

THE 9th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY OF OUR LORD
COMMEMORATION OF THE HOLY MARTYR POLYEUCTUS OF MELITENE IN
ARMENIA
AT VESPERS

At “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 Lord, * even though thou didst stand before John * as a man, in the Jordan, * yet, seated with the Father, * Thou didst not depart from Thy throne. * And, baptized for our sake, * Thou didst free the world * from bondage to the alien one, ** in that Thou art compassionate and the Lover of mankind.

O Lord, * even though Thou didst surround Thyself * as a man with the Jordan’s waters, * yet from on high Thou wast confirmed * by the descent of the Spirit, * and the voice of the Father bare witness to Thee as His Son. * But do Thou appear * and grant incorruption ** unto our souls.

O immutable Lord, * Who before the ages * wast begotten of the Father, * Thou didst come in the latter days * and didst assume the guise of a servant, * and as Creator * didst renew Thine image; * for, having been baptized, ** Thou hast bestowed incorruption upon our souls.

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

Spec. Mel.: “Joy of the ranks of heaven ...”:

As Christ led David up out of the pit of the passions, * so did He raise thee up, O martyr, * from the miry clay of the deception of idolatry; * for He mystically set thy feet * upon the rock of His knowledge. ** Him do thou beseech, that we be saved.

Neither the desire of thy spouse, * nor the love of thy children, nor thy dignity, * nor yet thy wealth in possessions and estates, * caused the strength of thy soul to waver * from the true faith in Christ, ** O all-blessed Polyeuctus.

Even before the grace of thy suffering, O martyr, * thou wast truly adorned with the works of righteousness. * Wherefore, in accordance therewith, * thou wast deemed worthy to be a faithful witness of Christ, * being piously baptized in thine own blood ** into His death

Glory ..., the composition of Byzantius, in Tone I:

The hosts of the angels today join chorus to commemorate, the martyr Polyeuctus, and the race of mankind doth faithfully hold festival, and joyously crieth out: Rejoice, O all-praised one, who hast triumphed over the subtle snares of Belial, and hast been crowned by Christ with the wreath of victory! Rejoice, warrior of our great King and Savior, who destroyed the temples of the idols! Rejoice, adornment of martyrs! Pray thou that those who faithfully keep thine ever-honorable memory be delivered from every threat.

Both now ..., in Tone II:

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!

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Before all Thou didst stand in the waters, * O Unapproachable One, * and bowed Thy head before the Baptist. * And sanctifying the world, * Thou didst deliver it from slavery by Thy baptism, ** O Sinless One.

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

From on high, of old, * the Father and the Spirit * bare witness to the beloved Son, O Christ. * Thus the mystery of the Trinity * became known ** when Thou wast baptized in the Jordan.

Verse: What aileth thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

As God, O Savior, * all the waters of the Jordan * and the nature of water didst Thou sanctify. * Wherefore, the human race * doth glorify and hymn ** Thine appearance.

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

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Polyeuctus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Glory ..., Both now ..., 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

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

Spec. Mel.: “Having been lifted up ...”:

Moved by Thy compassion, O God, in the tender compassion of Thy mercy Thou didst seek out that which was lost and had perished, O Lover of mankind. Wherefore, Thou hast come to the Jordan, giving utterance unto the mystery of the Holy Trinity. And, chanting hymns with faith, we cry out: Thou hast come, Thou hast appeared, O Light unapproachable!

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

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

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

The Master of all hath mystically appeared to us in the streams of the Jordan to cleanse us of every sin, in that He is merciful and supremely good. Let all creation then leap for joy, for Christ the Lord is baptized, Who as God hath been well pleased to save the human race!

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

Canon of the feast, with 8 Troparia, including the Irmos; and that of the holy martyr, with four Troparia:

ODE I

Canon of the feast (originally written in iambic verse), in Tone II:

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, who 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.

Canon of the martyr, the acrostic whereof is: “Bestow upon me the grace of prayer, O martyr,” the composition of Theophanes, in Tone VIII:

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Satisfied with much desired food, full of blessed radiance, and deemed worthy to join in the angelic chorus, O glorious Polyeuctus, save those who praise thy feast and chant unto the Lord: For gloriously hath He been glorified!

Thy radiant and right renowned feast hath shown forth, full of light most divine, illumining those who with faith splendidly hymn thee,

O all-blessed Polyeuctus, valiant warrior of Christ, chanting unto the Lord: For gloriously hath He been glorified!

Strengthened by the might of the Spirit and invested with divine power, O blessed one, without hesitation thou didst go forth to contend with the prideful one; and, having mightily cast him down, thou didst cry aloud with zeal: Let us chant unto the Lord, for gloriously hath He been glorified!

Theotokion: **O** all-immaculate and all-pure Virgin Theotokos, while manifestly remaining a virgin, thou didst yet give birth unto the Incarnate One Who before had been incorporeal, Who in the richness of His compassion impoverished Himself for our sake, and hath saved those who cry to Him: Gloriously hath He been glorified!

ODE III

Canon 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 mortal mankind, granting them a new birth, and accomplishing thereby a mighty work; for He is come to cleanse our nature.

Canon of the holy martyr

Irmos: **O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.**

Thou didst exchange philosophy for piety, having been deemed worthy of the divine vision of the Savior from on high, O Polyeuctus.

Desiring victory, O glorious one, thou didst spit upon all the things of this earth, and hast been granted heavenly delight.

Desiring the glory which passeth understanding, thou didst run with endurance and set at naught the ignominy of idolatry.

Theotokion: **D**irect my steps, O Lady, that I may go to thy Son with a praiseworthy life.

Kontakion of the holy martyr, in Tone I:
Spec. Mel.: “Thou hast appeared today ...”:

When the Savior bowed His head in the Jordan, * the head of the serpent was crushed; * and the decapitated head of Polyeuctus ** hath put the deceiver to shame.

Ikos: **I**n the river Jordan the Creator of all, bowing His head, received baptism; and, having invisibly crushed the serpents’ heads, He bestowed upon mankind power against the exceeding crafty one, who of old in paradise ensnared Adam with the fruit of the tree and brought upon him death without hope. Wherefore, the athlete Polyeuctus, in no wise yielding to the flatteries of his wife, suffered steadfastly, and, stretching forth his head, he put the deceiver to shame upon its severing.

Sessional Hymn, in Tone V: Spec. Mel.: “The Word co-beginningless ...”:

As a valiant warrior of Christ, the God of all, strengthened by His grace, thou wast turned wholly to His love, O wise one, through the faithful warrior Nearchus, who was with thee. Wherefore, having suffered lawfully, thou hast been crowned by the Lord, as is meet, O martyr Polyeuctus.

Glory ..., Both now ..., the Sessional Hymn of the feast, in Tone V:

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

ODE IV

Canon of the feast

Irmos: **P**urified 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 utterly repel the night of evil darkness and to uproot the sins of mankind, 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 bare 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.

Canon of the holy martyr

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

In thy pious confession, O most excellent one, thou didst bring thyself to the Master, lovingly accepting to become a sacrifice for Him, and being freed of every vice, O glorious one. Hence, thou criest to the Savior: Glory to Thy power, O Lover of mankind!

In the sweetness of piety didst thou take delight, and thou didst take wing with divine love. Wounded with pure and radiant desire, and aflame with the love of the kingdom on high, thou dost chant unto the Master: Glory to Thy power, O Lover of mankind!

Captivated by the supra-natural unity of mind shown forth by Nearchus, and catechized in the godly faith in the Trinity by his words, O divinely wise martyr Polyeuctus, thou wast truly deemed worthy of the greatly desired and lovely splendors of the martyrs.

Having enrolled in the army of the martyrs, thou didst receive the indestructible kingdom; and, newly slain, thou didst enter therein, still dripping with thy blood. And thou wast taken into the immutable joy and unwaning light, receiving great glories.

Theotokion: **T**he Heavenly One, having likened Himself to those who are on earth, hath made them heavenly; and having suffered through His nature which is subject to human passions, He hath given us to partake of divine dispassion. Wherefore, knowing her who gaveth birth unto Him to be a maiden who kneweth not wedlock, we glorify her as the Theotokos.

ODE V

Canon of the feast

Irmos: **W**ashed 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 is come forth from the incorrupt Virgin, let us drink the pure water which quencheth our holy thirst, gently healing the infirmity of the world.

Canon of the holy martyr

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why has the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

That thou mightest receive ever-existing delight, O most blessed one, thou didst disdain the beautiful things of this life, the character of nature, sweetness, glory and life itself; and thou didst not lose hope.

Initiated into the divine mysteries of the image of God, by thy firmness of mind thou wast set apart for perfect struggles; and shown to be the victor, thou wast deemed worthy of imperishable crowns, O Polyeuctus.

Burning with zeal for piety and filled with divinely inspired ardor, O most glorious one, thou didst piously reject most godless honor, being possessed of the wisdom which by its nature is contrary to evil; and thou didst set at naught the vain gods of the heathen.

Theotokion: **O**bedient to the words of thy mouth, O most pure one, we call thee blessed, for, truly accomplishing mighty works with thee, the Lord hath magnified thee, and He hath revealed thee to be the true Mother of God, having been born from thy womb.

ODE VI

Canon of the feast

Irmos: **W**ith 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 an ineffable manner in the form of a dove, commanding the multitudes to hasten to the Master.

Canon of the holy martyr

Irmos: **T**he abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

Manifestly having displayed angelic zeal, O right wondrous martyr, thou hast been deemed worthy to enter the ranks of the angels. With them, therefore earnestly pray, O blessed one, that those who hymn thee be delivered from temptations.

When thy head was severed by the sword, O much suffering athlete, thou didst lovingly sleep the needful sleep. And now, abiding with the martyrs in the heavens, thou hast inherited an incorrupt estate.

Thou wast like unto the Savior, Who for our sake submitted to suffering on the Cross, and didst share in His suffering; and now, O blessed one, thou reignest with Him, as He promised, for time without end.

Theotokion: **A**s thou hast tender compassion, having given birth unto the Word Who is the Lover of mankind, save us from cruel and violent circumstances; for thee alone do we the faithful have, as an invincible intercessor, O all-pure Lady.

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 Gentiles, upon the land of Zebulon, and the land of Naphtali, as the prophet said, a great Light hath shone, even Christ. A radiant brightness 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 universe. Come, therefore, all ye naked children of Adam, and let us clothe ourselves in Him, that we may be warmed; for He that covereth the naked, and enlighteneth those who are in darkness, hath come. He hath appeared, the Light unapproachable.

ODE VII

Canon of the feast

Irmos: **H**e 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 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 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 mankind.

Canon of the holy martyr

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Thou didst show Thy power to Thy servant, O Master; wherefore, with great fervor he went forth to his struggles unbidden. And, victorious, he chanted: O God of our fathers, Blessed art Thou!

Thy glorious and most renowned feast hath shone forth, O martyr; for it beareth the light of the manifestation of Thy Master and illumineth those who with faith cry out: O God of our fathers, Blessed art Thou!

Riches that cannot be stolen and dignity which abideth and falleth not away hast thou found; and thou hast received glory which lasteth forever, O wondrous one, chanting: O God of our fathers, Blessed art Thou!

Theotokion: Having conceived Him Who is understood, to abide ever with the beginningless Father, O Virgin, thou hast given birth unto the incarnate Son, that He might save those who with faith cry aloud: O God of our fathers, Blessed art Thou!

ODE VIII

Canon 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.

Canon of the holy martyr

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Today thy feast of great supplication is celebrated with sacred rites, O Polyeuctus, martyred athlete of Christ; for thou wast a sacrifice right pleasing and acceptable unto Christ, Who was slain and sacrificed for thy sake; ye children bless, ye priests hymn, ye people supremely exalt Him throughout all ages!

Having shown forth on earth an athlete's opposition,-even unto the shedding of thy blood, O Polyeuctus, thou hast come to dwell in a chamber of great splendor in the heavens, having been baptized in the laver of thine own blood, chanting unto the Master; Ye priests hymn; ye people supremely exalt Him throughout all ages!

Raise up my soul which hath been slain by my falls into sin, reckoning it as embraced by the boldness of thy martyrdom, at the divine command, O glorious one, and right properly turning it to virtue as it chanteth unto the Master: Ye priests hymn, ye people supremely exalt Him throughout all ages!

Theotokion: **R**ejoice, thou through whom we have found everlasting joy! Rejoice, thou who hast assuaged the grief of Eve and turned the sorrow of Adam into radiant gladness! Rejoice, O Virgin Theotokos, who hast given birth unto the incarnate God, thou intercessor for the faithful who supremely exalt thee throughout all ages!

ODE IX

Canon of the feast

Irmos: **T**he 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.

That which was revealed to Moses in the bush we see here fulfilled in a wondrous manner; for as it bare 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.

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 dost now raise it up to eternal life.

Canon of the holy martyr

Irmos: **A**ll are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Come, therefore, ye who love the martyrs, and let us hymn him who hath been crowned by God, whom the Most High hath glorified on His epiphany, which is named for the light, and hath honored and crowned and adorned on this, his honored day.

With the streams of the blood of thy martyrdom which flowed forth, thou didst choke the most malicious worker of iniquity, O divinely blessed one; and watering therewith the Church of Christ which doth ever bless thee faithfully, thou hast made it bright.

Be thou my helper, O martyr, delivering me from divers temptations and evil circumstances, loosing the bonds of heresy, and freeing me from cruel imprisonment by thy supplication, who hymn thee with a pure mind, O most glorious one.

Theotokion: **T**hou hast given birth, O most pure one, unto Christ, the head and fulfillment of the Law and the prophets, Whose good pleasure it was, in the unfathomable abyss of His tender compassion, to become a man for our sake through thee, and Who hath saved those who ever magnify thee with faith.

Exapostilarion of the holy martyr:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Having acquired the most desired riches of heaven and the glory and splendor which thy soul greatly desired, O blessed Polyeuctus, abiding in God thou didst receive a divine crown from the hands of the Most High, as a true member of the choir of the martyrs.

Glory ..., Both now ..., Exapostilarion of the feast:

Thou hast come in the guise of a servant, O Word, and, though eternal, didst ask for baptism as a man. Heaven and earth, the ranks of the angels and the nature of water were struck with awe. And the Forerunner, trembling, nevertheless performed his ministration in fear and joy.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “Go before us, ye hosts of angels ...”:

Tell us, and say, O prophet Isaiah: Who is he that crieth in the wilderness? Who crieth out: Draw ye therefore the water of purification with gladness? Even John, who baptizeth in the wilderness and crieth out: Christ is come! Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

Verse: The sea saw that, and fled: * Jordan was driven back.

Oh, the ineffable tender compassion which passeth understanding! How the Creator of creation inclineth His most pure and divine head, providing through His baptism an example of humility for those who are illumined in Him. And therein we chant: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

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

The grace of baptism hath been poured forth for us as a living delight from the torrent of the Jordan; and having been illumined therewith through baptism, we say: Glory to Him Who hath appeared in the world and granted us life! and we chant: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

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

Spec. Mel.: “Go before us, ye hosts of angels ...”:

As ones who have been led out of evil lands, come ye noetically, and let us cleanse our senses; and beholding Christ baptized in the flesh by John the Forerunner, let us all cry out with faith, chanting with him: Blessed art Thou, O our God, Who hast revealed Thyself! Glory be to Thee!

AT LITURGY

On the Beatitudes: 6 Troparia, from ODE IV of the canon for the feast.

“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!”

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.

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!

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Polyeuctus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the holy martyr, in Tone I:

Glory ..., When the Savior bowed His head in the Jordan, * the head of the serpent was crushed; * and the decapitated head of Polyeuctus ** hath put the deceiver to shame.

Kontakion of the feast, in Tone IV:

Both now ..., 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.