

The 13th Day of January

Afterfeast of Theophany; Commemoration of the Holy Martyrs Hérmylus and Strátonicus who suffered at Belgrade; and the Commemoration of the Holy Fathers slain at Sinai and Raithu, transferred from January 14 because of the Leavetaking of the Feast.

Vespers

At “Lord, I call...,” 6 stichera.

Note: If this day falls on the **Sunday After Theophany**, then at “Lord, I call...” we sing 10 stichera: 3 of the Resurrection, followed by 3 of the Feast, and 4 of the Martyrs. The stichera of the Fathers are sung at Compline.

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

Hérmylus the glorious with Strátonicus, wise in God /
The wondrous martyrs who confessed the uncreated Trinity /
Through their great torments and their sufferings /
Put to flight the delusions of idolatry /
And as they have been given their crowns of victory, ///
They intercede that peace and mercy be granted to all the world.

Chosen as a servant of the Word by the Holy Spirit, /
O holy martyr Hermylus, /
Thy sacred vestments were dyed in the purple of thy blood /
Thus making them ever more sacred and radiant. /
Now thou hast been translated to the heavenly palaces ///
Where thou dost fervently intercede for those who honor thee.

After endured the flaying of their skin at the command of the tyrant, /
Both were bound and placed in a chest and thrown into the river's stream /
Where they received their blessed end by drowning, /
Thus they didst suffocate the malicious enemy. /
Now, as joyous dwellers in the mansions of heaven ///
The glorious martyrs most fervently intercede for all.

And 3 stichera of the Fathers, in Tone 8: *To the melody, “What shall we call you, O saints?...”*

Greatly did you struggle, O holy fathers, /
Nobly enduring the invasion of barbarians; /
Willingly you gave up your souls by the sword. /
Now you bear the crowns of victory /

And worthily you dwell with the angels. /
Great was your endurance and greater still are the gifts you received. ///
Pray that our souls may be saved.

Greatly did you suffer, O saints of Christ! /
Willingly you spurned the fleeting pleasures of this life; /
Valiantly did you subject the will of the flesh; /
Bravely you died by the sword for Christ; /
And worthily you now dwell with the angels. /
Therefore, we entreat you, as we honor your memory: ///
Pray that our souls may be saved.

Well have you completed the course of your lives, O holy ones! /
Bravely emulating the struggles of the martyrs, /
And worthily did receive your reward in heaven. /
For you refused to bear the sword in defense, /
And, as the martyrs, you bore your torments in peace /
So that in the end you may earn your crowns of suffering. ///
Pray now that our souls may be saved.

Glory..., of the Fathers, in the Tone 8: (the composition of the Studite)

O venerable fathers /
Having studied by day and night the laws of the Lord /
You were vouchsafed to be planted in the shade of the Tree of Life, /
And you blossomed crowns as the fruit of your suffering. /
Having boldness now toward the Creator and Judge by virtue of your valiant deeds ///
Entreat Him that we be cleansed and granted great mercy.

Now and ever..., of the Feast in the same Tone: (the composition of John the Monk)

Desiring to fulfill Thy dispensation, O Lord. /
Which Thou didst establish of old, /
Thou didst accept from all creation those to be Thy ministers: /
Gabriel from among the angels, /
The Virgin from among mortal man, /
The star from among the heavens, /
And the Jordan from among the waters /
In which Thou didst drown the sins of the world. ///
O our Savior, glory to Thee!

Note: However, if it be *the Sunday After*, then:

Glory..., of the Fathers, in Tone 8: “O venerable fathers” (*see above*)

Now and ever..., Dogmatic Theotokion in the Tone of the Week; Entrance and the Prokeimenon of the day.

The Litya, in Tone 2: “The glory of the radiance of the Father” (*the stichera from the Aposticha of Vespers—see below*)

Glory..., now and ever..., of the Feast, in Tone 8: (*from the “Now and ever” of the Praises at Matins*)

Today, creation is enlightened! /

Today all those of heaven and those of earth are glad! /

Angels and men mingle with one another /

For where the King is present, there his faithful also go. /

Let us hasten to the Jordan /

And see how John baptizes the sinless and uncreated head. /

And let us therefore cry out in one accord together with the angels: /

The grace of God that brings salvation hath appeared, ///

Illumining the faithful and granting them great mercy.

At the Aposticha these stichera of the Feast, in Tone 2: *To the melody, “O house of Ephratha”*

Note: However, if it be *the Sunday After*, then, the Aposticha is of the Resurrection, and

Glory..., of the Fathers, in Tone 8: “Having lived the angelic life...” (*see below*)

Now and ever..., of the Feast, in the same Tone: “Today, the angelic hosts tremble in fear...” (*see below*). Otherwise:

In Tone 2:

The glory of the radiance of the Father /

Is made manifest in the streams of the Jordan, ///

Cleansing through baptism all defilement from our souls.

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

Receive, as a faithful servant, O prophet John /

The Deliverer of the world /

And baptize the Creator ///

For the regeneration of mankind.

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

Our enlightenment hath appeared /
Our deliverance hath come /
In the streams of the Jordan! /
Let us go down to be purified ///
And sing praise to the Lover of mankind.

Glory..., of the Fathers, in Tone 8:

Having lived the angelic life, O venerable fathers, /
And with great effort and pain subjecting your bodies to abstinence /
You made them obedient to your spirit /
And became accomplished doers of the commandments of the Lord. /
You preserved the first-born good image of man /
And fulfilled great deeds of ascetic labor by the sweat of your souls. /
Being now adorned with two-fold crowns of victory ///
Pray ye fervently to the Lord that we may be saved.

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

Today, the angelic hosts tremble in fear. /
Seeing Thee standing naked in the waters of the Jordan, O Savior, /
And bowing the crown of Thy precious head /
To be baptized by John. /
For voluntarily didst Thou make Thyself poor that the world be made rich. ///
O Lord, glory to Thee!

The Troparion of the Martyrs, in Tone 4:

Thy holy martyrs, O Lord, /
Through their sufferings received their incorruptible crowns from Thee, our God /
For having Thy strength they laid low their enemies /
And shattered the powerless boldness of demons ///
Through their intercessions, O Christ God, save our souls

The Troparion of the Fathers, in the Same Tone:

O God of our fathers /
Deal with us according to Thy compassion /
Take not away Thy mercy from us /
But through the prayers of our fathers ///
Guide our lives along the way of peace.

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

At “God is the Lord...” the Troparia: Feast (*once*); Martyrs; Glory..., Fathers, Now and ever..., Feast (*once*).

Note: However, if it be *the Sunday After*, then the Troparia: Resurrection (*once*); Martyrs; Glory..., Fathers; Now and ever..., Feast (*once*).

After the 1st Kathisma, the Sessional Hymn, in Tone 3: *To the melody, “Today the Virgin....”*

Today Christ hath come to the Jordan, /
To be baptized by the holy Forerunner in its waters. /
And from on high the Father bore witness to Him saying: /
“This is My beloved Son in whom I am well pleased!” ///
And the Spirit descended upon Him in the wondrous form of a dove.

Glory..., now and ever..., in the same Tone: Repeat: “Today Christ hath come....”

After the 2nd Kathisma, the Sessional Hymn, in Tone 4: (*from the Greek Menaion*)

Having overcome the passions through abstinence, /
And filling the desert with people worshipping God, /
You blossomed like the Phoenix with the life-sustaining fruit of the virtues /
And brought to mankind a sweetness beyond that of honey. /
Therefore, we magnify your holy memory ///
O our holy and God-bearing fathers.

Glory..., now and ever... of the Feast, in the same Tone:

As Thou didst sanctify the streams of the Jordan, /
And destroyed the power of sin, /
Thou didst bow thy head beneath the hand of the Forerunner /
And delivered mankind from delusion. /

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Therefore, we entreat Thee, O Christ God, ///
To save Thy world!

The Canon

**The Canon of the Feast, with 6 Troparia and two of Saints,
with 4 Troparia each.**

— *incomplete as of 12/2018*

After the Third Ode, the Kontakion of the Fathers, in Tone 2:

You fled the tumult of this world /
And found rest in the calm haven; /
Crowned with the blood of martyrdom and ascetic labors ///
Ye now dwell together with the martyrs and the ven'rable saints.

After the Sixth Ode, the Kontakion of the Feast, in Tone 4:

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

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