



EPIPHANY

BLESSINGS

CHALK & HOME & WATER



THE BLESSING OF THE HOME

This ceremony of the blessing of the home and inscription of the initials of the three Magi above each door can be performed either by a Priest, or the father of the family, or in his absence by the senior member of the family. The following is from the book *The Twelve Days of Christmas* by Elsa Chaney.

The feast of manifestation, or Epiphany, is traditionally celebrated the 12th day after Christmas, January 6th. In the dioceses of the United States this feast has been moved to the Sunday between January 2nd and January 8th.

THE CEREMONY

Upon entering the home, or at the appointed time for the blessing, the Priest (or father or senior member of the family) says:

PRIEST OR LEADER: Peace be to this house.

ALL: And to all who dwell herein.

The Priest, or father, or senior family member then reads from the Gospel of St. John.

PRIEST OR LEADER: Dear family and friends! On this great day Our Lord manifested Himself to the Gentiles. He came to save all of mankind, yet not all of mankind will be saved—because they prefer the darkness of the world and sin, instead of the light and grace of Christ. Holy Mother Church reminds us of this truth in the first chapter of the Holy Gospel of St. John:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His Name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth.”

Once the Gospel has been read, the members present recite the Antiphon for the Magnificat and then the Magnificat itself. It is suggested that they say the canticle in two choirs (e.g. men and women), alternating the verses between them.



Prayers and Ritual for the Blessing of a Home



THE MAGNIFICAT

PRIEST OR LEADER TOGETHER WITH EVERYONE: From the East came the Magi to Bethlehem to adore the Lord; and opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh in symbol of His burial.

PRIEST OR LEADER: My soul doth magnify the Lord.

ALL: And my spirit hath rejoiced in God my Saviour.

PRIEST OR LEADER: Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

ALL: Because He that is mighty, hath done great things to me; and holy is His Name.

PRIEST OR LEADER: And His mercy is from generation unto generations, to them that fear Him.

ALL: He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

PRIEST OR LEADER: He hath put down the mighty from their seat, and hath exalted the humble.

ALL: He hath filled the hungry with good things; and the rich He hath sent empty away.

PRIEST OR LEADER: He hath received Israel His servant, being mindful of His mercy:

ALL: As He spoke to our fathers, to Abraham and to his seed for ever.

PRIEST OR LEADER: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

During the Magnificat, the room is sprinkled with holy water and incensed. After this is completed, all repeat the antiphon together...

PRIEST OR LEADER TOGETHER WITH EVERYONE: From the East came the Magi to Bethlehem to adore the Lord; and opening their treasures they offered precious gifts: gold for the great King, incense for the true God, and myrrh in symbol of His burial.

PRIEST OR LEADER: Our Father etc. ... And lead us not into temptation.

ALL: But deliver us from evil.

PRIEST OR LEADER: All they from Saba shall come

ALL: Bringing gold and frankincense.

PRIEST OR LEADER: O Lord, hear my prayer.

ALL: And let my cry come to Thee.

PRIEST OR LEADER: Let us pray. O God, who by the guidance of a star didst on this day manifest Thine only-begotten Son to the Gentiles, mercifully grant that we who know Thee by Faith, may also attain the vision of Thy glorious majesty. Through Christ our Lord.

ALL: Amen.

PRIEST OR LEADER: Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee—Jesus Christ born of the Virgin Mary.

ALL: And the Gentiles shall walk in thy light and kings in the splendor of thy rising, and the glory of the Lord has risen upon thee.

PRIEST OR LEADER: Let us pray. Bless, ✠ O Lord God almighty, this home, that in it there may be health, purity, the strength of victory, humility, goodness and mercy, the fulfillment of Thy law, the thanksgiving to God the Father and to the Son and to the Holy Spirit. And may this blessing remain upon this home and upon all who dwell herein. Through Christ our Lord.

ALL: Amen.

After the prayers of the blessing are recited, each room of the home is sprinkled with Epiphany water and incensed. The initials of the Magi are inscribed upon the doors with the blessed chalk (see next page)

Prayer Source: *The Twelve Days of Christmas*, by Elsa Chaney, The Liturgical Press, Collegeville, MN, 1955.



Prayers and Ritual for the Blessing of Epiphany Chalk



THE BLESSING OF EPIPHANY CHALK & THE CHALKING OF THE DOORS

Chalk is customarily blessed on January 6th, the feast of the Epiphany. The chalk is a sacramental, intended for the blessings of homes. We invite you to adopt this custom in your family.

The family gathers to ask God's blessing on their home and on those who live in or visit their home. It is an invitation for Jesus to be a daily guest in your home, your comings and goings, your conversations, your work and play, your joys and sorrows.

If a priest is unable to visit your home during this season, a simple blessing may be given by the father of the family, or the senior member present, if the father is absent. He should mark the year and the initials of the three Magi (Caspar, Melchior and Balthasar) on the lintel (the horizontal crosspiece that frames the door) of the main entrance. The prayer for blessing a home is recommended at this time, as printed below.

THE CEREMONY OF THE BLESSING

Epiphany Chalk is used to write the inscription over all the doors of one's house. Soft classroom chalk of any color is best for writing on varnished or painted surfaces. A priest should bless the chalk on Epiphany Day, before the celebration of the main Mass of the day, using the following Blessing, which is taken from the Roman Ritual.

BLESSING OF THE EPIPHANY CHALK

PRIEST: Our help is in the Name of the Lord.

ALL: Who made Heaven and Earth.

PRIEST: The Lord be with you.

ALL: And with thy spirit.

PRIEST: Let Us Pray. O Lord God, bless ✠ this chalk which Thou hast created, that it may be helpful to mankind; and grant that, through the invocation of Thy most holy Name, all those who use this chalk, or with it write over the doors of their houses the names of Thy Saints—Caspar, Melchior, and Balthazar—may by their merits and intercession receive health of body and protection of soul. Through Christ Our Lord.

ALL: Amen.

The Priest now sprinkles chalk with Holy Water.

The faithful can then take the blessed chalk home for the next part of the ceremony, which is the inscription of the door lintels of their homes with sacred letters.



USING THE CHALK TO MAKE THE EPIPHANY INSCRIPTION OVER THE DOOR(S) OF THE HOUSE

Later that day at home — or any day within the Octave of the Feast of the Epiphany — the ceremony is completed by a priest, or, if a priest is unavailable, by the father of the family, or senior family member.

Write with blessed chalk above the door in the following fashion:

20 ✠ C ✠ M ✠ B ✠ 16

Once the first inscription has been made on the door of the main entrance of the house, the Priest or leader reads out the following explanation for the symbols used in the inscription:

The letters CMB have two meanings. They are the initials of the traditional names of the Three Magi: Caspar, Melchior and Balthasar.

The letters CMB also abbreviate the Latin words “*Christus mansionem benedicat*” meaning “*May Christ bless the house.*” The letters recall the day on which the inscription is made, as well as the purpose of blessing.

The crosses represent the protection of the Precious Blood of Christ, whom we invoke, and the holiness of the Three Magi sanctified by their adoration of the Infant Christ.

The inscription is made above the front door, so that all who enter and depart this year may enjoy God’s blessing.

The pagan month of January still bears the name of the Roman pagan god Janus, the doorkeeper of heaven and protector of the beginning and end of things. This blessing, being done in January, “christens” or Christianizes the ancient Roman observance of the first month.

The inscription is made of chalk, a product of clay, which recalls the human nature taken by the Adorable and Eternal Word of God in the womb of the Virgin Mary, by the power of the Holy Spirit.

After the explanation has been read out aloud, the following prayer is said once and at the main entrance of the house.

PRIEST OR LEADER: Let Us Pray: Hear us, O Holy Lord, Father Almighty, Eternal God, and send Thy Holy Angel from Heaven to watch over, cherish, protect, be with, and defend all who live in my [this] house.

I call upon Your Saints, Caspar, Melchior, and Balthazar, to protect my [this] family and my [this] home from every harm and danger, and I place the marks of their holy names over the doors of my [this] home to remain there as a constant reminder to us and to all who enter here, that my [this] house is truly a house of the Lord.

O God, make the door of my [this] house wide enough to receive all who need human love and companionship; narrow enough to shut out all envy, pride, and strife. Make its threshold smooth enough to be no stumbling block to children, nor to straying feet, but rugged and strong enough to turn back the tempter’s power.

O God, make the door of my [this] house the gateway to Thy eternal Kingdom. I ask these things in the Name of Jesus Christ Thy Son.

ALL: Amen.

Then all the family follows the priest or leader from door to door — everyone keeping a respectful silence, or better yet, reciting the Joyful Mysteries of the Holy Rosary.

After all the doors have been inscribed with the above inscription, the Priest or leader says a final prayer.

PRIEST OR LEADER: O Lord, almighty God, bless this house that it may become a shelter of health, chastity, self-conquest, humility, goodness, mildness, obedience to the Commandments, and thanksgiving to God the Father, Son and Holy Ghost. Upon this house and those who dwell herein may Thy blessing remain forever. Through Christ our Lord.

ALL: Amen.

From the *Handbook of Christian Feasts and Customs*, by Fr. Francis X. Weiser, S.J.

SOLEMN BLESSING OF EPIPHANY WATER

With the commemoration of Christ's baptism there was associated, in the Orient from ancient times, not only the custom of blessing baptismal water in the churches, but also of solemnly blessing a nearby river, or fountain, in honor of the Lord's baptism.

In Palestine it was, of course, the River Jordan that received this blessing in a most colorful and solemn ceremony. Thousands of pilgrims would gather on its shores to step into the water after the rite of blessing was completed, submerging themselves three times to obtain the great blessing.

In Egypt the Nile was thus blessed for many centuries. In the cities of East Rome [Byzantium], Epiphany water was blessed in the church and given to the people to take home. In short, the blessing of water on the Feast of the Epiphany is a custom found within both the Eastern and Western church, presumably associated with the baptism of the Lord. Saint John Chrysostom claimed that this water was known to stay fresh through the whole year and even longer.

This blessing comes from the Orient, where the Church has long emphasized in her celebration of Epiphany the mystery of our Lord's baptism, and, by analogy, our baptism.

This aspect is not neglected in western Christendom, although in practice we have concentrated on the visit of the Magi. Many years before the Latin Rite officially adopted the blessing of Epiphany water, diocesan rituals, notably in lower Italy, had contained such a blessing.

1. The Priest, properly vested, comes before the altar. A vessel of water and a container of salt are in readiness in the sanctuary. The faithful can also have large containers of water lined up in the sanctuary, near to the table containing the Priest's vessel of water.

2. First the **LITANY OF THE SAINTS** is sung or recited, during which time all kneel. After the invocation "**That you grant eternal rest,**" etc., the Priest rises and sings or says the following two invocations, the second in a higher key:

PRIEST: That You bless ✠ this water.

ALL: We beg You to hear us.

PRIEST: That You bless ✠ and sanctify ✠ this water.

ALL: We beg You to hear us.

Then the chanters continue the litany up to and including the last "*Lord, have mercy.*"

After this the celebrant chants or says aloud the first two words of the *Our Father*, the rest he says inaudibly until:



Prayers and Ritual for the Blessing of Epiphany Water on the Eve of the Epiphany



PRIEST: And lead us not into temptation.

ALL: But deliver us from evil.

2. Then the following psalms are sung:

PSALM 28

PRIEST: Bring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

ALL: Bring to the Lord glory and honor: bring to the Lord glory to His Name: adore ye the Lord in His holy court.

PRIEST: The voice of the Lord is upon the waters; the God of majesty hath thundered. The Lord is upon many waters.

ALL: The voice of the Lord is in power; the voice of the Lord in magnificence.

PRIEST: The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

ALL: And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

PRIEST: The voice of the Lord divideth the flame of fire; the voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

ALL: The voice of the Lord prepareth the stags: and He will discover the thick woods: and in His temple all shall speak His glory.

PRIEST: The Lord maketh the flood to dwell: and the Lord shall sit as king for ever.

ALL: The Lord will give strength to His people: the Lord will bless His people with peace.

PRIEST: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

PSALM 45

PRIEST: God is our refuge and our strength, an ever-present help in distress.

ALL: Therefore we fear not, though the Earth be shaken and mountains plunge into the depths of the sea;

PRIEST: Though its waters rage and foam and the mountains quake at its surging.

ALL: The Lord of hosts is with us; our stronghold is the God of Jacob.

PRIEST: There is a stream whose runlets gladden the city of God, the holy dwelling of the Most High.

ALL: God is in its midst; it shall not be disturbed; God will help it at the break of dawn.

PRIEST: Though nations are in turmoil, kingdoms totter, His voice resounds, the Earth melts away;

ALL: The Lord of hosts is with us; our stronghold is the God of Jacob.

PRIEST: Come, see the deeds of the Lord, the astounding things He has wrought on Earth.

ALL: He has stopped wars to the end of the Earth; the bow He breaks; He splinters the spears; He burns the shields with fire.

PRIEST: Desist, and confess that I am God, exalted among the nations, exalted upon the Earth.

ALL: The Lord of hosts is with us; our stronghold is the God of Jacob.

PRIEST: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

PSALM 146

PRIEST: Praise the Lord, for He is good; sing praise to our God, for He is gracious; it is fitting to praise Him.

ALL: The Lord rebuilds Jerusalem; the dispersed of Israel He gathers.

PRIEST: He heals the brokenhearted and binds up their wounds.

ALL: He tells the number of the stars; He calls each by name.

PRIEST: Great is our Lord and mighty in power; to His wisdom there is no limit.

ALL: The Lord sustains the lowly; the wicked He casts to the ground.

PRIEST: Sing to the Lord with thanksgiving; sing praise with the harp to our God.

ALL: Who covers the heavens with clouds, Who provides rain for the Earth;

PRIEST: Who makes grass sprout on the mountains and herbs for the service of men;

ALL: Who gives food to the cattle, and to the young ravens when they cry to Him.

PRIEST: He delights not in the strength of the steed, nor is He pleased with the fleetness of men.

ALL: The Lord is pleased with those who fear Him, with those who hope for His kindness.

PRIEST: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

The celebrant then chants or says:

THE EXORCISM AGAINST SATAN AND THE APOSTATE ANGELS

In the Name of our Lord Jesus ✠ Christ and by His power, we cast you out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect; begone and stay far from the Church of God, from all who are made in the image of God and redeemed by the Precious Blood of the Divine ✠ Lamb. Never again dare, you cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and to sift them as ✠ wheat.

For it is the Most High God Who commands you, ✠ He to Whom you heretofore in your great pride considered yourself equal; He who desires that all men might be saved and come to the knowledge of truth.

God the Father ✠ commands you.

God the Son ✠ commands you.

God the Holy ✠ Spirit commands you.

The majesty of Christ, the eternal Word of God made flesh ✠ commands you; He who for the salvation of our race, the race that was lost through your envy, humbled Himself and became obedient even unto death; He who built His Church upon a solid rock, and proclaimed that the gates of Hell should never prevail against her, and that He would remain with her all days, even to the end of the world.

The sacred mystery of the Cross ✠ commands you, as well as the power of all the mysteries of Christian Faith.

The exalted Virgin Mary, Mother of God ✠ commands you, who, in her lowliness, crushed your proud head from the first moment of her Immaculate Conception.

The Faith of the holy apostles Peter and Paul and the other Apostles ✠ commands you.

The blood of the martyrs and the devout intercession of all holy men and women ✠ commands you.

Therefore, accursed dragon and every diabolical legion, we adjure you by the living ✠ God, by the true ✠ God, by the holy ✠ God, by the God Who so loved the world that He gave His only-begotten Son, that whoever believes in Him shall not perish, but shall have life everlasting; cease your deception of the human race and your giving them to drink of the poison of everlasting damnation; desist from harming the Church and fettering her freedom.

Begone Satan, you father and teacher of lies and enemy of mankind! Give place to Christ in Whom you found none of your works; give place to the one, holy, Catholic, and apostolic Church, which Christ Himself purchased with His Blood.

May you be brought low under God's mighty hand. May you tremble and flee as we call upon the holy and awesome Name of Jesus, before Whom Hell quakes, and to Whom the virtues, powers, and dominations are subject; Whom the cherubim and seraphim praise with unwearied voices, saying: Holy, holy, holy, Lord God of hosts!

Next the choir sings the following antiphon and canticle:

ANTIPHON

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

CANTICLE OF ZACHARY

Luke 1:68-79

PRIEST: Blessed be the Lord, the God of Israel! He has visited His people and brought about its redemption.

ALL: He has raised for us a stronghold of salvation in the house of David His servant,

PRIEST: And redeemed the promise He had made through the mouth of His holy prophets of old—

ALL: To grant salvation from our foes and from the hand of all that hate us;

PRIEST: To deal in mercy with our fathers and be mindful of His holy covenant,

ALL: Of the oath He had sworn to our father Abraham, that He would enable us,

PRIEST: Rescued from the clutches of our foes—to worship Him without fear,

ALL: In holiness and observance of the Law, in His presence, all our days.

PRIEST: And you, my little one, will be hailed 'Prophet of the Most High'; for the Lord's precursor you will be to prepare His ways;

ALL: You are to impart to His people knowledge of salvation through forgiveness of their sins.

PRIEST: Thanks be to the merciful heart of our God! A dawning Light from on high will visit us

ALL: To shine upon those who sit in darkness and in the shadowland of death, and guide our feet into the path of peace.

PRIEST: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

ANTIPHON

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Or instead of the “Benedictus” the “Magnificat” may be chosen (see below).

MAGNIFICAT

PRIEST: My soul doth magnify the Lord.

ALL: And my spirit hath rejoiced in God my Saviour.

PRIEST: Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

ALL: Because He that is mighty, hath done great things to me; and holy is His Name.

PRIEST: And His mercy is from generation unto generations, to them that fear Him.

ALL: He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

PRIEST: He hath put down the mighty from their seat, and hath exalted the humble.

ALL: He hath filled the hungry with good things; and the rich He hath sent empty away.

PRIEST: He hath received Israel His servant, being mindful of His mercy:

ALL: As He spoke to our fathers, to Abraham and to his seed for ever.

PRIEST: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

At the end of the canticle the antiphon given above is repeated. Then the celebrant sings or says:

PRIEST: The Lord be with you.

ALL: And with thy spirit.

PRIEST: Let us pray. God, who on this day revealed Thy only-begotten Son to all nations by the guidance of a star, grant that we, who now know Thee by Faith, may finally behold Thee in Thy heavenly majesty; through Christ our Lord.

ALL: Amen.

Next he blesses the water:

PRIEST: Our help is in the Name of the Lord.

ALL: Who made Heaven and Earth.

At this point the Priest proceeds with the exorcism of salt and the prayer that follows it; after which he continues with the exorcism of water and the two prayers that follow it; thirdly, the mixing of the salt and water and then the concluding prayer.

THE EXORCISM OF SALT

PRIEST: God’s creature, salt, I cast out the demon from you by the living ✠ God, by the true ✠ God, by the holy ✠ God, by God who ordered you to be thrown into the water-spring by Eliseus to heal it of its barrenness. May you be a purified salt, a means of health for those who believe; a medicine for body and soul for all who make use of you. May all evil fancies of the foul fiend, his malice and cunning, be driven afar from the place where you are sprinkled. And let every unclean spirit be repulsed by Him Who is coming to judge both the living and the dead and the world by fire.

ALL: Amen.

PRIEST: Let us pray. Almighty everlasting God, we humbly appeal to Thy mercy and goodness to graciously bless ✠ this creature, salt, which Thou hast given for mankind’s use. May all who use it find in it a remedy for body and mind. And may everything that it touches or sprinkles, be freed from uncleanness and any influence of the evil spirit; through Christ our Lord.

ALL: Amen.

THE EXORCISM OF THE WATER

PRIEST: God’s creature, water, I cast out the demon from you in the name of God ✠ the Father almighty, in the Name of Jesus ✠ Christ, His Son, our Lord, and in the power of the Holy ✠ Spirit. May you be a purified water, empowered to drive afar all power of the enemy, in fact, to root out and banish the enemy himself, along with his fallen angels. We ask this through the power of our Lord Jesus Christ, Who is coming to judge both the living and the dead and the world by fire.

ALL: Amen.

PRIEST: Let us pray. O God, Who, for man’s welfare, established the most wonderful mysteries in the substance of water, hearken to our prayer, and pour forth Thy blessing ✠ on this element now being prepared with various purifying rites. May this creature of Thine, when

used in Thy mysteries and endowed with Thy grace, serve to cast out demons and to banish disease. May everything, that this water sprinkles in the homes and gatherings of the faithful, be delivered from all that is unclean and hurtful; let no breath of contagion hover there, no taint of corruption; let all the wiles of the lurking enemy come to nothing. By the sprinkling of this water may everything opposed to the safety and peace of the occupants of these homes be banished, so that, in calling on Thy holy Name, they may know the well-being they desire, and be protected from every peril; through Christ our Lord.

ALL: Amen.

Now the priest pours the salt into the water in the form of a cross, making three Signs of the Cross, one for each member of the Holy Trinity, while saying:

PRIEST: May this salt and water be mixed together; in the Name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Spirit.

ALL: Amen.

PRIEST: The Lord be with you.

ALL: May He also be with you.

PRIEST: Let us pray. God, source of irresistible might and king of an invincible realm, the ever-glorious conqueror; Who restrains the force of the adversary, silencing the uproar of his rage, and valiantly subduing his wickedness; in awe and humility we beg Thee, Lord, to regard with favor this creature thing of salt and water, to let the light of Thy kindness shine upon it, and to hallow it with the dew of Thy mercy; so that wherever it is sprinkled and Thy holy Name is invoked, every assault of the unclean spirit may be baffled, and all dread of the serpent's venom be cast out. To us who entreat Thy mercy grant that the Holy Spirit may be with us wherever we may be; through Christ our Lord.

ALL: Amen.

At the end of the blessing the priest sprinkles the people with the blessed water.

Lastly the "Te Deum" is sung or said.

TE DEUM

CHOIR 1: O God, we praise Thee, and acknowledge Thee to be the supreme Lord.

CHOIR 2: Everlasting Father, all the earth worships Thee.

CHOIR 1: All the Angels, the heavens and all angelic powers,

CHOIR 2: All the Cherubim and Seraphim, continuously cry to Thee: Holy, Holy, Holy, Lord God of Hosts!

CHOIR 1: Heaven and earth are full of the Majesty of Thy glory.

CHOIR 2: The glorious choir of the Apostles,

CHOIR 1: The wonderful company of Prophets,

CHOIR 2: The white-robed army of Martyrs, praise Thee.

CHOIR 1: Holy Church throughout the world acknowledges Thee:

CHOIR 2: The Father of infinite Majesty;

CHOIR 1: Thy adorable, true and only Son;

CHOIR 2: Also the Holy Spirit, the Comforter.

CHOIR 1: O Christ, Thou art the King of glory!

CHOIR 2: Thou art the everlasting Son of the Father.

CHOIR 1: When Thou tookest it upon Thyself to deliver man,

CHOIR 2: Thou didst not disdain the Virgin's womb.

CHOIR 1: Having overcome the sting of death, Thou opened the Kingdom of Heaven to all believers.

CHOIR 2: Thou sittest at the right hand of God, in the glory of the Father.

CHOIR 1: We believe that Thou will come to be our Judge.

CHOIR 2: We, therefore, beg Thee to help Thy servants whom Thou hast redeemed with Thy Precious Blood.

CHOIR 1: Let them be numbered with Thy Saints in everlasting glory.

CHOIR 2: Save Thy people, O Lord, and bless Thy inheritance!

CHOIR 1: Govern them, and raise them up forever.

CHOIR 2: Every day we thank Thee.

CHOIR 1: And we praise Thy Name forever, yes, forever and ever.

CHOIR 2: O Lord, deign to keep us from sin this day.

CHOIR 1: Have mercy on us, O Lord, have mercy on us.

CHOIR 2: Let Thy mercy, O Lord, be upon us, for we have hoped in Thee.

ALL: O Lord, in Thee I have put my trust; let me never be put to shame.