

 Jan 05: Theophany Eve –
Vespers with the Divine Liturgy of St. John Chrysostom

Alternate text found in [“The Divine Liturgy: An Anthology for Worship”](#); Pg. 781

At Psalm 140

In Tone 2

8. The Forerunner beheld our Enlightenment,
Who has brought light to all mankind,
draw near for baptism:
and he rejoiced in soul while his hand trembled.
And he showed Him to the people, saying:
“Behold, the Redeemer of Israel,
Who sets us free from corruption.”
O sinless Christ our God, glory to You.

7. The Forerunner beheld our Enlightenment,
Who has brought light to all mankind,
draw near for baptism:
and he rejoiced in soul while his hand trembled.
And he showed Him to the people, saying:
“Behold, the Redeemer of Israel,
Who sets us free from corruption.”
O sinless Christ our God, glory to You.

6. The hosts of angels were filled with fear,
as they saw our Deliverer baptized by a servant
and receiving witness through the coming of the Spirit.
And the Father’s voice was heard from on high:
“He upon Whom the Forerunner lays his hand,
the same is My beloved Son in Whom I am well pleased.”
O Christ our God, glory to You.

5. The hosts of angels were filled with fear,
as they saw our Deliverer baptized by a servant
and receiving witness through the coming of the Spirit.
And the Father’s voice was heard from on high:
“He upon Whom the Forerunner lays his hand,
the same is My beloved Son in Whom I am well pleased.”
O Christ our God, glory to You.

4. The streams of the Jordan received You Who are the fountain,
and the Comforter descended in the form of a dove.
He Who bowed the heavens, bowed His head,
and the clay cried aloud to Him that formed him:
“Why do You command of me what lies beyond my power?
For I have need to be baptized of You.”
O sinless Christ our God, glory to You.

3. The streams of the Jordan received You Who are the fountain,
and the Comforter descended in the form of a dove.
He Who bowed the heavens, bowed His head,
and the clay cried aloud to Him that formed him:
“Why do You command of me what lies beyond my power?
For I have need to be baptized of You.”
O sinless Christ our God, glory to You.

2. Wishing to save man gone astray,
You have not disdained to clothe Yourself in the form of a servant.
For it befitted You, as Master and God,
to take upon Yourself our nature for our sakes.
For You, O Deliverer, have been baptized in the flesh,
making us worthy of forgiveness.
Therefore, we cry to You:
“O Christ our God and Benefactor, glory to You.

1. Wishing to save man gone astray,
You have not disdained to clothe Yourself in the form of a servant.
For it befitted You, as Master and God,
to take upon Yourself our nature for our sakes.
For You, O Deliverer, have been baptized in the flesh,
making us worthy of forgiveness.
Therefore, we cry to You:
“O Christ our God and Benefactor, glory to You.

*Glory be to the Father, and to the Son, and to the Holy Spirit, now and forever and ever.
Amen.*

You have bowed Your head before the Forerunner
and have crushed the heads of the dragons.
You have descended into the waters,
and have given light to all things,
that they may glorify You, O Saviour,
the Enlightenment of our souls.

Prokimenon (Tone 6): My help is from the Lord,* who made heaven and earth (Ps 120:2).

verse: I lifted up my eyes to the mountains, from where my help shall come (Ps 120:1).

Readings:

Genesis 1: 1-13

Exodus 14: 15-18, 21-23, 27-29

Exodus 15: 22- 16: 1

Then the priest intones the entire text of the following Troparion in Tone 5:

O Creator of the world, You have appeared in the world to give light to those that sit in darkness. Glory to You who love mankind.

When the priest has finished, we respond by repeating the conclusion:

To give light to those that sit in darkness.* Glory to You who love mankind.

Then the priest intones the following verses of Psalm 66 (67), and we repeat the Troparion's conclusion after each verse.

God, be merciful to us and bless us; make the light of Your face shine upon us and have mercy on us. That we may know Your way upon earth, Your salvation among all nations.

Response: To give light to those that sit in darkness.* Glory to You who love mankind.

Let the peoples give praise to You O God, may all the peoples give praise to You. Let the nations be glad and rejoice, for You will judge the peoples with justice and guide the nations on earth.

Response: To give light to those that sit in darkness.* Glory to You who love mankind.

Let the peoples give praise to You, O God, may all the peoples give praise to You.

Response: To give light to those that sit in darkness.* Glory to You who love mankind.

The earth has yielded her fruit; may God, our God, bless us. May God bless us, and let all the ends of the earth fear Him.

Response: To give light to those that sit in darkness.* Glory to You who love mankind.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever and ever. Amen.

Response: To give light to those that sit in darkness.* Glory to You who love mankind.

Then the priest intones the first half of the Troparion:

O Creator of the world, You have appeared in the world.

And we conclude:

To give light to those that sit in darkness.* Glory to You who love mankind.

Readings:

Joshua the Son of Nun 3:7-8, 15-17

The Fourth Book of Kings (2 Kings) 2:6-14

The Fourth Book of Kings (2 Kings) 5:9-14

Then the priest intones another Troparion in Tone 6:

In the greatness of Your compassion You have revealed Yourself, O our Savior, to sinners and publicans. For where should Your light have shone if not on those who sit in darkness? Glory to You.

When the priest has finished, we respond by repeating the conclusion:

For where should Your light have shone if not on those who sit in darkness? Glory to You.

Then the priest intones the following verses of Psalm 92 (93), and we repeat the Troparion's conclusion after each verse.

The Lord is King; He is clothed with beauty; the Lord is clothed with strength and has girded Himself. For He has established the world which shall not be shaken.

Response: For where should Your light have shone if not on those who sit in darkness? Glory to You.

Your throne is prepared from of old; You are from everlasting.

Response: For where should Your light have shone if not on those who sit in darkness? Glory to You.

The floods have lifted up, O Lord; the floods have lifted up their voices. The floods shall lift up their breakers with the noise of many waters.

Response: For where should Your light have shone if not on those who sit in darkness? Glory to You.

Wonderful are the surging waves of the sea; wonderful is the Lord on high. Your testimonies have become exceedingly credible; holiness befits Your house, O Lord, for length of days.

Response: For where should Your light have shone if not on those who sit in darkness? Glory to You.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever and ever.
Amen.

Response: For where should Your light have shone if not on those who sit in darkness?
Glory to You.

Then the priest intones the first half of the Troparion:

In the greatness of Your compassion You have revealed Yourself, O our Savior, to sinners
and publicans.

And we conclude:

For where should Your light have shone if not on those who sit in darkness? Glory to You.

Readings:

Isaiah 1:16-20

Genesis 32:1-10

Exodus 2:5-10

Judges 6:36-40

The Third Book of Kings (1 Kings) 18:30-39

The Fourth Book of Kings (2 Kings) 2:19-22

Isaiah 49:8-15

Then, the Small Litany and Trisagion followed by the Prokeimenon

Prokimenon (Tone 3): The Lord is my light and my Savior* whom shall I fear whom shall I
fear (Ps. 26.1).

verse: The Lord is the protector of my life; of whom shall I be afraid (Ps. 26.2).

Epistle: (1 Cor 9: 19-27): *Brethren,* For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, so that I might by any means save some. I do it all for the sake of the gospel, so that I may share in its blessings. Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable garland, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

Alleluia (Tone 4): Alleluia, alleluia, alleluia!

verse: My heart erupts with a goodly theme; I address my words to the king. (Ps 44:1).

verse: You are the most splendidly beautiful of men (Ps 44:2).

Gospel: (Luke 3: 1-18): In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness: “Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.” ’ John said to the crowds that came out to be baptized by him, ‘You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance. Do not begin to say to yourselves, “We have Abraham as our ancestor”; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.’ And the crowds asked him, ‘What then should we do?’ In reply he said to them, ‘Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.’ Even tax-collectors came to be baptized, and they asked him, ‘Teacher, what should we do?’ He said to them, ‘Collect no more than the amount prescribed for you.’ Soldiers also asked him, ‘And we, what should we do?’ He said to them, ‘Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.’ As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, ‘I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.’ So, with many other exhortations, he proclaimed the good news to the people.

Instead of “It is truly...”: In you, Lady full of grace, all creation rejoices, the world of angels and the human race. Sanctified temple, spiritual paradise, boast of virgins, God took flesh from you and became a child; He was God before the ages. He made your womb a throne and made it more encompassing than the heavens. In you, Lady full of grace, all creation rejoices, glory be to you.

Communion Verse: Praise the Lord from the heavens;* praise Him in the highest (Ps 148:1). Alleluia! (3x)