

THE 12th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF THE HOLY MARTYR TATIANA
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the feast, in Tone VIII:

Spec. Mel.: “O Lord, even though Thou didst stand before the tribunal ...”:

O sinless Lord, * even though Thou didst endure to be baptized in the flesh, * desiring to free the world from sin, * yet do we glorify Thee, * knowing Thee to be God; for, having been baptized, ** Thou hast delivered our souls from bondage.

When Thou didst arrive, incarnate, * at the streams of the Jordan, O Lord, * to sanctify the water by Thy glorious baptism, * Thou wast pleased to bow Thy head before John, * and to be baptized by a servant, ** that Thou mightest save our souls.

Desiring to save from deception, * the world which Thou hadst created, O Lord, * Thou wast well pleased to become incarnate of the Virgin who knew not wedlock, * and to deliver Adam from corruption, in that Thou lovest mankind; * and, having been baptized, ** Thou hast granted enlightenment to our souls.

And 3 Stichera of the holy martyr, in Tone II:

Spec. Mel.: “When from the Tree ...”:

When, richly illumined * by the light of the Spirit, * thou didst spurn riches, * loving only those of heaven, * thou wast manifestly invested with the might of the martyrs, * and didst set thyself apart for boundless pangs. * Wherefore, having cast down the enemy, * thou hast plaited a wreath of victory, ** O most glorious spiritual athlete and martyr.

When thou didst quench the stench of the flesh * and the flame of sin * with the dew of the divine Spirit * Who worked within thee, O honored one, * thou didst tame the wild beasts in the midst of the arena, * giving thy body manfully over to wounding. * Wherefore, having cast down the enemy, * thou hast plaited a wreath of victory, ** O Tatiana, blessed of God.

Neither sword, nor fire, nor wounds, * nor tribulations, nor starvation, * nor any aspect of thy torture, * could dull the love thou didst cherish for the Lord; * for, seeking Him with a heart aflame, * thou didst spurn all visible things, O martyr, * and in the midst of the divine bridal-chamber * hast made thine abode, ** becoming the bride of the King of all.

Glory ..., Both now ..., in Tone V:

Beholding Thee, the Creator, naked in the waters, asking for baptism, all human nature was moved to fear and stricken with awe; and the forerunner was seized with trembling, not daring to approach Thee. The sea fled and the streams of the Jordan turned back; the mountains, looking on, leapt up, and the angelic hosts marveled, saying: “O the wonder! The Savior hath stripped Himself naked, desiring to cloth mankind in salvation and restoration!”

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “O ye hosts of angels, go forth ...”:

Let us now cry out to the Lord in prophecy: Thou hast appeared unto us, O our Savior and Creator, and hast crushed the mouths of the serpents in the Jordan, in that Thou art compassionate, O Word, and hast illumined the blind with Thy light, O Christ! Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Verse: The sea beheld and fled, * Jordan turned back.

By thy baptism, O Word, Thou hast given might against the enemy to us who with love honor Thy dispensation, which Thou hast wrought of Thine own will, releasing mankind from the curse laid upon them in Eden. To Thee do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Verse: What aileth thee, O sea, that thou fleddest? * And thou, O Jordan, that thou didst turn back?

Let us who were once of our own will clad in garments of skin through the fall of Adam, drawn today to the streams of the Jordan by the baptism of the Lord, cry out to Him, theologizing with the angels: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Glory ..., Both now ..., in Tone VI:

O ye faithful, let us hymn the magnitude of God’s beneficence toward us; for, having become a man because of our transgressions, He Who alone is pure and incorrupt is washed in the Jordan with our purification, sanctifying me and the waters, and crushing the heads of the serpents in the water. Wherefore, with gladness let us draw forth water, O brethren; for the grace of the Spirit is invisibly given by Christ God, the Savior of our souls, unto those who draw forth with faith.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT MATINS

On “God is the Lord ...,” the Troparion of the feast:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Wherefore didst thou marvel, O River Jordan, seeing the Invisible One naked? “I beheld and trembled,” it said, “for how could I have desired not to be filled with awe of Him and withdraw?” The angels were filled with fear, beholding Him; heaven was affrightened, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the shepherds’ pipes ...”:

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: “This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and hath saved the human race, in that He is God!”

Glory ..., Both now ..., the foregoing is repeated.

Canon of the feast, with 8 Troparia, including the Irmos; and that of the holy martyr, with 4 Troparia.

ODE I

Canon of the feast, the acrostic whereof is: “Baptism is the cleansing of mortals’ sins”, the composition of Cosmas the Monk, in Tone II:

Irmos: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the holy martyr, the composition of Ignatius, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Illumined by the splendors of martyrdom, O martyr, thou standest before thy pure Bridegroom, asking that those who praise thee be delivered from soul-corrupting transgressions.

Thou didst utterly spurn corruptible riches, O martyr, possessing with zeal that which is incorrupt and abiding in the heavens; and, rejoicing, thou didst pass through the contest of martyrdom.

Thou didst fearlessly set thyself apart for wounding, pain and multifarious beatings, O martyr, for thou didst have the grace of the Savior aiding and strengthening thee.

Theotokion: O Maiden who hast given birth to the Well-spring of dispassion, heal me who have been wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

ODE III

Canon of the feast

Irmos: The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: None is as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: "Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: None is as holy as our God!"

Canon of the holy martyr

Irmos: On the rock of faith hast Thou established me, * and Thou hast emboldened my mouth against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

The advancing threefold billows of torments did not shake the tower of thy heart, for it was founded upon the rock of the love of Christ, O all-praised one. To Him thou didst cry aloud: There is none more holy than Thee, O Lord!

He Who took upon Him human weakness gave thy weakness wings of power against the feeble serpent. Wherefore, O martyr, thou didst cast him down to the earth, crying out with faith: There is none more holy than Thee, O Lord!

With the streams of thy blood thou didst cause the torrents of iniquity to dry up, O blessed one, and now thou dost enjoy a torrent of sweetness dwelling in never-waning light, crying aloud: There is none more holy than Thee, O Lord!

Theotokion: Thy conceiving and birthgiving are beyond description, for at the word of Him Who created time thou hast given birth to Him Who hath delivered the ends of the earth from irrationality, O Maiden who knewest not a man. Him do thou ever beseech, that He save us.

Kontakion of the holy martyr, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Thou didst shine forth radiantly in thy suffering, * adorned with thy blood, O passion-bearer, * and like a beautiful turtle-dove O Tatiana, * thou hast soared aloft to the heavens. ** Wherefore, ever pray thou for those who honor thee.

Sessional Hymn of the holy martyr, in Tone IV:

Spec. Mel.: “Go Thou quickly before ...”:

Having completed a twofold contest on earth, O martyr, thou hast been granted to receive a twofold crown from the hand of thy Bridegroom; for thou didst fast, restraining the carnal passions, and, suffering lawfully, thou didst cast down the enemy: Wherefore, by thine entreaties save us from perils.

Glory ..., Both now ..., Sessional Hymn of the feast, in the same melody:

Christ our God, Who clotheth Himself in light as with a garment, is clad in the streams of the Jordan, while the Father beareth witness from on high that He is co-enthroned with Him, and He Who enlighteneth and sanctifieth us, the Spirit of glory, hath come down..

ODE IV

Canon of the feast

Irmos: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

“Who hath ever seen the sun cleansed, which is most bright by nature?” the herald crieth out. “Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!”

“When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!”

“Wisely doing what is spiritual, and being honored with speech, yet am I in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!”

Canon of the holy martyr

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

Bearing a beautiful state of soul with the magnificence of piety, and shining most gloriously with the light of martyrdom, Tatiana hath made her abode with the pure Bridegroom.

The angels of heaven, who were sent by God to help thee, tormented with blindness the most iniquitous ones who smote thy face with a rod; and they marveled at thine endurance.

Lawfully preaching Christ, thou didst triumph over the most iniquitous ones; offering thyself to Him as an unblemished, right pleasing and most perfect sacrifice, crying out: Loving Thee, O Savior, I am slaughtered!

Theotokion: Guide me to the calm haven, O all-holy Bride of God; for the tempest and tumult of sin cruelly assail me, and I am shaken by the winds of the wicked demons who oppress me.

ODE V

Canon of the feast

Irmos: Jesus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: “Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace.”

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He doth most wisely separate the harvest of the whole world, letting the chaff fall away, and granting eternal life to the fruitful.

Canon of the martyr

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

Emulating Thine honored and blessed suffering, O Christ, Bestower of life, she who cleaved unto Thee with dispassion suffered ardently, her members severed, crying aloud: I know no other God than Thee!

Having mentally received the fear of God within thy womb, through steadfast suffering thou didst most gloriously give birth to the spirit of saving confession and martyrdom, O thou who art valiant of mind, putting to shame the princes of the adversary.

Illumined by the effulgence of the Holy Spirit, thou shinest with radiant beams, shedding light upon the hearts of the faithful, dispelling the gloom of sin, O right wondrous martyr and passion-bearer of Christ.

Theotokion: **O** splendid cloud of the Sun, who illuminest me with radiance, dispelling the gloom of my transgressions: extend thy hand to me who have fallen into the mire of sin, and raise me up who lie therein, O thou who alone art the restoration of fallen Adam

ODE VI

Canon of the feast

Irmos: **The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.**

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the holy martyr

Irmos: **Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.**

When the honored martyr acknowledged Thee Who wast stretched out upon the Tree, she deigned to be suspended aloft, her body lacerated for love of Thee, O Almighty.

The most savage of beasts stood in awe of thee, who suffered manfully in the arena like the protomartyr Thecla of old, whose zeal thou didst acquire, O ever-memorable one.

The angels of heaven, appearing before thee in the midst of the prison, illumined thee with light, taking away thy pain, and glorifying thee as a ewe-lamb of God.

Theotokion: The Creator chose thee, the beauty of Jacob, whom He loved, from among all generations, O all-immaculate one, and He appeared, shining forth from thee.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Ikos: Upon Galilee of the nations, upon the land of Zebulon and the land of Naphthali, as the prophet said, a great Light hath shone, even Christ. A radiant darkness hath dawned upon those who sat in darkness, shining forth from Bethlehem. The Lord born of Mary, the Sun of righteousness, shineth forth with splendor upon the whole world. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He Who covereth the naked and enlighteneth those in darkness, hath come. He hath appeared, the Light unapproachable!

ODE VII

Canon of the feast

Irmos: The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * 'Blessed and supremely praised art Thou, * O Lord God of our fathers.'

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as a man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, throughout the ages!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, throughout the ages!

Canon of the holy martyr

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Right mightily didst thou patiently endure the removal of thy severed breasts, O invincible one; and with heavenly fire consumed those who would not worship God, O martyr, Whom all creation doth hymn, rendering glory.

Bearing the fire of divine love in thy heart, O immaculate one, thou didst trample underfoot the fire and feared not the flames, thy fellow creature, embodying the courage and strength of the youths of old.

The savagery of the wild beasts became submissive to thee, and without suffering harm thou didst close the gaping mouths of the lions with the help of God Whom thou didst glorify, fulfilling His sufferings in thy flesh, O all-praised one.

Theotokion: In giving birth for us to the hypostatic Life Who hath manifestly destroyed death by death, O pure one, thou hast mortified the passions of the flesh of us who honor thee with faith as the all-glorious Theotokos.

ODE VIII

Canon of the feast

Irmos: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

“Put aside all fear,” the Redeemer said to the forerunner; “Obey Me, in that I am good, and touch Me, for, for this reason I have assumed this nature. Submit to My commands and baptize Me Who am come down.” Him do the people bless and supremely exalt throughout all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: “Sanctify me, for Thou art my God, Whom the people bless and supremely exalt throughout all ages!”

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: “This One Who is baptized is my beloved Son!” And the Spirit came upon Him Who was like unto Him, Whom the people bless and supremely exalt throughout all ages.

Canon of the holy martyr

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Rendered beautiful by the virtues, thou wast adorned with the comeliness of martyrdom, and thus wedded thyself to the Bridegroom Who is more comely than all mankind, and art now resplendent in the beauty of immortality, O divinely wise Tatiana.

In the prison thou didst render glory with the incorporeal ministers, shining with the glory of divine radiance, and remaining unapproachable to all who are held fast by the darkness of delusion.

The breaking of thy limbs broke asunder the wiles of the foe, and the shedding of thy blood dried up the cruel torrents of ungodliness, O honored one who hast been shown to be an abyss of wonders for us.

Theotokion: Save and take pity upon us, O thou who in a manner beyond all telling hast given birth for us to God, the compassionate Savior, removing the burning heat of fiery thoughts and passions by thy supplications, O exceedingly glorious and pure one.

ODE IX

Canon of the feast

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: “Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one.”

Isaiah saith: “Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto the life which ageth not.”

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smeared lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the holy martyr

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

After many tortures the cruel judge condemned thee to be beheaded, and at thine ascent the heavenly ranks clapped their hands. With His omnipotent right hand, O martyr, Christ hath crowned thee, who suffered lawfully.

Having most manifestly drawn nigh unto God, thou didst join with the most radiant assemblies of martyrs; and beholding what the angels see, as a virgin thou dost dwell in the bridal-chamber of thy Bridegroom, O honored one, praying that those who honor thee with love be saved.

O Tatiana, we proclaim thee the sealed well-spring, the garden enclosed, the precious and sacred offering, the incorrupt bride of Christ, the victim and sacrifice, the ewe-lamb and goodly turtle-dove of the Master of all.

Theotokion: **M**oved by the voices of those who fervently entreat thee, O Sovereign Lady, only refuge of the faithful, save, take pity and preserve from harm and every invasion of the heathen, those who ever magnify thee with faith and love.

Exapostilarion of the feast: Spec. Mel.: “Thou hast visited us ...”:

The Savior, grace and truth, have appeared, in the streams of the Jordan, and illumining those sleeping in the darkness and shadow of death, for He, the immutable Light, hath come and appeared.

Glory ..., Both now ..., the foregoing is repeated.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “O ye angelic hosts, go forth ...”:

As Thou art light, the Effulgence of the Light, O my Jesus, Thou hast illumined with Thine ineffable radiance us who of old were blinded in Eden by the serpent; and beholding by Thy light the light in the Jordan, we all chant with faith: Blessed art Thou! O our God Who hast appeared, glory be to Thee!

Verse: The sea beheld and fled, * Jordan turned back.

O forerunner, thou initiate and performer of awesome mysteries, who thyself beheld joy and the Spirit, entreat the Word Who was baptized by thee, as was His good pleasure, that He ever grant us deliverance from sins. To Him do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

Verse: What aileth thee, O sea, that thou fleddest? * And thou, O Jordan, that thou didst turn back?

Let us lift up our hearts in understanding, O ye faithful! And let us run with haste to the streams of the Jordan, and behold the Creator baptized in the flesh by John the forerunner; and theologizing with him, let us chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

Glory ..., Both now ..., in the same melody:

O the dispensation of God which passeth understanding! How doth the Creator stand before His creature and bow His head before him? For by His example He hath placed a model of humility before us who have been illumined by Him. To Him do we chant: Blessed art Thou! O our God Who hast appeared, glory be to Thee.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE VII of the canon of the feast.

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as a man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, forever!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, forever!

The fierce Assyrian flame that prefigured Thee hast Thou quenched, transforming it into dew. And now, O Christ, Thou hast clothed Thyself in water as in flame, and Thou burnest up the harmful malice hidden in its depths, which calleth men to fall with stumbling step.

When the Jordan was parted of old, the people of Israel passed clean over it on dry ground, prefiguring Thee, O most powerful Lord, Who now bearest up creation in the waters without touching it, leading it to a better and imperishable path.

We know that in the beginning Thou didst, in Thy mercy, bring the waters of the flood upon the earth to destroy every living creature that Thou hadst made. And now, O Christ, Who workest wonders strange and most great, Thou hast drowned sin in the waters of Thy compassion, unto the salvation of mortal men.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Kontakion of the holy martyr, in Tone IV:

Thou didst shine forth radiantly in thy suffering, * adorned with thy blood, O passion-bearer, * and like a beautiful turtle-dove O Tatiana, * thou hast soared aloft to the heavens. ** Wherefore, ever pray thou for those who honor thee.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.