

The 7th Day of January

Ⲭ Afterfeast of Theophany; Synaxis of the Holy, Glorious Prophet, and Forerunner of our Lord, John the Baptist.

Vespers

Note: There is no Kathisma sung, because of the Vigil served on the night before, except on Saturday Evening when it is sung as usual.

At “Lord, I call...,” 6 stichera.

3 stichera of the Feast, in Tone 2: *(by John, the Monk of Damascus)*

When the Forerunner beheld our Enlightenment, /
The Light that enlighteneth all, /
Coming to be baptized /
His hand trembled and his soul rejoiced; /
And he proclaimed to the people: /
“This is the Savior of Israel, who delivereth us from corruption.” ///
O Christ our God, the only sinless One, glory to Thee! *(twice if the Sunday After)*

The hosts of angels trembled in fear, /
When they beheld Thee baptized by a servant; /
And the Holy Spirit, bore witness to Thee, O Savior, /
And the voice of the Father was heard from heaven: /
“This One on whom the Forerunner lays his hand, /
Is My beloved Son in whom I am well pleased.” ///
O Christ our God, glory to Thee!

When the waters of the Jordan received their Creator, /
The Comforter descended in the form of a dove.
He who bowed down the heavens now bows His head to the Forerunner /
And the one made out of clay, cries out to his Maker:
“Why dost Thou command me to perform what is beyond my power? /
For it is I who needs to be baptized of Thee!” ///
O Christ our God, the only sinless One, glory to Thee!

3 stichera, of the Forerunner,¹ in Tone 1: *To the melody, “O all-praised martyrs....”*

When the Forerunner beheld Thee, O Christ, /

¹ Text differs in the Greek Menaion.

Draw near to him and ask for baptism, /
 He cried out to Him in trembling: /
 “Why dost Thou command me to perform what is beyond my pówer? /
 How shall I touch Thee with my hand, O Lord all-powerful, /
 Who holdest all things in the hollow Thine hand? ///
 Do Thou rather baptize me, Thy servant!”

“**I** have appeared this day as a complete man; /
 By nature unapproachable, I have become approachable to thee. /
 Being rich, I have of Mine own will made Myself poor, /
 That what has grown poor I may make rich with incorruption and deliverance. /
 Draw near and baptize Him who is not subject to corruption ///
 And who delivers the world from decay.”

“**I** am constrained on every side,” /
 Said the Forerunner to the Creator, /
 “I am at a loss where to flee! /
 O bountiful Lord, Thou art a stream full of nourishment: /
How then shall the flowing streams receive Thee, ///
 O Word, who art come to pour forth salvation upon all who honor Thy holy
 Epiphany?”

Glory..., now and ever..., in Tone 6:

Thou beacon of light in the flesh, /
 And Forerunner of the Salvation, /
 The offspring of a barren woman and friend of Him who was born of the Virgin; /
 Thou hast worshipped Him by leaping in thy mother’s womb /
 And hast baptized Him in the waters of the Jordan! /
 We entreat thee, intercede with Him, O prophet, ///
 That we may escape from the mighty tempests yet to come.

Now and ever..., in the same Tone:

God the Word hath appeared to mankind in the flesh. /
 He stood in the Jordan, ready for baptism, /
 And the Forerunner cried aloud to Him: /
 “How can I stretch forth my hand /
 And touch the head of Him who ruleth all things? /
 Though Thou art the Son of Mary, yet I know Thee as the pre-eternal God /
 Who walkest now upon the earth, praised by the Seraphīm. /
 I am only a servant, I know not how to baptize the Master!” ///
 O Lord, beyond all understanding, glory to Thee!

The Entrance.

Note: If it be *Saturday Evening*, the usual Prokeimenon of the day: “The Lord is King....”

Otherwise, the Great Prokeimenon, in Tone 7:

Our God is in heaven and on the earth; / He does whatever He pleases.

Verse: When Israel went forth from Egypt, the house of Jacob from a barbarian people, Judah became His sanctuary.

Verse: The sea looked and fled; Jordan turned back.

Verse: What ails thee, O sea, that thou hast fled; and thee, O Jordan, that thou hast turned back?

The Little Litany, and the Aposticha these stichera of the Feast, in Tone 4: To the melody, “Thou hast given a sign....”

When he saw Thee, O Master, draw near to him, /
John the Forerunner was amazed, and as a faithful servant he cried out in fear: /
“What is this humility, O Savior? /
What is this poverty that Thou hast put on? /
In the wealth of Thy goodness and compassion ///
Thou hast raise up man from humiliation, by clothing Thyself in him.”

Verse: The sea looked and fled; Jordan turned back!

“**C**ome unto Me,” saith the Savior of all, to the Forerunner, /
“For I bring to pass a Mystery, /
Serve Me with trembling, yet do not draw away in fear. /
For I, by nature undefiled, stand now before thee in the waters of the Jordan /
And am baptized by thee as a man: /
For I remake Adam anew, who was shattered by sin.

Verse: What ails thee, O sea, that thou hast fled; and thee, O Jordan, that thou hast turned back?

John answered Him and said: /
Who among mankind has ever seen the Sun being cleansed? /
And seen Him that covered the heaven with clouds, stand naked? /
Who has seen Him that made the springs and rivers, Himself enter the waters? /
I stand amazed at Thine ineffable dispensation, O Master! ///
Burden not Thy servant with fearful commands!

Glory..., now and ever..., of the Feast, in Tone 4: (by Byzantius)

Being the lover of the Spirit, O Forerunner, /
The swallow that brings divine tidings of grace, /
Thou hast clearly made known to mankind the dispensation of the King /
Who shone forth in brightness from a pure Virgin /
Unto the restoration of men. /
Thou dost banish the dominion of dark and evil ways, /
And guidest towards eternal life the hearts of those baptized in repentance, ///
O thou blessed prophet inspired by God!

Now and ever..., of the Feast, in the same Tone:

Come, let us do as the wise virgins; /
Come, let us go and meet the Master who has appeared: /
For as a bridegroom has He come forth to John. /
The Jordan, seeing Him, crouched in fear and stopped; /
John cried aloud: "I dare not touch Thine immortal head." /
The Spirit came down in the form of a dove to hallow the waters, /
And a voice cried from on high: /
"This is My Son who is come into the world to save mankind." ///
O Lord, glory to Thee!

The Troparion of The Forerunner, in Tone 2:

The memory of the just is celebrated with hymns of praise, /
But the Lord's testimony is enough for thee, O Forerunner; /
For thou wast shown to be more wonderful than the prophets, /
Since thou wast granted to baptize Him whom thou didst proclaim. /
Then having endured great suffering for the Truth, /
Thou didst rejoice to bring even to those in Hades the good tidings: /
That God who appeared in the flesh takes away the sin of the world ///
And grants us great mercy.

Glory..., now and ever..., The Troparion of the Feast, in Tone 1:

When Thou, O Lord wast baptized in the Jordan /
The worship of the Trinity was made manifest; /
For the voice of the Father bore witness to Thee /
And called Thee His beloved Son. /
And the Spirit in the form of a dove /
Confirmed the truthfulness of His word. /
O Christ, our God, who hast revealed Thyself ///
And hast enlightened the world, glory to Thee.

Compline

After the Trisagion, the Kontakion of the Forerunner, in Tone 6: (by Romanus the Melodist)

O Lord, before Thy presence in the flesh /
The Jordan River trembled and reversed its course out of fear; /
John, struck with awe, hesitated to perform upon Thee the baptism foretold by the
prophets; /
The ranks of angels were rapt in wonder; /
All those in darkness received illumination and sang a hymn of praise to Thee, O
Lord, ///
Who didst appear and didst shed Thy light upon the whole creation.

Nocturn

The usual Kathisma is sung. After the first Trisagion, instead of “Behold the Bridegroom...,” we sing the Kontakion of the Feast: “Today Thou hast appeared to the universe...” After the second Trisagion, we sing the Kontakion of the Forerunner: “O Lord, before Thy presence in the flesh...”

Matins

At “God is the Lord...” the Troparion of the Feast (*twice*), Glory..., that of the Forerunner; now and ever..., that of the Feast.

Note: If it be the Sunday After, the Troparion of the Resurrection (*twice*); Glory..., that of the Forerunner; now and ever..., that of the Feast.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: To the melody, “When the stone had been sealed....”

When Jesus was born of the Virgin Mary, /
And was baptized in the Jordan by John, /
The Spirit descended visibly upon Him in the form of a dove. /
Therefore, the prophet cried aloud with the angels, saying: /
“Glory to Thy coming, O Christ, /
Glory to Thy kingdom: /
Glory to Thy dispensation, ///
O Thou who alone lovest mankind.”

Glory..., now and ever..., in the same Tone: Repeat: When Jesus was born of the Virgin Mary

After the 2nd Kathisma, the Sessional Hymn, in Tone 4:

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When the great Forerunner saw Thee, O Christ, /
Seeking baptism in the streams of the Jordan, /
He cried out in gladness: /
“Thou hast come, Thou art made manifest, ///
The Light that no man can approach.

Glory..., now and ever..., in the same Tone: Repeat: “When the great Forerunner saw Thee, O Christ....”

The Canon

— incomplete as of 11/2016

After the Third Ode, the Kontakion of the Feast, in Tone 4,

Today Thou hast appeared to the universe /
And Thy Light, O Lord, has shone on us /
Who with understanding praise Thee; /
Thou hast come and revealed Thyself, ///
O Light Unapproachable.

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