

The 2nd Day of January

✠ **The Forefeast of the Theophany; Commemoration of our Venerable and God-bearing Father among the Saints, Seraphim, Wonderworker of Sarov.** *(See also 19 July)*

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 4:

We the faithful gather today /
To crown with laurels of praise /
An earthy angel and heavenly man, /
And to fervently cry ot to him: /
O blessèd father Seraphim, /
Thou glorious boast of all who love to fast, /
Fervently pray to God for us ///
That He will have mercy on our souls.

O father Seraphim, /
As a youth thou didst come to love humility and innocence, /
And strove to attain the love of Christ in purity of mind and heart. /
Through these, thou hast drawn near to God; /
Fervently beseech Him deliver from all danger ///
Those who faithfully honor thy holy memory.

A great multitude of Christians have gathered today, /
O venerable father Seraphim, /
To glorify the uncovering of thine honorable relics, /
And with joy and gladness we cry ot to thee: /
Behold, the lame now walk and the sick are healed, ///
Who faithfully pray at the shrine of thy relics.

Glory..., in Tone 6:

Rejoice, O monastery of Sarov, /
And delight in the Lord, /
For a new luminary of the Russian land hath shone from thee! /
Be radiant and glad, O holy Church of God, /
And with her, ye multitudes of monastics, /
And assemblies of those who love her holy feasts: /
Together let us weave a crown of spiritual flowers /
And with David let us sing aloud: /
Precious in the sight of the Lord is the death of His saints! /
For this glory is due thee, O venerable Seraphim, ///
Who, by thy prayers brought us to partake in it, O blessed one.

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

No one having recourse to thee, /
O all-pure Virgin Mother of God, /
Goeth away from thee ashamed; /
For asking grace of thee ///
He is given that gift which is gainful to him.

At the Aposticha, the stichera, in Tone 2:

Leaving the village of thy birth behind /
And coming to the great monastery in the city of Kiev, /
Thou didst obtain a blessing at its wonderworking relics, /
O venerable father Seraphim. ///
Send down this blessing upon us now, who celebrate thine honored and all-holy
memory.

Verse: Precious in the sight of the Lord is the death of His saints.

Thou didst take upon thyself the great burden of monastic discipline, /
O venerable father Seraphim, /
And didst amaze thy brethren with zealous love and patience. ///
Pray now, that our souls may be saved.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His
commandments.

Receiving thine abbot's blessing, O father Seraphim, /
Thou didst take up thine abode in the wilderness of Sarov, /
Binding thyself to a life of prayer and ascetic fasting /
Making of thyself an abode of the Holy Spirit. ///
Pray Christ God on behalf of us all.

Glory..., in the same Tone: (Repeat the above sticheron)

Receiving thine abbot's blessing....

Now and ever..., Theotokion:

As thou art our mediatrix and defender, /
O most-pure Lady, /
Deliver us from every calamity and danger, ///
And through thy divine intercessions save our souls.

The Troparion of Saint Seraphim, in Tone 4:

From thy youth thou hast loved Christ, O blessed one, /
And aflame with the desire to labor for Him alone /
Thou hast contended in unceasing prayer and labor in the wilderness /
And gaining by compunction of heart the love of Christ /
Thou hast appeared as the chosen of the Mother of God.
Therefore, we cry ot to thee: ///
Save us by thy prayers, O our venerable father Seraphim.

Glory..., now and ever.... The Troparion of the Forefeast, in Tone 4:

Make ready, O Zebulon! /
Prepare, O Nephtali! /
Thou, River Jordan, cease thy flow! /
Receive with joy the Master coming to be baptized! /
Thou, Adam, rejoice with the first mother! /
Hide not yourselves as you once did in Paradise! /
For, having seen you naked /
He appeared to clothe you anew with the first robe! ///
Yea, Christ hath appeared, desiring to renew the whole creation!

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

***Note:** If this day falls on the Sunday Before, 3 stichera of the Resurrection are first sung, then 3 of the Forefeast, followed by 5 of the Saint. Otherwise:*

At “Lord, I call...,” 8 stichera.

3 stichera of the Forefeast, in Tone 4: *To the melody, “As one valiant among the martyrs....”*

Let us proclaim with song and hymns /
The coming feast of the Baptism of our God /
For He wills, as a Man, to approach His Forerurunner in the flesh /
Asking for the baptism of salvation /
For the regeneration of those being enlightened through divine faith, ///
And of the partakers of the Spirit.

Christ is made manifest /
And God is revealed /
As David had clearly foretold; /
And now He comes to His servant seeking baptism. /
Be filled with joy, O river Jordan, /

And be glad ye earth and sea, hills and mountains, /
And ye hearts of men rejoice, ///
For you are now receiving the noetic Light.

Thou, O All-powerful Lord, /
As is written, art the River of peace and the Valley of bliss! /
How shall the stream of the river receive Thee /
Descending naked into its course? /
O Thou, who didst wrap the heavens with clouds, /
And stripped naked all the evil of the enemy, ///
Clothing the earthborn with salvation!

Then 5 stichera, in Tone 1: To the melody, "O glorious wonder...."

O glorious wonder! /
A champ'ion of piety is revealed in Sarov, /
Seraphim the wondrous, our fervent intercessor before God. /
Rejoice, O monastery of Sarov, for in thee reside the relics of this holy saint; /
Sing for joy, ye multitudes of Orthodox faithful, /
For Saint Seraphim is the defender of all who cry out to him: /
Rejoice, O luminary of the Russian lands, who dispels the darkness of the enemy, ///
Pray to the Lord that He grants our souls peace and great mercy.

O marvelous wonder! /
Behold, the blessed Seraphim, the unshakeable pillar of piety, /
Truly appears to us at the monastery of Sarov, /
And the righteous assembled exalt in spirit and cry out to him saying: /
O ven'erable father Seraphim, ///
Pray to the Lord that He grants our souls peace and great mercy.

Wondrous are Thy mysteries, O Christ God, /
For thou hast given us the venerable Seraphim to be a guiding light, /
A mighty champ'ion of the faithful in the battle against the enemy /
A prayerful advocate for all orthodox people, /
The boast and confirmation of his holy monastery; /
And now he entreats Thee, O Lord, ///
To grant our souls peace and great mercy.

When thou didst go out into the wilderness of Sarov, O venerable one /
Thou didst completely discard thine own will /
And display to all thy steadfast obedience, /
Joyfully enduring the dishonor and offenses of others, /

Cruelly wast thou beaten and wounded by evil men, /
Yet thou didst pray for them, O venerable one. /
And we, who now glorify thine all-honorable memory, beseech thee, O blessed
one, ///
To entreat the Lord to grant our souls peace and great mercy.

Blessed is the holy monastery of Sarov, /
For within it repose thy precious relics, O venerable father Seraphim, /
Thou guardian of chaste reasoning; /
Thou treasury of the virtues, and vessel of purity; /
Thou receptacle of grace, and the well-spring of healing; /
Thou unmercenary physician, and true lover of the fast; /
Thou comforter of those in sorrow;
Thou calm haven of those caught in the storm of the passions of life; /
And we, who now glorify thine all-honorable memory, beseech thee, O blessed
one, ///
To entreat the Lord to grant our souls peace and great mercy.

Glory..., in Tone 8:

O come, ye assembly of the faithful /
And let us glorify today with songs of praise /
Our most wondrous and glorious father, /
And let us all cry out to him: /
O venerable father Seraphim, /
Truly wast thou found worthy of attaining the heavenly life, /
And receiving from God the crown of eternal glory! /
Therefore, the monastery of Sarov rejoices in thee, /
And the people look upon the shrine of thy relics /
And beholding thy miracles, they glorify God who hast so glorified thee. ///
Entreat the Lord, O venerable one, to grant our souls peace and great mercy.

Now and ever..., of the Forefeast, in Tone 6:

The true Christ comes down to the Jordan /
To be baptized of John who sayeth to Him: /
“How dost Thou come to me, when it is I needing baptism of Thee? /
I who am but straw dare not touch the fire! ///
Sanctify me, O Master, by Thy divine Epiphany.”

On a Friday or Saturday Evening, the Dogmatic Theotokion in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (3:1-9)

^{3:1} The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As

gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

The Reading from Proverbs (5:15-6:3)

^{5:15} ...The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. ¹⁶Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His arm shall He protect them. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for revenge upon his enemies. ¹⁸He shall put on righteousness as a breast-plate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn

bow, shall they fly to the mark. ²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. ²³Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. ^{6:1}Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} The righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time,

nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There

was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he

fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the stichera of the temple, and these of the Saint, in Tone 1:

With what wreaths of praise shall we crown the venerable Seraphim, /
 Our mighty soldier and warrior in battle? /
 For as a good teacher, confirmed both in faith and in virtue, /
 Well he taught the divine teachings and the angelic life to all who came to him. /
Therefore, we cry aloud to him: /
 Entreat Christ God, O ven'rable one, ///
 To strengthen the Orthodox Faith, and to save our souls.

Come, all ye multitudes of monastics, /
 And let us piously praise the ven'rable saint, /
 The true disciple of Christ /
 Who trampled upon the temptations of this world; /
 Who took upon his shoulders the yoke of Christ /
 And put the legions of demons to shame. /
Therefore we cry aloud to him: ///
 Forget us not, O father Seraphim who praise and honor thy holy memory.

Thou didst put the invisible foes of the flesh to shame /
 Like a bodiless angel, O Seraphim,
 And the divine and radiant story of thy life /
 Amazes all, O father. /
 Now the lands of Tambov and the holy monastery of Sarov /
 Rejoice for they are the abode of thy holy relics /
 Which grant healing to all who come and pray before thy sacred shrine,
 And, being enlightened by thee, we all cry out to thee: ///
 Pray, O venerable one, that our souls may be saved.

Glory..., in Tone 5:

Rejoice today, ye Russian lands, /

And thou, O monastery of Sarov, be glad, /
And ye multitudes of the faithful streaming here today, /
Come and glorify our venerable father, wise in God, /
The pastor and teacher of those who have lost their way, /
The swift healer of the infirm and sick, /
The great adornment of the Orthodox, whom we glorify in song: ///
By thy prayers save us, O venerable Seraphim!

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

Thou, all-honorable Virgin, art the temple and the gate /
The bridal chamber and the throne of the King; /
For through thee, my Redeemer, Christ the Lord, appeared to those who sat in
darkness. /
He is the Son of Righteousness /
Who wishes to enlighten those He fashioned in His own image by His own hand. /
Therefore, O most-praised Lady, having maternal boldness before Him, ///
Ceaselessly pray that our souls may be saved.

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice, O life-bearing Cross...."

Rejoice, O ven'erable father Seraphim, /
Thou converser with the angels! /
For living a pious life on earth /
Thou didst instruct those who came to thee in the fear of the Lord; /
And being illumined by the grace of the Most Holy Spirit /
Thou didst see things of the future as if it were today, /
And hast filled the souls of the afflicted with tenderness and joy. /
Therefore, we entreat thee, ///
Pray to the Lord for those who honor thy holy memory.

Verse: Precious in the sight of the Lord is the death of His saints.

Rejoice, most wondrous instructor of those who have lost their way, /
Who was found worthy to behold Christ together with His angels and archangels in
the temple /
And now, O venerable one, in heaven thou dost unceasingly delight in this sight. ///
Therefore, pray to the Lord for those who honor thy holy memory.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Rejoice, O venerable father Seraphim! /
Thou didst command all to keep the True Faith, /
And desiring above all else the life on high, /
Thou didst disdain material wealth. /
Now dost thou behold the ineffable beauty of paradise /
And dost delight in the sweet singing of angels. /
Therefore, we entreat thee, ///
Pray to the Lord that He grant us peace and great mercy.

Glory..., in Tone 6:

Who can relate thy labors and sufferings, O father Seraphim? /
Who can describe the harshness of thy life in the wilderness? /
Who can tell of thy vigils and fasting, /
And thy solitary life in silence and ceaseless prayer? /
Truly hast thou shown thyself to be the adornment of monastics /
And a steadfast intercessor before the Lord. /
Therefore, we cry out to thee: /
Rejoice, thou example of monastic life! /
Rejoice, great consolation of those in sorrow and need! /
Rejoice, O fervent advocate for all! ///
O venerable Seraphim, pray that our souls may be saved.

Now and ever..., this sticheron of the Forefeast, in Tone 3:

Come all ye faithful, /
And let us leave Judæa behind /
And let us go instead into the wilderness of Jordan /
There to behold Him who for our sake hath appeared in the flesh /
Request washing in the streams of Jordan /
At the hands of the Baptist, who cries aloud in fear: /
“I dare not touch Fire with my hand of clay!
Behold, the sea hath fled and the Jordan hath turned back, /
How then shall I place my hand upon the crown of Thy head, O Savior, /
Before whom the Seraphim tremble in fear? /
If Jordan once fled when Elisha received the mantle of Elijah /
How then, does it not sink to the depths of chaos when it beholds Thee standing naked
in its waters, /
And how is it that I am not scalded nor burned by Thy Fire?”
The Jordan replies: “Do not hesitate to baptize my Lord, O Baptist,” /
For He commanded me saying; “Hinder not the cleansing of the many! /
For I shall come and sanctify creation, and the nature of the waters ///
”

For this cause I am made manifest.”

After the blessing of the loaves, the Troparion of the Saint Seraphim, in Tone 4:

From thy youth thou hast loved Christ, O blessed one, /
And aflame with the desire to labor for Him alone /
Thou hast contended in unceasing prayer and labor in the wilderness /
And gaining by compunction of heart the love of Christ /
Thou hast appeared as the chosen of the Mother of God.
Therefore, we cry out to thee: ///
Save us by thy prayers, O our venerable father Seraphim.

Glory..., now and ever.... The Troparion of the Forefast, in Tone 4:

Make ready, O Zebulon! /
Prepare, O Nephtali! /
Thou, River Jordan, cease thy flow! /
Receive with joy the Master coming to be baptized! /
Thou, Adam, rejoice with the first mother! /
Hide not yourselves as you once did in Paradise! /
For, having seen you naked /
He appeared to clothe you anew with the first robe! ///
Yea, Christ hath appeared, desiring to renew the whole creation!

At Compline

We sing this Three-ode Canon of the Forefast, in Tone 2,

having the acrostic: “Today I sing the praise of Holy Monday” — incomplete as of 4/15/15

The Irmosi of the Canon

- Ode 1:** Let us sing to the Lord, who by His divine command dried up the billowing sea where none may walk, and through it let the people of Israel on foot, for He hath been greatly glorified!
- Ode 8:** The unwearied fire, fed with endless fuel, drew back in fear before the pure bodies and souls of the holy children, and as the undying flames decreased in strength the young men sang an everlasting song: O all ye works, praise the Lord and exalt Him above all throughout all ages!
- Ode 9:** Thou hast magnified, O Christ, the Theotokos who bore Thee; from her, O our Creator, thou hast taken a body of like passion to our own, and so hast set us free from all our ignorance; therefore with all generations we call her blessed and we magnify Thee.

And this Two-ode Canon of the Forefast, in Tone 2,

having the acrostic: *“Today I sing the praise of Holy Tuesday”* — incomplete as of 4/15/15

The Irmosi of the Canon

Ode 8: The three holy children were not obedient to the decree of the tyrant, but when cast into the furnace they confessed God singing: O all ye works of the Lord, bless the Lord!

Ode 9: Thou didst enclose within thy womb the God whom nothing can enclose, and Thou hast brought joy into the world. We sing thy praise, O Most Holy Virgin!

Matins

At “God is the Lord...,”

The Troparion of the Saint, in Tone 4:

From thy youth thou hast loved Christ, O blessed one, /
And aflame with the desire to labor for Him alone /
Thou hast contended in unceasing prayer and labor in the wilderness /
And gaining by compunction of heart the love of Christ /
Thou hast appeared as the chosen of the Mother of God.
Therefore, we cry ot to thee: ///
Save us by thy prayers, O our venerable father Seraphim. *(twice)*

Glory..., now and ever...,

And the Troparion of the Forefeast, in Tone 4:

Make ready, O Zebulon! /
Prepare, O Nephtali! /
Thou, River Jordan, cease thy flow! /
Receive with joy the Master coming to be baptized! /
Thou, Adam, rejoice with the first mother! /
Hide not yourselves as you once did in Paradise! /
For, having seen you naked /
He appeared to clothe you anew with the first robe! ///
Yea, Christ hath appeared, desiring to renew the whole creation! *(twice)*

After the 1st Kathisma, the Sessional Hymn, in Tone 4:

Thou hast defeated the temptations of the enemy /
Through prayer and the power of the Cross, /
And wast found pleasing to God for thy fasting and abstinence. /
Therefore, thou hast received the gift of working miracles /

And bestowing healing on all who come before the shrine of thy holy relics /
O our venerable father Seraphim, ///
Pray Christ God for the remission of sins of those who celebrate thy holy mememory.

Glory..., now and ever..., this sticheron of the Forefeast, in Tone 1: To the melody, "Thy tomb, O Savior...."

Having clothed Thyself in my poverty, O my Jesus, /
Thou comest forth as one amongst Thy servants, /
Requesting baptism at the hands of Thy servant, /
O Thou who lovest mankind . /
And beholding Thee, John cries aloud saying: ///
How can I baptize Thee, who art wholly without blemish, O Most Holy God!

After the 2nd Kathisma, this Sessional Hymn, in Tone 1:

Thou didst bend thy knees upon the stone for hours in the wilderness of Sarov /
Raising up thine hands in prayer to the Lord. /
And in return, thou hast received from the Savior the grace of the Holy Spirit /
To heal the bodies and enlighten the souls of the faithful. /
Therefore, in one accord, we cry aloud to thee: ///
Pray Christ God, O venerable one, that we who celebrate thy holy memory may be saved.

Glory..., now and ever..., this sticheron of the Forefeast, in Tone 4: To the melody, "Quickly go before..."

Desiring, in Thy loving kindness, to enrich us /
Who, through our own excesses, have made ourselves poor /
The most bountiful God put on our lowly nature /
And came forth to enter into the streams of the Jordan /
There to be openly baptized by John. ///
Let us praise His extreme humility, O ye faithful!

Polyeley and Magnification:

We bless thee, // O venerable father Seraphim, / and we honor thy holy memory, /
instructor of monastics / and converser with the angels!

Selected Psalm verses:

Precious in the sight of the Lord is the death of His saints.
I waited patiently for the Lord; He inclined to me and heard my prayer.

After the Polyeley, the Sessional Hymn, in Tone 7:

Thy virtuous life shines over all the Russian lands /
And is glorified by all in hymns of praise /
For thou, like Elijah, hath ascended to heaven in a chariot of virtue /
Where thou hast rightfully received thy crown of glory. /
Therefore, we thankfully cry out to thee, O blessèd Seraphim; ///
Pray Christ God for the remission of sins of those who celebrate thy holy memory.

Glory..., now and ever..., the Sessional Hymn, in Tone 1: To the melody, "Thy tomb, O Savior...."

Christ, in His great goodness comes to the Jordan /
Wishing to accomplish our renewal through grace, /
And the godly Forerunner receives Him with joy ///
And washes Him, the only Lover of mankind.

1st Antiphon of the 4th Tone (The Song of Ascents), "From my youth...."

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

Gospel: (43) Matthew 11:27-30

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

Let us the faithful keep solemn festival /
And spiritually celebrate this sacred day /
Of our holy and venerable father /
And let us joyfully cry out to him: /
Rejoice, O blessèd Seraphim! /
Rejoice, O man of heaven and earthly angel! /
Rejoice, thou, who hast set our feet upon the path of salvation! /
Rejoice, O boast of thy native land! /
Rejoice, O confirmation of the Orthodox faithful! ///
Pray that our souls may be saved.

The Canon

The Canon of the Forefast, with 6 Troparia, including the Irmos; followed by two Canons of the Saint, with 8 Troparia:

Ode 1

Canon of the Forefast of Theophany, Tone 2

having the acrostic of the (Greek) alphabet, by Joseph the Hymnographer

Irmos: *O come, you people, let us sing a song to the Lord, who dried up the*

impassable waves of the sea, and through it led His people: for He hath been glorified!

Refrain: Glory to Thee, our God, glory to Thee!

Knowing of the coming of the Lord, the divine Forerunner emerged from the wilderness crying aloud with joy: Behold, our Deliverance approacheth and is at hand. Repent ye, and be cleansed by the waters.

O Word, co-originate with the Father, cleanse Thou my soul that is sunk deep into sin, with the sprinkling of the waters of repentance, and in Thine infinite loving kindness, grant deliverance to all the faithful.

The land of Zebulon was enlightened, as it is written, beholding the unwaning Light. For behold! He is come into the streams of the Jordan as it cries aloud: Let us sing to the Lord, for He hath been glorified!

The divinely eloquent Forerunner, seeing all the people who had come, said to them: Who told you to flee from the coming wrath? Rather, show the fruits of your repentance, ye who are saved by grace.

First canon of the Saint, Tone 6

Irmos: *When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!*

Refrain: Venerable father Seraphim, pray to God for us!

O Lord, open thou my unworthy lips and grant me words of reason that I may worthily praise and hymn the memory of blessed Seraphim, who has now joined the ranks of the angels, and is ever entreating Thee to deliver us from every evil and calamity.

Thou art a mighty intercessor before the Theotokos, O venerable one, and wast counted worthy to behold her together with the apostles. Cease not to be with us, thy children, in thy prayers.

From thy youth, O venerable one, thou hast given thyself up in mind to God, taming by hard abstinence the passions of the flesh, and adorning thyself with every virtue, O most wise.

Refrain: Most Holy Theotokos, save us!

Theotokion: **O** most gracious Lady, as thou hast borne God in the flesh, cleanse thou my heart made evil by passions, that I may glorify thee in faith and love.

Second Canon of the Saint, Tone 8

FOREFEAST THEOPHANY; VENERABLE FATHER SERAPHIM OF SAROV

Irmos: Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.

Refrain: Venerable father Seraphim, pray to God for us!

Thou hast walked along the straight and narrow path in accordance to the command of our Master, Christ, and hast despised the broad and spacious way. Pray for us now, who keep your radiant memory.

From thy youth thou hast ascended the mountain of passionlessness, and taking up thy cross, thou hast followed Christ without looking back; and having attained spiritual wisdom, O venerable one, thou hast reached Jerusalem on-high. Pray for us now to Christ the only Lover of mankind.

Glory...

Standing now before the throne of God, O father Seraphim, earnestly pray that our land be preserved from the assault of the enemy and that the Christ-loving people of all lands may attain salvation through thy prayers, O venerable one.

Now, and ever...

Theotokion: **O** Lady, hearken to the voices of those who run to thee in faith and love, and with awe and trembling sing thy praises.

Katavasia from the canon of Theophany: "The Lord, mighty in battle...."

Ode 3

Canon of the Forefeast

Irmos: Establish us in Thee, O Lord, who by the wood of the Cross didst put sin to death, and didst implant the fear of Thee in our hearts as we sing praises to Thee.

Christ hath appeared, the Forerunner proclaims, And He cometh forth in the streams of the Jordan! Let us, being enlightened by pure thoughts, make haste and go out to meet Him.

Seeking to find me, gone astray by my thoughtless acts, Thou, O my God, hath clothed thyself in my abject poverty and comest forth to be baptized, O Deliverance of all!

Heaven and earth rejoice, for the Benefactor of all cometh forth to be baptized, thus drowning the multitude of our sins in the waters of the Jordan.

First Canon of the Saint

Irmos: There is none as holy as Thou, O Lord my God, who hast exalted the power of Thy faithful, O Blessèd One, and hast established us upon the rock of thy confession.

Standing now before God in the company of all the angels, earnestly pray for the whole world, O venerable father, that the works of the enemy be shattered and that we be granted victory over our adversaries.

From thy youth thou hast devoted thyself with faith and love to the Master of the hosts on high, O venerable Seraphim, and having shone forth like the sun in the wilderness of Sarov, thou hast become a comfort to all who come to thee in their affliction. Ceaselessly pray that we all may be saved.

Thou art an unshakeable pillar to all who entreat thee, and a safe refuge to all who run to thy holy habitation in Sarov, for there they receive from thee the unfailing grace of healing.

Theotokion: **O**ur first mother, Eve, heard the words, that in sorrow would she bear children, but thou, O pure Virgin, heard the words: “Rejoice, The Lord is with thee!” and by them, hast the sorrow of our ancient mother been turned to joy.

Second Canon of the Saint

Irmos: O Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful.

O blessed one, pray to Christ our God that we be delivered from famine, peril, sudden death, and the secret assaults and temptations of the enemy, that with pure hearts we may cry aloud to Christ: through the prayers of our venerable father Seraphim, O Lord, save us!

Following the example of Christ the Master in meekness and humility, thou hast truly become all things to all men, O father, teaching piety to both the rich and poor alike, while foreseeing the coming future events as if they were today. O entreat Christ God for the remission of our sins!

Deliver thy holy habitation from every assault of the enemy, O venerable one, and fill it with love and grace, that it not be swayed by the cares of this world, but that it may attain, through thy prayers, those things which save the soul.

Theotokion: **T**hou art our trust and our hope, Most Holy Lady! O deliver our country and all the Orthodox people who pray unto thee and who call upon thy name!

Katavasia.

The Kontakion of the Forefeast, in Tone 4: To the melody, “Thou hast appeared today. ...”

When the Lord descended today /
Into the waters of the Jordan, /

He cried aloud to John, /
“Be not afraid to baptize Me, ///
For I am come to save Adam, the first-formed man.”

Ikos: “I do not ask thee, O Forerunner, to pass the bounds of propriety and speak to Me as though to a transgressor or to correct the sinful. I only ask that you baptize Me, and then await in silence for what shall come; for, know, that thou shalt receive a greater dignity than all the prophets. For none have beheld Me save in figures, shades or shadows; and here I stand before thee, for I am come to save Adam, the first-formed man.”

Sessional Hymn, in Tone 4:

Having crossed the sea of life and all its passions /
And having come to the safe haven of passionlessness, /
Thou hast revealed thyself to be an unsinkable vessel of abstinence, /
O holy father Seraphim. ///
Pray Christ God that He may grant us great mercy.

Glory..., now and ever.... this sticheron of the Forefeast, in Tone 8: To the melody, “The shepherd’s pipes....”

O God invisible, the unapproachable Word, /
Thou art begotten of the Father, /
Ineffably transcending nature; /
And again in these latter days /
Thou art born of the Virgin /
Not altering that which Thou art. /
Now, Thou art coming to the streams of the Jordan /
Seeking to be baptized in the flesh ///
O Thou, who as God is well pleased to save the race of mankind.

Ode 4

Canon of the Forefeast

Irmos: *Thou hast come from a Virgin, not as a minister nor an angel, but as the Lord Himself incarnate; to me a human Thou hast brought salvation; so that I cry to Thee: Glory to Thy power, O Lord!*

O Lord and Benefactor Jesus, the great Forerunner marvels at Thine appearance, and with trembling cries aloud to Thee: O Master, who art Fire, burn me not who am but made of grass!

Behold Me standing in these waters of My own will, O John, and baptize thou Me so

that through this water, I may fashion grace for the human race.

John cried aloud in wonder: I know Thee in the flesh, O my God, to be the Sun that hath clothed itself with clouds! How then is it then, that I behold Thee now standing naked, clothed in water?

As I stand naked, saith the Lord, human nature is enlightened and is delivered from the darkness of sin; it is clothed from above with the divine raiment of incorruption as I am stripped bare.

First Canon of the Saint

Irmos: Christ is my strength, my God and my Lord, the sacred Church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.

Today the monastery of Sarov celebrates thy radiant memory, O venerable one, and prays thee to entreat the Lord for peace for the world and great mercy for our souls.

Thy great deeds have flowered like spiritual lilies, O venerable one, and the bountiful fruit of thy counsels and the purity of thy life have delighted the hearts of those who come to thee. Pray now that we find mercy before Christ our Savior.

Dispel the sinful gloominess of our sorrows, O venerable Seraphim, and through thy prayers, entreat God that all who venerate thy glorious memory be freed from passions and be adorned with faith and love.

Theotokion: **R**ejoice, O Virgin Lady, thou beauty of all Churches, and the boast and strength of all Christian people! Pray without ceasing to Christ God that by thy prayers, He preserve us from every danger.

Second Canon of the Saint

Irmos: I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorify Thy Godhead.

Not only has the monastery of Sarov in Russia but the whole world has thee, O blessed one, as a fervent intercessor, a swift helper, an invincible defender, and the mediator for our souls.

Be our prayerful advocate before the Most Holy Trinity, and move to pray with thee the whole company of the saints whose lives thou hast emulated, O venerable one. And join with them to pray for peace and the good estate of the whole inhabited earth that we may lead a life of peace and inherit eternal life in the world to come.

Thou hast been heroic in fasting and hast passed through the strait and narrow monastic life in the wilderness, coming to thine end in pious prayer. O holy father Seraphim, pray that we may be saved.

Theotokion: **T**hou, Most Holy Theotokos, art our refuge and confirmation. Entreat thy Son and our God to grant us salvation and the remission of our sins.

Ode 5

Canon of the Forefeast

Irmos: *O Lord, bestower of light and the Creator of the ages, by the light of Thine ordinances guide Thou us, for we know no other God but Thee.*

The holy Forerunner appeared in the wilderness crying out: Repent, for the kingdom of heaven is at hand! Thus renewing those made desolate through sin.

His own Law that was spoken of old by the holy assembly of the prophets, foretold of the coming of Christ who would renew us, weakened as we are through sin, by His divine baptism.

Strange and wondrous things do I behold this day, saith John, For now the Wellspring of immortality is come to ask for cleansing from me, the merest drop.

First Canon of the Saint

Irmos: *With Thy divine light, O Good One, illumine, I ask Thee, the souls of those who in love keep vigil that they may know Thee, O Word of God as the true God Who recalls them from the darkness of sin.*

Thou hast been a true teacher and a mighty intercessor before the Theotokos on behalf all who came to thee. Now, O venerable one, as thou hast great boldness before her, cease not to pray for us thy children.

Let us, the Christian faithful, now enter into the Church of the monastery of Sarov and come before thy holy relics, O holy father Seraphim; and falling down before them let us entreat healing, health and salvation of thee, as we glorify Christ.

Once, O venerable one, the invisible enemy wished to terrify thee whilst thou wast praying in the night to the Mother of God. By through thy prayers, thou didst put the evil one wholly to shame, and straightway he disappeared.

Theotokion: **E**ntreat God to whom thou hast given birth, O most-pure Mary, to grant us, thy servants, the remission of our sins.

Second Canon of the Saint

Irmos: *Enlighten us by Thine commandments, O Lord, and by Thine uplifted arm grant us Thy peace, O Lover of mankind.*

Thou hast glorified thy monastery at Sarov through thy fasting and unceasing prayer, O venerable one, anointing the sick with the oil from the icon of our Lady, thus granting them certain healing. Pray now that our souls may be saved.

O ye bishops and ye priests, come and rejoice together with the monks of Sarov, and

sing together with the simple folk the praises of our blessed father Seraphim, the calm haven of those caught in the storm of afflictions and the swift physician of those suffering from the ailments of both soul and body.

Offer thy prayers, O venerable one, as a pure and well pleasing sacrifice to the Most Holy Trinity, and forget us not who celebrate thy memory. Ask mercy for those who hate and offend us, and those who fight against us, and deliver us from every danger and affliction.

Theotokion: **S**teer the course of my mind, O Lady, beset by storms of passions and save me as I run to thee, for we know no other help by thee, O Mother of God.

Ode 6

Canon of the Forefeast

Irmos: **E**ncompassed in the depth of sin, I entreat Thee, O Lord, bring me out of corruption, as Thou didst the prophet Jonah, O Lord.

As with rain upon the fleece, do Thou wash away our offenses, O Lover of mankind, and sweep away in Thy great mercy, the transgressions of those born on earth with the waters of the Jordan.

Thou art come to the Jordan, O Christ, being Thyself the very depth of righteousness, to drown the serpent and to wash away the transgression of Adam.

How can the current of the Jordan hold Thee, O Christ, who art in truth, the stream of incorruption? the Forerunner cried aloud, as he glorified Thy great compassion.

First Canon of the Saint

Irmos: **B**eholding the sea of life surging high with the storm of temptations, I have fled to Thy tranquil haven and cry out unto Thee: Raise up my life from corruption, O greatly Merciful One!

Thy holy soul was a dwelling place of God; for the Father, Son and Holy Spirit came to dwell therein. Therefore, we entreat thee, O venerable one, drive away the assaults of the enemy from all who venerate thee, and grant the faithful health and peace.

We honor thy great accomplishments and labors in the wilderness and the sweetness of thy teachings, O venerable Seraphim, for through them thou hast enlightened the multitudes that came to thee, teaching them to sing the praises of the consubstantial Trinity.

Thou hast followed Christ the Master in the purity of thy life, and well hast thou finished thy course, O venerable one. And coming to dwell in the eternal mansions, O blessed one, thou dost share the delight of the angels. Therefore, honoring thy memory, we all magnify Christ.

Theotokion: **I** flee to thee, most pure one, and cry out to thee: save me and keep me by thy prayers, for being the Mother of the Almighty, thou canst accomplish thine every wish.

Second Canon of the Saint

Irmos: *I pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.*

O venerable Seraphim, we are all full of sin, yet we see thy holy prayers, as sweet-smelling incense, rising to the Lord. So we entreat thee, dry up the fathomless sea of our wicked faithlessness that so troubles the whole world, and ask of the Lord salvation for our souls.

Indeed thou are bless't, O venerable Seraphim, for thou hast obtained riches through poverty, and hast abundantly given joy to those who came to thee with tears. And now, thou pourest forth the rays of thy healing wonders upon all who run to thee in faith.

Thou didst dig a well in the wilderness with thine own hands, giving drink to all the thirsty who came to thee, O venerable one. Now, with this same water, dost thou heal all the sicknesses of the infirm. Truly hast the Master revealed thee as a most wonderful intercessor and wonderworker for all.

Theotokion: **W**e truly acknowledge thee as the Mother of God, the very Theotokos. For by bring forth Him who saw born of thee, we have been delivered from the condemnation of corruption by the very mercies of God who loveth mankind and called to partake in the incorruptible life.

Katavasia.

The Kontakion of Saint Seraphim, in Tone 2:

Forsaking the corruption of the world and its fleeting beauty, /
Thou didst go to dwell in the wilderness of Sarov, O ven'rable one; /
And having lived there as an angel /
Thou hast become the way to salvation for great multitudes of the faithful. /
Therefore, hast Christ glorified thee /
And enriched thee with abundant healings and wonders. /
So, we call upon thee: ///
Rejoice, O ven'rable father Seraphim!

Ikos: **H**aving forsaken thy family and friends, and counted riches as though they were dust, thou didst go to dwell in the wilderness of Sarov, there to wage battle against the passions; and being truly passionless, thou didst rightly earn thy place

among the angels. Therefore, having received spiritual understanding, do thou also give it now to us, O venerable one, that we may praise thee and cry aloud: Rejoice, O blessed Seraphim, thou heavenly man and earthly angel! Rejoice, O emulator of the love for Christ! Rejoice, O dwelling place of the Holy Spirit! Rejoice, O mighty joy of those that despair! Rejoice, O fountain of healing! Rejoice, peaceful haven for monks and their wise teacher! Rejoice, thou boast of the Russian land! Rejoice, O venerable Seraphim, our father!

Ode 7

Canon of the Forefeast

Irmos: The three children trampled upon the ungodly command to adore the golden idol on the field of Dura, and besprinkled with dew in the midst of the fire they sang: Blessed art Thou, O Lord God of our fathers.

Thou hast come in the splendor of Thy goodness to pass naked through the waters, O Christ, while clothing me in sacred vestures, who had stripped himself naked through the counsel of the deceiver. I praise Thy loving kindness, and I worship Thy wondrous providence, O Christ.

When John beheld Thee standing naked asking for baptism, he said: What is this great compassion toward us, O Christ? What great humility? What great dispensation that passes all human understanding?

We praise Thee, O Good One, for Thy pure and blameless body stood like a lamp burning in the middle of the Jordan, searching within us for Thine image which we had buried by our sins and passions. And having found it, Thou didst make it shine anew through the cleansing of baptism.

First Canon of the Saint

Irmos: An angel made the furnace moist with dew for the godly children and the command of God consuming the Chaldeans made the tyrant cry out: Blessed art Thou, O God of our fathers!

Thy life on earth was truly wonderful, O venerable one, for it was filled with the grace of the Holy Spirit, and for this hast thou received from Christ the blessed repose of all who trust in Him. And now we cry out to Him who hast so glorified thee: Blessed art Thou, O God of our fathers!

A multitude of the faithful has gathered at the holy monastery of Sarov today, O venerable Seraphim, to venerate thy precious and healing relics, and they ceaselessly cry aloud: Blessed art Thou, O God of our fathers!

The report has gone out into all the world of the appearance of a great wonderworker in Sarov who sheds healing to all who come to him with faith and cry aloud: Blessed art Thou, O God of our fathers!

Theotokion: **O** Virgin Mother of God, thou didst ineffably give birth to the Word, thy Creator. Pray together with the venerable Seraphim that our souls may be saved.

Second Canon of the Saint

Irmos: *The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessèd art Thou, O God of our fathers.*

Have mercy on us, O Lord, and by the prayers of thy holy and venerable father Seraphim, who hast so well pleased Thee, preserve us from every soul-destroying evil, that, moved in our hearts, we may cry to Thee: Blessèd art Thou, O God of our fathers!

Who is not filled with wonder, and who cannot glorify the unsearchable depths of Thy mercy, O Lord, that Thou hast revealed to the whole world in thy favorite, the venerable father Seraphim, the fervent intercessor for us who cry aloud to Thee: Blessèd art Thou, O God of our fathers!

Accept this song of thanksgiving which we offer to thee, O holy father Seraphim; grant healing to all who celebrate thy holy memory and faithfully venerate the shrine of thy relics as we sing aloud: Blessèd art Thou, O God of our fathers!

Theotokion: **T**hou, Most Holy Theotokos, art our haven and confirmation. Entreat thy Son and our God to deliver us and grant us the remission of our sins.

Ode 8

Canon of the Forefeast

Irmos: *God came down upon the Hebrew children in the fiery furnace and changed the flames into dew. Praise the works of the Lord, and exalt Him throughout all ages.*

John, the voice heard crying in the wilderness, brought the hearts of those who repented to fervently glorify the Master and Savior who He appeared in the Jordan.

How camest Thou, who fashioned the sea and all its sources, to stand here in the water, asking for baptism, Thou, who art Thyself a rushing torrent, seeking to be cleansed by them who praise and exalt Thee throughout all ages?

Thou camest to be baptized in the streams of the Jordan, seeking to dry up the streams of the enemy's malice, to drain the sea of our passions, and to remit the sins of the faithful, O Master.

Thou hast come in time, O Thou Creator of all time and seasons, to shine timelessly from the Unoriginate Father, and in Thy loving kindness, wash away the sins of all, committed throughout all ages, in the streams of the Jordan.

First Canon of the Saint

Irmos: *Out of the flames Thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for Thou doest all things as Thou willest, O Christ; we exalt thee throughout all ages!*

Having tamed the passions of the flesh and mortified thyself to the world, thou hast taken into thine heart, O blessed one, the words of eternal life teaching all who run to thee to sing: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

The monastery of Sarov was filled with great joy at thy glorification, O venerable one, and all the faithful sang aloud to God, who is wondrous in His saints: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

Thou hast been filled with the grace of the Divine Spirit, O venerable Seraphim. Now then, pray for the faithful who celebrate thy holy memory, that they may receive the forgiveness of their sins through thy prayers as they sing: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

Theotokion: **T**hou hast appeared to us as the mediatrix of our salvation, O Mother of God, who hast given birth to the Savior and Master of all. Therefore, we entreat thee, vouchsafe unto all those who faithfully sing thy praises throughout all ages.

Second Canon of the Saint

Irmos: *The King of heaven whom the hosts of angels praise, let us praise and exalt throughout all ages.*

Thy great and virtuous life was an object of envy to the evil enemy who sought to trip thy steps, O venerable one, but by the grace of God and the prayers of our Lady thou hast put him to shame, and hast glorified God singing: Praise ye the Lord, O ye works of the Lord, sing and exalt Him throughout all ages!

Everything under the canopy of heaven has been illuminated by the lightning flashes of the report of thy wonders that have gone out into all the earth, O venerable one! And we are filled with wonder at thy glory as we sing: O ye children bless, ye priests praises, and ye people exalt the Lord above all throughout all ages.

Let us bless the Father and the Son and the Holy Spirit, the Lord.

Theotokion: **R**ejoice, O fiery throne of God! Rejoice, thou dawn of the immaterial Light! Rejoice, O cloud shining forth with the Sun of Righteousness, Christ our God, whom we exalt above all throughout all ages!

We praise, bless and worship the Lord singing and exalting Him throughout all ages!

Katavasia.

Ode 9

Canon of the Forefeast

Irmos: God the Word from God, who in His ineffable Wisdom came to renew Adam, grievously fallen through food into corruption, and who was made flesh ineffably for our sakes from the Virgin, do you faithful magnify in hymns with one accord.

Seeing Thee, O Benefactor of all, humbly coming to John and asking for baptism, he marveled and cried out in amazement, not daring to touch Thy hand, O Lord, whose very touch maketh the mountains to smoke.

The Baptist cried out to all caught in the wintry freeze of their endless transgressions and the storms of evil passions like a pure, unblemished swallow heralding the coming of the spiritual spring.

Thou, O Lord, art the glorious reflection of Thy Father's glory, the never-setting Sun, who hast shone forth upon those sitting in the darkness of evil, come to enlighten us all!

Beware, O my soul, the scythe of death is ready to cut thee down as a barren and fruitless tree, but cry out to God in fervent repentance: I have sinned against Thee, O Lord, save me!

The voice of one crying hath been heard in the wilderness of our hearts saying: Rejoice and be glad, for Christ cometh forth granting remission of sins unto all! Be ye sanctified O ye rivers and ye seas, ye valleys and ye mountains and all places of His dominion.

First Canon of the Saint

Irmos: It is not possible for men to see God upon whom the ranks of angels dare not gaze, but through thee, O All-pure One, was the Word incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed!

Despise not the feeble praise sung from our unworthy lips, O venerable one, but accept it and sanctify us all who glorify thee. Deliver us from every necessity and the attacks of the evil one, and from eternal torment, that we may ever sing and glorify thee.

Becoming the abode of the Wisdom of God, thou hast wondrously survived the bitter cold of the night and the heat of the day in the wilderness, ever striving to attain to the uncreated Light. Pray that our souls may be saved!

Today the monastery where thou didst chose to pick up thy yoke and follow Christ hast been glorified, for there in the wilderness hast thou spent thy days teaching those who came to thee to understand and be the children of the Church of Christ.

Theotokion: **T**hou art our strength, thou art our boast and joy, our protection and defense, our haven and invincible intercessor! Save us, thy servants, O most holy Theotokos.

Second Canon of the Saint

Irmos: *Saved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.*

Thou didst emulate the great fathers of the days of old who shone forth in feats of fasting and great spiritual accomplishments, O venerable one! By devoting all thy days of thy life to prayer, tears and labors, thou didst attain to the heavenly mansions. Therefore, rightly do we bless and glorify thee.

Christ our God hath girded thee with mighty strength and given thee the power to defeat the plans of the devil, O venerable one. Therefore, we now entreat thee to pray to God, who loveth mankind, that He deliver us all from every assault and temptations of the enemy, and to save our souls.

We run to thee, O our venerable father, in our affliction and our sorrows, and we cry aloud to thee from the depths of our soul: Be unto us a calm haven and a swift healer of our illnesses, and deliver us from every danger and necessity that we may ceaselessly magnify thee!

Theotokion: **O** most-pure Virgin, thou hast given birth to the Son and Word, who is One of the Holy Trinity! Pray thou to Him, together with all the righteous and all the saints for us, thy servants, who faithfully implore thee for the forgiveness of all their sins.

Katavasia.

Exapostilarion of the Saint:

Come all ye faithful, and let us praise with sacred hymns our venerable father Seraphim, who is marvelous in his wonders, the new beacon of the Russian lands, the companion of the angels and the fervent intercessor with God for those who venerate his holy memory.

Glory..., now and ever.... the Exapostilarion of the Forefeast:

The voice in the wilderness hath been heard crying out: Dance for joy, O ye mountains! Raise a song, O ye people! For the Unoriginate Word who hath taken upon Himself our human flesh is come to be baptized by the hands which He had fashioned, drowning the sin of the world in the waters of the Jordan.

At the Praises, 6 stichera; 3 of the Forefeast, in Tone 6: To the melody, "Go on before, ye angelic powers...."

Go forth from Bethlĕhem, ye hosts of angels /

And come to the streams of the Jordan! /
Lead them forth, O Forerunner, John, /
Forsake the wilderness, and go before us all! /
Rejoice, O Jordan, and prepare thyself, and let the earth rejoice with thee! /
For Christ comes forth in His compassion ///
To wash away Adam's sin.

Let us leave Bethlēm behind, O people, /
And with pure souls and blameless lips /
Let us mystically follow Christ to the River Jordan, /
And joining all creation, let us praise Him with joy and faithfully cry aloud: ///
Blessèd art Thou, who hast come, O our God, glory to Thee!

Great and awesome is the mystery, /
Of God becoming man, /
And, being innocent in every way, not knowing sin, /
Asking for baptism today of John in the Jordan. ///
Blessèd art Thou, who hast come, O our God, glory to Thee!

And 3 stichera of the Saint, in Tone 8:

The all-honored feast of the monastery of Sarov is at hand /
And we commemorate our venerable father Seraphim, and sing: /
Rejoice, O light and confirmation of monastics! /
Rejoice, O star of the ascetics who has shown as to the Magi the way to heaven! /
Rejoice, O ceaseless stream of love and wisdom! /
Rejoice, O brilliant beacon of spiritual discernment! ///
Rejoice, great éxemplar of the virtues!

O blessèd father Seraphim, /
Truly hast thou followed after Christ /
And in return many people were drawn to thee /
Through thy brotherly love and kindness, /
For thy meekness and humility taught the ways of virtue. /
Therefore, we lovingly bless thy memory ///
O venerable father Seraphim.

Thou didst go to dwell in the wilderness, O ven' rable one, /
And being filled there with spiritual wisdom /
Thou didst attain the heights of virtue. /
Therefore, we all cry out to thee: /

Rejoice, adornment of the Church! /
Rejoice, loving comforter of priests and beautiful boast of monastics! /
O blessèd father Seraphim, ///
Entreat Christ God to grant peace to the world and great mercy to our souls.

Glory..., in Tone 6:

Come, ye assembly of monastics and lovers of the fast! /
Come, O ye multitude of the Christian faithful, /
And let us honor the great ascetic with loud songs of praise: /
And let us all sing to him: /
Rejoice, for directing thy steps along the narrow way in the footsteps of Christ the
Master! /
Rejoice, for being a swift helper of those running to thee in affliction and sorrow! /
Rejoice, for being a wonderful intercessor for the salvation of all! /
Rejoice, for thou art adorned with the gift of prophecy, foretelling the future as if
today! /
O blessèd father Seraphim, ///
Pray for those who honor with faith and love thy holy memory.

Now and ever..., this sticheron, in Tone 8: (by Anatolius)

**“O John My Baptist, thou hast know Me, the Lamb, while yet in thy mother’s womb /
Come now to the river and minister unto Me, /
And with the angels offer service to Me. /
Stretch forth thy hand and touch the pure crown of My head /
And when seest the Jordan turn back and the mountains tremble, /
Do thou cry aloud with them: ///
O Lord, who took flesh from the Virgin for our salvation, glory to Thee!”**

The Great Doxology; Glory..., the Troparion of the Saint; Now and ever..., the Troparion of the Forefeast; usual litanies, Dismissal, and the First Hour.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the third Ode of the Canon of the Forefeast, and 4 from the sixth Ode of the first Canon of the Saint.

1. Christ hath appeared, the Forerunner proclaims, And He cometh forth in the streams of the Jordan! Let us, being enlightened by pure thoughts, make haste and go out to meet Him.

2. Seeking to find me, gone astray by my thoughtless acts, Thou, O my God, hath

clothed thyself in my abject poverty and comest forth to be baptized, O Deliverance of all!

3. Heaven and earth rejoice, for the Benefactor of all cometh forth to be baptized, thus drowning the multitude of our sins in the waters of the Jordan.

4. Repeat 1: Christ hath appeared....

5. Thy holy soul was a dwelling place of God; for the Father, Son and Holy Spirit came to dwell therein. Therefore, we entreat thee, O venerable one, drive away the assaults of the enemy from all who venerate thee, and grant the faithful health and peace.

6. We honor thy great accomplishments and labors in the wilderness and the sweetness of thy teachings, O venerable Seraphim, for through them thou hast enlightened the multitudes that came to thee, teaching them to sing the praises of the consubstantial Trinity.

7. Thou hast followed Christ the Master in the purity of thy life, and well hast thou finished thy course, O venerable one. And coming to dwell in the eternal mansions, O blessed one, thou dost share the delight of the angels. Therefore, honoring thy memory, we all magnify Christ.

8. Theotokion: I flee to thee, most pure one, and cry out to thee: save me and keep me by thy prayers, for being the Mother of the Almighty, thou canst accomplish thine every wish.

The Troparion of the Forefeast, in Tone 4:

Make ready, O Zebulon! /

Prepare, O Nephtali! /

Thou, River Jordan, cease thy flow! /

Receive with joy the Master coming to be baptized! /

Thou, Adam, rejoice with the first mother! /

Hide not yourselves as you once did in Paradise! /

For, having seen you naked /

He appeared to clothe you anew with the first robe! ///

Yea, Christ hath appeared, desiring to renew the whole creation!

Troparion of the Saint Seraphim, in Tone 4:

From thy youth thou hast loved Christ, O blessed one, /

And aflame with the desire to labor for Him alone /

Thou hast contended in unceasing prayer and labor in the wilderness /

And gaining by compunction of heart the love of Christ /
Thou hast appeared as the chosen of the Mother of God.
Therefore, we cry out to thee: ///
Save us by thy prayers, O our venerable father Seraphim.

The Kontakion of Saint Seraphim, in Tone 2:

Forsaking the corruption of the world and its fleeting beauty, /
Thou didst go to dwell in the wilderness of Sarov, O ven'rable one; /
And having lived there as an angel /
Thou hast become the way to salvation for great multitudes of the faithful. /
Therefore, hast Christ glorified thee /
And enriched thee with abundant healings and wonders. /
So, we call upon thee: ///
Rejoice, O ven'rable father Seraphim!

The Kontakion of the Forefeast, in Tone 4:

When the Lord descended today /
Into the waters of the Jordan, /
He cried aloud to John, /
“Be not afraid to baptize Me, ///
For I am come to save Adam, the first-formed man.”

The Prokeimenon, in Tone 7: Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (213) Galatians 5:22- 6:2

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....