

The 14th Day of January

Leavetaking of Theophany; Commemoration of our Holy Fathers slain at Sinai and Raithu;

Note: The entire Office of the Feast is repeated. The service to the Holy Fathers is transferred to the 13th of January because of the Leavetaking today (*see the preceding day*).

Also, the ✠ Commemoration of Equal-to-the-Apostles Nina, the Enlightener of Iberia (Georgia), whose service can be found following this. — *incomplete as of 11/2017*

Vespers

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

Note: If it be a **Sunday**, then at “**Lord, I call....**,” 10 stichera: Resurrection—4; Feast—6; Glory... Feast; Now and ever... Dogmatic in the Tone of the Week. Otherwise:

At “Lord, I call...,” 6 stichera, of the Feast, in Tone 2: (by St. John of Damascus)

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

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

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

Wishing to save mankind gone astray, /
Thou hast not disdained to clothe Thyself in the form of a servant. /
For it befitted Thee, as Master and God, to take upon Thyself our nature for our
sakes. /
For Thou, O Deliverer, hast been baptized in the flesh, /
Making us worthy of forgiveness. /
Therefore, we cry unto Thee: ///
O Christ our God and Benefactor, glory to Thee!

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

Thou hast bowed thine head before the Forerunner, /
And hast crushed the heads of dragons. /
Thou hast descended into the waters /
And hast given liven light to all things ///
That they might glorify Thee, O Savior, the Enlightenment of our souls.

Note: However, if it be a **Sunday**, then:

The Litya, in Tone 4:

Christ is baptized and rises from the water /
Raising the whole world with Himself. /
He looks up as the heavens open /
Which Adam had closed to himself. /
The Spirit testifies to His divinity, /
As does the voice from the heavens, ///
For Christ who is witness descended from them.

John the Baptist saw Thee draw near /
Who cleanest by the Spirit and by fire the sin of the world, /
And he cried aloud in fear and trembling, saying: /
“I dare not touch Thine immaculate head /
Do Thou, O Master, /
Sanctify me by Thine Epiphany, ///
O Thou who alone lovest mankind.

Glory..., now and ever..., in Tone 8:

Today the creation is enlightened /
Today all nature is glad, /
Things of heaven and things upon earth. /
Angels and men mingle with one another, /
For where the King is present, there His army also goes. /

LEAVETAKING OF THEOPHANY

Let us run then to the Jordan; /
Let us cry aloud with one accord, echoing the voice of the apostle: /
The grace of God that brings salvation to all men hath appeared, ///
Shining upon the faithful and granting them great mercy.

At the Aposticha, the stichera of the Feast, with their verses, in Tone 2: (by Anatolius)

Note: However, if it be a **Sunday**, then see below.

Seeing Thee, O Christ our God, /
Draw near to him in the river Jordan, /
John said: “Why art Thou, who hast no defilement, come to Thy servant, O Lord? /
In whose name shall I baptize Thee? /
Of the Father? But Thou dost bear Him in Thyself. /
Of the Son? But Thou art Thyself His Son made flesh. /
Of the Holy Spirit? But Thou knowest that through Thine own mouth Thou hast
given Him to the faithful. ///
O God who hast appeared, have mercy on us.

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

The waters saw Thee, O God: the waters saw Thee and were afraid, /
For the cherubīm cannot lift their eyes upon Thy glory, /
Nor can the seraphīm gaze upon Thee: /
But standing by Thee in fear, the first carry Thee and the second glorify Thy might. /
With them, O merciful Lord, we proclaim Thy praises and say: ///
O God who hast appeared, have mercy upon us.

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

Today the Maker of heaven and earth /
Comes in the flesh to the Jordan. /
He who is sinless asks for baptism, /
That He may cleanse the world from the error of the enemy. /
He who is the Master of all is baptized by a servant, /
And He gives mankind cleansing through water. /
Unto Him let us cry aloud: ///
O God, who hast appeared to us, glory to Thee.

Glory... now and ever..., in the same Tone 6: (usual melody)

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Seeing the Sun that came from the Virgin /
Asking for baptism in the Jordan, /
The shining lamp that was born of a barren woman cried to Him in fear and joy: ///
“Sanctify me, O Master, by Thy divine Epiphany.”

Note: If it be a **Sunday**, then the Aposticha is of the Resurrection, and

Glory..., now and ever..., “Seeing the Sun that came from the Virgin...”
(see above)

The Troparion of the Feast, in Tone 1:

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

Matins

Incomplete as of 11/2017

Note: If it be a **Sunday**, then after “**God is the Lord...,**” the Troparia:
Resurrection (twice); Glory..., now and ever... Feast (once). And the rest
according to the rubrics. Otherwise:

At “God is the Lord...” the Troparion of the Feast, in Tone 1. (thrice)

After the 1st Kathisma, the Sessional Hymn, in Tone 3:

Thou hast appeared, O Savior Christ, in the Jordan, /
And wast baptized by the Forerunner; /
And the testimony was borne to Thee, /
That Thou art the beloved Son. /
So wast Thou revealed as coeternal with the Father, /
And the Holy Spirit descended upon Thee, /
Enlightened by Thee, we cry: ///
Glory to the God in Trinity!

Glory..., now and ever..., in Tone 4: Repeat: “Thou hast appeared, O Savior
Christ...” (see above)

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

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Why didst thou marvel, O River Jordan, /
Beholding the unseen One naked in the flesh? /
“I beheld, and trembled,” said the Jordan, /
“How could I not be frightened and turn back in fear? /
The angels too were filled with fear beholding Him /
And the heavens were alarmed, and the earth did quake, /
The sea and all things visible and invisible were troubled. ///
Christ hath appeared in the Jordan to sanctify the waters.”

Glory..., now and ever..., in the same Tone: Repeat: “Why didst thou marvel...”
(see above)

The Readings are of the Feast.

The Canon

Two Canons of the Feast, the First Canon with 8 Troparia, including the Irmos,
and the Second Canon, with 6 Troparia.
The Katavasia is from the First Canon.

After the Third Ode, the Ypakoe of the Feast, in Tone 5:

When Thou didst illumine all things by Thine Epiphany /
Then the briny sea of unbelief fled away /
And Jordan turned back towards its source /
Bearing us up to the heavens! /
By the lofty might of Thy divine commandments, O Lord, /
Preserve us through the intercessions of the Theotokos, ///
And have mercy upon us, O Christ our God.

After the Sixth Ode, the Kontakion of the Feast, in Tone 4: (by St. Roman the Melodist)

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

And the Ikos of the Feast.

After the Ninth Ode, the Magnificat is not sung, but we sing the refrains of the Feast.

The Exapostilarion is of the Feast (once), Glory..., now and ever.... **Repeat (once)**

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The Praises of the Feast and rest of Matins as on the Day of the Feast.

Liturgy

At the Beatitudes, 8 Troparia: 4 Troparia from Odes 9 of each Canon of the Feast. The Festal Antiphons are sung. The Troparion of the Feast, Glory..., now and ever... the Kontakion of the Feast. The Daily Epistle and Gospel are read.

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