

COPTIC ORTHODOX PATRIARCHATE

**THE SERVICE
OF
THE LAKANE
FOR
THE FEAST OF THEOPHANY**

Interim translation
by
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**SAINT MARY'S COPTIC ORTHODOX CHURCH
KITCHENER ONTARIO CANADA**

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**THE ORDER FOR
THE SERVICE OF THE LAKANE
ON THE ELEVENTH DAY OF THE MONTH OF TOBE
WHICH IS THE FEAST OF THEOPHANY**

After the conclusion of the Offering of the Evening Incense, they start by performing a veneration in front of the Icon of John the Baptist. Meanwhile, the Lakane (the basin) is cleaned thoroughly, then filled with potable water. After concluding the veneration, the priests, the deacons and the singers move to the place of the Lakane, with lit candles, to begin the midnight praise as follows: "Arise O children of the Light" is sung, the first two verses according to their known tune, then the rest are recited without tune. Then the praise is sung over the water in the custom of the major feasts of the Lord. After the conclusion of the Theotokia of the day on which the feast falls, and the Long Absolution of the Priests, they head towards the Sanctuary, to bring the high priest, dressed in his priestly vestments. Accompanying him by hymns, and lit candles, they return to start the prayers in this manner:

He begins by saying, "Have mercy upon us; etc,..." then he says the Prayer of Thanksgiving. At the part when he says, "And from all Thy people," he blesses the people. Then he blesses the water by signing it with the Cross as he says, "And from this font." At the conclusion, he puts five handfuls of incense into the censer. The con-celebrating priests share with him in putting the second handful. Then he says the Prayer of the Morning Incense, "O God Who accepted the gifts etc,..." Meanwhile, the singers shall chant these verses to the accompaniment of the cymbals: "Amoini mar en oo-osht..." if the feast falls on one of the "Adam" days, or, "Ten oo-osht em ef Yot..." if the feast falls on one of the "Batos" days. They continue with "Shere ne Maria..." then "Ai nav é-pi Pnevma Eth-owab..." (page 9). They say a verse for the high priest if he is present, and conclude by: "Ep Ooro enté ti Hirini..." "Doxa Patri..." and "Je Pen Yot...". Then the congregation recites Psalm 50 and chants the ending: "Alleluia: Doxa Si O Thé-os imon" (Glory to Thee, our God). Then the prophecies are read:

HABAKKUK 3:2-19

O Lord, I have heard Thy speech, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting.

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even Thy word. Thou didst cleave the earth with rivers.

The mountains saw Thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear.

Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed; Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

Thou didst walk through the sea with Thine horses, through the heap of great waters. When I heard, my belly trembled; my

lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He cometh up unto the people, He will invade them with His troops.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. *Glory to the Holy Trinity.*

ISAIAH 35:1-2

Let the wilderness of Jordan rejoice for it has been given the glory of Lebanon and the honour of Carmel.¹

Glory to the Holy Trinity.

ISAIAH 40:1-5

Comfort ye, comfort ye My people, saith your God [unto the priests.] Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. *Glory to the Holy Trinity.*

¹Literal translation of the Coptic

ISAIAH 9:1-2

Hear this first, and know ye quickly, O region of Zebulun and the land of Naphtali, by the way of the sea, and the rest inhabiting the sea cost, beyond Jordan, Galilee of the nations¹.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. *Glory to the Holy Trinity.*

BARUCH 3:36 - 4:4

This is our God and there shall none other be accounted of in comparison with Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant and Israel His beloved. Afterward did He shew Himself upon earth, and conversed with men.

This is the book of the commandments of God, and the law that endureth forever; all they that keep it shall come to life; but such as leave it shall die. Turn thee O Jacob and take hold of it; walk in the presence of the light thereof, that thou mayest be illuminated. Give not thine honour to another, nor the things that are profitable unto thee to a strange nation. O Israel, happy are we, for things that are pleasing to God are made known unto us. *Glory to the Holy Trinity.*

EZEKIEL 36:25-28

Thus saith the Lord God, I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And

¹Literal translation of the Coptic

ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleannesses. *Glory to the Holy Trinity.*

EZEKIEL 47:1-9

Afterward (the Spirit) brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought He me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. *Glory to the Holy Trinity.*

The singers will then chant "Tai shoori" and "Ten o-oosht". Then the priest will present the incense box to the high priest to bless it, put the incense and say the prayer of the Pauline incense according to the custom "God, the Great, the Eternal...". The priest then censures the high priest thrice, then he circles the nave, censuring the congregation. Meanwhile, the Pauline Epistle is read:

I CORINTHIANS 10:1-13

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

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The grace of God the Father be with you all. Amen.

Then shall be said the hymn of John the Baptist:

A name of honour is your name, O cousin of Emmanuel. You are great among all the saints, O John the baptizer.	Oo-ran en shooshoo pe pek ran: O pi sengennis en Emmanoo-il: Anthok oo-nishti khen ni eth-owab tiroo: Yo- annis pi refti-oms.
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The congregation sings the hymn of the Tris-Agion, then they chant these verses to the accompaniment of the cymbals:

My Lord Jesus Christ, Who was baptized in the Jordan. Cleanse our souls from the stain of sin.	Pa Chois Isos Pi Khristos: Fi-et af chi-oms khen pi Yordanis: Ek-é toovo en nen psishi: evol ha ep tholeb enté ef novi.
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Alleluia. Alleluia. Alleluia. Alleluia: Alleluia: Alleluia.

The priest says the Prayer for the Gospel, then the Psalm and the Gospel are read or chanted in the ordinary tune:

PSALM 113:3-5

The sea saw and fled: Jordan was turned back. What became thee, O sea, that thou fleddest? thou Jordan, that thou wast turned back? *Alleluia*

MATTHEW 3:1-17

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of

the Lord, make His paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto 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. *Glory be to God forever.*

The priest, holding the Cross with three lighted tapers in his right hand, chants, "God have mercy upon us...". The congregation responds by chanting, "Kyrie Eleison" 10 times in the long tune, on the cymbals.

The priest then signs the water three times and the singers sing the

Gospel Response int the festal tune:

I have seen the Holy Spirit, Ai nav é-pi Pnevma Eth-owab:
Who descended from heaven. et af ee epeaset evol khen et fé:
I have heard the voice of the Ai sotem et esmi enté ef Yot:
Father, proclaiming and es osh evol esgo emmos:
saying,

“This is My Beloved Son in Je Fai pe Pa Shiri Pa Menrit:
Whom My soul is pleased, for eta Ta psishi timati en Khitf:
He has done My will. Hear ye Af ér Pa oo-osh: Sotem Ensof
Him, for He is the Lifegiver.” je Enthof pe pi Reftankho.

Then the priest(s) shall say the Seven Long Prayers, the Sick, the Travellers, the Fruits, and the King:

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the king (ruler) of our land, Thy servant.

DEACON:

Pray that Christ our God may give us mercy and compassion before the mighty sovereigns, and soften their hearts towards us, for that which is good at all times, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Keep him in peace, truth and strength. Subject under him all the barbarians, the nations who desire war against all our fertile (lands). Speak Thou to his heart concerning the peace of Thine One, Only, Holy, Catholic and Apostolic Church. Give him that he may think peacefully towards us and towards Thine Holy Name, that we too may lead a quiet and peaceable life, and may be found in all piety and all chastity in Thee.

CONGREGATION:

Lord have mercy.

The Prayers for the Departed and the Offerings are then said, followed by the Prayer for the Catechumens:

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, Thy servants, the catechumens of Thy people.

DEACON:

Pray for the catechumens of our people, that the Lord may bless them and confirm them in the Orthodox Faith, to the last breath, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Have mercy on them; confirm them in the faith in Thee. All traces of idolatry cast out of their heart. Thy law, Thy fear, Thy commandments, Thy truths, and Thine holy ordinances, establish in their heart. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time, may they be worthy of the washing of the new birth, unto forgiveness of their sins, preparing them to be a temple of Thine Holy Spirit. Through the grace...

The high priest: says this Litany, the people respond, "Kyrie Eleison..." following each verse:

Let us all say with great joy and ask the Lord saying: *Kyrie Eleison.*

O Lord, God the Pantocrator, the Giver of mercy at all times, we ask Thee O Lord, hear us and have mercy upon us.

O Thou Who gives Thy gifts richly, and sends down mercy and

grace at all times, we ask...

O Thou who walks upon the clouds and gathers the waters in His mighty hand, we ask...

O Thou Who weighs the mountains with His hand, and meted out heaven in His span and the whole earth in the hollow of His hand, we ask...

O Lord save Thy people, bless Thine inheritance, visit Thy people with mercies and compassion, We ask...

O Lord bless the fruits of the earth, raise them to their measure, we ask...

Exalt the horn of the Christians, fill the rivers with Thy blessings, bless the crown of the year with Thy Goodness, we ask...

Let the multitudes of Thy mercy and compassion speedily overtake us, through the power of Thy holy and life-giving Cross, we ask...

Through the prayers of the Mother of God, Saint Mary, and the four holy archangels, Michael, Gabriel, Raphael and Souriel, the four incorporeal beasts, the twenty four priests, Saint John the Baptist, my lords and fathers the Apostles, and all the choirs of Thy saints. Let us all say with one voice: *Kyrie Eleison*.

The priest then raises the Cross with three lighted tapers, while the congregation says, "Kyrie Eleison" 100 times in the short tune. Then the Three Long Prayers are said. Then they recite the Creed and its ending. The singers then say this Aspasmos Adam: (which is also said during the Liturgy of the Eucharist.)

Behold John the Baptist had witnessed, saying, "I have baptized the Lord in the waters of the Jordan, and I heard the voice of the Father, saying, 'This is My Beloved Son, in Whom I am pleased.'"

Hippé af ermethré enjé Yo-
annis pi Baptistis: je Ai ti-oms
em ep Choïs: khen ni mo-oo
enté pi Yordanis: owoh Ai
sotem é et esmi: enté ef Yot es
osh evol: je Fai pe Pa Shiri Pa
Menrit: et Ai timati en Khitf.

Holy, Holy, Holy, Who was baptized in the Jordan, forgive us our sins.

Je Ek-owab Ek-owab: Ek-owab
Fi-et af chi-oms: himir em pi
Yordanis: ka nen novi nan
evol.

The Deacon says, "Offer" and the Congregation sings, "Through the intercessions of the Mother of God, ... a mercy of peace..." The high priest says

The love of God the Father; and the grace of the Only-Begotten Son, our Lord, God and Saviour, Jesus Christ; and the communion and the gift of the Holy Spirit, be with you all.

He signs the water by the Cross once while the congregation responds:

And with your spirit.

He signs the water for the second time, saying

Lift up your hearts.

CONGREGATION:

We have them with the Lord.

He signs the water for the third time, saying:

Let us give thanks to the Lord.

CONGREGATION:

It is meet and right.

PRIEST:

Meet and right, meet and right—truly, indeed, it is meet and right.

Thou art the Lord, God, the Great. Wonderous are Thy works, and no manner of speech is meet to bless Thy wonders.

By Thy power, out of that which was not, Thou hast made all things to be. Thou hast governed all the creation by Thy might, and ruled the world by Thy care.

Thou hast devised the creation out of the four elements, and crowned the circle of the year with four seasons. Thou art He before Whom the rational powers tremble, Thou art He Whom the sun praises, Thou art He Whom the moon glorifies, Thou art He Whom the stars exalt. Thou art He Whom the light obeys. Thou art He Whom the deeps fear and before Whom they tremble. Thou art He Whom the seas serve.

DEACON:

You who are seated stand.

PRIEST:

Thou art He Who spread the heaven as a firmament, Thou art He Who established the earth upon the waters, Thou art He Who fortified around the sea with sand. Thou art He Who has abundantly given us the air, that we may breath.

DEACON:

Look towards the East.

PRIEST:

The angelic powers serve Thee and the choirs of the angels worship Thee. Thou art He Whose glory the six winged Seraphim declare, before Whom fly and stand the Cherubim full of eyes.

They cover their faces with their wings, on account of Thine unapproachable glory. They praise Thee saying:

CONGREGATION:

The Cherubim worship Thee...

The priest signs the water three times saying each time, "Agios."

PRIEST:

Holy, Holy, Holy art Thou, O Lord, and Holy in all things. Thou art God, THE BEING, Limitless, without beginning and Undescribable. Thou hast come into the earth, and took the form of a servant, and became in the likeness of men. Thou, O our Master, because of the compassion of Thy mercies, wast not pleased to behold the human race overpowered by the Devil. Behold, Thou hast come and saved us. We confess Thy grace and declare Thy mercy, and hide not Thy beneficence, for Thou hast come and saved us.

CONGREGATION:

According to Thy mercy, O Lord, and not according to our sins.

PRIEST:

Thou hast blessed the natural births, and purified the virginal womb by Thy birth. The Whole creation praised Thee, when Thou wert manifested. Thou, while still God, didst show Thyself upon earth, and walked among men.

The priest signs the water thrice saying:

Sanctify this water and grant it the grace of the Jordan.

CONGREGATION:

Amen. Amen. Amen.

PRIEST:

Thou hast sanctified the waters of the Jordan through the coming down upon them of Thine Holy Spirit, from Heaven. Thou hast crushed the heads of the dragon hidden therein.

Thou, O our Master, the Lover of mankind, our Lord Jesus Christ, even now, through the coming of Thine Holy Spirit upon it—

The priest signs the water, and the people reply: Amen after each verse:

Sanctify this water.

Let it be a spring of blessing,

A pure gift,

A loosing from sins,

A chaser away of diseases,

A terror unto the demons.

Let non of the adverse powers come nigh unto it.

Fill it with the powers of the angels.

May all who drink of it obtain purity of soul, spirit and body,

For the healing of all pains and the sanctification of homes,
profitable unto all good things.

The priest then continues:

Thou, O Lord Jesus Christ, hast renewed our nature that had been corrupted by sin, once more by water and the Spirit. Thou hast drowned the sin by the water that arose in the time of Noah. Thou hast freed the race of the Hebrews from the bondage of Pharaoh, by Moses through the sea. Thou hast separated Israel from the seduction of Baal through fire and water, in the days of Elijah.

The priest signs the water thrice, saying:

Thou, also, now, O our Master, sanctify this water by Thine Holy Spirit. And grant those who use it by any means, or those who touch it or drink it, or bathe in it, that it may be unto them purity and blessing and salvation. That through the elements, the angels and the people altogether, and through the seen and the unseen, Thy Name be glorified, O Father, Son, and Holy Spirit. Now and ever and unto the ages of ages. Amen.

The congregation recites the Lord's Prayer, while the priest says the Three Absolutions and the Blessing. Then the high priest raises the Cross in his hand saying, "The holies for the holy," and the deacon says, "Amen. Saved. Amen. And with your spirit." The high priest signs the water thrice saying:

Blessed be the Lord Jesus Christ, the Son of God, He has sanctified [them] by His Holy Spirit. Amen.

CONGREGATION:

One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen. Amen. I believe.

Then they bring a clean veil, and the con-celebrating priest shall dip it in the water of the holy Lakane and sign the high priest thrice on his forehead, in the likeness of what John the Baptist did unto the Lord Christ. Then, the high priest shall take the veil and sign the priests, the deacons and the congregation on their foreheads. Meanwhile, the singers chant Psalm 150 (Praise God...) Then they chant the following:

PSALI BATOS

O God Who art glorified in the council of the saints, Who sits upon the Cherubim, Thou hast come and manifested Thyself to us. When John saw Him coming to the Jordan, to be baptized by him, he said unto the people, "Behold the Lamb of God Who takes away the sin of the world. This is He of Whom I said 'He Who comes after me, He shall baptize you by the Holy Spirit.' I have seen and witnessed that this is the Son of God."

John taught the people saying, "I am not Christ, but He Who comes after me, Whose shoe's latchet I am not worthy to loose. He shall baptize you with the Holy Spirit and fire.

Intercede on our behalf, O fore-runner and baptizer, John the Baptist, that He may forgive us our sins.

Then the priest shall say:

PRAYER OF THANKSGIVING AFTER THE LAKANE

We give thanks unto Thee, O Lord God, for Thou hast made us worthy to complete this holy mystery.

We ask and entreat Thee, O Lover of mankind, grant us the purity of our souls and the sanctity of our bodies that we may be hallowed from every ugly spot.

Enlighten our souls and our minds and manifest unto us the knowledge of this mystery. And lead us on high by this Type. For unto Thee is due the glory, O Christ our God, with Thy Good Father and the Holy Spirit, now and at all times and forever and ever. Amen.

The Offering of the Morning Incense is then done according to the Custom of the Major feasts of our Lord, and is followed by the Liturgy of the Eucharist.