

The 4th Day of January

The Forefeast of the Theophany; The Synaxis of the Seventy Apostles; Commemoration of our Venerable Father Theoctistus, Abbot of Caccamo in Sicily.

Vespers

Note: If this day falls on the **Sunday Before Theophany**, 4 stichera of the Resurrection are first sung, then 3 of the Forefeast in Tone 8, taken from the Vespers Aposticha “Why dost Thou bend Thy holy head...” *(without their verses)*, followed by 3 stichera of the 70 Apostles.

Note: The service to St. Theoctistus is set aside **on the Sunday Before** and transferred to Compline on Friday night. Otherwise:

At “Lord, I call...,” 6 stichera:

3 stichera of the Apostles, in Tone 4: *To the melody, “Thou hast given a sign....”*

Let us the faithful praise with hymns divine /
The holy apostles Cleópas, Andrónicus, Silvánus and Agabus; /
Ananías and Philip, Próchorus, Nícanor, Rufus and Sosthenes; /
Linus and Stákhys, Stephen and Timon; /
Hermas, Phlégon, Mark, Luke Sosípater and Jason; ///
Gaius, Týchicus and Philēmon.

Let us worthily honor Narcissus and Trophimus; /
Cæsárius, Zénas, Aristarchus, Mark, Silas and Gaius; /
Hermas and Asyncrítus, Apollos and Cephas; /
Clement and Justus; /
Quartus, Erastus and Luke; /
Onesiphorus, Carpus and Euodias; /
Matthias, James, Urbanus and Aristobulos; ///
Týchicus and Aristarchus.

Let us bless the honored preachers of God, /
Pudens, Herodion and Philologus; /
Olympas and Rodion, Apelles and Amplias; /
Patrobus and Mark, Tertius and Thaddeus; /
Epéntus the wondrous, Acháius, Aquila, Lucian, Barnabas and Fortunatus; ///
And the glorious Apóllos and Crispus.

And 3 stichera of the Venerable Theoctistus, in Tone 2: *To the melody, “Down from the tree....”*

When thou didst wound thy soul with divine longing, O blessed one, /
Thou didst take up thy cross with rejoicing and followed Christ; /
And having mortified through abstinence the longings of thy flesh /
Thou wast granted by the action of the Living Spirit; /
To banish the cold of infirmity with the warmth thy God-pleasing prayers. ///
Therefore, in one accord we praise and bless thee.

When thou didst open the eyes of thy soul, O ven’rable one /
Through thy fervent prayers and fasting, /
Thou didst become a temple of the Thrice-luminous Divinity; /
And being anointed to the divine priesthood of God, /
Thou didst enter into the sacred mysteries ///
Offering in sacrifice Him who ineffably came to be sacrificed for thee.

Through thy humble simplicity, O father Theoctistus, /
And thy chaste and virtuous character, /
Didst thou rightly inherit the promised land of the meek; /
And didst attain true joy and gladness /
Through thy divine communion with God. ///
Never cease to pray for those who fervently celebrate thy blessed falling asleep.

Glory..., now and ever..., of the Forefeast.in Tone 3:

As most-glorious and bright was the feast of the Nativity, /
The more glorious and bright is the one coming upon us today: /
For yesterday the Magi worshipped the Savior, /
But on the morrow His glorious servant will baptize the Master. /
Where before, the shepherds played their pipes and beheld in amazement the
wonder ///
Now the voice of the Father proclaims His Only-begotten Son.

Note: If it be the **Sunday Before**, then,

Glory..., of the Forefeast (see above): As most-glorious and bright..., **Now and ever..., the Dogmatic Theotokion, in the Tone of the Week, the Entrance and the Prokeimenon of the day. At the Litya, the stichera of the church or monastery. Otherwise:**

At the Aposticha, these stichera, in Tone 8: *To the melody, “Thy martyrs....” (Except*

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*on the **Sunday Before** — see below)*

“**W**hy dost Thou bend Thy holy head before me, O my Christ?” /
When the ranks of angels tremble before Thee? /
For thou art like an unbearable flame to me /
Who am but made of mud and straw.” /
Cried John to the Creator when He came to be baptized by him . ///
Great is Thy condescension, O greatly compassionate Giver of life!

Verse: Therefore will I remember Thee from the land of Jordan and of the
Hermonites.

Behold, our Enlightenment, Deliverance and Salvation /
Comes to be baptized in the Jordan /
Stripping Himself naked to be clothed by its waters as with a garment ///
Thus clothing us who were stripped naked by the counsels of the serpent.

Verse: The waters saw Thee, O God, the waters saw Thee and were afraid.

The truly unbearable Fire /
Comes to the waters of the Jordan /
Desiring to cleanse me, His servant, soiled by my evil deeds. /
He will cleanse me of the filth of my sins /
With the heavenly sprinkling of its waters ///
For He is truly the only compassionate and greatly merciful One!

Glory..., 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.”

Note: If it be the **Sunday Before**, the **Aposticha** is from the Octoechos, then

Glory..., now and ever..., of the Forefeast (Tone 6—see above): The true
Christ comes down to the Jordan

The Troparion of the Apostles, in Tone 3:

O holy apostles /
Intercede with our merciful God, /

That He may grant to our souls ///
The remission of our transgressions.

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 Canon of the Forefast, repeating the Irmos and the Troparia for a total of 6 Troparia.

Canon of the Forefast, in Tone 6,

having the acrostic: "Today I sing the praise of Holy Thursday"

Ode 1

Irmos: *The Red Sea was cut in two, and the deep with its boundless waves made dry; to those unarmed it became passable; to those in full armor it became a grave. A song well pleasing to God was sung: Christ our God hath been greatly glorified!*

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

The infinite, all-embracing and bountiful Wisdom of God hath built a dwelling-place for Himself of the pure Mother who knew not a man; and now He cometh to the streams of the Jordan, enriching us mortals with His divinity for our renewal.

Making clear the ineffable mysteries, the Wisdom of God doth summon all nations to the light who before lay in the darkness of ignorance, leading them up to knowledge of the truth and to the light through baptism, that is, the cleansing and edification of all hearts through the Spirit.

Let us hearken to the words of the prophets as prompted by the Spirit; for Christ who baptizeth both by fire and the Spirit, now cometh to the Jordan. Come ye to Him and be enlightened, and your faces shall not be ashamed.

Ode 3

Irmos: Thou didst make Thyself poor, O God, who art free from passion, by uniting creation to Thyself, O Lord and Creator of all Thou, of Thine own will Thou hast entered into the stream and proclaimed to the people: Draw from this water of life and be confirmed in faith.

O Savior, Thou comest to bestow upon us the grace of baptism, setting free our souls and bodies; moreover, Thou dost bestow upon us grace upon grace by Thy command: Come and draw ye forth the water of life, and make yourselves steadfast through faith!

The foolish man who knoweth not God is subject to destruction; for he doth deprive himself of every good thing through his wicked actions, and doth utterly fall away from salvation. May we all who know Christ be delivered from such a fate as his.

Ode 4

Irmos: The prophet foretold, O Christ, Thine ineffable Mystery: Thou hast given the mighty grace of baptism to those who receive it with faith unto the purification of their sins.

In Thy compassion, Thou hast made haste to the baptism which poureth forgiveness upon us mortals, promising to bestow peace to the souls of them that are weighed down with transgressions, wickedness and impurity.

Thou hast entered into communion with my flesh, that Thou mightest bestow upon me Thy divinity; for, being the eternal and unchanging image of Thy Father, Thou dost pass beneath the hand of Thy creature, O Savior, as a man save without sin, purifying that which is like unto Thee by Thy likeness to it, O Word.

Manifestly wondrous and beautiful are the mystical gifts and the knowledge of God that are granted by the cleansing and the anointing of the Spirit, for the Father sent Thee, His only begotten Son, into the world for its cleansing and sanctification.

Ode 5

Irmos: The Forerunner held fast in the grip of fear, refused to baptize Christ, piously beholding Him standing naked in the water, He who covers the beams of His chamber with the waters.

The Wisdom of God, which doth support the formless firmament of the waters upon the air, and doth restrain the deep abyss of the seas, cometh to the Jordan, to receive baptism at the hands of His servant.

Having fashioned human nature, Christ, who coverest the heavens with clouds and is clothed with light, hath now come to purify it through baptism; and now, He who doth hold all things in the hollow of His hand, cometh naked into the streams of the Jordan.

Ode 6

***Irmos:** The final abyss of sin hath encompassed me; unable to bear its tumult, like Jonah I cry to Thee: Lead me out of corruption!*

Knowing Thee to be the Lord, O Savior, the heavens declared at Thy birth Thy glory to the earth; and now at Thy baptism the Father declareth Thee to be His beloved Son.

Let everyone wash away the corruption and defilement of their sins with tears of repentance, and with trembling, let us approach Christ who cometh to purify our nature with fire and the Spirit of God.

Ode 7

***Irmos:** The children in Babylon were not afraid of the fire; when cast into the midst of the flames they were covered with dew and sang: Blessèd art Thou, O God of our fathers!*

Let no one make any false accusation, incite others to hatred, and maliciously teach the earnest man to repay evil with evil; but rather, let us all honor one another in the love of the Lord who hath revealed Himself today.

As friends of Christ, let us keep watch together yet for a little while longer, for Him that hath taken on our form, to come and receive baptism, for He hath appeared in our flesh for the purification of that which He created in His own image, and to deliver us from our transgressions.

“If any will go down and be buried with Me in baptism, with Me will he inherit glory and resurrection!” doth Christ now exclaim. Let us now faithfully go forth to meet Him!

Ode 8

***Irmos:** The blessèd children endangered themselves in Babylon for the sake of their father's laws; they ignored the ignorant command of the king, and cast into the furnace they suffered no harm, but sang a song pleasing to their mighty Master: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!*

O ye who have received God as a guest in the cave, have wisely partaken of spiritual nourishment in Bethlehem, and have rendered up glory with the angels, shepherds and magi to the Incarnate Lord, let us now mystically go down to the

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Jordan, and behold the great mystery which Christ Himself doth accomplish, whom we highly exalt throughout all ages.

Keeping to the commandments of the Law and the prophets, and having established ourselves in love, let us now emulate Christ, who in His extreme love took upon Himself our flesh, and reconciled us to the Father through baptism, teaching us to sing: Bless the Lord, all ye works, exalt Him throughout all ages!

John received Him who came to wash away the sins of the world with water; but constrained by fear, the voice of the Word, the harbinger of the Sun, protested to his friend, the Bridegroom, saying: “It is I that need to be baptized of Thee, for Thou art He whom we highly exalt throughout all ages!”

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

***Katavasia:** The blessed children endangered themselves (prostration)*

Ode 9

***Irmos:** Having enjoyed the Master’s hospitality and the banquet of immortality within the cave, let us come, O faithful, and hasten to the Jordan and behold the strange mystery which illumines all with the light of heaven.*

G ye forth from Bethlēhem to the land of the Jordan, O ye who love to witness miracles and there, behold the deeds mystically wrought through the baptism of Christ, who became incarnate to renew Adam who had fallen.

The Creator, who before the ages was begotten of the Father, hath in these latter days been born, incarnate and without change, of the pure and blessed Virgin Maiden, as both God and man, so that He might renew the fallen Adam through baptism.

Thou hast come as a man in essence, not as an illusory dream, but as one among many requesting baptism of John; but Thou alone art, by Thy nature, free of any guilt. Yea, Thou comest to bury mankind’s guilt, by being baptized in the waters.

***Katavasia:** Having enjoyed the Master’s hospitality (prostration)*

Matins

At “God is the Lord...” 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*)

Glory..., the Troparion of the Apostles, in Tone 3:

O holy apostles /
Intercede with our merciful God, /
That He may grant to our souls ///
The remission of our transgressions.

Now, and ever..., the Troparion of the Forefeast, in Tone 4:

Make ready, O Zebulon.... (*once*)

*Note: If it be the **Sunday Before**: Troparion of the Resurrection (*twice*);
Glory..., **Apostles**; Now and ever..., **Forefeast** (*once*).*

After the 1st Kathisma, the Sessional Hymn, in Tone 4: To the melody, “Quickly go before...”

Behold, Christ cometh to Jordan /
Commanding the Forerunner: /
“Come forth, and baptize Me, /
Who cleanses the sin of the world, with the streams of its waters; /
Stretch out thy hands and touch My divine head ///
For I am come to heal the transgression of the outstretched hand [in paradise].

Glory..., now and ever..., in the Same Tone: To the melody, “Having been lifted up....”

The King and Master of all /
In a manner befitting God, /
Cometh forth to be baptized. /
And beholding this, O ye faithful, /
Let us all sing His praises! /
Let us make ready, with love, the pathways of our hearts, /
Washing away all our filthy transgressions. ///
For behold, He is come to save the human race in the streams of the Jordan.

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After the 2nd Kathisma, the Sessional Hymn, in Tone 8: *To the melody “Thou hast arisen...”*

Rejoice, O great Baptist of the Lord! /
For Christ hath come to be baptized of thee /
Exult in Him, thou, His servant, /
For He bows down before thee! /
Touch the crown of the divine head of Him who holdeth all things in His hand ///
Who, in His good pleasure, saveth the race of mankind.

Glory..., now and ever..., in the Same Tone:

Celebrating with joy the forefeast of our enlightenment by Christ /
Let us adorn ourselves with the light of virtues, /
For as God, He cometh down from Galilee to John for our sake, /
To pour forth Salvation upon the human race /
Through the fire of the Spirit in the streams of the Jordan.

Psalm 50 (51), as usual.

The Canon

Three Canons: that of the Forefeast, with 6 Troparia, including the Irmos; that of the Apostles, with 4 Troparia; and that of Saint Theoctistus, also with 4 Troparia. The Katavasia is the Irmos of the 1st Canon of Theophany.

Note: If it be the **Sunday Before**, four Canons: that of the Resurrection, with 4 Troparia; that of the Forefeast, with 4 Troparia; that of the Apostles, with 3 Troparia; and that of Saint Theoctistus, also with 3 Troparia. The Katavasia is from the 1st Canon of Theophany.

Ode 1

Canon of the Forefeast, in Tone 6

*having as the acrostic the letters of the Greek alphabet,
the composition of Joseph.*

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: Glory to Thee, O God, glory to Thee!

Let creation rejoice, and let the lands of the Gentiles sing aloud, for Jesus, the King of all the earth, cometh to accomplish our salvation in the streams of the Jordan.

Arrayed in flesh woven of the Virgin's blood, and wearing a robe of royal purple, O Lord, Thou dost come naked to the river's streams, thereby clothing Mine own nakedness.

As Thou art the Son of the Father without beginning, O Compassionate Lord, Thou dost humbly approach the son of Zachariah.

Canon of the Apostles, in Tone 4

Having the acrostic: "I praise the second gathering of Christ's disciples," the composition of Joseph.

***Irmos:** I shall open my mouth, and it shall be filled with the Spirit, I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping festival, and joyfully praising her wonders.*

***Refrain:** Holy apostles of Christ, pray to God for us.*

As disciples of Christ, who for our sake revealed Himself in the flesh, O most praised apostles, you have illumined all the world with the radiance of piety, driving away the darkness of impiety.

Being radiant beacons of godliness, Crispus, Próchorus, Andronicus, Thaddeus, and Nicanor followed after Christ, forsaking the impurity and transient nature of corruptible things.

With the might of the Spirit You overcame the power of the destroyer with the power of the Spirit, and with the strength of divine understanding you did heal those paralyzed by the savagery of godlessness.

As apostles, hierarchs of God, and true ministers of the mysteries past all understanding, Amplias, Stachys and Philip preached the Lord who appeared in the likeness of our flesh.

***Refrain:** Most Holy Theotokos save us.*

***Theotokion:** Let us honor the palace of God the King, in which He made His dwelling, as was His pleasure; and let us lift up our voices in song to her who alone is the Virgin Theotokos, and for whose sake have been deified.*

Canon of the Venerable St. Theoctistus, in Tone 2

***Irmos:** In days of old a mighty force sent the armies of Pharaoh into the deep sea; the Word Incarnate hath destroyed pernicious sin, the Most-glorious Lord has been greatly glorified.*

***Refrain:** Venerable father Theoctistus, pray to God for us.*

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Christ the Fountain of sweetness cometh like a servant to the waters of Jordan to be washed. Leap for joy, O ye mountains! Gird yourselves with gladness, O ye hills! Make yourselves ready for the divine cleansing, O ye who have put on Christ!

Thy radiant memory O Theoctistus, hath shone forth today like the curative rays of the sun, driving away the cloud of our passions. And celebrating thy feast with faith and love, we call thee bless't!

Having taken wing through thy love of Christ, thou didst soar aloft, forsaking the tumult of the world. Therefore, thou didst live like an angel, setting thyself apart for fasting through thy great labors and abstinence.

Theotokion: **C**ome, O ye faithful, and in purity of mind, let us bless the most-pure Lady, the beauty of Jacob, whom God didst love and chose for Himself making His abode within her. Let us hymn her as the tabernacle of sanctification, the most honored of all creatures.

Ode 3
Canon of the Forefeast

Irmos: **T**here 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.

As God who is Master over all, and bearing the guise of a servant, Thou dost come in the flesh to a servant, O Compassionate One, freeing us from slavery to the enemy through Thy divine baptism.

Why art Thou come to the river's streams? What manner of cleansing dost Thou desire? What defilement seekest Thou to wash away? I hymn Thy tender compassion and condescension which pass understanding, O Word!

Seeking the lamb which the savage wolf seeks to tear into pieces through his vile deceptions, O Christ, Thou dost stand in the streams of the Jordan crying out to the Forerunner: "Come now, and baptize Me!"

Canon of the Apostles

Irmos: **O** Theotokos, living and abiding fountain, strengthen those united in spiritual fellowship, the choirs assembled in thy divine glory, and give them crowns of glory.

The Word sent you forth, O most-wise apostles, like rivers into all the world, filling it with floods of the Spirit of God and removing the flames of godlessness with the fire grace.

Let us praise the godly apostles Timon, Silas, and Silvanus; and with faith let us praise the glorious Epéntus, Urban and Agabus, the true preachers of Christ.

Having truly acquired God, and being blessed by Him, the Holy Teacher, O all-wise apostles, you taught Him to those who once were accursed, and they became partakers of the blessedness of God.

Theotokion: **O** Virgin Mother, thou wast truly pure before, during, and after giving birth; for thou hast given birth to God whom the company of angels gloriously exalt.

Canon of the Venerable Saint

Irmos: On the rock of faith Thou hast preserved me, against mine enemies Thou hast opened my mouth; my spirit hath rejoiced in singing: None is holy as our God, none is righteous save Thee, O Lord.

He that created the deeps and covered its chambers with the waters, now cometh into the waters to be baptized. Be thou careful, O my soul, and cleanse thyself of the passions, and offering up a flowering of virtues to the Lord.

Through the cultivation of the Holy Spirit, O Theoctistus, thou didst blossom in the meadow of ascetic fasting like a sweet-smelling rose, gladdening us sinners with thy sweet fragrance as we sing: There is none holy save Thee, O Lord!

Thou hast grown like a fruitful olive tree in the house of the Lord, O venerable Theoctistus, anointing with the oil of thy labors the faces of all who sing: There is none holy save Thee, O Lord!

Theotokion: **M**any are they who war against me, my life hath grown faint in pain, and I have fallen headlong into the abyss of my transgressions. Save me, O Sovereign Lady; disdain me not, for I have thee as an invincible intercessor.

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.”

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Ikos (by St. Roman, the Melodist): “I do not ask thee, O Forerunner, to pass the bounds of propriety: I tell thee not, ‘Say to Me what thou dost say to the transgressors, the counsel that thou givest to sinners.’ Only baptize Me in silence and the expectation of all that shall come from this My baptism. For this cause shalt thou have such honor as belongs not to the angels, and I shall make thee greater than all the prophets. Not one of them saw Me openly, but only in figures and shades and dreams, while thou hast seen Me standing of Mine own will before thee. For I am come to save Adam, the first-formed man.”

The Sessional Hymn for the Apostles, in Tone 3: *To the melody, “The faith divine....”*

As ye are the disciples of God, /
The foundations of piety and the unshakeable pillars of the Church /
Preserve her unharmed /
And dispel the temptations of the deceiver ///
Ever entreating Christ God to save our souls.

Glory..., the Sessional Hymn, for the Venerable One, in Tone 1: *To the melody, “When the stone had been sealed....”*

Thou didst care for the sheep of the Lord, O Theoctistus, /
With the shepherd’s call of His Word; /
Thou didst tend to them in the pasture of dispassion, /
Leading them, saved, into the kingdom of God. /
And departing to Him, thou didst receive the reward of thy labors. /
Glory to Him who gave thee strength! /
Glory to Him who hath granted thee a crown! ///
Glory to Him who through thee grants healing to all!

Now and ever..., the Sessional Hymn of the Forefeast, in the same Tone: *(and melody)*

When Jesus had been born of the Virgin Mary /
And had been baptized of John in the Jordan, /
Then the Spirit descended upon Him in the form of a dove /
And the Forerunner cried out together with the angels: /
Glory to Thy coming, O Christ! /
Glory to Thy kingdom!
Glory to Thy dispensation toward us, O Thou who alone lovest mankind!

Ode 4

Canon of the Forefeast

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.**

When the stream of the Jordan beheld Thee, it drew back, O Lord. But our nature, which hath been humbled by many passions, hath been restored to the heavenly after rendering Thee the homage that is due.

The sin was struck with fear, beholding Thee, the everlasting Sun, standing naked in the flesh, mystically illumining our whole nature which hath been stripped bared through our own dark transgressions, O Master.

Behold! The cleansing, deliverance, renewal and enlightenment of all hath come to His own! Let us therefore cleanse our lives and in purity, cleave unto Him

Canon of the Apostles

Irmos: **Perceiving the unsearchable purpose of God concerning Thine incarnation from a Virgin, O Most-High, the prophet Habákkuk cried out: Glory to Thy power, O Lord!**

The divinely wise disciples of the Savior have roiled the sea of paganism riding upon their steeds, and have saved the faithful by holy water and the Spirit.

The apostles Pudens, Apelles and Philologus, Herodion, Rufus and Patrobus have shone like the sun upon the earth enlightening the faithful, and delivering them from the darkness of unbelief.

O glorious apostles, the Compassionate Lord, having brought you together, launched you like sharp arrows to fell the armies of the enemy, and to heal us, the grievously wounded, by His holy grace.

Let us offer praise to the Redeemer, hymning the divinely eloquent Rodion, the glorious Hermes, the wise Asyncritus, and the godly Linus and Gaius.

Theotokion: **The** great and blessed choir of those, who of old, uttered the prophecies in the Spirit, O all-pure Lady, doth now glorify thee with sacred hymns, extolling thee as the portal of heaven and the mountain overshadowed by the grace God.

Canon of the Venerable Saint

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!**

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The sweet streams of thy sweat brought on by the sweetness of thine afflictions, obliterate the bitterness of the demons and drive away diseases, O glorious Theoctistus, and dispel the calumnies of vainglory, O right wondrous one.

Deified by thine unceasing ascetic labors and purification, O venerable one, thou didst become a luminous beacon, a renowned model, an expert guide, an unshakeable pillar, and an unfailing example for monastics.

Thou didst part the sea of the passions with the staff of faith, O venerable father Theoctistus; and having drowned the invisible Pharaoh, thou didst attain the promised land.

Theotokion: **D**ay and night I cry unto thee, O all-immaculate Lady, and I am saved. Through thy mediation I have destroyed the passions of carnal pleasures and am delivered from the temptations of the demons.

Ode 5

Canon of the Forefeast

Irmos: **W**ith 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.

Let us bring to Christ a pure life as an offering of fruit, for He, who alone is the sinless Creator of all, cometh to wash away the defilement of our sins with the waters and His grace.

O ye people, who, from of old have been sitting in the darkness of sorrows, Behold! A Light which fadeth not hath appeared unto us! Be ye illumined with its rays, and extol ye the grace of Him who hath appeared unto us!

Thou dost come to stand before Thy great Forerunner, O most compassionate Lord, bringing a great mystery to pass: ineffably magnifying the nature of humanity through baptism.

Canon of the Apostles

Irmos: **A**ll creation was amazed at thy divine glory, for thou, O Virgin, who knewest no wedlock, didst bear in thy womb the God over all, and thou gavest birth to the eternal Son, granting peace to all who sing thy praises.

Receiving, as apostles, the authority to bind and to loose, O most praised ones, ye released those bound with the bonds of unbelief. Therefore, joining chorus, we faithfully celebrate your holy memory.

Let us honor Aristarchus with sacred songs of praise, together with Tertius, Jason and Sosthenes, Caesar and Mark, Luke and Sosipater, Quartus and the godly Apelles, Clement, Epaphras, and the all-wise Erastus.

The Lord sent you, as He did the twelve, to uproot all impiety in the world and to plant the knowledge of God among all mankind, O glorious apostles, intercessors for our souls.

Theotokion: **E**nlighten the eyes of my heart, O Virgin, and illumine all mankind with the radiance of repentance. Deliver me from everlasting darkness, O thou portal of the Light, and the refuge of all Christians who hymn thee with faith.

Canon of the Venerable Saint

Irmos: *O Christ my Savior, the enlightenment of those who lie in darkness and the salvation of those in despair: O King of peace, I rise early and cry out to Thee, illumine me with the light of Thy radiance, for I know no other God than Thee.*

Having renewed the fallow field of thy heart with the plough of prayer, thou didst sow it with the seed of the Word, O divinely wise father, and thus, thou didst reap the harvest of abundance, nurturing the souls of all the pious faithful who praise thee.

Ever possessed of a vigilant mind, O divinely wise father Theoctistus, thou didst put to sleep the soul-corrupting night of passions and didst strive to attain to the dawn of God, to the radiance of the unwaning Light, wherein is the abode of all those who rejoice.

As a brilliant luminary bearing the gifts of the Spirit of God, O father, thou wast possessed of a pure and guileless character, and thou wast revealed to all to be an angel living in the body of a man.

Theotokion: **T**hou hast been shown to be the exalted throne of the King, and the gateway of the Orient who revealed Himself from on high, O most pure Lady! Thou art truly the lofty ladder reaching to heaven, whereby Christ descended and communed with mankind that had fallen.

Ode 6

Canon of the Forefeast

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!*

Vested in the raiment of humanity, Christ hath come to His servant asking baptism, and by this revealing the grace by which the enslaved are liberated from

all their passions.

Being as water in the river of peace, full of mysteries, Thou, our only Lord Jesus, hast come to the river Jordan, asking to be baptized by the least of its drops, O Thou, who alone art without sin.

The choir of the angels on high doth marvel, beholding Thee, who coverest the heavens with clouds, standing naked, and they cry aloud: “What is this Thy great condescension towards mankind, O Lord?”

Behold! He that is the fullness of all hath emptied Himself; He that is invisible hath appeared on earth incarnate! Rejoice, O river Jordan, and fill up thy streams, that thou mightest wash the Regeneration of all creation!

Canon of the Apostles

Irmos: Come, let us clap our hands, O divinely-wise ones, celebrating this divine, all-precious Feast of the Mother of God, and let us give glory to God who was born of her.

You have showered the ends of the earth like heavenly clouds, O apostles, watering the hearts of all the faithful with the salvific water of life. *(twice)*

The power of your divine words destroyed the evil reasoning of philosophers and made wise the ignorant who had foolishly fallen under their spell, O apostles, most-wise.

May the divine and godly Pudens and Trophémus, the great Philémon, Aristarchus and Onesiphorus, and the most renowned Týchicus be exalted as great disciples of the Word!

Theotokion: **I** praise thee in song thee; O all-laudable Lady! I ever glorify thee, O divinely glorious one! And I bless thee whom all generations call bless’t, O divinely blessed Virgin.

Canon of the Venerable Saint

Irmos: Compassed about in the depths of sin, I entreat the unfathomable depth of compassion; bring me out of corruption, O Lord.

Shown to be a vessel of the Holy Spirit who breathed His power into thee, O all-blessed God-bearing father Theoctistus, thou didst defeat all the wicked spirits who assailed thee.

With the staff of thy words thou didst guide thy reason-endowed flock into the pasture of abstinence, O venerable father, leading them to the meadows of heaven.

Theotokion: **H**e that stretched out the heavens with a gesture of His hand hath revealed thee to be another heaven on the earth, O immaculate Theotokos; for from thee hath He come and revealed Himself to those in darkness.

Katavasia.

The Kontakion of the Apostles, in Tone 3:

Let us praise, O ye faithful, the host of the seventy apostles of Christ/
And celebrate a spiritual feast in their honor. /
We have learned through them to adore the Trinity Undivided ///
For they are the shining stars of our holy Faith.

Ikos: Let us worthily praise with sacred hymns the assembly of the holy seventy apostles: Stephen, Próchorus and Silas; Nicanor, Tímon, and Amplias; Mark, Matthias, and James; Herodion, Crescens, and Phlégon; Barnabas, Linus, Olympas, Asyncrítus and the rest, for they art true beacons of the divine Faith.

Ode 7

Canon of the Forefeast

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: Blessèd art Thou, O God of our fathers!*

How can the river's streams admit Thee who art Thyself the Stream of sweetness, O Christ? How can the Forerunner stretch forth his hand over Thee who with Thy hand hast created all, and delivered us from the hands of the deceiver?

As Thou art Thyself the River of goodness, how is it that Thou comest to the streams of the Jordan seeking to give us as drink the waters of incorruption; we who through our own wickedness have eaten of the fruit of corruption through serpent's enmity toward us?

Let the mountains rejoice, and let the hills be glad, and let the rivers of the earth clap their hands, for Christ hath appeared and cometh to the river to drown all the transgressions of mankind!

Canon of the Apostles

Irmos: *The holy children bravely trampled upon the threatening fire, preferring not to worship creating things rather than the Creator, and they sang with joy: Blessèd art Thou, and praised above all, O Lord God of our fathers!*

Casting the word as a net, ye draw up the far-flung nations from the depths; and confirming their hopes with signs and wonders, O wise apostles, ye were revealed to be guides for those who were erring in their ways.

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THEOCTISTUS

You were revealed as the rescuers of those stranded by the storm-tossed seas of evil, and entering into the calm havens, O most wise helmsmen, you cried aloud: Blessèd art thou, O Lord God of our fathers!

Let us all bless Euodias and Carpus, Tychicus and Cephas, Justus and Artemas, and Zenas the glorious, for they are true disciples of Christ who sing aloud: Blessèd art thou, O Lord God of our fathers!

The apostles of Christ, whose faces shone like bolts of lightning through the Spirit, delivered those held fast in the dark night of ignorance, and guided to the Light of life those who cried aloud: Blessèd art thou, O Lord God of our fathers!

Theotokion: **Thou** hast been a mercy seat for us sinners, O all-immaculate Virgin, for thou hast ineffably given birth to Christ who taketh away the sins of the world, and to whom we cry aloud: Blessèd art thou, O Lord God of our fathers!

Canon of the Venerable Saint

Irmos: *O The profane command of a lawless tyrant made the flames to rise exceedingly, but Christ sent the dew of the Spirit to the godly youths; blessèd is He and most glorious.*

Let the wilderness of Jordan blossom forth today, for the Redeemer of all cometh in the fire of the Godhead to submerge into water and the Spirit, us who have been grievously crushed by our descent into sin.

With the outpouring of thy tears thou didst extinguish the burning flames of the passions, O blessèd and glorious Theoctistus, and now, thou dost shed living streams of miracles whereby all infirmities of the body and the soul are washed away.

Thou didst emulate the meekness of David, acquire the blameless dispassion of Job, the simplicity of Jacob, the faith of Abraham, and the zeal of Peter, O our father Theoctistus. Dwelling together with them now, be thou ever mindful of us who honor thee.

Theotokion: **Having** given birth unto the Triune Life for our sake, who hath abolished death by death, O Virgin, enliven me, who have been slain by the tempests of sin, by thy divine prayers O pure, most-blessèd and exceedingly glorious Lady.

Ode 8

Canon of the Forefeast

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!

The river Jordan once turned back the mantle of Elisha, foreshadowing the grace with which Christ, our only Benefactor, cometh now into the waters to bestow on us by baptism.

The glorious prophet Elisha once prefigured the grace of baptism, making waters that once were barren fruitful again through salt, by the power of our God who hath thus made Himself manifest.

Every valley is filled with divine gifts, and every defiant hill is laid low, and crooked ways are made straight again through the appearance of our incarnate God.

Canon of the Apostles

Irmos: The Offspring of the Theotokos saved the God-fearing children in the furnace He who was then prefigured has since been born on earth, and He raises up all creation to sing: Praise the Lord, all ye works of the Lord, highly exalt Him throughout all ages!

Having cultivated the stony fields of the minds of the faithless with the plough of the word, O all-glorious ones, ye then sowed the seeds of salvation and reaped a multitude of the saved as a hundredfold harvest of piety, O ye wise apostles of the Lord.

Let us praise and honor James, Cleopas, Barnabas and Stephen, Narcissus most wise, Mark, Aristobulus, and Apelles, crying aloud: Praise the Lord, all ye works, highly exalt Him throughout all ages!

Bearing the Cross instead of a armor, ye courageously went to battle against the legions of the serpent, O all-wise apostles, and you vanquished them; and through faith, ye caught in your nets the men he had captured, and brought them to the Master, the Bestower of life.

Theotokion: **O** wonder beyond all wonders! How is it that thou hast given birth, yet hast remained a virgin, O all-holy Bride of God? For thou didst bear the Word who is co-eternal with the Father who is before all ages. To Him do we all sing: Praise the Lord, all ye works, highly exalt Him throughout all ages!

Canon of the Venerable Saint

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

O Savior, Thou well-spring of wisdom, Thou didst manifest Thyself in the Jordan as the enlightenment and the cleansing of souls, bestowing upon us a

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refreshing streams of living water, while drowning all our sin.

O divinely wise father, having truly passed thy life in guilelessness perfecting thy mind, thou didst destroy the malice of the enemy, crying aloud: Praise the Lord, O ye works of the Lord, and highly exalt Him throughout all ages.

Now the scythe doth threaten to cut down souls. Hasten thou, O my soul, and, having removed the thorns of the passions, bring the ripe fruits of piety to the Lord, being saved by the prayers of our God-bearing father, Theoctistus.

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

Theotokion: Christ hath chosen thee out of all generations to be a habitation for Himself, O Theotokos, renewing us corruptible mortals by a better union with Him. Wherefore, we praise thee 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: *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!*

O Christ who with Thine hands hath fashioned mankind, Thou dost go under the hand of the Forerunner, humbling Thyself as a man, that Thou mightest exalt me who of old had been humbled and didst perish. Glory to Thy glorious loving-kindness, O Lord!

The cleansing and the enlightenment of souls is at hand! The time to loosen our grievous bonds is come! Be glad, O river Jordan! Make merry, all creation! Clap your hands, O earth and sea, glorifying the supreme goodness of Christ!

As Thou art the fullness of all good things, Thou dost come crying out to Thy servant who hath been filled with holiness and who doth marvel at Thy condescension: "Draw near and baptize Me, for I wish to fill the nature of mortals with sanctification and purification!"

Canon of the Apostles

Irmos: Let the earthborn leap for joy, enlightened by the Spirit, and let the angelic powers celebrate and honor the holy feast of the Mother of God, and let them cry aloud: Rejoice, all-blessèd and all-pure, Ever-virgin Mother of God.

O Christ, make contrite our hearts through the prayers of those who love Thee and who preached Thee as God and Lord, the Creator of all, among all the nations, and dispelled all the gloom of idolatry with the light of their preaching.

Like bolts of lightning have Luke and Hermas, Mark and Ananias, Matthias and the holy Olympus enlightened the world, illumining the faithful with the fullness of grace. Let us today faithfully honor them with our sacred hymns of praise.

Let us all stand reverently in the house of the Lord and bless the sacred heralds and disciples, rich in angelic wisdom, the protectors, defenders and intercessors of all who honor their sacred memory.

Aquila, Achaicus, the glorious Lucius and Fortunatus, together with the sixty-six other favorites and sacred disciples of Christ, have been illumined with the immaterial life of the Spirit, and in-turn, they illumine the hearts of all through their light-bearing commemoration on this day.

Theotokion: **T**he radiance and splendor of thy birthgiving hath illumined all the world and destroyed the power of the prince of darkness, O all-pure Birthgiver of God, thou boast of angels and the salvation of all those who praise thee with unceasing voices.

Canon of the Venerable Saint

Irmos: The Son of the eternal Father, God the Lord incarnate of the Virgin, hath appeared to us to give light to those in darkness and to gather those who had gone astray; so we magnify thee, O Theotokos.

Thou wast a pure dwelling-place of God, not fouling the beauty of thy soul with the stains of sins, but rather, adorning thyself with the goodness of the virtues and the gifts of grace. Therefore, we honor thee, O venerable Theoctistus.

Adorned with the virtues, enlightened with love, and shining with the goodness of thy deeds, thou didst pass over to thy fathers in the richness of old age, stored up like ripe wheat in the granaries of God, O wise and venerable father Theoctistus.

Thy flock doth gather today in chorus, celebrating the splendid commemoration of thy repose. Therefore, standing now with the angels before God, O thrice-blessèd and all-holy Theoctistus, cease not to bless them from heaven.

Theotokion: **O** pure Virgin, who hast given birth to Him who is the Life of all

and the Deliverance of us mortals: enliven my soul, as thou art compassionate, and who alone art the intercessor for all who take refuge under thy protection, O all-immaculate Lady.

Katavasia.

The Exapostilarion of the Apostles:

O all-laudable apostles, disciples and eye-witnesses of the bountiful Christ, our God! Fall not silent in your supplications on behalf of those who keep your memory with love, so that we may receive the remission of sins and divine grace on the coming Day of Judgment.

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

Make ready, O Zebulon! Adorn thyself, O Nephtali! Receive O Jordan, the Creator and God of all, who cometh in the flesh to thee desiring to wash away our sins.

Note: If, however, it be the **Sunday Before**, the **Exapostilarion** is that of the Resurrection; Glory..., now and ever..., that of the Forefeast.

The Praises, 4 stichera in Tone 6: *To the melody, “Go on before, ye angelic powers....”*

Note: If, however, it be the **Sunday Before**, see below.

As the voice of one crying in the wilderness pre-announced, /
Christ came to the streams of the Jordan /
And said to the Forerunner: /
Come, and wash Me with water /
And baptize Me now who has come down, /
For I am come to wash away the first fall of Adam. ///
Blessèd is He who hast appeared, our God, glory to Thee!

“Since by no means have I examined the heights of heaven, /
Nor counted the number of stars /
Nor measured the bounds of the earth, /
How can I touch with my hands the crown of Thy head?”
Said the Forerunner to the Master. /
“How can I baptize Him who bears all creation in the hollow of His hands? /
Therefore, I cry out to Thee: ///
Blessèd is He who hast appeared, our God, glory to Thee!

“I who am co-enthroned with the Father and the Spirit, /
And up-borne by the angelic hosts, /
Out of My deep compassion was born in Bethlehem, a stranger in a little cave. /
Therefore, lend to Me thy right arm ///
That I may wash away the transgressions of the world.

Once of old, didst Thou drown sin in the days of Noah /
Opening the flood-gates of heaven by a word /
How then will Jordan bear the sight of Thee? /
Behold! It has already turned back the streams of its waters! /
All creation recognizes and knowest Thee! /
And I cry out to Thee: ///
Blessèd is He who hast appeared, our God, glory to Thee!

Glory..., in the same Tone: (and melody)

I am come to earth clothed in poverty, /
To the good will of the Father by accomplished. /
Heaven is My throne, and the earth is My footstool. /
I bow My neck to thee, for it is for this reason that I come. ///
Baptize Me, for in Me is the cleansing of the transgressions of men.

Now and ever..., in the same Tone: (and melody)

O Thou, who first guided Israel by a cloud and a pillar of fire /
And brought them water in the wilderness, /
Thou art the Lord of all! /
Thou who art ineffable, how art Thou clothed in the form of Thy servant? ///
Baptize Thou me, for it is I who needs cleansing of Thee!

Note: If, however, it be the **Sunday Before**, we sing 8 stichera: 4 stichera of the Resurrection; and these 4 of the Forefeast:

Go on before, O angelic powers /
Advancing from Bethlehem to the courses of the Jordan, /
Go before, O John, forsaking the wilderness, /
Rejoice, O river and prepare, /
Let all the earth rejoice /
For Christ cometh to purify the sins of Adam ///
For He is compassionate.

Come all ye nations of the earth. /

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Let us go out mystically from Bethlehem with pure lips and undefiled hearts /
And come with Christ to the Jordan /
To praise Him now with gladness, saying with faith: ///
Blessèd art Thou, our God who cometh, glory to Thee!”

Truly great and terrible is the mystery /
For God hath emulated man /
And the blameless One who knew no sin whatsoever /
Asks today to be baptized of John in the river Jordan. ///
Blessèd art Thou, our pure God, glory to Thee!

Truly Christ that shineth from the Virgin /
A Flower from David /
Hath come toward the courses of the Jordan River /
To wash in its waters the sins of our first father. /
Be of good cheer, O Adam, and rejoice, O Eve, /
Let the heavens be glad, and let the nations say: ///
Blessèd art Thou, our God who cometh, glory to Thee!

Note: And on the **Sunday Before**, we continue: Glory..., the appointed Gospel sticheron; Now and ever..., “Thou art most-blessèd, O Theotokos...,” Great Doxology, usual Troparion, litanies and Dismissal. Otherwise:

The Aposticha, of the Forefeast, in Tone 2: *To the melody, “O house of Ephratha....”*

The radiant dawn of the Father’s glory /
Is made manifest in the waters of the Jordan ///
To cleanse through baptism cleansing all the defilement of our sins.

Verse: Therefore will I remember Thee from the land of Jordan and of the Hermonites.

Recieve, as a faithful servant, O prophet John /
The Deliverer of the world /
And baptize the Creator ///
For the rebirth of those on the earth.

Verse: The waters saw Thee, O God, the waters saw Thee and were afraid.

Our enlightenment is approaching! /

Deliverance is coming nigh ///

Let us hasten to Jordan, let us descend together and be cleansed ///

As we sing these pre-festive hymns!

Glory..., now and ever..., in same Tone: (*and melody*)

Today Christ grants the gift of salvation /

Upon all mankind /

Having cleansed our souls besmirched by transgressions ///

With the baptismal fire.

After “It is good...,” the Trisagion prayers. After “Our Father...,” the Troparia of the Apostles, “O holy Apostles...,” and Forefeast, “Make ready, O Zebulon..., followed by the usual litanies and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from Third Ode of the Canon of the Forefeast, and 4 from the Sixth Ode of the Canon of the Apostles.

1-2. As God who is Master over all, and bearing the guise of a servant, Thou dost come in the flesh to a servant, O Compassionate One, freeing us from slavery to the enemy through Thy divine baptism. (*twice*)

3. Why hast Thou come to the streams of Jordan? What dost Thou wish to cleanse? What possible defilement dost Thou wish to wash away, O Master? I praise Thy loving-kindness and Thy condescension which pass beyond all understanding, O Lord!

4. Seeking the lamb which the savage wolf desires to tear into pieces through his vile deceptions, O Christ, Thou dost stand in the streams of the Jordan crying out to the Forerunner: “Come now, and baptize Me!”

5. You have showered the ends of the earth like heavenly clouds, O apostles, watering the hearts of all the faithful with the salvific water of life.

6. The power of your divine words destroyed the evil reasoning of philosophers and made wise the ignorant who had foolishly fallen under their spell, O apostles, most-wise.

7. May the divine and godly Pudens and Trophémus, the great Philémon, Aristarchus and Onesiphorus, and the most renowned Týchicus be exalted as great disciples of the Word!

8. Theotokion: I praise thee in song thee; O all-laudable Lady! I ever glorify thee,

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O divinely glorious one! And I bless thee whom all generations call bless't, O divinely blessed Virgin.

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!

The Troparion of the Apostles, in Tone 3:

O holy apostles /
Intercede with our merciful God, /
That He may grant to our souls ///
The remission of our transgressions.

The Kontakion of the Apostles, in Tone 3:

Let us praise, O ye faithful, the host of the seventy apostles of Christ/
And celebrate a spiritual feast in their honor. /
We have learned through them to adore the Trinity Undivided ///
For they are the shining stars of our holy Faith.

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.”

Prokeimenon (Apostles), Tone 8: Their proclamation is gone out into all the earth, / and their words to the ends of the universe! *Verse:* The heavens are telling the Glory of God, and the firmament proclaims His handiwork!

The Epistle: (96-ctr) Rom. 8:8-14.

The Alleluia (Apostles), Tone 1: The heavens shall confess Thy wonders, O Lord,

and Thy truth in the congregation of the saints! *Verse:* God is glorified in the council of the saints!

The Gospel: (50) Luke 10:1-15.

The Communion Hymn: Their proclamation is gone out into all the earth, and their words to the ends of the universe!

Liturgy when the Saturday Before Theophany

The Prokeimenon, Alleluia and Communion Hymn are for the Day; the Epistle and Gospel readings are for the Saturday Before and for the Day.

Liturgy when the Sunday Before Theophany

At the Hours, Troparia: Resurrection; Glory..., Forefeast and Apostles (to be said alternately). Kontakia: Forefeast and Resurrection (to be said alternately).

At the Beatitudes, 10 Troparia: 4 of the Resurrection; and 3 from the Third Ode of the Canon for the Forefeast, and 3 from the Sixth Ode of the Canon of the Apostles.

1-4. Of the Resurrection from the Octoechos.

5. As God who is Master over all, and bearing the guise of a servant, Thou dost come in the flesh to a servant, O Compassionate One, freeing us from slavery to the enemy through Thy divine baptism.

6. Why hast Thou come to the streams of Jordan? What dost Thou wish to cleanse? What possible defilement dost Thou wish to wash away, O Master? I praise Thy loving-kindness and Thy condescension which pass beyond all understanding, O Lord!

7. Seeking the lamb which the savage wolf desires to tear into pieces through his vile deceptions, O Christ, Thou dost stand in the streams of the Jordan crying out to the Forerunner: "Come now, and baptize Me!"

8. You have showered the ends of the earth like heavenly clouds, O apostles, watering the hearts of all the faithful with the salvific water of life.

9. The power of your divine words destroyed the evil reasoning of philosophers and made wise the ignorant who had foolishly fallen under their spell, O apostles, most-wise.

10. May the divine and godly Pudens and Trophémus, the great Philémon, Aristarchus and Onesiphorus, and the most renowned Týchicus be exalted as great disciples of the Word!

The Troparion of the Resurrection, 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!

and the Troparion of the Apostles, in Tone 3:

O holy apostles /
Intercede with our merciful God, /
That He may grant to our souls ///
The remission of our transgressions.

The Kontakion of the Resurrection,

Glory..., the Kontakion of the Apostles, in Tone 3:

Let us praise, O ye faithful, the host of the seventy apostles of Christ/
And celebrate a spiritual feast in their honor. /
We have learned through them to adore the Trinity Undivided ///
For they are the shining stars of our holy Faith.

Now and ever..., 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.”

Prokeimenon (Sunday Before), in Tone 6: O Lord save Thy people and bless
Thine inheritance. *Verse:* To Thee, O Lord will I Call. O my God be not silent to
me.

The Epistle (Sunday Before): (298) 2 Tim. 4:5-8

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The Alleluia (Sunday Before), in Tone 8: O God, be bountiful to us and bless us, show the light of Thy countenance upon us, and have mercy on us. *Verse:* That we may know Thy way upon the earth, and Thy salvation among all nations.

The Gospel (Sunday Before): (1) Mark 1:1-8

Communion Hymn: “Praise the Lord from the heavens...”

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