all things into being, and by Thy power Thou sustainest creation, and by Thy foreknowledge Thou dost direct the world. Thou hast formed creation out of four elements, and Thou hast crowned the circle of the year with four seasons. All the spiritual powers tremble before Thee, the sun praiseth Thee, the moon glorifieth Thee, the stars make intercession with Thee, the light hearkeneth unto Thee, the depths shudder at Thy presence, and the springs of water serve Thee. Thou hast stretched out the heavens as a curtain, Thou hast founded the earth upon the waters, Thou hast bounded the sea with sand, and Thou hast spread abroad the air to breathe. The angelic powers minister unto Thee, the choirs of archangels worship Thee, the many-eyed Cherubim, and the six-winged Seraphim, standing and flying around, cover themselves with fear of Thine unapproachable glory. For Thou, the

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God Who canst not be described, Who art without beginning, and Who art unspeakable, didst come down upon the earth, and didst take upon Thyself the form of a servant, being made in the likeness of men ; for Thou, O Master, through Thy tender mercy, couldst not endure to see the race of men tormented by the Devil, and Thou didst come and save us. We confess Thy grace, we proclaim Thy mercy, and we hide not Thy beneficence. Thou hast set at liberty the generations of our nature, and Thou didst hallow the womb of a virgin by Thy birth. All creation praiseth Thee Who didst make Thyself manifest, for Thou, O our God, appearedst upon earth, and didst dwell with men. Thou didst sanctify the stream of Jordan, by sending down therein Thy Holy Ghost, and Thou didst crush the heads of the dragons that lurked therein.

Then shall the Priest say the following, and each time he saith the petition he shall bless the water with his hand :

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water.

Do Thou Thyself, O man-loving King, be present now also through the descent of the Holy Ghost, and sanctify this water,

And give it the grace of redemption, the blessing of Jordan. Make it to be a fountain of incorruption, and a gift of sanctification, and a loosing of sins, and a healing of sicknesses, and the destruction of demons, and let it be unapproachable by hostile powers, and fulfilled with angelic strength, so that all those who draw nigh and partake thereof may receive it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of houses, and for every befitting need. For Thou art our God, Who through water and the spirit hast renewed our nature which had become old through sin. Thou art our God, Who through water didst overwhelm sin in the time of Noah. Thou art our God, Who through the sea didst deliver the Hebrew race from the servitude of Pharaoh. Thou art our God, Who didst

divide the rock in the wilderness, and the waters poured forth and streams gushed out, wherewith Thou didst give drink unto Thy thirsty people. Thou art our God, Who through fire and water didst convert Israel from the error of Baal by the hands of Elijah.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost.

O Master, do Thou Thyself sanctify now this water by Thy Holy Ghost,

And unto all those who touch it, and who partake thereof, and are sprinkled therewith, give sanctification, and healing, and cleansing, and blessing.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia.

Save, O Lord, Thy servant, our Most Pious, Autocratic, Great Lord, the Emperor Alexander Alexandrovitch of all Russia,

And his Consort, the Most Pious Lady, the Empress Maria Theodorovna,

And his Heir, the Right-believing Lord, the Cesarevitch and Grand Duke, Nicolaus Alexandrovitch, and all the Reigning House.

Save, O Lord, and have mercy upon the Most Holy Governing Synod,

And keep them under Thy protection in peace ; subdue under them every enemy and adversary, and grant unto them all desires for salvation and eternal life, that by elements, and by men, and by angels, and by things visible and invisible Thy Most Holy Name may be glorified, with the Father and the Holy Ghost, now and ever, and to ages of ages.

Choir.

Amen.

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Priest.

Peace be unto all !

Choir.

And with thy spirit.

Deacon.

Bow down your heads before the Lord.

Choir.

Unto Thee, O Lord.

The Priest bowing down shall say :

Incline Thine ear, O Lord, and hearken unto us, Thou Who didst vouchsafe to be baptized in Jordan, and didst sanctify the waters ; and bless us all, who by the bending of our necks show forth the representation of service ; and esteem us worthy to be filled with Thy holiness through partaking of this water ; and may it be unto us, O Lord, for the healing of both soul and body.

Choir.

Amen.

For Thou art our sanctification, and to Thee we ascribe glory, and thanksgiving, and worship, with Thy Father Who never had a beginning, and with the Most Holy, and good, and vivifying Spirit, now and ever, and to ages of ages. Amen.

Then shall the Priest, as he blesseth the water, make the sign of the cross three times with the honourable cross, and he shall plunge it straight down into the water and raise it up again, and shall sing as he doeth this the following :

When Thou wast baptized, O Lord, the worship of the Trinity was made manifest in Jordan, for the Parent's voice bore witness unto Thee, naming Thee the well-beloved Son, and the Spirit, in the form of a Dove, testified to the sureness of the word. Glory be unto Thee, O Christ God, Who wast made manifest, and Who dost enlighten the world.

And the Priest shall bless the water in this wise three times by dipping the cross into it, singing as he does so the above words at each immersion of the cross, and each time he doeth this the Choir also shall sing them. Then shall the Priest take some of the sanctified water in a flat vessel, and shall

turn himself towards the west, and he shall hold the cross in his left hand, and the aspergillus in the right. And the Priests and the other Clergy shall come forward according to their rank and grade, followed also by the people, and they shall kiss the cross, and the Priest shall sprinkle each on the forehead with the sanctified water, whilst the above words ('When thou wast baptized,' &c.) are sung. And when the distribution of the water hath been completed every one shall return into the Church whilst the following words shall be sung:

O ye faithful, let us sing the greatness of the Providence of God for us. For He, Who became man for the sake of our transgressions, cleansed our cleansing in the Jordan, and He Who alone was pure and undefiled hath hallowed me and the water, and bruised the heads of the dragons that were therein. Let us, then, O brethren, draw water with joy, for unto those who draw in faith the grace of the Spirit is given by unseen means by Christ, the God and Saviour of our souls.

Choir.

Blessed be the Name of the Lord.

Blessed be the Name of the Lord.

Blessed be the Name of the Lord.

Choir.

PSALM XXXIII.

1. I will bless the Lord at all times: His praise shall be continually in my mouth.

2. My soul shall boast herself in the Lord: let the meek hear and rejoice.

3. Magnify ye the Lord with me, and let us exalt His Name together.

4. I sought the Lord diligently, and He hearkened unto me, and delivered me from all my sojournings.

5. Draw near to Him, and be enlightened: and your faces shall not [by any means] be ashamed.

6. This poor man cried, and the Lord hearkened unto him, and delivered him out of all his afflictions.

7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.

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8. Taste and see that the Lord is good : blessed is the man who hopeth in Him.

9. Fear the Lord, all ye His saints : for there is no want to them that fear Him.

10. The rich have become poor and hungry : but they that seek the Lord diligently shall not want any good thing.

(*Pause.*)

11. Come, ye children, hear me : I will teach you the fear of the Lord.

12. What man is there that desireth life, loving to see good days ?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Turn away from evil, and do good ; seek peace and pursue it.

15. The eyes of the Lord are over the righteous, and His ears [are open] to their prayer :

16. But the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them,

17. And delivered them out of all their affliction.

18. The Lord is near to them that are of a contrite heart ; and will save the lowly in spirit.

19. Many are the afflictions of the righteous : but out of them all the Lord will deliver them.

20. He keepeth all their bones : not one of them shall be broken.

21. The death of sinners is evil : and they that hate righteousness shall go wrong.

22. The Lord will redeem the souls of His servants : and none of those that hope in Him shall go wrong.

And, first having drunk of the sanctified water, we receive the remainder of the loaf of oblation from the Priest, and then he maketh the full dismissal :

May He Who vouchsafed to be baptized in Jordan for our salvation, Christ our true God, through the prayers of His Most Pure Mother and of all the saints, have mercy upon us and save us, for He is good, and He loveth mankind.