

THE 6th DAY OF THE MONTH OF JANUARY
THE HOLY THEOPHANY
OF OUR LORD, GOD & SAVIOR JESUS CHRIST

At the fifth hour of the day (i.e. 11 o'clock in the morning), the great bell is tolled, and afterward all the heavy bells. And having assembled in church, we begin vespers and chant the usual psalm. There followeth the great litany, and after the litany, if it be Saturday evening, we chant "Blessed is the man ...," the entire Kathisma, but if it be Sunday evening, we chant only the first antiphon; yet if it be any other day of the week, we do not chant it at all, but proceed immediately to sing "Lord, I have cried ...," in Tone II.

At this time the priest performeth proskomedia, and the deacon censeth the whole church, as usual, while we chant the 8 Stichera of the feast, the composition of John the Monk:

In Tone II:

The forerunner, beholding our Enlightener, Who illumineth every man, coming to be baptized, rejoiceth in soul and trembleth. He pointeth to Him with his hand and saith to the people: "This is He Who delivereth Israel, Who freeth us from corruption! O sinless Christ our God, glory be to Thee!" (Twice)

When our Redeemer was baptized by His servant and borne witness to by the coming of the Holy Spirit, the angelic armies, looking on, were stricken with awe; and a voice was borne down from the Father in heaven saying: "He Whom the forerunner baptized with his hand is My beloved Son, in Whom I have been well-pleased!" O Christ our God, glory be to Thee! (Twice)

The currents of the Jordan received Thee, the Well-spring, and the Comforter descended upon Thee in the form of a dove. Thou Who bowed down the heavens dost bow Thy head, and clay crieth out to the Potter: "What dost Thou command me to do, O Thou Who art greater than all, It is I who must needs be baptized of Thee! O sinless Christ our God, glory be to Thee!" (Twice)

Desiring to save mankind who had become lost, Thou didst deign to clothe Thyself in the guise of a servant; for it was fitting that Thou, our Master and God assume our form: for when Thou wast baptized in the flesh, O Redeemer, Thou didst grant forgiveness unto us. Wherefore, we cry out to Thee: O Christ our God, glory be to Thee! (Twice)

Glory ..., Both now ..., the composition of Byzantius, in Tone II:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance with the Gospel. **Prokeimenon of the day.** And these readings:

A READING FROM GENESIS

In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. And God said: "Let there be light!", and there was light. And God saw the light, that it was good, and God divided between the light and the darkness. And God called the light day, and the darkness He called night; and there was evening and there was morning, the first day. And God said: "Let there be a firmament in the midst of the water, and let it be a division between water and water!", and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. And God called the firmament heaven; and God saw that it was good: and there was evening and there was morning, the second day. And God said: "Let the water which is under the heaven be collected into one place, and let the dry land appear!"; and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land earth, and the gatherings of the waters he called seas; and God saw that it was good. And God said: "Let the earth bring forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-trees bearing fruit, whose seed is in it, according to its kind on the earth!"; and it was so. And the earth brought forth the herb of grass bearing seed, according to its kind and according to its likeness, and the fruit-tree bearing fruit, whose seed is in it, according to its kind on the earth; and God saw that it was good. And there was evening and there was morning, the third day.

A READING FROM EXODUS

The Lord said unto Moses: "Why criest thou to Me? Speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses." And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from

the water, and the Lord shook off the Egyptians in the midst of the sea. And the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. But the children of Israel went along dry land in the midst of the sea.

A READING FROM EXODUS

Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Shur; and they went three days in the wilderness, and found no water to drink. And they came to Marah, and could not drink of Marah, for it was bitter; therefore he named the name of that place, Bitterness. And the people murmured against Moses, saying: "What shall we drink?" And Moses cried to the Lord, and the Lord showed him a tree, and he cast it into the water, and the water was sweetened. There He established to him ordinances and judgments, and there He proved him, and said: "If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before Him, and wilt hearken to His commands, and keep all His ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God, Who healeth thee." And they came to Elim, and there were there twelve fountains of water, and seventy stems of palm trees; and they encamped there by the waters. And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sin.

Then we rise to our feet, and the reader lifteth up his voice and chanteth this Troparion, in Tone V:

O Thou Who hast created the world, * Thou hast appeared in the world, * that Thou mightest enlighten those in darkness. ** O Lover of mankind, glory be to Thee!

Verse: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us, that we may know upon the earth Thy way, among the nations Thy salvation.

That Thou mightest enlighten those in darkness, ** O Lover of mankind, glory be to Thee!

Verse: Let the peoples give Thee praise, O God, let all the peoples praise Thee. Let the nations be glad and rejoice, for Thou shalt judge peoples with righteousness; and nations shalt Thou guide upon the earth.

That Thou mightest enlighten those in darkness, ** O Lover of mankind, glory be to Thee!

Verse: Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit. Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

That Thou mightest enlighten those in darkness, ** O Lover of mankind, glory be to Thee!

Glory ..., Both now ..., and the reader chanteth the Troparion in its entirety:

O Thou Who hast created the world, * Thou hast appeared in the world, * that Thou mightest enlighten those in darkness. ** O Lover of mankind, glory be to Thee!

And we resume the readings:

A READING FROM JOSHUA

The Lord said unto Joshua: "This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. And now charge the priests that bear the ark of the covenant, saying: As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan." And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan (now Jordan overflowed all its banks about the time of wheat harvest), then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Arabia, the salt sea, until it completely failed; and the people stood opposite Jericho. And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

A READING FROM THE FOURTH BOOK OF KINGS

And Elijah said to Elisha: "Stay here, I pray thee, for the Lord hath sent me to Jordan." But Elisha said: "As the Lord liveth and thy soul liveth, I will not leave thee!" And they both went on. And fifty men of the sons of the prophets went also, and stood opposite afar off: and both stood on the bank of the Jordan. And Elijah took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground. And it came to pass while they were crossing over, that Elijah said to Elisha: "Ask what I shall do for thee before I am taken up from thee." And Elisha said: "Let there be, I pray thee, a double portion of thy spirit upon me." And Elijah said: "Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so." And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Elijah was taken up in a whirlwind as it were into heaven. And Elisha saw, and cried: "Father, father, the chariot of Israel, and the horsemen thereof!" And he saw him no more; and he took hold of his garments, and rent them into two pieces. And Elisha took up the mantle of Elijah, which fell from off him upon Elisha; and Elisha returned, and stood upon the brink of Jordan; and he took the mantle of Elijah, which fell from off him, and smote the water, and said: "Where is the Lord God of Elijah?" And he smote the waters, and they were divided hither and thither; and he went over.

A READING FROM THE FOURTH BOOK OF KINGS

There came Naaman, prince of the king of Assyria, with his chariots and horses, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying: “Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed.” And Naaman was angry, and departed, saying: “Behold, I said: He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not go and wash in them, and be cleansed?” And he turned, and went out in a rage, But his servant came near, and said to him: “Suppose the prophet had spoken a great thing to thee: wouldst thou not perform it? Yet he hath but said to thee: Wash, and be cleansed.” So Naaman went down, and dipped himself seven times in Jordan, according to the word of Elisha: and his flesh returned to him as the flesh of a little child, and he was cleansed.

Then the reader chanteth this Troparion, in Tone VI:

To sinners and publicans hast Thou revealed Thyself, * in the magnitude of Thy mercy, O our Savior; * for where should Thy light shine save upon those who sit in darkness? ** Glory be to Thee!

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For He established the world which shall not be shaken, Thy throne is prepared of old; Thou art from everlasting.

For where should Thy light shine save upon those who sit in darkness? ** Glory be to Thee!

Verse: The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters.

For where should Thy light shine save upon those who sit in darkness? ** Glory be to Thee!

Verse: Wonderful are the surgings of the sea, wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

For where should Thy light shine save upon those who sit in darkness? ** Glory be to Thee!

Glory ..., Both now ..., and the reader chanteth the Troparion again, in its entirety:

To sinners and publicans hast Thou revealed Thyself, * in the magnitude of Thy mercy, O our Savior; * for where should Thy light shine save upon those who sit in darkness? ** Glory be to Thee!

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Wash ye, be ye clean; remove your iniquities from your souls before Mine eyes; cease from your iniquities; learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and obtain justice

for the widow. And, come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing, and hearken to Me, ye shall eat the good of the land: but if ye be not willing, nor hearken to Me, a sword shall devour you: for the mouth of the Lord hath spoken this.

A READING FROM GENESIS

And looking up, Jacob saw the host of the Lord encamped; and the angels of God met him. And Jacob said, when he saw them: "This is the camp of God." And he called the name of that place Encampments. And Jacob sent messengers before him to Esau his brother, to the land of Seri, to the country of Edom. And he charged them, saying: Thus shall ye say to my lord Esau: Thus saith thy servant Jacob: I have sojourned with Lebam and tarried unto now. And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight. And the messengers returned to Jacob, saying: "We came to thy brother Esau; and, lo! he cometh to meet thee, and four hundred men with him." And Jacob was greatly terrified, and was perplexed; and he divided the people that were with him, and the cows, and the camels, and the sheep, into two camps. And Jacob said: "If Esau should come to one camp, and smite it, the other camp shall be in safety." And Jacob said: "O Lord God of my father Isaac, Thou art He Who said to me: Depart quickly to the land of thy birth, and I will do thee good. Let there be to me a sufficiency of all the justice and all the truth which Thou hast wrought with Thy servant; for with this my staff I passed over this Jordan."

A READING FROM EXODUS

The daughter of Pharaoh came down to the river to bathe; and her maids walked by the river's side; and when she saw the ark in the ooze, she sent her maid, and took it up. And when she opened it, she saw the babe weeping in the ark; and the daughter of Pharaoh had compassion on it, and said: "This is one of the Hebrews' children." And his sister said to the daughter of Pharaoh: "Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?" And the daughter of Pharaoh said to her: "Take care of this child, and suckle it for me, and I will give thee the wages." And the woman took the child, and suckled it. And when the boy was grown, she brought him to the daughter of Pharaoh, and he became her son; and she called his name, Moses, saying: "I took him out of the water."

A READING FROM JUDGES

Gideon said unto God: "If Thou wilt save Israel by my hand, as Thou hast said, behold, I put a fleece of wool upon the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that Thou wilt save Israel by my hand, as Thou hast said." And it was so: and he rose up early in the morning, and wrung the fleece; and dew dropped from the fleece, a bowl full of water. And Gideon said unto God: "Let not, I pray Thee, Thine anger be kindled with me, and I will

Speak yet once; I will even yet make one trial more with the fleece: Let now the drought be upon the fleece only, and let there be dew on all the ground.” And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

A READING FROM THE THIRD BOOK OF KINGS

Elijah said to the people: “Come near to me.” And all the people came near to him. And Elijah took twelve stones, according to the number of the tribes of Israel, as the Lord spake unto him, saying: “Israel shall be thy name.” And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar. And he piled the cleft wood on the altar which he had made, and divided the whole-burnt offering, and laid it on the wood, and laid it in order on the altar, and said: “Fetch me four pitchers of water, and pour it on the whole-burnt offering, and on the wood.” And they did so. And he said: “Do it yet again.” And they did it a second time. And he said: “Do it a third time.” And they did it a third time. And the water ran round about the altar, and they filled the trench with water. And Elijah cried aloud to heaven, and said: “Lord God of Abraham, and Isaac, and Israel: Answer me, O Lord, answer me this day by fire, and let all this people know that Thou art the Lord, the God of Israel, and I am Thy servant; and for Thy sake I have wrought these works. Hear me, O Lord, hear me, and let this people know that Thou art the Lord God, and Thou hast turned back the heart of this people.” Then fire fell from the Lord out of heaven, and devoured the whole-burnt offerings, and the wood and the water that was in the trench; and the fire licked up the stones and the earth. And all the people fell upon their faces, and said: “Truly the Lord is God!”

A READING FROM THE FOURTH BOOK OF KINGS

The men of the city said to Elisha: “Behold, the situation of the city is good, as our lord seeth; but the waters are bad, and the ground barren.” And Elisha said: “Bring me a new pitcher, and put salt in it.” And they took one, and brought it to him. And Elisha went out to the spring of the waters, and cast salt therein, and said: “Thus saith the Lord: I have healed these waters; there shall not be any longer death thence or barren land.” And the waters were healed until this day, according to the word of Elisha which he spoke.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages; saying to them that are in bonds: “Go forth!”, and bidding them that are in darkness to show themselves. They shall be fed in all the ways, and in all the paths shall be their pasture. They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but He that hath mercy on them shall comfort them, and by

fountains of waters shall He lead them. And I will make every mountain a way, and every path a pasture to them. Behold, these shall come from afar: and these from the north and the west, and others from the land of the Persians. Rejoice, ye heavens; and let the earth be glad: let the mountains break forth with joy; for the Lord hath had mercy on His people, and hath comforted the lowly ones of His people. But Sion said: The Lord hath forsaken me, and, The Lord hath forgotten me. Will a woman forget her child, so as not to have compassion upon the offspring of her womb? But if a woman should even forget these, yet I will not forget thee, saith the Lord.

Then followeth the small Litany, and the Trisagion.

Prokeimenon, in Tone III: The Lord is my light and my Savior; * whom then shall I fear?

Verse: The Lord is the defender of my life; of whom then shall I be afraid?

EPISTLE TO THE CORINTHIANS, § 143 (I COR. 9: 19-27)

Brethren: Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway

Alleluia, in Tone VI: My heart hath poured forth a good word; I speak of my works to the king; my tongue is the pen of a swiftly writing scribe.

Verse: Comely art Thou in beauty more than the sons of men; grace hath been poured forth on Thy lips, wherefore God hath blessed Thee forever.

Deacon: Wisdom, upright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: The reading is from the Holy Gospel according to St. Luke, §9

People: Glory to Thee, O Lord, glory to Thee!

GOSPEL ACCORDING TO LUKE, § 9 (LK. 3: 1-18)

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Ananias and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the forgiveness of sins; As it is written in the book of the words of Isaiah the prophet, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God, then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin 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: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Spirit and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

People: Glory to Thee, O Lord, glory to Thee!

Then followeth the Divine Liturgy of Saint Basil the Great.

Instead of "It is truly meet ...," we chant "In thee all creation doth rejoice ..."

Communion Verse: Praise the Lord from the heavens, praise Him in the highest.

After the Prayer beyond the Ambo, we straightway go forth, through the beautiful doors, to the sacred font in the exo-narthex, or to a spring of water, where the superior or the senior priest performeth the Great Blessing of Water, the text of which is set forth in the Euchologion.

THE GREAT BLESSING OF WATERS

After the prayer behind the ambo, a table is prepared for the great blessing of the waters. As the priest censeth the table, the Choir singeth these Troparia:

Tone VIII:

The voice of the Lord, which is upon the waters, crieth out, saying: * Come ye all, and receive the Spirit of wisdom, * the Spirit of understanding, * the Spirit of the fear of God: ** Christ Who hath appeared! (Thrice)

Today the nature of the waters is sanctified. * Jordan is parted, and turneth back its streams, ** beholding the Master baptized. (Twice)

Thou didst come to the river as a man, * O Christ our King, * and dost hasten to receive the baptism of a servant * at the hand of the Forerunner * for the sake of our sins, ** O Good One Who lovest mankind. (Twice)

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

O Lord Who knowest not sin, * having assumed the appearance of a servant * Thou didst come unto the voice of one crying in the wilderness, * “Prepare ye the way of the Lord”, * asking baptism of him. * The waters saw Thee, and were afraid, * The Forerunner was seized with trembling, and cried aloud, saying: * “How can a lamp illumine the light? * How can a slave lay his hand upon his Master? * Sanctify me and the waters, ** O Savior Who takest away the sin of the world!”

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Be glad, thou thirsty desert; let the wilderness exult, and flower as the lily. And the desert places of Jordan shall blossom, and all shall be glad and rejoice; the glory of Lebanon hath been given to it, and the honor of Carmel; and My people shall see the glory of the Lord, and the majesty of God. Be strong, ye paralyzed hands, and be comforted ye palsied knees. Say ye unto the faint-hearted the thought: Be strong, fear not; behold, our God rendereth judgment, and He will come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap like a hart, and the tongue of the stammerers shall speak plainly; for water hath burst forth in the desert, and a channel of water in a thirsty land. And the waterless places shall become marshes, and a fountain of water shall be poured into the thirsty land. There shall there be a gladness of birds, the abode of ostriches, and reeds and marshes. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any cruel beast go up upon it, nor at all be found there; but those delivered and gathered together by the Lord shall walk it, and shall return, and come to Zion with gladness and joy, and everlasting gladness shall overtake them; for on their head shall be praise and exultation, and joy shall take possession of them: pain, grief and sighing are fled away.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Ye that thirst, go to the water, and as many as have no silver, go and buy; and eat and drink wine and fat without silver or price. Wherefore do ye pay not silver for bread, and give your labor for that which will not satisfy? Harken to Me, and ye shall eat that which is good, and your souls shall partake of good things. Give heed with your ears, and follow My ways: hearken to Me, and your soul shall live amid good things. I will make with you an everlasting covenant, the sure holy things of David. Behold, I have given him as a testimony among the gentiles, a prince and commander among the nations. Behold, nations which knew thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He hath glorified thee. Seek ye the Lord, and when ye find Him, call upon Him; and when He shall draw nigh to you, let the ungodly one leave his ways, and the iniquitous man his counsels: and let him return to the Lord your God, and ye shall find mercy; for He shall abundantly pardon your sins. For My counsels are not as your counsels, nor are My ways as your ways, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as rain shall come down, or snow, from heaven, and shall not return until it hath saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth: it shall by no means turn back empty, until all the things which I willed shall have been accomplished; and I will make My ways and My commands to succeed. For ye shall go forth with gladness, and shall be taught with joy. For the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall clap with their branches. And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Draw ye therefore water with gladness out of the wellsprings of salvation. And in that day thou shalt say: Give thanks to the Lord, and call aloud upon His name; proclaim His glory among the gentiles; make mention that His name is exalted. Hymn ye the name of the Lord; for He hath done high deeds. Declare these things throughout all the earth. Rejoice and be glad, ye who dwell in Zion: for the Holy One of Israel is exalted in the midst of it.

The Prokeimenon in Tone III:

Prokeimenon: The Lord is my light and my Savior. * Whom then shall I fear.

Verse: The Lord is the defender of my life. Of whom then shall I be afraid?

1st EPISTLE OF ST. PAUL TO THE CORINTHIANS

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.

Alleluia in Tone IV: The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters.

GOSPEL ACCORDING TO ST. MARK

At that time, Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying: “Thou art My beloved Son, in Whom I am well pleased.”

The augmented Litany of Peace:

Priest/Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

Priest/Deacon: For our Very Most Reverend Metropolitan N., First Hierarch of the ... Church; for our lord the Most Reverend (Archbishop or Bishop N.); for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the Diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For this city (or this town, or this holy monastery), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That these waters may be sanctified by the power, effectual operation and descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That there may descend upon these waters the cleansing operation of the super-substantial Trinity, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That He will endue them with the grace of redemption, the blessing of Jordan, the might, and operation, and descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That Satan may speedily be crushed under our feet, and that every evil counsel directed against us may be set at naught, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That the Lord our God will free us from every attack and temptation of the enemy, and make us worthy of the good things He hath promised, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That He will illumine us with the light of understanding and of piety, through the descent of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That the Lord God may send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That this water may be unto the bestowing of sanctification, unto the forgiveness of sins, unto the healing of soul and body, and unto every expedient service, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That this water may be a fountain welling forth unto life eternal, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That it may manifest itself effectual unto the averting of every machination of our foes, both visible and invisible, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: For those who shall draw of it and take it unto the sanctification of their homes, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That it may be for the purification of the souls and bodies for all who, with faith, shall draw and partake of it, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That He will graciously enable us to perfect sanctification by participation in these waters, through the invisible manifestation of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That the Lord God may hearken to the voice of the entreaty of us sinners, and have mercy upon us, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Priest/Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Priest/Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: Lord, have mercy.

While these petitions are being intoned, the Priest readeth this prayer quietly:

O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, the true God, Source of life and immortality, Light of Light, Who camest into the world to enlighten it! Enlighten our mind with Thy Holy Spirit, and accept us who offer unto Thee magnification and thanksgiving for Thy marvelous and mighty works, which are from all eternity; as, also, for Thy saving providence in these latter ages, in which Thou hast clothed Thyself in our frail and lowly substance, and condescended to the stature of a servant, Who yet art the King of all, and didst receive baptism in the Jordan at the hands of a servant: that Thou, O Sinless One, having sanctified the nature of water, mightest make for us a way which should be unto a new birth, through water and the Spirit, and mightest restore unto us our primal freedom. Celebrating the memory of that divine mystery, we entreat Thee, O Master Who lovest mankind, sprinkle us, Thine unworthy servants, according to Thy divine promise, with pure water, the gift of Thy loving-kindness, that the petition of us sinners over this water may be well-pleasing to Thy goodness; and may Thy blessing be given unto us and all Thy faithful people through it, unto the glory of Thy holy and adorable Name.

Secretly: For unto Thee is due all glory, honor and worship, together with Thy Father who is from everlasting, and Thy most holy, and good and, life-giving Spirit, both now and ever, and unto the ages of ages. Amen

When the Deacon hath completed the litany, the Priest beginneth this prayer aloud:

Priest: Great art Thou, O Lord, and marvelous are Thy works; and there is no word which sufficeth to hymn Thy wonders. (Thrice.)

The Priest Continues: For Thou, by Thy will, from nothingness hast brought all things into being; by Thy majesty Thou dost uphold all creation, and by Thy providence Thou dost direct the world. When Thou hadst framed the universe out of the four elements, Thou didst crown the cycle of the year with the four seasons. All the reason-endowed powers tremble. The Sun singeth Thy praises, and the Moon glorifieth Thee; the Stars, also, stand before Thy presence. The Light obeyeth Thee. The deeps shudder with awe before Thee; the water-springs do thy bidding. Thou hast spread out the heavens like a curtain. Thou hast establish the earth upon the waters. With sand hast Thou walled in the sea. Thou hadst shed abroad the air for breathing. The Angelic powers serve Thee. The Archangelic hosts adore Thee. The many-eyed Cherubim and the six-winged Seraphim, as they stand round about and do fly, veil their faces with awe before Thine unapproachable glory. For Thou, the God which cannot be circumscribed, who art from everlasting and ineffable, and didst come down upon earth, taking on the form of a servant and being made in the likeness of men. For Thou couldst not endure, O Master, because of Thy loving-

kindness of Thy mercy, to behold the children of men tormented by the devil; but thou didst come, and didst save us. We confess Thy grace, we proclaim Thy mercy, we conceal not Thy gracious deeds. Thou hast set at liberty the generations of our race, by Thy birth Thou hadst sanctified the Virgin's womb. All creation singeth praises unto Thee, Who didst reveal Thyself; for Thou, our God, didst manifest thyself upon earth, and didst dwell among men. Thou didst hallow, also, the streams of Jordan, in that thou didst send down from heaven Thy Holy Spirit, and didst crush the heads of the serpents which lurked there.

Then the Priest saith the following verse thrice,
each time blessing the water with his hand:

Priest: Wherefore do Thou, O King Who lovest mankind, come down now also through the descent of Thy Holy Spirit, and sanctify this water. (Thrice.)

The Priest Continues: And impart unto it the grace of redemption, the blessing of Jordan. Make it a fountain of immortality, a gift of sanctification, the forgiveness of sins, the healing of infirmities, the destruction of the demons, unapproachable by hostile powers, filled with angelic might. And may it be unto all those who shall draw it, and shall partake of it unto the purification of their souls and bodies, unto the healing of their passions, unto the sanctification of their homes, and unto every expedient service. For Thou art our God, Who through water and the Spirit hast renewed our nature which had fallen into decay through sin. For Thou art our God, Who with water didst drown sin in the days of Noah. For Thou art our God, Who by the sea, through Moses, freed the Hebrew people from slavery to Pharaoh. For Thou art our God, Who smote the rock in the wilderness, so that waters gushed forth, and torrents welled forth, and Who satisfied Thy thirsty people. For Thou art our God, Who by water and fire, through Elijah, didst set Israel free from the errors of Baal.

Priest: Do Thou Thyself, O Master, sanctify now also this water by Thy Holy Spirit. (Thrice.)

Grant also unto all who shall be sprinkled therewith, and shall partake thereof, and shall anoint themselves therewith, sanctification, blessing, purification and bodily health.

O Lord, save our civil authorities; have mercy upon the Most Holy Synod, and keep them in peace beneath Thy shelter. Subdue under them from every enemy and adversary; grant all their petitions which are unto salvation, and life eternal, that with the elements, and men, and Angels, and with all things visible and invisible, they may magnify Thy most holy Name, together with the Father, and the Holy Spirit, always now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

And the Priest, bowing his head, saith this prayer:

Incline Thine ear, O Lord, and hear us, O Thou Who wast graciously pleased to be baptized in the Jordan and didst sanctify the waters. Bless us all, who by the bowing of our necks do outwardly signify our humility of mind; and vouchsafe that we may be filled with Thy sanctification, through our partaking of this water, and through sprinkling therewith. And may it be unto us, O Lord, for the health of souls and bodies.

Exclamation: For Thou art the sanctification of our souls and bodies, and unto Thee we send up glory, thanksgiving and worship, together with Thy Father, Who is from everlasting, and Thy most holy, and good, and life-giving Spirit, both now and ever and unto the ages of ages.

Choir: Amen.

And straightway, blessing the water by making the sign of the Cross in it with the holy cross, the Priest plungeth it directly into the water, holding it with both hands, while this Troparion is chanted:

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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our God, Who hast appeared ** and enlightened the world, glory be to Thee.

As the Choir chanteth this, the Priest signeth the water a second time with the Cross. And when they chant this again, the Priest signeth the water a third time. Then, taking some of the water in a bowl, the Priest turneth to face the west, holding the cross in his left hand, and in his right hand a sprinkler. Then the senior priest approacheth first, and kisseth the precious cross, and useth the sprinkler to sign his face with holy water. Then the rest of the clergy approach in order, and all the faithful. The Troparion, “When Thou wast baptized in the Jordan, O Lord ...,” is chanted many times, until all have been sanctified by sprinkling with the holy water.

When everyone hath been blessed, we sing this Sticheron in Tone VI:

O ye faithful, let us hymn the magnitude of God's benefactions toward us; * for having become man for the sake of our transgressions, * He Who alone is pure and incorrupt, * Who sanctifieth me and the waters, * and crusheth the heads of the serpents in the water, * is purified in the Jordan with our purification. * Wherefore, let us draw forth water with gladness, O brethren; * for the grace of the Spirit is invisibly imparted * to those who draw it forth with faith, ** by Christ God, the Savior of our souls.

Blessed be the name of the Lord from henceforth and for evermore. (Thrice)

Glory ..., Both now ...,

Note: This may be sung, or simply read.

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

AT GREAT COMPLINE

At the tenth hour of the night (i.e., 4 o'clock in the morning), the great bell is rung to announce the service, whereupon all the bells are rung. The priest and deacon, having put on their sacerdotal vestments, begin the service as is done for all the feasts of the Lord.

Deacon: Bless, master. Priest: Blessed is our God ...,

And as the priest censeth, we begin reading Great Compline from the beginning: Glory to Thee, our God. glory to Thee! O heavenly King ..., Trisagion, and the rest. We chant "God is with us! ..." in hymnody. In place of the usual Troparia. "Enlighten mine eyes ...," we chant the 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!

Instead of "Have mercy on us. O Lord ...," we chant the 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.

After "Glory to God in the highest ...," the Litiya is performed as usual, at which we chant these Stichera, the composition of Cosmas the monk:

In Tone IV:

He that hath adorned Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He hath fashioned, and He saveth those who are enlightened in Him.

Beholdings Thee, Who in the Spirit and in fire doth purge away the sin of the world, coming to Him, the Baptist cried out in awe and trembling, saying: "I dare not touch Thy most pure head! Do Thou sanctify me by Thy divine epiphany, O Master Who alone lovest mankind!

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom. The Jordan, seeing Thee, was afraid and halted. And John cried out: "I dare not touch the head of the Immortal One!" The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: "This is my Son Who hath come into the world to save the human race!" O Lord, glory be to Thee!

Christ is baptized. He cometh up out of the waters and leadeth the world up with Himself, and He beholdeth the heavens opening, which Adam closed to himself and to those with him. And the Spirit beareth witness to His divinity, for He maketh haste to come to His like. And a voice is heard from heaven; for the Savior of our souls is borne witness to from thence.

The hand of the Baptist trembled when it touched Thy most pure head. the River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

Glory ..., the composition of John the Monk, in Tone VIII:

Desiring to fulfill that which Thou hast established from before time, O Lord, Thou didst accept ministers of Thy mystery from among all creatures: Gabriel from among the angels, the Virgin from among men, the star from among the heavens, and the Jordan from among the waters, wherein Thou didst destroy the iniquity of the world. O our Savior, glory be to Thee!

Both now ..., the composition of Anatolius, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man hath fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all mankind, illumining and granting mercy unto the faithful!

On the Aposticha, these Stichera, the composition of Anatolius, in Tone II:

Seeing Thee coming to him at the River Jordan, John said: “O Christ God, wherefore hast Thou come to Thy servant? O Lord, since Thou art free of defilement, in whose name shall I baptize Thee? The Father? But Thou bearest Him within Thee. The Son? But Thou Thyself art Him incarnate. The Holy Spirit? Thou knowest how to give Him to the mouths of the faithful. O God Who hast made Thyself manifest, have mercy upon us!”

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

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory, and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

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

Today the Creator of heaven and earth approacheth the Jordan in the flesh; the Sinless One asketh baptism, that He may cleanse the world of the delusion of the enemy. And the Master of all is baptized by a servant, and through water granteth cleansing unto the human race. To Him let us cry aloud: O our God Who hast appeared, glory be to Thee!

Glory ..., Both now ..., the composition of Theophanes, in Tone VI:

Beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to Him with fear and joy: “Do Thou sanctify me by Thy divine epiphany, O Master!”

Then, “Now lettest Thou Thy servant...,” and Trisagion through Our Father ...

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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our God, Who hast appeared ** and enlightened the world, glory be to Thee. (Thrice)

And the Blessing of the Loaves, as usual. Then, “Blessed be the name of the Lord from henceforth and forevermore!” (Thrice). And Psalm 33:

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

AT MATINS

On “God is the Lord ...,” the 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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our 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 III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

When Thou didst appear in the Jordan and wast baptized by the forerunner, O Christ our Savior, Thou wast borne witness to as the beloved Son; wherefore, Thou wast revealed as co-beginningless with the Father, and the Holy Spirit descended upon Thee. And, enlightened by Him, we cry aloud: Glory to God in Trinity!

Glory ..., Both now ..., Another Sessional Hymn, in Tone IV:

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

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

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

Spec. Mel.: “The co-beginningless Word ...”:

Thou hast wrapped Thyself in the streams of the Jordan, O Thou Who dost most gloriously clothe Thyself in light, and Thou hast restored therein the nature of Adam, which had been corrupted by evil disobedience, O Word of God. Wherefore, we all praise and glorify Thy holy Epiphany.

Glory ..., Both now ..., Another 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 affrighted, and the earth quaked; the sea, and all things visible and invisible, were troubled. Christ appeared in the Jordan, to sanctify the waters.

Polyeleos, and this magnification: We magnify Thee, O Christ Bestower of life, Who for our sake wast baptized by John in the flesh, in the waters of the Jordan.

Selected Psalm verses:

A: God be gracious unto us and bless us, and shine the light of Thy countenance upon us, and have mercy upon us.

Glory ..., Both now ..., Alleluia ..., glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Come, O ye faithful, let us behold where Christ was baptized, that after Him we may follow to the River Jordan to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable tender compassion; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan!

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

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: The sea beheld and fled, * Jordan turned back.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MARK, § 2 (MK. 1: 9-11)

At that time, Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying: “Thou art My beloved Son, in Whom I am well pleased.”

After Psalm 50:

Glory ..., Let all things rejoice today, for Christ hath been baptized in the Jordan!

Both now ..., Let all things rejoice today, for Christ hath been baptized in the Jordan!

And after “Have mercy on us, O God, have mercy on us ...,”

We chant this Sticheron, in Tone VI:

God the Word appeared in the flesh unto the race of mankind and stood forth to be baptized in the Jordan. And the forerunner said to Him: “How can I stretch forth my hand and touch the head of Thee Who holdest all things? Even though Thou art Mary’s Child, yet do I know Thee to be the pre-eternal God, Who art hymned by the seraphim and goest about on the earth. A servant knoweth not how to baptize his master. O unapproachable Lord, glory be to Thee!”

Two canons, the Irmoi of both of which are chanted twice, the Troparia repeated to make up 12, after which the first choir chanteth the Irmos of Canon I, and the second choir chanteth the Irmos of Canon II.

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

ODE I

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 II of the Feast, in Tone II, the composition of St. John of Damascus:

Irmos: Israel traversed the stormy depths of the sea, * which had straightway become as dry land; * but the dark waters engulfed the chief captains of Egypt * in a watery grave, * by the mighty power of the right hand of the Master.

When the Light of the radiant Dawn shone forth upon mortal mankind, coming forth from the wilderness to the waters of the Jordan Thou O King of the Sun, didst bow Thy neck before him that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement.

O beginningless Word, Thou hast buried mankind with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

ODE III

Canon I 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: There is none as holy as our God!

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

Canon II of the Feast

Irmos: From the ancient snares have we all been set loose, * and the teeth of the lions have been smashed asunder. * Let us then rejoice with great joy * and open wide our mouths, * weaving with words a sweet hymn to the Word, * Who delighteth in bestowing gifts upon us.

He who once assumed the form of a malignant serpent and planted death in the garden of creation, is now cast into darkness by Christ's coming in the flesh; and by assailing the Master, the Dawn which hath shone forth upon us, he hath crushed his own hateful head.

The Master draweth to Himself the divinely fashioned nature of mankind, which had been overcome by the tyranny of greed; and He restoreth mortals, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Sessional Hymn, in Tone V:

When Thou didst illumine all by Thine epiphany, the salty sea of unbelief fled, and the Jordan, which flowed down, turned back, bearing us up to the heavens. Yet by the height of Thy divine commandments, O Christ God, and through the supplications of the Theotokos, have mercy upon us.

ODE IV

Canon I 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 II of the Feast

Irmos: Purified by the fire of a mystical vision, * the prophet praiseth the restoration of mankind; * and, filled with the inspiration of the Spirit, * he lifteth up his voice to reveal the incarnation of the ineffable Word, * by Whom the dominion of the mighty hath been abolished.

O most radiant Word, Who hast been sent forth by the Father, Thou comest to repel utterly the night of evil darkness and to uproot the sins of men, and by Thy baptism to draw forth children of light from the streams of the Jordan, O Good One.

When he saw in very truth the Word Who had been foretold, the herald bore witness of Him to creation, and cried, plainly saying, This is He Who was before me, yet cometh after. Though like us in form, He hath shone forth with divine power to take away our hateful sin!

That He might bring His own back to the life-giving pastures of paradise, the Word of God falleth upon the lairs of the dragons, and destroying their manifold snares, he assaileth him who hath bruised all mankind, and, imprisoning him, delivereth creation.

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 all-wisely separate the harvest of the whole world, letting the chaff fall away, granting eternal life to the fruitful.

Canon II of the Feast

Irmos: Washed clean of the poison of the dark and defiled enemy * by the cleansing of the Spirit, * we have set out upon a new path * which leadeth to unapproachable joy, * to which only they whom God hath reconciled with himself * can draw near.

The Creator, beholding him whom He had formed of dust bound by inescapable bonds in the darkness of sin, raised him up and laid him on His shoulders; and now, in the midst of abundant waters, He washeth him clean from the ancient shame of Adam's sinful inclination.

With piety let us eagerly make haste to the most pure wellsprings of the stream of salvation, and, gazing upon the Word Who hath come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

ODE VI

Canon I 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, hath become 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 II of the Feast

Irmos: **With a supremely blessed voice * the Father revealed His Beloved One, * Whom He had begotten from the womb. * Verily, saith He, this is the splendid Son, * of the same nature as Myself, * and He hath come forth from the human race. * He is My living Word, * Who by My providence hath become a man.**

The prophet, mysteriously swallowed up for the space of three nights in the belly of the sea monster, came forth again, making manifest beforehand to all our regeneration in the last times, and our deliverance from the dragon that slayeth mankind.

When the shining vaults of heaven were opened, he who knew the Scriptures beheld the Spirit, Who proceedeth from the Father and abideth in the most pure Word, descending in ineffable manner in the form of a dove; and he commanded the multitudes to hasten to the Master.

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: **U**pon 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 I 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, 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!

Canon II of the Feast

Irmos: **He Who burnt the heads of the dragons in the waters, * cooled the lofty flame * that encircled the pious youths in the furnace; * He it is that doth wash away all the unbearable gloom of sin * by the dew of the Spirit.**

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.

ODE VIII

Canon I 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 this have I become by 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 II of the Feast

Irmos: Creation hath found itself set free, * and those who previously sat in darkness are now sons of light; * alone the prince of darkness moaneth, * wherefore let His inheritance * which was formerly in misery * now bless Him Who hath accomplished this.

The three godly children, sprinkled with dew in the midst of the fire, plainly prefigured how the transcendent Nature, which is resplendent with most radiant rays of threefold holiness, doth, through human nature, mercifully consume all pernicious falsehood with the fire of dew.

Let the whole of earthly creation be clothed in white, for this day it is raised up from its fall to heaven; and, washed and most splendidly cleansed in the flowing waters by the Word, by Whom all things are preserved, it hath escaped its former sins.

At ODE IX the brethren again light the candles. We do not chant the Magnificat, but sing instead the refrains of the feast:

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

ODE IX

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.

Then the second choir chanteth the same refrain and Irmos.

Refrain: Magnify, O my soul, Him Who asketh baptism of the forerunner.

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.”

Refrain: Magnify, O my soul, Him Who came to be baptized in the Jordan.

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.”

Refrain: Magnify, O my soul, Him to Whom the Father’s voice bore witness.

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 life which ageeth not.”

Refrain: Magnify, O my soul, the One of the Trinity Who bowed His head and received baptism.

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 life which ageeth not.”

Refrain: O prophet, come unto Me! Stretch forth thy hand, and baptize Me!

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.

Refrain: O prophet, suffer it to be so now, and baptize Me Who so desire; for I have come to fulfill all righteousness.

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.

Then the first choir chanteth the refrain of Canon II:

Refrain: Today the Master boweth His head beneath the hand of the forerunner.

Irmos: The wonders of thy birthgiving pass all understanding, * O all-pure Bride, blessed Mother! * Through thee we have received the most perfect salvation, * wherefore we praise our Benefactor as is meet and right, * bearing a hymn of thanksgiving unto Him as a gift.

And the second choir likewise chanteth the refrain and the Irmos, whereupon the remaining refrains are alternated with the Troparia, as indicated.

Refrain: Today John doth baptize the Master in the streams of the Jordan.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bore fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

Refrain: Today the Master burieth the sin of man in the waters.

That which was revealed to Moses in the bush we see here fulfilled in wondrous manner; for as it bore fire, yet was not consumed, so hath the Virgin been preserved, who gaveth birth unto the Benefactor Who bringeth us light, and the streams of the Jordan suffered no harm when they received Him.

Refrain: Today the Master is borne witness to from on high as the beloved Son.

O beginningless King, through the communion of the Spirit dost Thou anoint and make perfect the nature of mankind, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Refrain: Today the Master hath come to sanctify the nature of water.

O beginningless King, through the communion of the Spirit dost Thou anoint and make perfect the nature of mankind, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Refrain: Today the Master receiveth baptism at the hand of the forerunner.

O beginningless King, through the communion of the Spirit dost Thou anoint and make perfect the nature of mankind, and cleansing it in the pure streams of baptism, putting the arrogant might of darkness to shame, Thou now dost raise it up to eternal life.

Then both choirs, going down together, chant the first refrain of the feast and the Irmos of Canon I:

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

Katavasia I: 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.

Followed by the refrain and Irmos of Canon II:

Refrain: Today the Master boweth His head beneath the hand of the forerunner.

Katavasia II: The wonders of thy birthgiving pass all understanding, * O most pure Bride, blessed Mother! * Through thee we have received the most perfect salvation, * wherefore we praise our Benefactor as is meet and right, * bearing a hymn of thanksgiving unto Him as a gift.

And all make a prostration.

Exapostilarion: Spec. Mel.: “Thou hast visited us ...”:

The Savior appeared, grace and truth, in the streams of the Jordan, and He illumined those sleeping in darkness and shadow, for He, the immutable Light, hath come and appeared. (Thrice)

On the Praises, 4 Stichera, the composition of Patriarch Germanus, in Tone I:

Christ our Savior, the Light of Light, hath shone forth upon the world, manifesting Himself as God. Let us worship Him, O ye people!

How can we who are servants honor the Master as is meet? For He hath restored us all in the waters.

Baptized in the Jordan, touched by Thy servant’s hand, O our Savior, Thou didst sanctify the waters, healing the sufferings of the world. Great is the mystery of Thine epiphany! O Lord Who lovest mankind, glory be to Thee!

The true Light hath appeared granting enlightenment to all. Christ is baptized with us, Who is above all in purity. He draweth sanctification into the water and becometh the cleansing of our souls, which is at once earthly and transcendeth the heavens. Salvation is accomplished through the laver, and the Spirit cometh through water. Through immersion is our ascent to God made. Wondrous are Thy works, O Lord! Glory be to Thee!

Glory ..., the composition of Anatolius, in Tone VI:

Thou didst clothe Thyself in the waters of the Jordan, O Savior Who art clothed in light as with a garment; and Thou Who hast measured heaven by Thy span didst bow Thy head before the forerunner, that Thou mightest turn the world away from falsehood and save it, in that Thou lovest mankind.

Both now ..., the composition of Anatolius, in Tone II:

Today Christ hath come to be baptized in the Jordan! Today John toucheth the head of the Master! The hosts of heaven were in awe, beholding this most glorious mystery; the sea saw and fled, the Jordan, seeing it, turned back. But we, illumined, cry out: Glory to God Who hath appeared, was seen on earth and hath illumined the world!

Great Doxology. 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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our God, Who hast appeared ** and enlightened the world, glory be to Thee.

Litanies. Dismissal. First Hour.

AT LITURGY

ANTIPHON I

Verse: **W**hen Israel went out of Egypt, the house of Jacob from among a barbarous people.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Verse: **J**udea became His sanctuary, Israel His dominion.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

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

Refrain: Through the prayers of the Theotokos, O Savior, save us!

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

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Glory ..., Both now ...,

Refrain: Through the prayers of the Theotokos, O Savior, save us!

ANTIPHON II

Verse: **I** am filled with love, for the Lord will hear the voice of my supplication.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Verse: **F**or He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Verse: **T**he pangs of death have encompassed me, the perils of Hades have found me.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Verse: **M**erciful is the Lord and righteous, and our God hath mercy.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia!

Glory..., Both now ..., Amen.

O only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change didst become a man, and was crucified, O Christ God, trampling down death by death. Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

ANTIPHON III

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our God, Who hast appeared ** and enlightened the world, glory be to Thee.

Verse: Let the house of Israel now say that He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Verse: Let the house of Aaron now say that He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Verse: Let all that fear the Lord now say that He is good, for His mercy endureth forever.

When Thou wast baptized in the Jordan, O Lord ...

Introit: Blessed is he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.

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 to Thee, * calling Thee His beloved Son. * And the Spirit in the form of a dove * confirmed the certainty of the word. * O Christ our God, Who hast appeared ** and enlightened the world, glory be to Thee.

Glory ..., Both now ..., 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 the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia. (Thrice)

Glory..., Both now ..., Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, in Tone IV: Blessed is he that cometh in the name of the Lord. * God is the Lord and hath appeared unto us.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

EPISTLE TO TITUS, § 302 (TIT. 2:11-14; 3: 4-7)

Titus my child: The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age, looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people of His own, zealous of good works. But after the kindness and love of God, our Savior, toward mankind appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life.

Alleluia, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams, bring unto the Lord glory and honour.

Verse: The voice of the Lord is upon the waters, the God of glory hath thundered, the Lord is upon the many waters.

GOSPEL ACCORDING TO MATTHEW, § 6 (MT. 3: 13-17)

At that time came Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade 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 fulfill 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.”

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.

At the festal meal monastics eat fish, cheese and eggs, and drink wine, and layfolk eat meat, even if the feast fall on a Wednesday or a Friday.