

January 5, 2020

THEOPHANY OF OUR LORD JESUS CHRIST *(celebrated)* الظهور الإلهي

(Theophany is an “appearance of God”) or sometimes it’s called Epiphany (a sudden perception or insight into the real or essential meaning of something)

Tone – Festal

Festal Matins Gospel {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

- Issa and Lina Burbar and Family for the health of their family and in loving memory of **Amal** (9 day) and **Abdallah** Burbar (Issa’s parents).
- George and Jeanette Nassif for the health of their family especially their children **Nicole, Renee, Marc, Alexa** and family and in loving memory of **Adel Saseen** (21 year, Jeanette’s mother), **Joseph, Paul, Joseph, Rose, Khouriya Joanne, Mona, Ferris, Aminee, Nick, Barbara,** and **Nabea**.
- This morning we also pray for the newly departed servants of God who have fallen asleep in the Lord: **Majdi** Alatrash (+November 29th, Beit Sahour), **Nayfeh** (Sawalha) Alsahouri (+November 30th), Judge **Anthony** Mansour (+December 10th, friend of St. George), **Nicholas** (December 27th) and **Margaret** Butrie (December 29th, parents of Fr. Matthew at St. Nicholas).
- Prayers are offered for those 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), **Sahar** Abdallah, **Housam** Abousamra, **Asma** Abuaita

(sister of Janett), **Naila Banna**, **Emil Bathish**, **Levi Cooper**, **Vera Daoud**, **Alex and Panayiotis Deligorges**, **Vera Farah**, **Mariam Ghanim** (Manal's mother), **Phyllis Good**, **Shawna Hale**, **Daisy Isaac**, **Imad Isaac** (friend of St. George), **Goni Ishak**, **Nawal** and **Nimer Iseid**, **Sally Joseph**, **Nakhleh Khoury**, **Nicola Khoury**, **George Nassif**, **Adam Odeh**, **Aida Raffoul**, **Eva Saseen** (daughter of Nicholas), **Nicholas Saseen**, **Elaine Shaheen**, **Michael Silpoch**, **William Sophiea Jr.**, and **Lois Teunion**.

- We pray for those who are with child: **Renea** (Rakan) Bayouk and **Dina** (Laith) Maymoun.

Reception of Holy Communion

If you are physically able, please remain standing during Holy Communion.

- Please remember ONLY ORTHODOX CHRISTIANS who have PREPARED THEMSELVES may partake of Holy Communion. If you have a special need or circumstance, please let one of the ushers know so we may assist you. Thank you -- St. George Ushers
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ANNOUNCEMENTS

COFFEE FELLOWSHIP is hosted by *our St. George Altar Society*.

Today's special **ZALABEE COFFEE FELLOWSHIP** is hosted by *our St. George 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 19th and 26th ~ 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, please see Manal Abuaita.

PARISH GENERAL ASSEMBLY Unfortunately, we did not have a quorum and could not have our annual parish meeting. It has been rescheduled for NEXT SUNDAY January 12, 2020~please plan on attending!

RESCHEDULED GENERAL ASSEMBLY PROXIES are given to those who cannot attend the meeting because of medical treatment or illness, those confined to their homes, or those with written verification of a prior travel commitment. A VOTING member who cannot attend the meeting may have another VOTING member vote on their behalf. PLEASE NOTE: To better our procedures for Proxies, they are available in the church office beginning on Sunday, December 15th and must be returned back to the office by TODAY. Proxies received after January 5th will be considered invalid. If you have any questions, please speak with a member of our **Credentials Committee** (Anwar Abueita, Fadi Rishmawi, or Fr. Joe).

2020 OFFERING ENVELOPES AND CHURCH CALENDERS Please pick yours up (and other family members and friends) so we do not have to mail them! If your name isn't listed, call the church office. The calendars (please take 1 per family) are a gift from our Ladies Auxiliary, THANK YOU, LADIES! Our children will receive their envelopes in Church School. **Parents**, please make sure your child has received their *Offering Envelopes*.

WEEKLY OFFERINGS Our average weekly parishioner offerings (not including other income) need to be \$4,792 to meet our 2019 Budget. On December 29th, our offerings were \$4,457 so we were short \$335 😞 ! God bless our Church School students who offered \$147 in December! If you haven't already, please fill out your 2020 Offering Form (on Narthex Table) and support the good works of St. George!

ALTAR SERVERS AND PARENTS It is an awesome and humbling experience to assist the clergy in the Holy Place. All boys who are 7 years of age and older are invited to participate serving God's Holy Altar. If you would like to serve, please let Father Joe know.

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.

➤ **AUTOMATIC GIVING** Did you know most banks and credit unions offer automatic bill payment services? You can set it up so they send a check from your account to St. George for the amount you designate. This can be a onetime event or weekly/monthly. Just call or go online with your banking institution to get the form you need.

COMING EVENTS

THIS WEEK	The traditional fasting discipline is observed on Wednesday and Friday (<i>no meat, poultry, eggs, dairy, fish, wine, olive oil or their by-products</i>).
Monday	Bible Study: Gospel of St. John 6-8pm
Wednesday	Arabic/English Bible Study: Gospel of St. John 12-2pm SOYO Wednesday 6:30-8:30pm
Saturday	Great Vespers and Confessions 5pm

Hospital of the Soul ~

The Church is the hospital where we can find healing

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

Our Orthodox Faith defines sin as an illness that is in need of healing, not as a crime that requires punishment. The Church is a hospital for the soul whose therapists (priests) first sought therapy and then became the therapists. As a healing institution the Church is the place for broken souls.

We come before Christ as tarnished images, far from that which God intended. Yet this very Creator God is patient and loving, quick to forgive. Our God invites us to holiness, to be made whole. His grace is sufficient to lift us up out of our mire and into the heights of a joy and gladness that is meant to be eternal. We need only to humble ourselves and ask for help and the Kingdom is ours.

Heaven and hell are not about location, but about relationship. All that is needed is our responsive word, followed by action. We say yes to God's invitation while seeking out the therapy that is ours within the life of the Church.

Wholeness (holiness) is ours through this relationship with Christ, Who's redemptive act upon the Cross, together with His having conquered death by death, delivers us from the depths of estrangement. We are lifted up to God, having been made whole, and eternal communion with God is our destiny.

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Putting off the Old Self ~

In Christ we become new creatures and the old self is put aside

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

As we struggle to make spiritual progress we do battle with the old self. We work against old habits that have kept us stuck and prevented the change we so desire in our quest for communion with God. Our sins and passions have become familiar to us, almost like old friends, and laziness sets in. We have become comfortable with the way we are and change seems like too much work.

Spiritual laxity and sinful habits must be confronted with a renewed commitment to live as a child of God. This struggle comes with a price tag, requiring real work on our part. The Kingdom of Heaven must be taken by storm, but this struggle does not require us to battle on our own, for the Holy Spirit empowers us with the grace sufficient to win the battle over the old self. In Christ we become new creatures and the old self is put aside.

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- 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 our 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.
- If you would like to offer Holy Bread (*Holy Oblation or Offering*) in memory of a loved one, for the health or safety of a loved one, or to commemorate a special occasion, please call the church office (810-732-0720) by 12 Noon the Wednesday before.
 - If the offering is in memory of a loved one, please state if you would like to have a **Memorial Service**, which takes place near the end of Divine Liturgy. It is always appropriate to have a Memorial Service on the 3rd, 9th, and 40th day after one's falling asleep along with the yearly anniversary. It may also be done on the 6th month anniversary. If you would like to make the Holy Bread, please see or contact Aida Nassar 810-433-1515.
- **OFFICE HOURS** Our secretary, Kelly Dotson, works Mondays, Thursdays, and Fridays (10am-4pm) and Tuesdays and Wednesdays (12:30-4pm). Kelly can be reached at the church office 810-732-0720 or kellysecstgeorge@gmail.com.

Theophany by Sarah McKee

January 6th is the feast day of Theophany. It was one of the first feast days of the early church.

Originally, the feast of Theophany included the Nativity (Birth) of Christ, the adoration of the Magi, and his presentation into the temple. Separate feast days were not adopted until the fourth century.

Now the feast day celebrates the baptism of Jesus Christ by John the Baptist in the Jordan River. It is especially significant because it is commemorating the first appearance of the Holy Trinity in the New Testament. The Holy Trinity appeared to Abraham and Sarah in the Old Testament, and announced the birth of Isaac, the long awaited son who was the start of the nation of Israel.

The Greek meaning of the word **Theophany** is "*the appearance of God.*" **Epiphany** in Greek means "*to show forth*" or "*to manifest.*" That is why these two words are used interchangeably for this feast of the Orthodox Church. The feast day is tied to the baptism which is our initiation to the Christian family. (Do you know anyone named Tiffany? It is the anglicized version of Theophany!)

Now the main feature of this feast is the Great Blessing of Water. In the ancient Church, there were two blessings: one for the blessing of water intended for baptism and the other of outside bodies of water. This was the Christian imitating the custom of the Christians in Jerusalem who went to the Jordan River to celebrate the feast.

"And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened up to Him, and He saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'" (Matthew 3:16-17)

In St. John Chrysostom's Homilies, he stated, "*The heavens were opened to show us that our baptism will open the heavens for us. God is made accessible to us. We can know the Unknowable. We can be changed. A good work is done in us, and we have the means to have the promise fulfilled in us.*"

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.

But 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 as a result 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), while in other places it takes the form of a spicy sheet cake (without frosting). But 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:

Thy sound hath gone forth into all the earth that received thy word.
Thereby thou hast divinely taught the Faith;
Thou hast made manifest the nature of things that be;
Thou hast adorned the ways of man.
O namesake of the royal priesthood,¹ our righteous Father Basil,
Intercede with Christ God that our souls be saved.

Then the following prayer may be said:

Let us pray unto the Lord. Lord, have mercy. O Creator of all things, Lord and King of the ages, plenteous in mercy and bountiful in goodness, who didst accept the Magi's gifts in Bethlehem, who art the Bread of life that came down from heaven, who by Thine authority didst establish the seasons and the years and dost hold our life in Thy hands. Hear us who pray to Thee on this holy day upon our entrance into the new year of Thy goodness and bless (+) this loaf/cake, which has been offered to Thy glory and in honour of our Father among the Saints Basil the Great, Archbishop of Caesarea in Cappadocia. Do Thou who art Benevolent, look down from Thy holy heaven and send down upon us, upon those who have offered these gifts and upon them that partake thereof, Thine heavenly gifts, for our hope is in Thee, the living God, unto the ages. Bless this parish (home, school, foundation, etc) and our entrances and exits; replenish our life with all good things and direct our footsteps that we may keep Thy divine commandments, for man shall not live by bread alone; Through the intercessions of Thy Most pure Mother, of our Father among the saints Basil the Great and of all Thy saints who from all ages have been well pleasing to Thee. Amen.

The sign of the Cross is then made over the Vasilopita with a knife while saying, "*In the Name of the Father and of the Son and of the Holy Spirit.*" All respond "*Amen.*" Then pieces of the Vasilopita are cut in the following order:

- 1st piece is set aside for Christ;
- 2nd piece for the Theotokos;
- 3rd piece for St. Basil, and the;
- 4th piece for the poor.

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.

¹ In Greek the name Basil means "royal" or "kingly."

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 الله بظهورِ المسيح.

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 طبيعةُ المياهِ تتقدّسُ والأردنُ ينشق. وتُمسِكُ مياهه عن الجري إذ يُشاهدُ السيّدَ 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، فأنتُ تُبادر، أيُّها الصالح، لتتقبَّلَ المعموديةَ كعبدٍ من يدِ السابقِ لأجلِ خطايانا، أيُّها المحبُّ البشر.

Glorify 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 للأب، والابن، والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الدهرين. آمين. نحو الصوتِ الصارخِ في البريةِ أعدوا طريقَ الرب، قد أتيتَ ياربُّ، آخذاً صورةَ عبدٍ، ملتمساً المعمودية. يامن لا يعرفُ خطيئة. فالمياه قد أبصرتك ففرغت، والسابق ارتعدَ وصرخَ قائلاً: كيف يستضيءُ النورُ من المصباح؟ كيف يَضَعُ العبدُ يدهُ على السيّد؟ فقدسني والمياه، أيُّها المخلّصُ الرافعُ خطيئةَ العالم.

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 بهُ سررتُ.

The Great Litany

DEACON: In peace let us pray to the Lord.

الشَّماس: بسلامٍ إلى الربِّ نطلب.

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 وَبِرْكَةُ 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 الْكَلِيَّةَ الْقَدَّاسَةَ الطَّاهِرَةَ الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهُ الدَّائِمَةَ الْبَتُولِيَّةَ 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 الْأَزَلِ، 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، ولتُمنح 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 دهرِ 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 مُبدع 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:

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

نُمدّدك، أيها الخالق والمُبدع الكل

نُمدّدك، 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 برعدةٍ 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	أبصرتكُ المياهُ، يا الله، أبصرتكُ 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 تعان 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. لأنك 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 أذكّر، يارب، متروبوليتنا (فلان) ورئيس كهنتنا (فلان) وجميع الكهنة، والشمامسة الخدام بالمشيح، وكلّ طُعمه 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، أذُنَكَ وَاسْتَجِبْ لَنَا، يَا مَنْ قَدَسَتْ الْمِيَاهُ لَمَّا قَبِلْتَ أَنْ تَصْطَبِغَ فِي الْأُرْدُنِ. وَبَارِكُنَا جَمِيعاً، نَحْنُ الَّذِينَ بَحَنِي 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 الْأُرْدُنِ، ظَهَرَتْ السُّجُودَةُ لِلثَّلَاثِ، لِأَنَّ صَوْتَ الْأَبِ تَقَدَّمَ لَكَ بِالشَّهَادَةِ، مَسْمِياً إِيَّاكَ ابناً مَحْبُوباً، وَالرُّوحَ بَهِيئَةً حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرْتَ وَأَنْزَرْتَ الْعَالَمَ أَيُّهَا الْمَسِيحُ الْإِلَهُ 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>لِنُسَبِّحَ، أَيُّهَا الْمُؤْمِنُونَ، عِظَمَ تَدْبِيرِ اللَّهِ الْجَارِي لِأَجْلِنَا، لِأَنَّ الَّذِي هُوَ وَحْدَهُ نَقِيٌّ وَبَرِيءٌ مِنَ الدَّنَسِ، إِذْ قَدْ صَارَ إِنْسَاناً بِسَبَبِ سَقَطَتِنَا، هُوَ يُظَهِّرُنَا فِي الْأُرْدُنِ مَقْدَساً إِيَّانَا وَالْمِيَاهُ، وَسَاحِقاً رُؤُوسَ التَّنَانِينِ فِيهَا. فَلِنَسْتَقِ، أَيُّهَا الْإِخْوَةَ، مَاءً بِسُرُورٍ. فَإِنَّ الَّذِينَ يَسْتَقُونَ مِنْهُ بِإِيمَانٍ تُنْمَحُ لَهُمْ نِعْمَةُ الرُّوحِ بِحَالٍ غَيْرِ مَنْظُورَةٍ، مِنْ لَدُنِ الْمَسِيحِ الْإِلَهُ مَخْلَصِ نَفُوسِنَا</p>