

JANUARY 6 - The Holy Theophany of Our Lord

NO KATHISMA

STICHERA

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice. **Tone 2** (by John the Monk)*

Our Light that enlightens all
comes to be baptized.

The Forerunner sees Him and rejoices in His soul.
His hand trembles as he shows Him to the people:
“Behold, the Redeemer of Israel,
the One Who frees us from corruption.” //
O sinless One, Christ our God, glory to You!

v. (7) Let Your ears be attentive to the voice of my supplications.

Our Light that enlightens all
comes to be baptized.

The Forerunner sees Him and rejoices in His soul.
His hand trembles as he shows Him to the people:
“Behold, the Redeemer of Israel,
the One Who frees us from corruption.” //
O sinless One, Christ our God, glory to You!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

A servant baptized our Redeemer
and the coming of the Spirit bore witness to Him.
The hosts of Angels saw this and shook with fear.
And the voice of the Father was heard from heaven:
“This One on Whom the Forerunner lays his hand,
He is My beloved Son; I am well pleased in Him.” //
O Christ our God, glory to You!

v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

A servant baptized our Redeemer
and the coming of the Spirit bore witness to Him.
The hosts of Angels saw this and shook with fear.
And the voice of the Father was heard from heaven:
“This One on Whom the Forerunner lays his hand,
He is My beloved Son; I am well pleased in Him.” //
O Christ our God, glory to You!

v. (4) From the morning watch until night, from the morning watch let Israel hope on the Lord.

The streams of the Jordan received You, their source,
and the Comforter descended in the form of a dove.
He Who bowed the heavens now bows His head.
The Clay cries aloud to the Potter:
“Why do you command me to do what is beyond me;
for I rather should be baptized by You.” // O sinless One, Christ our God, glory to You!

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

The streams of the Jordan received You, their source,
and the Comforter descended in the form of a dove.

He Who bowed the heavens now bows His head.

The Clay cries aloud to the Potter:

“Why do you command me to do what is beyond me;
for I rather should be baptized by You.” //

O sinless One, Christ our God, glory to You!

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Wishing to save mankind that had gone astray,

You did not think it unworthy for You

to be clothed in the form of a servant;

for it was proper for You as Master and God

to take upon Yourself human nature for our sake.

Being baptized in the flesh, O Redeemer,

You made us worthy of forgiveness.

And so we cry out to You: //

“O Benefactor, Christ our God, glory to You!”

v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

Wishing to save mankind that had gone astray,

You did not think it unworthy for You

to be clothed in the form of a servant;

for it was proper for You as Master and God

to take upon Yourself human nature for our sake.

Being baptized in the flesh, O Redeemer,

You made us worthy of forgiveness.

And so we cry out to You: //

“O Benefactor, Christ our God, glory to You!”

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Tone 2 You bowed Your head before the Forerunner

and crushed the heads of the dragons.

You stood in the waters and enlightened all things //

that they might glorify You, O Savior, the Light of our souls.

(Great Entrance with Gospel, “Gladsome Light”, Prokeimenon of the day, “The Lord is King”, and then the following Paremia:)

OLD TESTAMENT READINGS (PAREMIA)

1 The Reading is from Genesis. [1:1-13]

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit^[11] of God was borne upon the water. And God said, 'Let there be light', and there was light. And God saw the light, that it was good; and God made a separation 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, one day. And God said, 'Let there be a firmament in the midst of the water and let there be a separation between the water and the water'; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between 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, a second day. And God said, 'Let the water below heaven be gathered together into one gathering, and let dry land appear'; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, 'Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth'; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

2 The Reading is from Exodus [14:15-18, 21-23, 27-29]

The Lord said to Moses, 'Why do you cry to me? Speak to the children of Israel and let them strike camp. And you, lift up your rod, and stretch out your hand over the sea and divide it, let the children of Israel go into midst of the sea on dry ground. And I will harden the hearts of Pharaoh, of his servants and of all the Egyptians so that they shall go in after them, and I will be glorified in Pharaoh and all his host, his chariots, and his horses. And all the Egyptians shall know that I am the Lord, when am glorified in Pharaoh, his chariots, and his horses.' Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong south wind all night, and made the sea dry land, and the water was divided. And the children of Israel went into the midst of the sea on dry ground, and the water was a wall for them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's cavalry, his chariots, and his riders. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when day came; and the Egyptians fled into the water, and the Lord shook off the Egyptians into the midst of the sea. The waters returned and covered the chariots and the riders and all the host of Pharaoh that had gone after them into the sea; not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea.

3 The Reading is from Exodus. [15:22-16:1]

Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three in the desert and found no water to drink. They came to Merra and were unable to drink the water from Merra, because it was bitter. And so the place was named 'Bitterness'. [12] And the people started to murmur against Moses and say, 'What are we to drink?' Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him [13] statutes and judgements and he tested him there and said, 'If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you.' And they came to Elim and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elim and the whole Assembly of the children of Israel came to desert of Sin, which is between Elim and Sina.

(Then we stand and sing the following troparion. The reader reads the verses and the choir responds. Sometimes the reader also reads the first line of the choral response. The choir then sings the second line.)

Tone 5 (Troparion) You, the Creator of the world,
have shone forth in the world,
to give light to those who sit in darkness.
O God Who love mankind, glory to You!

v: O God, be gracious unto us and bless us; make Your face to shine upon us and have mercy on us, that Your way may be known upon the earth, Your saving power among the nations. (Ps.66:2-3;67:1-2)

...to give light to those who sit in darkness.
O God Who love mankind, glory to You!

v: Let the peoples confess You, O God; let all the peoples confess You. Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon the earth.(Ps.66:4-5;67:3-4)

...to give light to those who sit in darkness.
O God Who love mankind, glory to You!

v: Let the peoples confess You, O God; let all the peoples confess You: the earth has yielded its increase. May God, our God bless us. May God bless us. Let all the ends of the earth fear Him. (Ps.66:6-8;67:5-7)

...to give light to those who sit in darkness.
O God Who love mankind, glory to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
You, the Creator of the world,
have shone forth in the world,
to give light to those who sit in darkness.
O God Who love mankind, glory to You!

OLD TESTAMENT READINGS

4 The Reading is from Jesus, son of Navi. [3:7-8, 15-17]

The Lord said to Jesus, 'This day I will begin to exalt you in the sight of all the children of Israel, that they may know that, as I was with Moses, so I will be with you. And now command the priests who bear the Ark of the Covenant, and say, "When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'" And when the priests who bore the Ark of the Covenant of the Lord had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflowed all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap far off, from the city of Adami, as far as the area of Kariathiarim, and those flowing down toward the sea of the Araba, as far as the Salt Sea, were wholly cut off. And the people stopped opposite Jericho. The priests who bore the Ark of the Covenant of the Lord stood ready on dry ground in the midst of the Jordan. And all the children of Israel crossed through dry land, until the whole people had finished passing over the Jordan.

5 The Reading is from the Fourth Book of Reigns. [2:6-14]

Elias said to Elissaïos, 'Stay here; for the Lord has sent me as far as the Jordan'. But Elissaïos said, 'As the Lord lives, and as you yourself live, I will not leave you.' So the two of them went on. Fifty men of the sons of the prophets came and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water with it; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elias said to Elissaïos, 'Ask me what I may do for you, before I am taken up from you.' Elissaïos said, 'Please let me inherit a double share of your spirit.' He replied, 'You have asked a hard thing; yet, if you see me as I am being taken up from you, it will be granted you; if not, it will not.' It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elias was taken up in a whirlwind as if into heaven. Elissaïos kept watching and crying out, 'Father, father! The chariot of Israel and its horseman!' But when he could no longer see him, Elissaïos grasped his own clothes and tore them in two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. Elissaïos took the mantle of Elias that had fallen from him, and struck the water, and they were not parted^[14]. And he said, 'Where is the God of Elias, Appho?'^[15] And so Elissaïos struck the waters, and the waters were parted to the one side and to the other, and Elissaïos went over on dry ground.

6 The Reading is from the Fourth Book of Reigns [5:9-14]

Neeman, Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elissaïos's house. And Elissaïos sent a messenger to him, saying, 'Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be cleansed.' But Neeman was angry, and went away, saying, 'Behold, I said that he will come out to me, and call on the name of the Lord his God, and lay his hand on the leprosy, and remove it from my flesh. Are not Abana and Pharphar, the rivers of Damascus, better than all the waters of Israel? Could I not go and wash in them, and be cleansed?' So he turned and went away in a rage. But his servants came near and said to him, 'Father, if the prophet had commanded you to do some great thing, would you not have done it? But he has simply said to you, "Wash, and be cleansed"?' So he went down and plunged himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored for him like the flesh of a little child, and he was cleansed.

(Then we stand and sing the following troparion. The reader reads the verses and the choir responds. Sometimes the reader also reads the first line of the choral response. The choir then sings the second line.)

Tone 6 (Troparion) You have shone forth to tax collectors and sinners because of Your abundant mercies.

Where should Your light shine but on those who sit in darkness?

O our Savior, glory to You!

v: The Lord is King, He is robed in majesty; the Lord is robed, He is girded with strength. Yea, the world is established; it shall never be moved; Your throne is established from of old; you are from everlasting. (Ps.92:1-2)

Where should Your light shine but on those who sit in darkness?

O our Savior, glory to You!

v: The floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their roaring. (Ps.92:3)

Where should Your light shine but on those who sit in darkness?

O our Savior, glory to You!

v: Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Your decrees are very sure; holiness befits Your house, O Lord, for evermore. (Ps.92:4-5)

Where should Your light shine but on those who sit in darkness?

O our Savior, glory to You!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

You have shone forth to tax collectors and sinners because of Your abundant mercies.

Where should Your light shine but on those who sit in darkness?

O our Savior, glory to You!

OLD TESTAMENT READINGS

7 The Reading is from the Prophecy of Isaias. [1:16-20]

Thus says the Lord: Wash yourselves; make yourselves clean; remove your evil doings from your souls; before my eyes cease from your evil doings. Learn to do good; seek judgement, deliver the oppressed; give judgement for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land; but if you are not willing and do not listen to me, a sword will devour you; for the mouth of the Lord has spoken this.

8 The Reading is from Genesis. [32:1-10]

Jacob looked up and saw the army of God encamped around and the angels of God met him; and when Jacob saw them he said, 'This is God's encampment!' So he called the name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, 'Thus you shall say to my lord Esau: Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now; and I have sheep, oxen, asses, menservants, and maidservants; and I have sent to tell my lord Esau, in order that your servant may find favour in your sight.'" And the messengers returned to Jacob, saying, 'We came to your brother Esau, and he is coming to meet you, and four hundred men with him.' Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the oxen and the sheep, into two encampments, thinking, "If Esau comes to the one encampment and destroys it, then the other encampment which is left will be saved.' And Jacob said, 'God of my father Abraham and God of my father Isaac, O Lord who said to me, "Return to the land of your birth and I will do you good," let me be worthy of all the justice and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine.

9 The Reading is from Exodus. [2:5-10]

Pharaoh's daughter came down to wash at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child in the basket; and it was crying. Pharaoh's daughter took pity on him and said, 'This is one of the Hebrews' children.' Then his sister said to Pharaoh's daughter, 'Do you want me to call you a Hebrew woman to nurse the child for you?' And Pharaoh's daughter said to her, 'Go.' So the girl went and called the child's mother. And Pharaoh's daughter said to her, 'Look after this child, and nurse him for me, and I will give you your wages.' So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became a son for her; and she named him Moses, for she said, 'I took him out of the water.'

10 The Reading is from Judges. [6:36-40]

Gideon said to God, 'If you are going to save Israel by my hand, as you have said, see, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, as you have said.' And it was so. When Gideon rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, 'Do not let your anger burn against me, let me speak once again; pray, let me make trial once again with the fleece; let it be dry only on the fleece, and on all the ground let there be dew.' And God did so that night; for it was dry on the fleece only, and on all the ground there was dew.

11 The Reading is from the Third Book of Reigns. [18:30-39]

Elias said to the people, 'Come close'. And all the people came closer to him. Elias took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, 'Israel shall be your name'. With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, 'Bring me two jars of water and pour it on the holocaust and on the pieces of wood.' Then he said, 'Do it a second time'; and they did it a second time. Again he said, 'Do it a third time'; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elias cried aloud to heaven and said, 'Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people know that you alone the Lord, the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you.' Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, 'The Lord indeed is God; he is God.'

12 The Reading is from the Fourth Book of Reigns. [2:19-22]

The men of the city of Jericho said to Elissaios, 'The situation of this city is good, as you see, lord; but the water is bad, and the land is unfruitful. He said, 'Bring me a new bowl, and put salt in it.' And he took it. Then he went to the spring of water and threw the salt in it, and said, 'Thus says the Lord, I have healed this water; henceforth no one will die from it, no one be unfruitful because of it.' So the water has been healed to this day, according to the word which Elissaios spoke.

13 The Reading is from the Prophecy of Isaias [49:8-15]

Thus says the Lord: In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the desolate s; saying to the prisoners, 'Come forth'; to those who are in darkness, 'Reveal yourselves.' They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar, some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad; let the mountains break out into joy and the hills into justice! For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, 'The Lord has forsaken me and the Lord has forgotten me.' Will a woman forget her child, or have no mercy on the offspring of her womb? Even though a woman may forget, yet I will not forget you, says the Lord Almighty.

(After the Little Litany, the following Prokeimenon, Epistle, Alleluia, and Gospel:)

The Prokeimenon in the Third Tone:

The Lord is my Light and my Savior, / whom shall I fear?

v: **The Lord is the defender of my life, of whom shall I be afraid?**

THE READING IS FROM THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS (9:19-27)

Brethren: though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law -- though not being myself under the law -- that I might win those under the law. To those outside the law I became as one outside the law -- not being without law toward God but under the law of Christ -- that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings. Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

Tone 6

Alleluia, Alleluia, Alleluia!

v: **My heart overflows with a goodly theme: I address my verses to the king. (Ps 44:2)**

v: **You are the fairest of the sons of men. (Ps 44:3)**

THE HOLY GOSPEL ACCORDING TO LUKE (3:1-18)

In the fifteenth year of the reign of Tiber'i-us Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturae'a and Trachoni'tis, and Lysa'ni-as tetrarch of Abile'ne, in the high-priesthood of Annas and Ca'iaphas, the word of God came to John the son of Zechari'ah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: Prepare 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." He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than is appointed you." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages." As the people were in expectation, and all men questioned in their

hearts concerning John, whether perhaps he were the Christ, John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." So, with many other exhortations, he preached good news to the people.

(Augmented Litany, "Vouchsafe, O Lord", and the Evening Litany. Then the Litany takes place.)

LITANY Tone 4 He who covers Himself with light as with a garment for our sake saw fit to become like us.

Today He covers Himself with the streams of the Jordan.

He has no need of their cleansing,

but He secures new birth for us.

O what wonder!

Without fire He re-forges,

Without breaking He re-forms.

He saves those enlightened in Him://

Christ God, the Savior of our souls.

By fire and the Spirit,

You wash away the sin of the world.

When the Baptist saw You coming, he was afraid.

He trembled and cried out, saying:

"I dare not hold Your spotless head.//

Sanctify me with Your Epiphany, O Master Who love mankind!"

Let us imitate the wise virgins,

let us go and meet the Master Who appears;

like a bridegroom He comes forth to John.

Seeing You the Jordan holds back in fear.

John cries out: "I dare not hold Your immortal head."

The Spirit comes down in the form of a dove to sanctify the waters.

And a voice from heaven resounds:

"This is My Son, Who comes to the world to save the human race."//

O Lord, glory to You!

Christ is baptized.
He comes up from the water.
With Himself He raises up the world.
He sees the heavens opened which Adam had shut
against Himself and His posterity.
The Spirit affirms the divinity,
since He rushes to join One Who is also divine.
A voice comes from heaven,
for from heaven comes the One Whom the Spirit affirms://
He is the Savior of our souls.
Touching Your spotless head, the hand of the Baptist trembled.
Not daring to minister to You, the River Jordan turned back.
Since it stood in awe of Joshua, the son of Nun,
How could it not fear You, his Maker?
But You, our Savior, fulfilled Your plan to save the world by Your Epiphany,//
O God Who love mankind.

*Glory to the Father, and to the Son, and to the Holy Spirit; **Tone 8** (by John the Monk)*
Wishing to fulfill what You ordained from the ages, O Lord,
from all creation You accepted ministers of Your mystery,
from the Angels You took Gabriel,
from humankind you took the Virgin,
from the heavens You took the star,
from the waters You took the Jordan, in which You washed away the sin of the world.//
O our Savior, glory to You!

*now and ever, and unto ages of ages. Amen. **Tone 8** (by Anatolios)*
Today creation is enlightened.
Today all things rejoice, in heaven and on earth together.
Angels and people join forces,
for where the King is present His army must be.
Therefore let us all run to the Jordan!
Let us see how John baptizes the sinless brow of One not made by human hands!
Let us in unison join in the Apostle's song:
"The grace of God has appeared for the salvation of all,//
shining on the faithful and granting them great mercy."

When the singers have completed the stichera, the deacon says:
Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.
Choir: Lord, have mercy. (x3) [and after each petition]
Again we pray for pious and right-believing Christians.
Again we pray for our Archbishop and father (name).
Again we pray for the servants of God celebrating this holy feast and for mercy, life, peace, health,
salvation, assistance, pardon and remission of their sins.

Again we pray for all Christian souls afflicted and maltreated, in need of God's mercies and help, for the protection of this city and those who live therein for the peace and stability of the whole world, for the welfare of the holy churches of God, for the salvation and help of our fathers and brethren who labor and serve with diligence and fear of God, for those who are gone away and those who are abroad, for the healing of those who lie in infirmity, for the repose, refreshment, and blessed memory and forgiveness of sins of all of our fathers and brethren fallen asleep before us, for their pious repose and for Orthodox everywhere, for the deliverance of captives and for our brethren who are serving, and for all who serve and have served in this holy house let us say.

Again we pray that this holy house, and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

Then the High Priest or the Priest says out loud:

Hear us, God, our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious to us, Master, over our sins and have mercy on us. For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. **Choir:** Amen.

Priest: Peace to all.

Choir: And to your spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To You, O Lord.

All bow their heads as the priest says the following prayer aloud:

O Master, exceedingly merciful, Lord Jesus Christ our God, who accepted to be baptised in the Jordan, through the intercessions of our all-pure lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable apostles, *of our fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers;* of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and the Commander,* of our venerable and God-bearing Fathers, of the holy and righteous ancestors of God Joachim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, make our prayer acceptable, grant us forgiveness of our transgressions, shelter us under the shelter of your wings, drive away from us every enemy and adversary, give peace to our life, O Lord: have mercy on us and on your world and save our souls as you are good and love mankind.

Choir: Amen.

Priest: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have borne the Savior of our souls. (*once*)

Choir: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have borne the Savior of our souls. (*twice*)

The priest takes one of the loaves from the five loaves and with it makes the sign of the cross over the loaves.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ our God, who blessed the five loaves and fed the five thousand, do You the same Lord bless these loaves, this wheat, this wine and this oil and multiply them in this city and in all Your world: and sanctify the faithful who partake of them. For You bless and sanctify all things, O Christ our God, and to You we send up glory together with Your unoriginate Father and Your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

Choir: Amen.

The priest takes one of the loaves and sings in Tone 7:

Priest: Rich men have turned poor * and gone hungry; * but they that seek the Lord * shall not be deprived of any good thing. (*once*)

Choir: Rich men have turned poor * and gone hungry; * but they that seek the Lord * shall not be deprived of any good thing. (*twice*)

APOSTICHA Tone 2 John saw You coming to him in the Jordan, O Christ God,
and he said: "You have no uncleanness, O Lord,
why do you come to Your servant?
In Whose name will I baptize You?
In the name of the Father?
But in Yourself You bear the Father.
In the name of the Son?
But You Yourself are the Son incarnate.
In the name of the Holy Spirit?
But by Your breath You can give the Spirit to the faithful." //
O God Who shone forth, have mercy on us!

v: The sea looked and fled, Jordan turned back. (Ps. 113:3/114:3)

The waters saw You, O God,
the waters saw You and were afraid.
For the Cherubim cannot lift up their eyes to Your glory,
and the Seraphim cannot gaze at You;
but they stand by You in fear:
the Cherubim bear You up, and the Seraphim glorify Your might.
With them, O merciful Lord, we proclaim Your praise and say://
"O God Who shone forth, have mercy on us!"

v: What ails you, O sea, that you fled? O Jordan, that you turned back? (Ps.113:5/114:5)

Today the Maker of heaven and earth comes to the Jordan in human flesh.

The sinless One asks to be baptized,

that He may cleanse the world from the error of the Enemy.

The Master of all is baptized by a servant;

through water He gives cleansing to the human race.

Let us cry aloud to Him://

“O our God Who shone forth, glory to You!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Tone 6 When the Son born of a Virgin

asked to be baptized in the Jordan,

the Shining Lamp, born of a barren woman, cried to Him in fear and joy://

“Sanctify me, O Master, by Your divine Epiphany!”

TROPARION

Tone 1 Troparion of the Feast

When You, O Lord, were baptized in the Jordan,
the worship of the Trinity was made manifest.

For the voice of the Father bore witness to You,

calling You His Beloved Son;

and the Spirit in the form of a dove

confirmed the truthfulness of His word.

O Christ our God, You have revealed Yourself//

and have enlightened the world, glory to You! (*thrice*)

DISMISSAL

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The blessing and mercy of the Lord come upon you with his grace and love for mankind, always, now and ever and to the ages of ages.

Choir: Amen.

Priest: Glory to You, Christ God our Hope, glory to You.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen. Lord, have mercy; Lord, have mercy; Lord, have mercy. Father, bless!

Priest: He who accepted to be baptised in the Jordan, Christ our true God...

Choir: Amen.