

Blessing of the Water Service

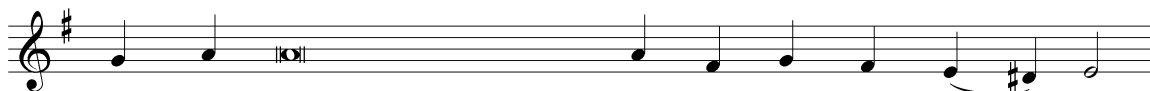


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THE GREAT BLESSING OF WATER

Stichera at the Great Blessing of Water – *Tone 8 samohlasen*

All



The voice of the Lord resounds o-ver the wa - ters, say - ing:



Come and re-ceive the spir - it of wis - dom; the spir-it of



un - der-stand - ing; the spir - it of the fear of the Lord



from this rev - e - la - tion of Christ.

All



To-day the nature of wa-ter is sanc - ti - fied. The Jor-dan is

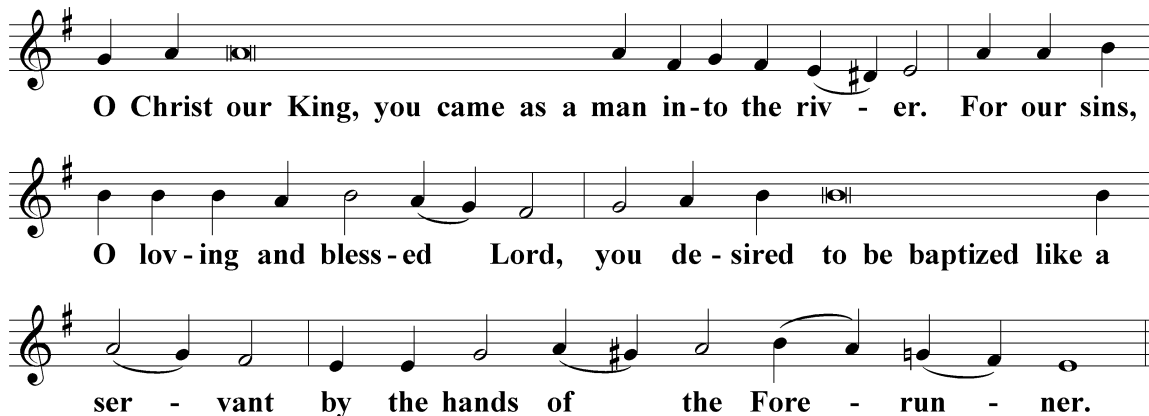


part - ed. Its wa-ters cease to flow when it sees its Mas-ter



be - ing bap - - - tized.

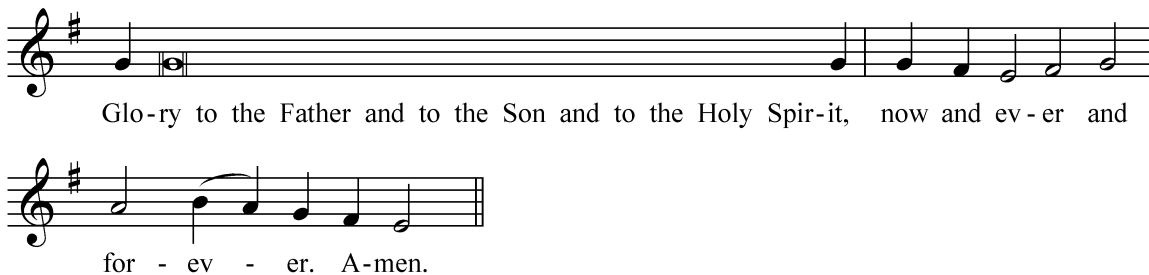
All



O Christ our King, you came as a man in-to the riv - er. For our sins,
O lov - ing and bless - ed Lord, you de - sired to be baptized like a
ser - vant by the hands of the Fore - run - ner.

Cantor


Tone 8



Glo-ry to the Father and to the Son and to the Holy Spir-it, now and ev - er and
for - ev - er. A-men.

Doxastikon

All



To the voice of the one crying in the wil - der - ness: Pre-prepare
the way of the Lord, you came, O Lord, as a serv - ant,
seek-ing to be bap-tized e-ven though you had no sin. When the wa-ters



saw you, they trem-bled in fear like the Fore-run-ner, who ex - claimed:



How can a lamp give light to the Light? How can a servant



touch his Mas - ter? Rath - er, O Savior, bless the wa - ters and me,



for you take a - way the sin of the world.

LITURGY OF THE WORD

Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 35:1-10]

Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 55:1-13]

Deacon: Wisdom!

Lector: A reading from the prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 12:3-6]

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse(s).

Prokeimenon – Tone 3 (Psalm 26:1)

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

Verse: The Lord is the stronghold of my life; before whom shall I shrink?

Deacon: Wisdom!

Lector: A reading from the First Letter of Paul to the Corinthians.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the Apostolic Reading.

Lector: [I Corinthians 10:1-4]

Celebrant: Peace to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

Alleluia – Tone 4



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Verse: The Lord’s voice resounding on the waters,
the Lord is on the immensity of the waters.

Verse: The God of glory thunders, the Lord is on the immensity of the waters.

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Mark.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Mark, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.


Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response: 

And to your spi - rit.


Deacon: A reading from the holy Gospel according to Mark.

Response: 

Glo - ry to you, O Lord, glo - ry to you.


Celebrant: Let us be attentive!

Deacon: [Mark 1:9-11]

Response: 
Glo - ry to you, O Lord, glo - ry to you.

The faithful may SIT as the Litany of Peace begins:

Deacon: In peace, let us pray to the Lord.

Response: 
Lord, have mer - cy. (1)

For peace from on high and for the salvation of our souls,
let us pray to the Lord.

Response: 
Lord, have mer - cy.(2)

For peace in the whole world, for the stability of the holy Churches of God, and
for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of
God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*),
for the venerable presbyterate, the diaconate in Christ, and all the clergy and
people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For this city [*or: For this holy monastery*], for every city, community, and for the faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. (1)

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. (2)

That these waters may be sanctified by the power, action, and descent of the Holy Spirit, let us pray to the Lord. (1)

That the purifying action of the transcendent Trinity may descend upon these waters, let us pray to the Lord. (2)

That these waters may be given the grace of redemption, the blessing of the river Jordan by the power, action, and descent of the Holy Spirit, let us pray to the Lord. (1)

That Satan may be swiftly crushed beneath our feet, and for the dissolution of every plot conceived against us, let us pray to the Lord. (2)

That the Lord God may prevent our ensnarement by the devil, and make us worthy to receive his promises, let us pray to the Lord. (1)

That by the descent of the Holy Spirit we may be enlightened with the light of understanding and piety, let us pray to the Lord. (2)

That the Lord God may send down the blessing of the river Jordan and sanctify these waters, let us pray to the Lord. (1)

That this water may be a sanctifying gift, a deliverance from sins, for the healing of soul and body, and a help in every necessity, let us pray to the Lord. (2)

That this water may be a spring for eternal life, let us pray to the Lord. (1)

That it may avert every snare of our enemies, visible and invisible, let us pray to the Lord. (2)

For those who draw and take of it for the sanctification of their homes, let us pray to the Lord. (1)

That it be for the purification of soul and body for all who draw of it with faith and partake of it, let us pray to the Lord. (2)

That through the sharing of these waters we may be worthy to be filled with sanctification by the invisible presence of the Holy Spirit, let us pray to the Lord. (1)

That the Lord God may hear the supplications of us sinners and have mercy on us, let us pray to the Lord. (2)

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is a simple sequence of five quarter notes: G4, A4, B-flat4, C5, and B-flat4. The notes are aligned with the lyrics 'To you, O Lord.' below the staff.

To you, O Lord.

*And while the deacon is saying the Litany, the Priest says this Prayer to himself secretly.
If there be no deacon, the Priest reads the prayer (including Amen) secretly after the
Litany is concluded, and before the Prayer of Blessing.*

Celebrant: O Lord Jesus Christ, the only-begotten Son, who are in the bosom of the Father; O true God, Fountain of life and immortality; O Light from Light that came into the world to enlighten it: Illumine our mind by your Holy Spirit, and accept us who are offering majesty and thanksgiving to you for your wondrous and mighty works which are from the ages; and for your saving Providence in these latter times, in which you have clothed yourself in our weak and poor substance; and, condescending to the estate of a servant (even though you are King of all), permitted yourself to be baptized in the Jordan by the hand of a servant, that you, O Sinless One, having sanctified the nature of water, might lead us into re-birth by water and the Spirit, restoring to us our first freedom. Celebrating the memory

of this divine mystery, we pray to you, O Master and Lover of us all. Sprinkle upon us, your unworthy servants, according to your divine promise, pure water—the gift of your deep compassion—that the prayer of us sinners over this water may be acceptable through your grace, and that through it your blessing may be granted to us and to all your faithful people, to the glory of your holy and adorable Name. For to you is due all glory, honor, and worship, together with your Father who is without beginning and your holy, good, and lifegiving Spirit, now and ever and forever. Amen.

The priest may say the following prayer out loud:

O Trinity, transcendent in essence, in goodness, and in divinity, almighty, invisible, and incomprehensible, who watch over all; O Creator of intelligent beings, of natures endowed with speech; O Goodness of utter and unapproachable brilliance, who enlighten everyone who comes into the world: enlighten me also, your unworthy servant! Illumine the eyes of my mind, that I may venture to praise your immeasurable goodness and your might; let my supplication on behalf of these people be wholly acceptable, so that my sins may not prevent the descent of the Holy Spirit upon this place; that without condemnation, I may be permitted to cry out to you and say: “We glorify you, O Master and Lover of us all, almighty and eternal King! We glorify you, O only-begotten Son, born of a mother without a father and of a father without a mother; for in the preceding feast we have seen you as a babe, and in this present feast as perfect man appearing as our perfect God.

Today is the time of feasting, and the ranks of saints and angels have joined us in celebration; today the grace of the all-holy Spirit in the likeness of a dove comes down upon the waters; today shines the Sun that never sets, and the world sparkles with the light of the Lord! Today the moon is bright, together with the earth in the glowing radiance of its beams; today the brilliant stars adorn the universe with the splendor of their twinkling; today the clouds from heaven shed upon the human race a shower of justice; today the Uncreated One willingly permits the hands of his creatures to be laid upon him; today the Prophet and Forerunner approaches the Lord and, standing before him in awe, witnesses the condescension of God towards us; today through the presence of the Lord, the waters of the river Jordan are changed into remedies; today the whole universe is refreshed with mystical streams; today the sins of the human race are blotted out by the waters of the river Jordan; today paradise has been opened to all, and the Sun of righteousness has shone upon us; today, at the hands of Moses, the bitter water is changed into sweetness by the presence of the Lord!

Today we are delivered from the ancient mourning, and like a new Israel, we are saved; today we are delivered from darkness, and, through the light of the knowledge of God, we are illumined; today the darkness of the world vanishes with the appearing of our God; today the whole creation is brightened from on high; today errors are destroyed and a way of salvation is prepared for us by the coming of the Lord; today the inhabitants of heaven rejoice with those of the earth; and the inhabitants of earth with those of heaven; today the noble and eloquent assembly of the faithful rejoices; today the Lord comes to be baptized, so that the human race may be lifted up; today the One who never has to bow, inclines himself before his servant, so that he may release our chains; today we have acquired the kingdom of heaven; indeed, the kingdom of heaven that has no end.

Today land and sea share in the joy of the world, and the world is filled with rejoicing. The waters beheld you, O Lord; the waters beheld you and they trembled. The river Jordan turns back on its course as it beholds the fire of the Godhead coming down upon it and entering it in the flesh. The river Jordan turns back in its course as it beholds the Holy Spirit descending in the likeness of a dove, and hovering over you. The river Jordan turns back in its course as it beholds the Invisible made visible, the Creator existing in the flesh, and the Master in the likeness of a servant. The river Jordan turns back in its course, and the mountains leap for joy as they behold God in the flesh. And the clouds give voice and are filled with awe by the One who is coming, Light of Light, true God of true God; the One who, in the river Jordan, has drowned to death sin, the thorn of error, and the bonds of hell, and granted the baptism of salvation to the world. So also I, your unworthy and sinful servant overcome with fear, proclaim your great wonders: and I cry reverently to you and say:

With the triple candle, the priest makes three times the sign of the Cross in the water, saying each time the following:

Great are you, O Lord, and wonderful are your works; no word suffices to give praise to your wonders.

Then the priest says:

By your will you brought forth all things from nothingness into being; by your might you control creation, and by your providence you govern the world. You created all things from four elements, and crowned the cycle of the year with four seasons. The spiritual powers tremble before you. The sun praises you, the moon glorifies you, the stars serve you. Light obeys you, the depths tremble before you, and the springs adore you. You spread out the heavens like a tent. You

established the earth upon the waters. You fringed the seas with beaches of sand. You poured forth air for breathing. The angelic powers serve you; the ranks of archangels worship you; the many-eyed cherubim and the six-winged seraphim stand before you or hover over you, yet they dare not gaze at your unapproachable glory. Although you are God, boundless, indescribable, and without beginning, you came upon earth, and taking the likeness of a servant, became like one of us. Because of the depth of your compassion, O Master, you could not bear to see mankind under the tyranny of the Devil, and so you came to save us. We profess your goodness; we proclaim your mercy, and we do not conceal your graciousness. You freed all human offspring by sanctifying the virginal womb through your birth. All creation praises your appearance, for you, our God, came upon earth by sending down your Holy Spirit from heaven, and you crushed the head of every dragon nesting in it.

Three times the priest breathes over the water in the form of a cross, each time saying:

O Loving King, come now and through the descent of the Holy Spirit sanctify this water. Grant it the grace of redemption and the blessing of the Jordan. Make it a fount of incorruptibility, a gift of sanctification, a redemption of sins, a healing potion for illness, and a destroyer of demons. Make it immune to hostile powers, and fill it with angelic power so that all who drink and receive of it may be purified in soul and body, cured of ills, sanctified in their homes, and given every befitting grace. For you are our God, who through water and the Spirit rejuvenated our nature grown old by sin. You are our God, who drowned sin in the waters at the time of Noah. You are our God, who, on the sea and at the hands of Moses, delivered the Hebrews from the bondage of Pharaoh. You are our God, who split the rock in the wilderness, so that the waters gushed out, and the valleys overflowed, and the people were satisfied. You are our God, who, with fire and water, and at the hands of Elijah, delivered Israel from the errors of Baal.

The priest makes the sign of the cross in the water three times with his hand, each time saying:

Wherefore, O Master, sanctify this water by your Holy Spirit.

Then the priest prays:

Grant sanctification, blessing, cleansing, and health to all who touch it, are blessed with it, or who partake of it. O Lord, save your servants, our civil authorities. Keep them in peace within your protective shadow, granting them all salutary requests and eternal life. May your all-holy name be glorified by the


elements, by men, by angels, by all that is visible or invisible, together with the Father and the Holy Spirit, now and ever and forever.

Response: 
A - men.

Celebrant: Peace be to all.

Response: 
And to your spi - rit.

Deacon: Bow your heads to the Lord!

Response: 
To you, O Lord.

Celebrant: Incline your ear, O Lord, and hear us. You sanctified the water when you consented to be baptized in the Jordan; now bless us who through the bowing of our heads signify our servitude. Grant that we be filled with your sanctification by the partaking of this water, and let it be for the healing of our souls and bodies, O Lord.

For you are our sanctification, and to you do we give glory, thanksgiving, and worship, and to your eternal Father and your all-holy, gracious, and life-giving Spirit, now and ever and forever.

Response: 
A - men.

*Holding the handcross in both hands,
the priest makes the sign of the cross directly in the water,
meanwhile singing the following Troparion in Tone 1:*



At your bap - tism in the Jor-dan, O Lord, wor-ship of the



Trin-i - ty was re-vealed; for the Fa-ther's voice bore wit-ness to you,



calling you his be-lov - ed Son, and the Spir-it in the form of a dove



con - firmed the truth of these words. O Christ God, you ap-peared



and enlightened the world. Glo - ry to you!

The priest, twice more, makes the sign of the cross in the water while the people sing the Troparion twice.

The priest takes some of the blessed water, and, facing the west (the people), he holds a handcross in his left hand and a cluster of basil in his right hand (or some sprinkling instrument). First the clergy, according to rank, then the faithful come forward to kiss the cross and receive a blessing from the priest with the basil dipped into a container holding the newly blessed water. During the sprinkling of the people with Jordan water, the following Ode is sung on the feastal day:



The Tri - ni - ty was re-vealed in the Jor - dan. The Fa - ther, om -



ni - po - tent in pow - er pro-claimed: This is my be-lov-ed son. And the

Spir - it rest - ed up - on the son who is his e - qual, and
 who the faith - ful glo - ri - fy and praise a - bove all for ev - er.

On the feastal eve, the following is sung in Tone 6:

Let us praise in song, O faith - ful, the greatness of the fa - vor of God
 to us. For hav - ing become man because of our trans - gres - sions,
 he is pu - rified in the Jordan for our puri - fi - ca - tion. He, the only
 pure and spot - less One, who sanc - ti - fies me and the wa - ters,
 and crush - es the heads of the dragons in the wa - ters. Where - fore,
 O broth - ers and sis - ters, let us take of that wa - ter with joy!
 For the grace of the Holy Spirit is invisibly im - part - ed

to all who, in faith, take there - of, by Christ our God, who
is al - so the Sav - ior of our souls.

BLESSING OF THE BREAD

If it is the custom, the following blessing takes place before the Dismissal.

Deacon: Let us pray to the Lord.

Response:

Lord, have mer - cy.

Celebrant: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, and we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.

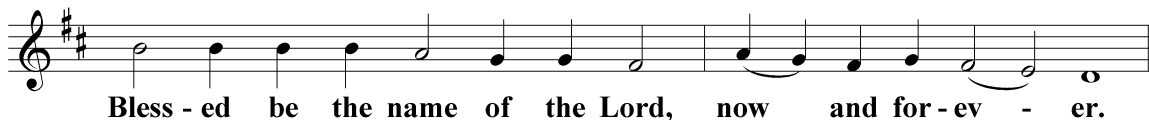
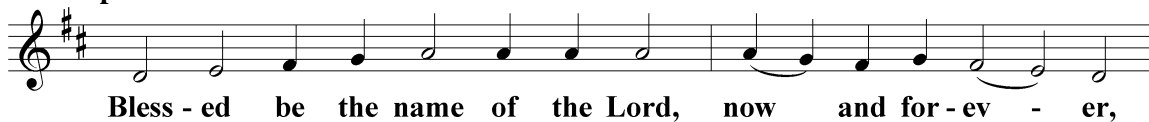
Response:

A - men.

Celebrant:

Bless - ed be the name of the Lord, now and for - ev - er,

Response:



PSALM 33

I will bless the Lord at all times,
his praise always on my lips;

in the Lord my soul shall make its boast.
The humble shall hear and be glad.

Glorify the Lord with me.
Together let us praise his name.

I sought the Lord and he answered me;
from all my terrors he set me free.

Look towards him and be radiant;
let your faces not be abashed.

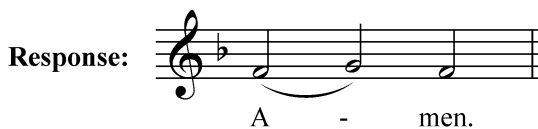
This poor man called; the Lord heard him
and rescued him from all his distress.

The angel of the Lord is encamped
around those who revere him, to rescue them.
Taste and see that the Lord is good.
He is happy who seeks refuge in him.

Revere the Lord, you his saints.
They lack nothing, those who revere him.

Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing.

Celebrant: The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.



DISMISSAL

Deacon: Wisdom!

Response: Give the blessing.

Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response: Amen. O God strengthen the true faith, forever and ever.

Celebrant: O most holy Theotokos, save us!

Response: More honorable than the cherubim, and beyond compare more glorious than the seraphim, who, a virgin, gave birth to God the Word, you, truly the Theotokos, we magnify.

Celebrant: Glory to you, O Christ God, our hope; glory to you!

Response: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Lord, have mercy. Lord have mercy. Lord have mercy. Give the blessing.

Celebrant: May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan, have mercy on us and save us through the prayers of his most pure Mother; and of our holy Father Basil the Great, Archbishop of Caesarea in Cappadocia; and to the Patronage of the Mother of God to whom this church is dedicated and of all the saints; for Christ is good and loves us all.



THE END OF THE GREAT BLESSING OF WATER



Patronage of the Mother of God

✠ *CATHOLIC CHURCH* ✠

Byzantine Ruthenian Rite

Eparchy of Passaic

Most Rev. Kurt Burnette, **Bishop**

Fr. Serhii Deiak, **Administator**

Fr. Deacon Anthony Kotlar, **Deacon**

1260 Stevens Avenue

Arbutus (Baltimore), Maryland 21227-2644

Phone: 410-247-4936

Fax: 410-247-1542

Website: patronagechurch.com

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