

*If Epiphany falls on a Tuesday, Wednesday, Thursday, Friday or Saturday, we follow this order:*

On January 5th, on "Lord, to thee have I cried," sing six (6) Idiomela in Tone 2, as on pages 88 to the top of 93 in this book. Then the "Glory" and "Both Now" in Tone 2, as on pages 93-94 of this book.

The Eisodos (Little Entrance) is made with the Gospel book; after which sing "O Gladsome Light."

Then the Old Testament readings:

First Reading: Genesis 1:1-13, "In the beginning God created the heaven and earth...," as on page 398 of The Divine Prayers and Services by Nassar. At its conclusion, sing the Troparion in Tone 5, as on the bottom of page 94 of this book. Follow this immediately with page 95, responding to each Stichos with "To lighten them that sit in darkness..." Then sing Glory & Both Now, and repeat the Troparion in Tone 5.

Second Reading: 2 Kings 2:6-14, "And Elias said to Eliseus...," as on page 458 of Nassar, followed by the Troparion in Tone 6, as on the bottom of page 95 of this book. After the Troparion, sing the Stichoi, as on page 96, with the response "For where else would thy light shine..." after each one. Then complete with Glory & Both Now and the Troparion on page 97 in this book.

Third Reading: 2 Kings 2:19-22, "And the men of the city of Jericho...," as on page 459 of Nassar.

Then the Little Litany, Holy God, Epistle, Gospel, and the rest of the Divine Liturgy of St. Basil. The Communion Hymn is "Praise the Lord from the heavens..."

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#### THE GREAT SERVICE FOR THE SANCTIFICATION OF THE WATER

JANUARY 6  
THE EPIPHANY

At the end of the Liturgy, the Priest comes out to the water basin while we sing the 3 Idiomela in Tone 8, beginning on page 98 of this book with "The voice of the Lord upon the water crieth...," and continuing to page 99. Then sing the Glory & Both Now and "Toward the voice in the wilderness..." as on pages 99 to the top of 101.

Then the Old and New Testament Readings, as on pages 461-463 of Nassar, followed by the Great Litany with the additional petitions, and the Prayers of the Blessing of the Water. After the priest blesses the water with the cross, sing the Troparion of Epiphany, "By thy baptism, O Lord...," as on page 101 of this book. As the priest blesses the people with the holy water, sing the Idiomelon in Tone 6, on pages 102-103 of this book, "Let us praise, O believers..."

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*If Epiphany falls on Sunday or Monday,* then Great Vespers will be said either on Saturday or Sunday night, the night before the Feast. Follow the first half as above. Then, after the Gospel reading, we continue with the Litanies and the rest of Great Vespers. The Litiya (which was not put into music by Kazan) is on page 470 of Nassar.

For the Aposticha, follow the music in Tone 2, as on pages 104-107 of this book. Then the Glory & Both Now in Tone 8, as on pages 107-108. Then the Troparion of Epiphany in Tone 1, as on page 101 of this book, sung three times, followed by the Benediction.

Verse 1 Fast

If thou, O Lord, should - est mark in - iq - ui - ties,  
O Lord who shall stand, for with thee there is for - give - ness.

Idiomelon 1

When the Fore - run - ner saw him who is our Il - lu - mi - na - tion, who doth il - lu - mi - nate ev' - ry man, com - ing to be bap - - tized, his soul re - joiced, and his hand trem - - - bled. Then, point - ing to him he said to the peo - ple, Be - hold the Res - cu - er of Is - ra - el, who de - liv - er - eth us from cor - rup - tion. Where - fore, O Christ our God, who art

sin - less; glo - ry — be \_\_\_\_\_ to \_\_\_\_\_ thee.

Verse 2 Fast

Be - cause of thy name have I wait - ed for thee,  
O Lord. My soul hath wait - ed up - on thy word,  
Slow my soul hath hoped in the Lord.

*After singing verse 2, repeat the first Idiomelon, "When the forerunner saw him who is our Illumination...". Then sing verse 3 and Idiomelon 3.*

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch, let  
Slow Is - ra - el trust in the Lord.

Idiomelon 3

The hosts of the an-gels trem - bled when they be - held our Re -  
- deem - er be'ng bap - tized by a ser - - -  
- vant, and tes - ti - fied to by the pres-ence of the

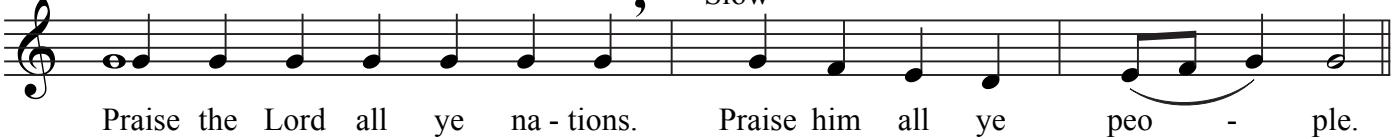
Spir - it, while a heav'n - ly voice from the  
Fa - ther cried, say - - - ing, Ver - i - ly, this One on  
whom the Fore - run - ner plac - eth his \_\_\_\_\_ hands, is  
my \_\_\_\_\_ be - lov - ed Son in whom I am  
well\_\_\_\_ pleased. Where - fore, O Christ \_\_\_\_\_ our  
God, glo - - - ry to\_\_\_\_\_ thee.

Verse 4 Fast

For with the Lord there is mer - cy, and with him is  
a - bun - dant re - demp - tion, and he will de -  
- liv - er Is - ra - el from all\_\_\_\_ his in - iq - ui - ties.

*After singing verse 4, repeat the 3rd Idiomelon, "The host of the angels trembled when they beheld our Redeemer...". Then sing verse 5 and Idiomelon 5 on the following page.*

Verse 5 Fast



Idiomelon 5



glo - ry\_\_\_\_ be\_\_\_\_\_ to\_\_\_\_\_ thee.

Verse 6 - Fast

For his mer - cy is great t'ward us, and the

truth\_\_\_\_ of the Lord en - dur - eth for - ev - er.

Idiomelon 6

When thou\_\_\_\_\_ didst choose to save\_\_\_\_ lost\_\_\_\_ man, thou didst

not dis - dain to put\_\_\_\_ on the like - ness of a ser -

- vant; for it was meet for thee, O Lord\_\_\_\_\_

God, to ac - cept\_\_\_\_ what is ours for our\_\_\_\_

sake;\_\_\_\_ for when thou\_\_\_\_ wast bap - tized\_\_\_\_ in the

flesh, O Re - deem - - er, thou\_\_\_\_ didst make us\_\_\_\_

wor - thy of for - give - - - ness.

Where - fore, we cry to thee, O Christ our be -  
- nev - o - lent God, glo - ry to \_\_\_\_\_ thee.

Glory/Both Now - Tone 2

Glo - - - ry to the Fa - ther and to the \_\_\_\_\_

Son, and to the Ho - ly Spir - - - it.

Both now and ev - - - er, and un - to  
a - ges of a - - - - ges. A - men.

Thou \_\_\_\_\_ didst bow \_\_\_\_\_ thy head to the Fore -

180

- run - - - ner, there - by crush - - ing the

heads - of the drag - - - ons. And

hav - - - ing stood - in the streams,

thou didst il - lu - mi-nate the whole cre - a - - - tion.  
Where - fore, let it glo - ri - fy thee,  
O Sav - iour, thou Il - lu - mi - na - - - tion  
of our souls.

*Then the Entrance with the Gospel during "O Gladsome Light," followed by the First reading from Genesis: "In the beginning God created heaven and earth...," as on page 398 of The Divine Prayers & Services by Nassar.  
Then sing the following Troparion in Tone 5.*

Troparion Tone 5

Thou didst ap - pear in the world, O Cre - a - tor of the world, to light - en them that sit in dark - ness. O Lov - er of man - kind, glo - ry to thee.

*After each of the following Stichos, which can be chanted or read, sing the Refrain of the Troparion below:*

1. May God have mercy upon us and bless us; may he cause the light of his countenance to shine upon us. **Refrain**
  2. That we may know thy way upon earth; thy salvation in all nations. **Refrain**
  3. Let thy people, O God, confess to thee; let the people give praise to thee; the earth has yielded her fruit. **Refrain**
  4. May God, our God, bless us; may God bless us; and all the ends of the earth fear him. **Refrain**

**Refrain**

To light - en them that sit in darkness. O

Lover of mankind, glory to thee.

Conclude with "Glory to the Father ... Both now and ever ..." and the Troparion on page 94.

Then continue with the Second Reading of the Old Testament, "And Elias said to Eliseus...", as on pages 458-459 of Nassar. After this reading, sing the following Troparion in Tone 6.

## Troparion Tone 6

Thou didst ap - pear, O our Sav - iour, to sin - ners and tax -  
- gath - er - ers out of the mul - ti - tude\_\_ of thy  
mer - cy; for where\_\_ else would thy light

Musical notation for Stichos 237. The first line starts with a treble clef, a common time signature, and a key signature of one sharp. The lyrics are: "shine but to those who sit in dark - ness?". The second line starts with a repeat sign and continues with "Where - fore, glo - - - ry to thee. \_\_\_\_\_". Measure numbers 237 are indicated above the first line.

After each of the following Stichos, which can be read or chanted, sing the Refrain of the Troparion below:

1. The Lord hath reigned, he is clothed with beauty. **Refrain**
2. The floods have lifted up, O Lord; the floods have lifted up their voice. **Refrain**
3. Wonderful are the surges of the sea; wonderful is the Lord on high. **Refrain**
4. Holiness becometh thy house, O Lord, unto length of days. **Refrain**

Musical notation for the Refrain. It consists of two lines of music. The first line starts with a treble clef and the lyrics: "Refrain For where else would thy light shine but to". The second line continues with "those who sit in dark - ness? Where - fore, glo - - ry to thee. \_\_\_\_\_". The music includes various note values and rests.

Conclude with "Glory to the Father ... Both now and ever ..." and the Troparion in Tone 6 on page 97.

READ: Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Troparion Tone 6

The musical notation consists of five staves of music in G clef, common time, with lyrics underneath each staff. The lyrics are:

Thou didst appear, O our Saviour, to sinners and tax-gatherers out of the multitude of thy mercy; for where else would thy light shine but to those who sit in darkness? Wherefore, glory to thee.

*Then, continue with the Third Reading of the Old Testament, "And the men of the city of Jericho...,"  
as on pages 459-460 of Nassar,  
and the remainder of either the Divine Liturgy of St. Basil,  
or the Great Sanctification of Water and Vespers.  
(See the instructions on page 87 of this book.)*

Slow

The voice of the Lord up - on the  
wa - ters cri - eth, say - ing, Come ye all and  
take the spir - it of wis - dom, the spir - it of un - der -  
stand - - - ing, the spir - it of the fear of  
God, by the ap - pear - ance of Christ.

Slow

To - day the na - ture of wa - ter is sanc - ti - fied, and the  
Jor - dan is clo - - - - - ven,  
and its wa -ters shall be held from flow - - ing, the  
Mas - ter be - ing shown - washed there - - - - in.

Epiphany - Menaion  
Idiomelon - Glory  
Tone 8

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January 6  
Sanctification of the Water  
Basil Kazan

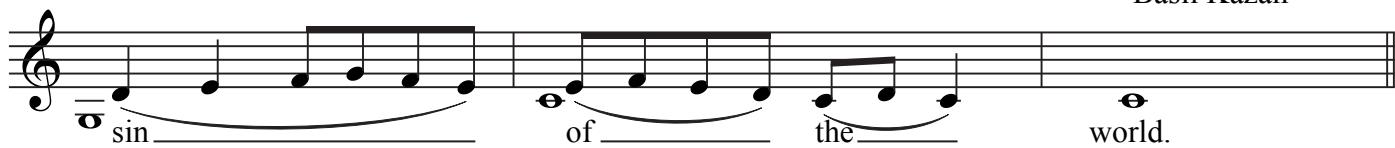
Thou didst come to the river like a man, O  
Christ King. Thou dost hast ten, O good  
One, to receive baptism as a servant at the hands of the  
Fore-runner, for our sins, O  
Lover of man kind.

Glory/Both now - Tone 8

Glo-ry to the Fa-ther and to the Son, and  
to the Ho-ly Spir-it.  
Both now and ev-er, and un-to a-ges of  
a-ges. A-men.

Slow

T'ward the voice in the wil - der - ness, Pre - pare ye the  
way of the Lord, thou didst come tak - - ing the  
like - ness of a ser - vant, seek - - ing bap - tis - m,  
O thou who know - est no sin. The wa - ters saw -  
thee and were a - afraid, and the Fore - run - ner trem-bled and  
cried, say - ing, How shall the Light seek to be  
light - ed for the lamp? How shall the ser - vant  
place his hand up - on the Mas - - - - - ter?  
Where - fore, sanc - ti - fy me and the  
wa - - ters, O Sav - - iour, car - ry - ing the



Then immediately recite the Readings from the Old and New Testament, as on pages 461-463 of Nassar.

After the Gospel, the Deacon says the Great Litany with the additional petitions. During the prayers, after the priest says: "Great art thou, O Lord, ...", the choir responds with "Glory to thee, O Lord, glory to thee." Then, after the next two blessings, the choir responds with "Amen."

After the final exclamation and blessing of the water, sing the following Troparion of the Feast.

Troparion Tone 1

Tone 6

Let us praise, O believ - - - ers, the great dis - pen -  
- sa - - tion of \_\_\_\_ God, that work - eth for us; \_\_\_\_ for  
he who a - lone is pure and spot - less, hav - ing be - come -  
Man be-cause of our fall, pur - i - - fi - - eth us in the  
Jor - - dan, sanc - ti - - fy - ing me \_\_\_\_ and the  
wa - - ters and crush - - ing the heads \_\_\_\_ of the  
drag - - ons in the wa - - - - ter. Let us, there - fore, O  
breth - - ren, draw wa - - - - ter with glad - ness,

The musical notation consists of four staves of music in G major (two sharps) and common time. The lyrics are integrated into the music, with each staff containing a line of text corresponding to the melody. The lyrics are:

for those who draw \_\_\_\_ it in faith shall be  
grant - ed in an in - vis - i - ble man - ner the grace \_\_\_\_ of the  
Spir - it, by the pres - ence of \_\_\_\_ Christ \_\_\_\_  
God, the Sav - iour of our \_\_\_\_ souls.

O Christ \_\_ God, when John \_\_ saw \_\_ thee ad -  
- vanc - ing to him \_\_ in the Jor - dan, he  
cried, say - ing, How hast thou \_\_ come to thy \_\_ ser - vant,  
O\_\_ thou\_\_ spot - less\_\_ Lord? \_\_\_\_\_ In whose  
Name shall I bap - tize thee? In the Name \_\_ of the  
Fa - ther? For thou \_\_\_\_ dost bear \_\_ it in thee. In the  
Name \_\_\_\_\_ of the Son? For thou \_\_ art  
the ē in - car - nate One? \_\_\_\_\_ In the Name of the Ho - ly  
Spir - - - it? For thou hast known how to grant \_\_  
him to be - liev - ers by the \_\_ mouth? \_\_\_\_\_

Where - - fore, O God \_\_\_\_ man - i - fest, have  
mer - - - cy up - on \_\_\_\_ us. \_\_\_\_\_

Stichos  
The sea \_\_\_\_ saw and \_\_\_\_ fled.

The wa - ters be - held \_\_ thee, \_\_ O \_\_ God, the  
wa - -ters be - held \_\_\_\_ thee and \_\_\_\_

feared; \_\_\_\_ for ver - i - ly, the cher - u - bim

dare not gaze up - on \_\_ thy \_\_ glo - ry, nor the ser - a - phim

stare at \_\_\_\_ thee; but they \_\_\_\_ stand in \_\_\_\_

fear; \_\_\_\_ for of them are some that bear, and some that

glo - ri - fy \_\_\_\_ thy \_\_\_\_ might. \_\_\_\_

Where - fore, with them, O com - pas - sion - ate

One, we pro - claim thy praise, say - - - ing, O man - i - fest -

God, have mer - - - cy up - on - us.

Stichos Fast

What ailed thee, O thou sea, that thou didst flee?

To - day the Mak - er of heav - en and earth

com - eth in the flesh to the Jor - dan seek - ing

bap - tis - m, though he is sin - less, to

pur - i - fy the world from the er - ror

of the ad - ver - sar - y: and the Lord of

Vespers - Menaion  
The Aposticha - Tone 2  
Glory/Both Now - Tone 8

# 107

January 6  
The Holy Epiphany  
Basil Kazan

all is bap - tized by a ser - vant, grant-ing man - kind

cleans - ing by wa - ter. Where-fore, let us

cry un - to him, say - ing, O our ap -

- pear - ing God: glo - ry to thee.

Tone 8

Glo - ry to the Fa - ther and to the Son, and

to the Ho - ly Spir - it.

Both now and ev - er and un - to a - ges of

a - ges. A - men.

Ver - - - - i - ly, the shin - - - - ing \_\_\_\_\_  
lamp, born of a bar - ren wo - man, when he  
saw the Sun radi - ant from the  
Vir - gin, seek - - - ing bap - tis - m in the  
Jor - - dan, cried out to him in  
fear and joy, say - - - ing, Sanc - ti - fy -  
thou me, O Mas - ter, by thy di - vine E -  
piph - a ny.

*After St. Simeon's Prayer and the Trisagion Prayers, sing the Tropion of the Feast three times, as on page 101 of this Menaion.*

On "God the Lord which hath shone us light," sing the Troparion of the Feast three times in Tone 1, "By thy baptism, O Lord...," as on page 101 of this book.

Read the Kathismata on page 472 of The Divine Prayers and Services by Nassar. (*If they are chanted, the first is in Tone 3, according to "Awed by thy beauty;" the second is in Tone 4, according to "Joseph was amazed;" and the third is in Tone 4, according to "Be quick to anticipate."*) Then sing the Anabathmoi, "From my youth," in Tone 4, and the following Prokeimenon, as on page 110 of this book, "The sea saw and fled; Jordan turned back."

The Matin Gospel is from St. Mark 1:9-11.

After reading Psalm 50, sing the "Glory" in Tone 2 and "Let all the universe rejoice," as on page 110 of this book, followed by "Both Now" and again "Let all the universe rejoice," as on pages 110-111.

Then sing "Have mercy upon me, O God...," and the Idiomelon in Tone 6, as on pages 111-112.

The Katabasiae will be sung in couples, as on pages 113-117 of this book, followed by the Ninth Ode of the two Canons with their Magnifications, as on pages 117-121.

Then sing the Exaposteilarion in Tone 3, three times, as on page 122 of this book.

The Praises are sung in Tone 1, with the specific verses for Epiphany on pages 123-127 of this book.

Then sing "Glory to the Father" in Tone 6, and "O Saviour, who putteth on light like a robe," followed by "Both now and ever" and "Today Christ cometh to the Jordan," as on pages 128-130.

Continue then with the Great Doxology in Tone 6, as on page 225 of the Byzantine Matins Project by Kazan, "Glory to thee who has shown us the Light..." and "We praise thee, we bless thee..." and conclude with the Troparion of Epiphany, as on page 101 of this book.

Second Antiphon, page 131.

Eisodikon (Little Entrance), page 131.

Kontakion in Tone 4, Special Original melody, page 132.

As Many as Have Been Baptized in Tone 1, page 132-133.

On Especially, sing the Ninth Ode from the First Canon, with its Maginification, pages 133-134.

Koinonikon (Communion) Hymn, page 135.

All the above Hymns are on the pages indicated in this book.

Ison The sea \_\_\_ saw and fled: Jor - dan turned back.

Verse What ail - eth thee, O sea, that thou fled - est?

Third time And thou Jor - dan, that thou didst turn back?

The sea \_\_\_ saw and fled: Jor - - - dan turned \_\_\_\_\_  
back.

*After the Matins Gospel, and the reading of Psalm 50,  
sing the following "Glory" and "Both Now" in Tone 2.*

Glo - ry to the Fa - ther and to the Son and to the

Ho - ly Spir - it. Let all the ū - ni - verse re - joice; for

Christ hath ap - peared in the Jor - dan. Both now and

ev - er, and un - to a - ges of a - ges. A - men.

Matins - Menaion  
Have mercy on me  
Idiomelon - Tone 6

# 111

January 6  
The Epiphany  
Basil Kazan

Let all the un - ni - verse re - joice; for Christ \_ hath ap -

peared \_ in \_ the Jor - dan. Have mer - cy up - on me, O

God, ac - cord - ing to thy lov - ing - kind - ness,

ac - cord - ing to the mul - ti - tude of thy ten - der

Slow  
mer - cies blot out \_ my trans - gres - - - sions.

Idiomelon - Tone 6  
God the Word ap - peared \_ in the flesh to man - kind. He

stood up to be bap - tized in the Jor - - - dan, and the

Fore - run - ner ad - dressed him say - ing: How shall I \_

stretch out my \_ hand and touch the head of the Con - trol - ler of

all cre - a - tion? Ver - i - ly, thou

cam - est as a child from Mar - - - y;

I have known thee as ē - ter - nal God walk - ing thē earth, O

Christ, who art praised by the ser - a - phim.

And I, thy ser - vant, have not learned to bap - tize the

Mas - - - ter. Where - fore, O in - ef - fa - ble Lord,

glo - - - ry be to thee.

*NOTE: Both canons are in Tone 2. But the first canon follows the hard chromatic scale, and the second canon follows the soft-chromatic scale.*

Ode 1-First Canon

The Lord— might - y in wars un - cov - ered the bot-tom of the  
sea, and drew his own to dry land; and with  
it he sub - merged his ad - ver - sar - ies; for  
he hath been glo - ri - fied.

Ode 1-Second Canon

Ison  
Ver - i - ly, Is - ra - el past the tem - pest of the tu - mul - tu - ous  
sea, hav - ing ap - peared to him a - gain as dry  
land. But the tri - speared E - gyp - tians were lost whol -  
ly by the dark - ness of the deep, as a  
grave - yard swept by wa - ters, by the pow - er of the pre - cious  
right hand of the Mas - - - ter.

Ode 3-First Canon

The Lord \_\_\_\_\_ that grant - eth po - wer to our kings, and  
who\_\_\_\_ rais - eth those\_\_\_\_ born of his a - noint - ed ones, was  
born\_\_\_\_ of the Vir - - gin, and com - - eth to bap - tis - m.  
Where - fore, let us be - liev - ers shout, There is none ho - ly like our  
God, and there is none just ex - cept thee, O Lord.

Ode 3-Second Canon

O ye who were de - liv - ered from thē an - - cient snares, since the  
tusks of de - devour-ing li - ons had been crushed. Where - fore, let  
us re - joyce and o - pen wide our mouths, in - dit - ing to the Word  
say - - ings of praise for his ben - e - fac - tions grant - - ed to  
us; for he\_\_\_\_ is pleased there - by.

Ode 4-First Canon

He of whom thou didst say, O Lord, that he is a voice  
cry-ing in the wil - der-ness, heard thy voice when thou didst  
thun - der on the ma - ny wa - ters, test - i - fy - ing to thy  
Son. And hav - ing been filled whol - ly by the pre-sence of the  
Spir - it, he shout-ed say - ing, Thou art Christ, the  
Wis - dom of God and his Pow'r.

Ode 4-Second Canon

The Proph - et hav - ing been\_ cleansed by the fire of mys - ti - cal  
vi - - - sion, prais-ing the re - new - al of man-kind, sang with a  
great\_\_ voice, moved by the Spir - it, re - veal - ing the in -  
- ef - fa - ble In - car - na - tion, the In - car - na - tion of the

Word, by which the might of the mighty hath been crushed.

Ode 5-First Canon

Ver - i - ly Je - sus, thē O - rig - i - na - tor of life,  
com - eth to un - rav - el the fall of Ad - am, the first of cre -  
- a - tion; and he who need-eth not pu - ri - fi - ca - tion, since  
he is God, grant-eth to the fal - len one pu - ri - fi - ca - tion in the  
Jor - dan. And as he a - bol - ish - eth in him thē en - mi - ty,  
he there-by grant-eth safe - ty tran - scend-ing all in - tel - li-gence.

Ode 5-Second Canon

We who have been washed by the pu - ri - fi - ca - tion of the  
Spir - it from the dark, mire-de - filed ven - om of the en - e - my, have  
come up - on a new way, not mis - lead - ing, but

lead - ing to a bliss un - ap - proach - a - ble ex - cept by  
those who have been re - con - ciled to God.

Ode 6-First Canon

Ver - i - ly the voice of the Word, the lamp of the Light, the  
mys - ti - cal star and Fore - run - ner of the Sun, doth  
cry - out in the wil - der - ness, say - ing to all the peo -  
- ple, Re - pent and be pu - ri - fied; for Christ hath  
come to de - liv - er the world from cor - rup - tion.

Ode 6-Second Canon

Him whom the Fa - - - ther had caused to o - ver - flow from the  
bel - ly, in his all - bliss - ful voice he pro - claimed be - lov - ed,  
say - ing, Yea, this is my Son con - sub - stan - tial with

me; the Ra-diance of my light hath been born of man - kind. And  
he him - self is my liv - ing Word and Man  
at the same time, for his own dis - pen - sa - tion.

Ode 7-First Canon

The youths of true wor - ship when they were cast in the  
fur - nace of fire, were kept from harm by the gen-tle dew - y beeze  
and by the de - scent of the di - vine an - gel. Where - fore, when they were  
moist-ened by the flames, they sang with grat - i - tude, shout - ing,  
Blessed art thou, O Lord, tran - scend-ing praise, the God of our fa - thers.

Ode 7-Second Canon

Ver - i - ly, he who quenched the flam - ing fire of the  
fur - - - - nace con - tain - ing the youths of true

wor - ship, hath burned the heads of drag - ons in the cours - es of  
wa - ter; and by the dew \_ of the Spir - it hath  
cleansed the a - bys - mal dark - ness re - sult - ing from sin.

Ode 8-First Canon

We praise, we bless, and we wor - ship the Lord.  
Ver - i - ly, the fur - nace of Bab - y - lon re - vealed a strange  
se - cret when it o - ver - flowed with dew. But Jor - dan was a -  
- bout\_\_ to re - ceive\_\_ in its cours - es the im-ma -  
- te - ri - al Fire, and was\_\_ to con - tain the Cre -  
- a - tor bap - tized\_\_ in the flesh, whom the na-tions bless\_\_ and ex -  
- alt\_\_ yet more un - to the end of a - ges.

Ode 8-Second Canon

The prince of dark - - - ness sigh - eth to him - self be - cause cre -  
- a - tion hath been freed, and those who were of old in dark - ness have be -  
- come sons of the Light. Where - fore, all the na - tions of the  
Gen - tiles that be - fore had been wretch - ed, now  
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."  
sing the following Ninth Ode of the two Canons (with the Magnifications).*

Ode 9-First Canon

Mag - ni - fy, O my soul, her who is more  
hon' - ra - ble, and more ex - alt - ed than the heav'n - ly hosts.  
Ver - i - ly, all tongues are at a loss to praise thee prop - er - ly; and ev' - ry  
mind, ev - en though tran - scend - ing the world, is dis - tract - ed in thy

praise, O The - o - to - kos. But be - cause thou art good, ac -  
- cept our faith, hav-ing known our di - vine long - ing. Where - fore, since  
thou art the aid - er of Chris - tians, we do mag-ni - fy thee.

Mag-ni - fy, O my soul, him who came to be bap - tized in the  
Jor - dan. Come, O Da-vid, in the spir - it, and sing, say - ing to

those who seek the light: Come ye now to God in faith, and shine. This poor man -  
Ad - am cried when he fell, and the Lord heard him,  
com - ing to the cours - es of the Jor - dan and re - new - ing him  
who had been o - ver - tak - en by cor -rup - tion.

Mag-ni - fy, O my soul, him who re - ceived bap - tis - m from the

The musical notation consists of ten staves of Gregorian chant in G major, with a mix of common and simple time signatures. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The lyrics are in English, reflecting the text of the Ninth Ode of the Canon. The music is written on five-line staves with a treble clef.

Fore - run - ner. Ver - i - ly, I - sa - iah cri - eth, say - ing:  
Wash ye, make ye clean; put a - way the e - vil of your do - ings  
from be - fore the eyes\_ of the Lord; and ye\_ that\_ thirst  
come\_ to the liv-ing wa - ter; for Christ o - ver - flow - eth with  
ren - o - vat-ing wa - ter for those\_ who has - ten to him in faith.  
He bap - tiz - eth them\_ with the Spir - it to im-mor-tal life.  
Mag - ni - fy,\_\_\_ O my soul, him of whom the Fa - ther - ly voice\_\_\_  
tes - ti - fied. Let us be pre - served, O be - liev - ers, in  
grace and by the seal; for, as the Jews es-cape of old\_ from des -  
- truc - tion by smear - ing their thresh - olds with blood,

thus shall this di-vine— cleans - ing be for us the cleans-ing of re - birth, a  
way— where-in we shall see the nev-er - set-ting light of the Trin - i - ty.

Ode 9-Second Canon

Fast

Slow

To - day the Mas - ter bend-eth his neck to the hand of the Fore - run-ner.

O the won-der of thy sup - er in - tel - li - gent Na - tiv - i - ty,

thou all - pure— bride, the bless-ed Moth - er to whom hav-ing re -

- ceived there - from per - fect sal - va - tion, we in - dite a

fit - ting song, of - fer-ing as a gift the song of\_\_ grat - i - tude.

Glory  
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

Mag - ni - fy,— O my soul, the might\_\_ of the three -  
- per - soned and in - di - vi - si - ble Trin - i - ty.



Hav-ing known theē out-ward things which ap-peared to Mo-ses in the bush, let us



as that was\_\_ pre - served, so the Vir-gin was pre - served when she con - ceived



Fire, giv-ing birth to the light - bear-ing Ben - e - fac - - tor. And so



Both now



Both now and ev - er, and un - to a - ges of a - ges. A - men.



Mag-ni - fy,— O my soul, the Maid-en who de - liv-ered us from the curse.



O e - ter-nal King, when thou didst cleanse the sub - stance of man - kind in



pure\_\_ streams, and a - noint-ed it, per - fect-ing it by the com - mun-ion of the

Spir - it, and be - tray - ing the pow'r of dark - ness that had pos -  
- sessed it, thou didst trans - late it to life im - mor-tal.

*Then conclude with the following two Irmoi of each of the 9th Odes with their Magnifications.*

Mag - ni - fy, O my soul, her who is more  
hon' - ra - ble, and more ex - alt - ed than the heav'n - ly hosts.  
Ver - i - ly, all tongues are at a loss to praise thee prop - er - ly; and ev' - ry  
mind, ev - en though tran - scend - ing the world, is dis - tract - ed in thy  
praise, O The - o - to - kos. But be - cause thou art good, ac -  
- cept our faith, hav-ing known our di - vine long - ing. Where - fore, since  
thou art the aid - er of Chris - tians, we do mag-ni - fy thee.

To - day the Mas - ter bend - eth his neck to the hand of the Fore - run - ner.

O the won - der of thy sup - er in - tel - li - gent Na - tiv - i - ty,

thou all - pure - bride, the bless-ed Moth - er to whom hav - ing re -

- ceived there - from per - fect sal - va - tion, we in - dite a

fit - ting song, of - fer - ing as a gift the

song of grat - i - tude.

Special Melody: *From the heights our Savior, Christ*  
*Sung three times*

The musical notation consists of six staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff. The first staff begins with "Ison" and "Ver - i - ly, the Sav - iour, who is". The second staff continues with "Grace and Truth, hath ap - peared in the cours - es of the". The third staff continues with "Jor - dan and light - ed those who lie in". The fourth staff continues with "dark - ness and the shad - ow of death; for". The fifth staff continues with "he \_\_\_\_\_ hath come \_\_\_\_\_ and ap - peared, \_\_\_\_\_ thē". The sixth staff concludes with "un - ap - - proach - - - - a - ble Light." There are several melodic lines, some with sustained notes and grace notes, and a measure number '3' above the fifth staff.

Ison  
Ver - i - ly, the Sav - iour, who is

Grace and Truth, hath ap - peared in the cours - es of the

Jor - dan and light - ed those who lie in

dark - ness and the shad - ow of death; for

he \_\_\_\_\_ hath come \_\_\_\_\_ and ap - peared, \_\_\_\_\_ thē

un - ap - - proach - - - - a - ble Light.

*Sing the Praises in Tone 1 from the Byzantine Matins Project by Kazan, page 104,  
and then the following six Idiomela for the Feast.*

Verse 1 - Fast

Praise God in his sanc - tu - ar - y, praise\_ him in the  
firm - a - ment of his pow'r.

Idiomelon 1

Christ our God who is Light of Light,  
God man - i - fest, hath shown forth to the world.  
Let us, O na - tions, wor - ship him.

Verse 2 - Fast

Praise him for his might - y acts, praise him ac - cord - ing to his  
ex - cel - lent great - ness.

*After singing Verse 2, repeat Idiomelon 1, "Christ our God..." Then sing Verse 3.*

Verse 3 - Fast

Praise him with the sound of the trum - pet, praise\_ him with the  
psal - ter - y and harp.

Idiomelon 3

How shall we\_\_\_\_ ser - vants fit - ting - ly hon - or thee,  
O Christ\_\_\_\_ Mas - - - ter; for by wa - - ter  
thou\_\_\_\_ didst re - new\_\_\_\_ us\_\_\_\_ all.

Verse 4 - Fast

Slow

Praise him with the tim - brel and dance, praise him with stringed  
in - stru - ments and or - - - - gans.

Idiomelon 4

When thou\_\_\_\_ wast bap - tized in the Jor - dan, O our  
Sav - iour, thou didst sanc - ti - fy the cours - es by the  
lay - ing of thy\_\_\_\_ ser - vant's hand up - - on\_\_\_\_ thee,  
heal - ing the suf - fer - ings of\_\_\_\_ the\_\_\_\_ world.  
Where-fore, great\_\_\_\_ is the mys - ter - y of thy dis - pen - sa - tion.

O Lord, \_\_\_\_ Lov - er of man - kind,

glo - - - ry be to thee.

Verse 5 - Fast

Praise him up - on the loud cym - bals, praise him up - on the

high sound - ing cym - bals, let ev' - ry - thing that hath

breath praise the Lord.

Idiomelon 5

The true Light hath ap-peared, grant - ing il - lu - mi - na - tion to

all. And Christ trans - cend - ing all pu - ri - ty

is bap-tized with us, charg - ing the wa - ter with sanc - ti - ty

for the pu - ri - fi - ca - tion of souls.

Ver - i - ly, the thing ap - par - ent is earth - ly,  
but its sig - nif - i - cance trans - cend - eth the  
heav - - - - ens; for by  
wash - ing sal - va - tion is at - tained, by wa - ter the  
Spir - - - it, and by im - mer - sion as - cent to God.  
Where - fore great are thy works, O Lord,  
glo - - - ry be to thee.

Verse 6 - Fast

A - rise, O my God, lift up thine hand,  
and for - get not the hum - - - ble.

Idiomelon 6

He that en - com - pass - eth the heav - ens with clouds  
put - eth on to - day the cours - es of the  
Jor - - - dan; and he \_\_\_\_ that lift - eth the  
sin - of the world, cleans - eth and pu - ri - fi - eth me.  
Yea, the Spir - - - it hath tes - ti - fied \_\_\_\_ of \_\_\_\_  
him \_\_\_\_ from on high \*that he is the on - ly Son \_\_\_\_ of the  
Fa - ther \_\_\_\_ on high. Let us, there - fore, shout to  
him, \_\_\_\_ cry - - - ing: \_\_\_\_ O thou who \_\_\_\_ didst ap -  
- pear and save \_\_\_\_ us. Glo - - ry be \_\_\_\_ to \_\_\_\_ thee.

\*The remainder of this sentence was omitted by Kazan, but added here by Holwey.

O glo - - - ry to the  
Fa - ther and to the Son and to the  
Ho - ly Spir - - - it.  
O Sav - - - iour, who  
put - teth on light like a robe,  
thou hast put on the wa - ters of the Jor - - - dan,  
bow - ing thy head to the Fore - - -  
- run - - - ner, O thou who  
meas - ur - est the heav - - - en with a  
span, that thou may - est re - store the

The musical notation consists of eight staves of music, each with a treble clef and a key signature of one sharp (G major). The lyrics are written below each staff, aligned with the notes. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several grace notes indicated by small dots before main notes. The lyrics describe the Epiphany and the baptism of Christ.

world \_\_\_\_\_ from \_\_\_\_\_ er - - - ror and  
save \_\_\_\_\_ our \_\_\_\_\_ souls.  
Both now and ev - er, and un - to a - ges of  
a - - - ges. A - men. To - day  
Christ com - eth to the Jor - dan to be bap -  
- tized. To - day John touch - eth the  
head of the Mas - ter. The pow - ers of  
heav - en were as - ton - ished at be -  
- hold - ing the strange mys - 'try. The sea

saw and fled; Jor - dan, be - hold - ing,  
turned back. But we  
who were light - ed shout, say - ing,  
Glo - ry to God who was man - i - fest on  
earth and light - ed the world.

*Continue with the Great Doxology in Tone 6,  
as in the Byzantine Matins Project by Kazan, page 225.  
Then conclude with the Troparion of the Feast, on page 101 of this book.*

Ison

Save— us, O Son of God, O thou who— wast bap - tized of John in the Jor - - - dan, as we sing—— to thee, Al - le - lu - - - i - - a.

Entrance Hymn - Tone 2

Bless - ed is he that com - eth in the name—— of the Lord.  
God,—— the Lord hath ap - peared—— un - - to us.  
Save— us. O Son of God, O thou who— wast bap - tized of John in the Jor - - - dan, as we sing—— to thee, Al - le - lu - - - i - - a.

Kontakion Tone 8

To - day, O \_\_\_\_\_ Lord, thou hast ap - peared to the  
 U - - - ni - - n - verse, and thy \_\_\_\_\_ light  
 hath been shed up - on \_\_\_\_\_ us, who praise \_\_\_\_\_ thee with  
 knowl - edge, say - - ing, Thou \_\_\_\_\_ hast come and ap -  
 - peared, O un-ap - proach - a - ble Light.

*Sing "As Many as Have Been Baptized" in place of "Holy God."*

As Many As Have Been Baptized - Tone 1, Sing 3 times

As man - y as have been \_\_\_\_\_ bap - tized in - to \_\_\_\_\_  
 Christ \_\_\_\_\_ have put \_\_\_\_\_ on \_\_\_\_\_ Christ,  
 Al - - - le - - lu - - - i - - - a.  
 Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.  
 Both now and ev - er, and un - to a - ges of a - ges. A - - men.

Have put on Christ,  
Al - le - lu - i - a.

Now repeat first strain once more: "As many as have been baptized into Christ have put on Christ. Alleluia."

At "Especially our all-holy ... ", sing the following Ninth Ode of the First Canon, with its magnification.

Tone 2 (hard-chromatic)

Mag - ni - fy, O my soul,  
her who is more hon - - - 'ra - ble, and  
more ex - - - alt - - - ed than the Irmos  
heav'n - - ly hosts. Ver - i - ly, all  
tongues are at a loss to praise thee prop - - - er -

- ly; and ev' - - ry mind, ev - en though tran -  
- scend - - - ing the world, is dis - tract - - - ed in thy

praise, O The-o-to-kos. But be -  
cause thou art good, ac-cept our faith,  
hav-ing known our di-vine  
long ing. Where-fore, since thou art the  
aid er of Chris-tians,  
we do mag-ni-fy  
thee.

Very Slow - Tone 5

The grace \_\_\_\_\_ of \_\_\_\_\_  
God our Saviour - - - - - iour hath ap -  
- peared  
to all \_\_\_\_\_ men.

Verses:

- (1) Looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ. (Titus 2:13)
- (2) He who gave Himself for us to redeem us from all iniquity. (Titus 2:14)
- (3) To purify for Himself a people of His own, who are zealous for good deeds. (Titus 2:14)

Al - - - - - le - lu - - - - - ia.  
Al - le - lu - - - - - ia.  
Al - le - lu - - - - - ia.