

THE 10th DAY OF THE MONTH OF JANUARY

AFTERFEAST OF HOLY THEOPHANY

COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY, BISHOP OF
NYSSA, COMMEMORATION OF THE HOLY HIERARCH DOMETIAN, BISHOP OF
MELITENE COMMEMORATION OF OUR VENERABLE FATHER MARCIAN, PRIEST
& STEWARD OF THE GREAT CHURCH OF CONSTANTINOPLE

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of St. Gregory, in Tone V:

Spec. Mel.: “O venerable father ...”:

O venerable father, most sacred Gregory, thou reed full of the wind of the Comforter, supremely revealed tongue of piety, greatly luminous beacon of divine radiance, preacher of the Truth, foundation of theology, well-spring of exalted dogmas, torrent of teachings sweet as honey, harp played by God, sweetening the thoughts of the faithful with divinely composed hymns: Entreat Christ, pray thou to Christ Who hath restored the world in the streams of the Jordan, O all-wise one, that He save our race.

O venerable father, all-honored Gregory, thou axe felling the assaults of the heretics, two-edged sword of the Comforter, scythe cutting through the tares of adultery, fire burning up the dross of heresy, true winnowing-fan of the Husbandman, whereby the heavy seed of doctrine is separated from the chaff, compass directing all to the path of salvation: Entreat Christ, pray thou ever to Him Who hath restored the world in the streams of the Jordan, that He save our race.

O venerable father, all-blessed Gregory, thou mouth pouring forth divine sounds, drawing forth salvation from the inexhaustible divine springs, and showing forth discourses and prayers unto all, thou rule directing all to virtue, who art enlightened by divine visions and illumined with the radiance of the uncreated Trinity, whose invincible champion thou wast: Entreat Christ, O most wise one, pray thou to Christ Who hath restored the world in the streams of the Jordan, O all-wise one, that He save our race.

And 3 Stichera of St. Dometius, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

He who of old threatened * to destroy the whole earth * and boasted that he would dry up the sea * hath been shown today * to be mocked by the faithful as a sparrow, * as a most ridiculous gnat, * whose semblance was stripped away * like that of a scarecrow, ** and is trampled underfoot by the favorite of Christ.

Today, O ye faithful, * Dometian doth summon us * to the God-pleasing banquet. * Let us dine with him * with goodly cheer, * and let us celebrate with him, * honoring his corrections, * and entreating the Savior * of our souls, ** that He grant peace to the world.

O all-honored one, * thou didst return the talant of Christ * which had been given thee, * having increased it twofold by grace, as a good servant. * Wherefore, thou dost hear: * “O good and faithful servant, be it unto thee, * as to My truly dedicated favorite, * and enter now into the joy of thy Lord, ** receiving the reward of thy labors!”

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and immaculate virtue, thou wast rendered comely in both, O Gregory of Nyssa, adorning and gladdening the people with thy God-proclaiming voice, and explaining reasonably the one Godhead of the Trinity, O most wise one. Wherefore, having overcome alien heresies by Orthodox dogmas, thou didst raise up the might of the Faith unto the ends of the earth. Standing before Christ with the immaterial ministers, ask thou for peace and great mercy for our souls.

Both now ..., in the same tone:

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.

On the Aposticha, these Stichera of the feast, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Let all creation * chant new hymns * unto Christ * Who was born of the Virgin ** and is baptized today in the Jordan!

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

Let the forerunner sound * the trumpet call of prophecy: * Bring forth to the Lord * Who is baptized in the streams ** the fruits of most excellent deeds!

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

The Spirit akin to Christ in divinity * hath now come upon Him, * from the heights of heaven, * ineffably beheld ** in the form of a dove.

Glory ..., in Tone IV:

Setting thy godly life aright, O divinely manifest Gregory, thou didst illumine thine activity with divine vision; * for, loving wisdom with godly desire, thou wast enriched by grace from the mouth of the Spirit, and causing the sweetness of thy discourse to drip forth like honey from the honey-comb, thou dost ever gladden the Church of God with divine understanding. Wherefore, dwelling in the heavens as a holy hierarch, pray thou unceasingly for us who celebrate thy memory.

Both now ..., in Tone IV:

The Baptist, seeing Thee, Who in the Spirit and in fire dost take away the sin of the world, coming to him, cried aloud, saying: “I am afraid and tremble! I dare not touch Thy most pure head! Do Thou sanctify me, O Master Who alone lovest mankind, by Thy divine epiphany!”

Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

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 COMPLINE

Canon of the venerable father Marcian, in Tone I:

ODE I

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

Cleaving unto Christ Who buried sin in the streams of Jordan, with mighty gestures thou didst cause the torrents of the passions to dry up, O divinely wise Marcian.

In being baptized, Christ doth purify our weakness, which hath become corrupt through the passions. Him didst thou please with thy zealous abstinence, O father Marcian.

Theotokion: Thou didst remain a virgin even after giving birth, for thou hast given birth unto God, Whom the great forerunner baptized in the streams of the Jordan with great trembling, O most pure Lady.

ODE III

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

Descending, Thou hast hallowed the streams of the Jordan today, O Lord, and hast received the glorious Marcian as a gift, as a precious and beautiful offering, that he might glorify Thee.

The Lord, Who wrappeth heaven in clouds, clad in the sacred vesture of the priesthood and in the reverence of the angels thee who on earth lived like an angel in the flesh.

Thou didst erect the sanctified temple of the divinely wise Anastasia, adorning it with sacred and precious appointments; wherefore, O Marcian, thou hast made thine abode with her.

Theotokion: He Who was born of thee, O Ever-virgin, drowneth the sin of our first father in the River Jordan, in that He is compassionate. And the forerunner, being commanded to baptize Him, shrank from such a task.

ODE IV

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

Ye mountains, leap up! Ye hills, dance! Jesus, Who alone is pure, and Who hath illumined the memory of the venerable one, is baptized! By Him hath all the delusion of the demons been cast into darkness and the whole world hath been enlightened.

Having mortified the carnal passions by abstinence, by thy divine utterance thou didst impart life to the bodies of the dead, kissing them at the time of their burial, O father, and straightway commanding them to lie dead until the general resurrection of all shall come.

Thy life, adorned with the beauty of divine virtues, illumineth the faithful, and the shrine of thy relics emitteth rays of miracles upon those who approach with faith and praise thee faithfully, O father.

Theotokion: **T**hou hast given birth to Christ, the Well-spring of salvation, Who purifieth the well-springs by baptism. The Jordan, seeing Him, turned back in fear, and John, baptizing Him, was filled with awe, O pure and all-hymned Virgin.

ODE V

Irmos: **G**rant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.

Thou didst crush the heads of the serpents by baptism, O almighty Lord God, Who hast given power and authority to the divine Marcian over the power of the demons.

Sharing thy substance with the poor, O divinely wise and all-blessed one, thou didst distribute it; wherefore, thy memory and righteousness shall abide forever.

Thou didst still the turmoil of passionate thoughts, O venerable one, and didst erect a temple dedicated to divine Peace; unto the praise of the Lord Who is the peace of all.

Theotokion: **T**hou wast truly shown to be a virgin even after giving birth, O pure one; for thou hast given birth to God, Whom John washeth in the waters of the Jordan for the restoration of the world.

ODE VI

Irmos: **E**mulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

Bestowing upon us a torrent of sweetness, Christ is baptized in the streams of the Jordan, Who hath illumined the repose of the venerable one today.

The shrine of thy relics, O sacred Marcian, hath been revealed to be a noetic phial pouring forth the ointment of miracles upon those who have recourse to thee.

With thy supplications redolent of myrrh thou didst repel the advance of the raging fire, and didst save unharmed the temple which thou hadst constructed, O divinely blessed one.

Theotokion: **O** Virgin, thou hast nurtured the Nurturer of all, before Whom the forerunner, when he beheld Him, leapt up, crying: The deliverance and salvation of all hath appeared!

Sessional Hymn, in Tone VIII:
Spec. Mel.: “Of the Wisdom ...”:

Studying the sacred Scriptures from childhood, O God-bearing Marcian, thou didst shine forth piety in godliness; for thou didst preach the Son and Word as consubstantial and co-enthroned with the Father and the divine Spirit. Wherefore, thou didst denounce the ungodliness of Arius and Macedonius, and thereby elucidate the Faith, that it might be glorified in Orthodoxy. Entreat Christ God, that He grant forgiveness of sins to those who honor thy memory with love.

ODE VII

Irmos: **Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * ‘O God of our fathers, Blessed art Thou.’**

The only-begotten and beginningless Word of God, the Well-spring of life, hath risen up, washing away our transgressions with waters. To Him was the glorious Marcian well pleasing, offering himself to Him.

With right mighty vigils thou didst truly lull to sleep the passions of the soul which are difficult to restrain; and, falling asleep at a profound old age, O blessed one, thou didst pass over to the Light, as a child of the day and a minister of Christ.

The sword which guarded the tree of life let thee pass, O wise one. Wherefore, thou delightest in the joy of paradise, O sacred Marcian, hymning the Author of our salvation.

Theotokion: **W**ithout consuming thy womb, O pure one, Christ was divinely born of thee. And John, beholding Him, cried aloud: Jesus is baptized, the salvation and deliverance of the faithful!

ODE VIII

Irmos: **Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and exalt supremely * throughout all ages.**

Thou hast given rebirth to mankind by Thy baptism, O greatly merciful God, Who today received thy favorite, the godly Marcian, from earth into ineffable glory.

Seeing thee arrayed in royal vesture when thou didst serve as priest, O all-blessed father, the sacred people were astonished and together hymned Christ, the King of all.

Thou didst acquire abstinence, unceasing prayer, exalting humility, true love and dispassion, O father; wherefore, Christ hath given thee the grace of miracles throughout the ages.

Theotokion: In a manner past understanding, O Virgin, thou didst contain the Uncontainable One. And the forerunner, when he was about to baptize Him, was filled with awe, and trembling, cried aloud: “O Christ Who art fire, consume me not who hymn Thee with love!”

ODE IX

Irmos: The ever-flowing wellspring of life, * light-bearing candlestick of grace, * the animate temple, and most pure cloud, * wider than the heavens and the earth, * the Theotokos do we the faithful magnify.

Hold festival today, O ye mortals! Ye rivers and mountains, leap up! Jesus is baptized! The Savior hath appeared, and by His epiphany He also glorifieth the holy repose of Marcian.

Having burst the bonds of the flesh, O venerable God-bearer, thou didst attain thine ultimate desire, beholding the splendors of the holy hierarchs, prophets and apostles. With them be thou mindful of us who honor thee.

Theotokion: O Birthgiver of God, thou hast borne in thine arms God Who with His divine, creative power feedeth all things. And when the forerunner saw Him asking for baptism, he was stricken with awe and with fear did what he was commanded.

Stichera of the venerable one, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O most sacred father, by the splendors of thy life hath the whole world been illumined and the deception of the demons cast into gloom; and by the mere touching of thy shrine infirmities are driven away. For divine grace, illumining thy relics, looseth the darkness of the passions.

O right wondrous father, thou didst make thyself a temple of the eternal Godhead and didst erect sacred temples for the praise of the divine Trinity; and thou didst raise up the dead by thy voice, didst acquire a merciful character, and with diligence didst distribute thy wealth to those who asked.

Thou didst manifestly cover the nakedness of him who entreated thee, O father, entering the holy temple naked thyself; and Christ clothed thee with divine raiment when thou didst celebrate the divine mysteries. And those who saw this marveled at thy goodness, recognizing thee as a favorite of God.

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

“I fear thy coming, O Christ, yet I, Thy servant, will not oppose Thy command! Behold, I stretch forth my hands with fear; for I see descending from on high the Holy Spirit, Who is equal in honor with Thee and is enthroned with the beginningless Father, bearing witness to Thee Who art baptized in the flesh!”

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 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! (Twice)

Glory ..., that of the holy hierarchs, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Both now ..., that of the feast (Once).

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

Spec. Mel.: “Today the Virgin ...,”

Today the Master hath come to the Jordan to be baptized in the waters by the godly forerunner; and the Father bore witness to Him from high, saying: “This is my Son, in Whom I am well pleased!” And the Spirit appeared above Him in the strange guise of a dove.

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

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

Spec. Mel.: “Joseph marveled ...”:

It is the time of the Theophany! Christ hath appeared to us in the River Jordan! Come, ye faithful, let us draw forth the water of the forgiveness of our sins! For Christ hath come in the flesh, seeking the lamb which had been carried off by wild beasts; and, having found it, He leadeth it back into paradise, in that He is compassionate. Christ hath appeared in the Jordan and illumined the world!

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

Canon of the feast, with 6 Troparia, and two canons of the holy hierarchs, with a total of 8 Troparia.

ODE I

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

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

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

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

hath been glorified.

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

Canon of holy hierarch Gregory, in Tone V:

Irmos: **Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.**

In that Thou art the Abyss of wisdom, the Treasury of understanding and Well-spring of goodness, O Christ, Thou dost enable me to hymn Gregory, the luminary of Thy glorious Church, with hymns.

O father Gregory, thou splendid adornment of holy hierarchs, accept this poor hymnody offered unto thee with love on the day of thy memorial, whereon do thou render Christ merciful unto us.

The unapproachable Effulgence found thy sacred soul purified of the mire of the passions. Wherefore, as He made His abode within thee, O father, He showed thee to be a light instructing the ends of the earth.

With rich and wise discourse, O Gregory, initiate of the sacred mysteries, thou didst teach the honored Church to theologize the Trinity as a Unity of three Members, co-enthroned and equal in honor.

Theotokion: **O** Virgin Birthgiver of God, let the Faith be reckoned as one, but not the demonstration of thy wonders which pass understanding; for thou hast given birth to the unapproachable Word of God, Who hath clothed Himself in humanity.

Canon of holy hierarch Dometian, in Tone I:

Irmos: **Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.**

O God-pleasing father, still the uprisings of the flesh, the assaults of the passions and the warfare which rageth within my soul, and preserve it in a peaceful state.

Having touched the highest wisdom with desire and unwavering love, O venerable one, thou didst subdue the flesh, didst reject the things of earth and didst truly become a god in communion.

The wondrous Dometian, raised up a little from the earth, went from weak strength to perfect power, and appointed ascents in his heart.

Theotokion: **H**aving washed with the waters the matter of the flesh which He had assumed, the Lord made the humanity which He had received from thy virginal blood invincible to the hordes of the adversary.

ODE III

Canon of the feast

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

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

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

Canon of holy hierarch Gregory

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Thou didst subdue the uprisings of the flesh to thy mind as master, and didst subject thy mind to the King of all. Wherefore, having traversed the path of the commandments without stumbling, thou didst become a magnificent habitation of the Trinity, O Gregory.

Thou didst fittingly arm thy soul against the rage of the serpent, O all-blessed and venerable one, and, directing all thy desire unto God, thou didst take wing toward His incomprehensible and immutable beauty.

Thou didst join vision to activity, O father; wherefore, Christ entrusteth to thee the governance of the Church, which thou didst blamelessly administer as a most excellent initiate of the mysteries of heaven, O all-blessed Gregory.

Passing beyond the boundaries of the virtues, O Gregory, and appointing ascents in thy heart, thou hast been taken up from the earth by thy constant yearning for a dwelling in heaven before thy departure from the flesh.

Theotokion: O Mother of God, without enduring the pangs of maternity thou didst virginally give birth unto the Incorrupt One Who shone forth from the Father; wherefore, in Orthodox manner we proclaim thee the Theotokos Who hast given birth to the incarnate Word.

Canon of holy hierarch Dometian

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

In his might the primeval enemy, who was unable to shake the might of thy soul, while thou didst show forth thy resolve exercised his wiles by assuming the form of mean birds, to bring thee low.

The accursed serpent is justly annihilated by his arrogance and derangement, and hath been destroyed in the guise of dog-flies by exceeding great weakness, and lieth trampled beneath the beautiful feet of the righteous.

Theotokion: The pre-eternal Son Who was born of thee, O Virgin Mother, hath restored the world. In His baptism the Lord hath slain the serpent hidden in the waters, delivering mankind from corruption.

Kontakion of the feast, in Tone IV:

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

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

Sessional Hymn of holy hierarch Gregory, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Thou hast inherited divine effulgence, having lived an immaterial life, and hast shone forth in the priesthood for which thou wast named; for, supernaturally explaining the doctrines of the Faith, thou didst make the world steadfast in Orthodoxy. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Sessional Hymn of holy hierarch Dometian, in Tone I:

Spec. Mel.: “When the stone had been sealed ...”:

Adorned with the God-given anointing of the priesthood, O father, thou didst illumine it with the divine beauties of the virtues and with godly submission to Christ; and having finished thy course, thou criest out with the angels in the heavens: Glory to Thy compassion, O Savior! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

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

When Jesus had been born of the Virgin Mary and was baptized by John in the Jordan, the Spirit, seen in the guise of a dove, descended upon Him. Wherefore, the prophet said with the angels: “Glory to Thy coming, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!”

ODE IV

Canon of the feast

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

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

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

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

Canon of holy hierarch Gregory

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Thou wast seen to be a pillar most radiant in word and deed, O Gregory, burning with ardent zeal for Orthodoxy, leading forth the new Israel.

Receiving the grace of the Spirit, thou didst pull aside the veil of the Scriptures of the Old Testament and didst reveal to us the hidden beauty of proper understanding.

Showing forth the blessed aspects of all the virtues, Christ entrusted to thee, a Gregory, as to a minister of the word, the task of proclaiming them abroad to the ends of the world.

Theotokion: Without becoming subject to corruption thou didst conceive in thy womb without commingling and hast given birth without pain; and in giving birth to God in the flesh thou wast preserved a virgin even after giving birth.

Canon of holy hierarch Dometian

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Thou didst show that the law was the shadow of grace for the Jews who worshiped in the law of God, O wise one, and that the Gospel is the mystery of the true Theophany, crying out to Christ: Glory to Thy power, O Lord!

Shining forth from the east like a star of great radiance, thou dost illumine the Church, most reverently proclaiming Christ to be the Sun of righteous with wise demonstrations, crying out to Him: Glory to Thy power, O Lord!

Having zealously cast off all wickedness and love which passeth away, O father, thou didst illumine the ends of thy homeland with light, and didst rain wealth down upon it a most abundant quantity of riches.

Theotokion: **T**he Word, Who is the invisible God, receiving visible human nature from a woman, perfecteth and purifieth it in the river. He Who is alien to sin washeth away the transgression of him who fell.

ODE V

Canon of the feast

Irmos: **J**esus, 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 all-wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of holy hierarch Gregory

Irmos: **O** Thou Who hath clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Like fire thou hast burned up the thorny and tangled words of heresies, and illumining the minds of the faithful, O blessed Gregory, initiate of the mysteries.

Thou didst denounce the iniquity of Eunomius and his words which were difficult to escape; and thou didst destroy the evil snares of his wiles like a spider’s web.

Thou didst denounce the most ungodly Macedonius who shamelessly reviled the divine Spirit as not related to Him Who Is, O most excellent Gregory.

Theotokion: **H**aving seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst free the nature of our first father from the curse.

Canon of holy hierarch Dometian

Irmos: **T**hou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

The Master of creation looked down upon the earth, O divinely wise one, and the foundations thereof shook and trembled grievously; but He did not reject the supplication of thy spiritual courage, O father.

Thou couldst not bear to listen to the mindless ones blaspheming against the heights of heaven and uttering injustice, O glorious one, so thou didst turn them back with thy shepherd's crook, and heal their infirmity.

Thou didst in no wise permit the confusion of those who preached that there is but a single nature in Christ, O divinely eloquent one, but didst trap them in the net of thy teachings and bring them up to the light.

Theotokion: **W**ith salt Elisha sweetened the bitterness of the waters, O Mother of God, and when thy Son and God was baptized in the water He removed the bitterness and pain of sin.

ODE VI

Canon of the feast

Irmos: **T**he Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.

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

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

Canon of holy hierarch Gregory

Irmos: **C**alm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Having acquired humility of mind, thou wast shown to all as a meek soldier waging war against those who seek to diminish the glory of Christ, O Gregory.

O Gregory, with thy rich discourse thou didst utterly cast down the reasoning of Arius, the arrogant division and alienation which he believed to exist within the Trinity.

Sabellius, who waged war on God, stupidly reasoning that there is a mingling and confusion within the Trinity, was denounced by thee, O all-blessed Gregory.

Theotokion: **O** Virgin Mother, thou hast given birth, and giving birth remained pure, truly bearing Him Who holdeth all things in His hands.

Canon of holy hierarch Dometian

Irmos: **The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.**

The oppressed people were delivered from the snare of death, and by thy supplications a multitude of sufferings was driven far away; for they had thee as their helper.

By thy supplication thou didst destroy the assault of infirmity, O all-wise one, quickly hastening to the Virgin Mother of the Redeemer; for as a pastor thou couldst not endure to see the oppressed flock neglected.

Theotokion: **T**he ranks of the angels were filled with awe, beholding the Invisible One born in the flesh from the Virgin, and Him Who is glorified immaterially entering the river to be baptized.

Kontakion of holy hierarch Gregory, in Tone I:

Spec. Mel.: “The choir of angels ...”:

Keeping watch with the eye of thy soul, O holy hierarch, * thou didst show thyself to be a vigilant pastor for the world; * and with the staff of thy wisdom and thy fervent intercession * thou didst drive away all the heretics like wolves, * preserving the flock unharmed, ** O all-wise Gregory.

Ikos: **T**hrough slothfulness have I, the wretched one, fallen asleep unto death; but as a most vigilant shepherd raise me up, O father, and lull to sleep the passions which cruelly torment me, that, rising up, in purity I may hymn thy splendid repose, which the Master of the universe hath glorified as is meet, as that of a most faithful servant, an all-wise teacher, a friend and initiate of the mysteries, as guardian of His Traditions, the anointing whereof thou didst well preserve, O all-wise Gregory.

ODE VII

Canon of the feast

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

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

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

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

Canon of holy hierarch Gregory

Irmos: **The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!**

Having united thyself by desire to the effulgence of the threefold Sun of the Godhead, O Gregory, shining upon all like a mirror, thou emittest rays of light.

As a father thou hast left thy discourses, the purity of the ways of thy soul, and the fullness of understanding, as a treasure for those who chant with faith: Blessed art Thou, O God!

Thou didst declare the Father to be the primal Mind and Cause, the Begetter of the Word, the Sender forth of the Spirit, hymning the Trinity, saying: Blessed art Thou, O God!

Theotokion: **O** all-immaculate one, thou hast given birth to the incarnate God, a single Hypostasis in two natures; and to Him do we all chant: Blessed art Thou, O God!

Canon of holy hierarch Dometian

Irmos: **We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.**

A true promise was manifestly made to the faithful; for the godly Dometian was granted the grace to loose infirmities and expel demons, proclaiming our praised and supremely glorious God.

Having lived on earth in the flesh with us, the praised and supremely glorious God of our fathers gave the grace of working miracles to those who followed and loved Him.

The godly Dometian cast down the evil heresy and teachings of Severus, and he divinely called the unadulterated Faith Orthodox, proclaiming our praised and supremely glorious God.

Theotokion: **W**hen He became incarnate of the Virgin, the divine Word did not leave behind the Father's nature; for He manifestly preserve her, and she remained undefiled in giving birth. And Christ, Who is supremely glorious throughout the ages, receiveth testimony from the Father.

ODE VIII

Canon of the feast

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

“Put aside all fear,” the Redeemer said to the forerunner; “Obey Me, in that I am good, and touch Me, for 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 of holy hierarch Gregory

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

Thou didst receive all the radiance of the Comforter which descended, O blessed and venerable one, crying: Hymn the Lord, all ye works and supremely exalt Him throughout all ages!

In the divine words of Christ, rivers of understanding flow forth upon us from thine inmost parts; for grace hath shown thee forth as a well-spring continually flowing upon the world throughout all ages, O father.

O the two wondrous brethren, akin in the flesh and divine in understanding! Honoring them, let us reverence Basil and Gregory together forever, as is meet.

When the noetic Light made His abode within thee, O father, He set thee forth as an ever-burning lamp for the world, hymning the one divine Light of the threefold Sun, Whom we supremely exalt throughout all ages.

Theotokion: O all ye works, as is meet let us bless her who, in a manner past understanding, gave birth to the Lord, the God-man, yet remained a virgin, and let us supremely exalt her throughout all ages.

Canon of holy hierarch Dometius

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.

Thou didst transcend all the laws of human nature and didst cleave unto God, thine uttermost desire, chanting to Him, O divinely eloquent one: Bless the Lord, all ye works, and supremely exalt Him throughout all ages!

Having hearkened to the divine commandments, thou didst generously distribute thy riches to those in need with the intent of submitting, O right wondrous one, and thou didst cry: Bless the Lord, all ye works, and supremely exalt Him throughout all ages!

Thou wast full of healings, O Dometian, pouring forth drink, a well-spring, a torrent of sweetness, a river of peace upon those who cry: All ye works: hymn the Lord and supremely exalt Him throughout all ages!

Theotokion: **I**n the furnace the youths prefigured thee, O Virgin; Moses beheld the figure of thee in the bush; and David beheld thee giving birth, without knowing a man, to a babe, the Lord of glory, Whom we supremely exalt throughout all ages.

ODE IX

Canon of the feast

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

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

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

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

Canon of holy hierarch Gregory

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Manifestly unable to praise the brilliance of thy corrections and discourses, O Gregory, our mind confesseth thy right praiseworthy triumph and declareth mightily thy praises.

O most excellent initiation of the mysteries, standing now before the Trinity with the choirs of the angels, the prophets, the martyrs, the righteous and the patriarchs, be thou mindful of us who hymn thy memory, O Gregory.

Thou lookest down now from on high, O holy hierarch, defending the Church of Christ, granting victory to Orthodox Christians, and thou hast broken the yoke of slavery, saving those who sing thy praises by thy supplications, O Gregory.

Theotokion: **A**s thou hast given birth to the Author of creation, O most pure one, thou bearest Him Who generated the beginning of all things, possessing supra-natural and incomparable greatness. Wherefore, worshiping thine Offspring, we glorify thee.

Canon of holy hierarch Dometian

Irmos: **T**he Bush, which burnt without being consumed, * prefigured Thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Thou didst cause the desires of love to cease, O father, holding to what is more perfect; and the habitations of the patriarchs and the ranks of the righteous and venerable have received thee. With them entreat the Almighty on our behalf.

Thy homeland hath kept thy much-suffering body as a precious possession hidden in its bosom, moved there by its maternal actions, O glorious one; for it could not bear that others have the enjoyment of thee.

Come and be thou my help amid the perils and evil circumstances of life; still thou the tempest of the passions which riseth up against me, and bring me into the calm haven with the sail of thy prayers, O father.

Theotokion: **D**eath stood against Thee, Who wast well pleased to become like us through the Mother who knew not a man, that Thou mayest save us, O transcendent Son of God, and purify us with the waters and the divine fire of baptism.

Exapostilarion of holy hierarch Gregory:

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

With festive hymns let us all glorify the all-wise Gregory, the good shepherd, the bishop of Nyssa, the brother in the flesh of the most wise Basil.

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

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.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Now the Savior giveth to men * a strange purification, * kindling them, but not with fire, * and building up souls ** without breaking them down.

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

O ye people, with gladness * zealously draw forth * the water of divine life * from the wellsprings of salvation ** unto the deliverance of your souls.

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

Enlightenment hath come! * Grace hath appeared! * Deliverance hath dawned! * The world hath been illumined! ** O ye people, be full with joy!

Glory ..., in Tone IV:

O valiant contender for the right Faith, who fought as a goodly warrior of Christ God and pleased thy Commander: Contend now also for the Church with goodly struggle, preserving it by thy dogmas on an immovable foundation, O Gregory.

Both now ..., 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!

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE V of the festal canon, including the Irmos; and 4 from ODE VI of the canon of holy hierarch Gregory.

Jesus, the Author of life, cometh to annul the condemnation of Adam, the first-formed. And since, as God, He doth not require cleansing, He cleanseth the fallen one in the Jordan, therein slaying enmity, and granteth the peace which passeth all understanding. (Twice)

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.” (Twice)

Having acquired humility of mind, thou wast shown to all as a meek soldier waging war against those who seek to diminish the glory of Christ, O Gregory.

O Gregory, with thy rich discourse thou didst utterly cast down the reasoning of Arius, the arrogant division and alienation which he believed to exist within the Trinity.

Sabellius, who waged war on God, stupidly reasoning that there is a mingling and confusion within the Trinity, was denounced by thee, O all-blessed Gregory.

Theotokion: O Virgin Mother, thou hast given birth, and giving birth remained pure, truly bearing Him Who holdeth all things in His hands.

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 Temple: (Theotokos or Saint)

Troparion of the holy hierarchs, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Kontakion of the Temple: (Theotokos or Saint)

Kontakion of holy hierarch Gregory, in Tone I:

Glory ..., Keeping watch with the eye of thy soul, O holy hierarch, * thou didst show thyself to be a vigilant pastor for the world; * and with the staff of thy wisdom and thy fervent intercession * thou didst drive away all the heretics like wolves, * preserving the flock unharmed, ** O all-wise Gregory.

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.

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

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE CORINTHIANS §151 (I COR. 12:7 -11)

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

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

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself

GOSPEL ACCORDING TO ST. MATTHEW, §34 (MT. 10: 1, 5-8)

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel, and as ye go, preach, saying: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

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.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.