The Theophany of Christ

January 6

Vespers Stichera

Second Mode

\[ \text{Thou should-est mark in-iqui-ties, O Lord, O Lord, who shall} \]

Intonation: #7

Verse #1

\[ \text{Thou should-est mark iniqui-ties, O Lord, O Lord, who shall} \]
stand? For with Thee there is _____ for-give-ness.

Stichera A

Τὸν φωτισμὸν ἡμῶν

hen the Fore-run-ner be-held____ our En-light-en-ment, Who hath en-light-en-ed_____ eve-ry____

_____ man, draw near__ to_____ be__ bap-tized,

his soul re-joiced [while his hand______ tre[m]____

__________________________

while his___ hand trem-bled.

He point-ed_____ Him______ out and said___ to____

_____ the_ peo-ple: Be-hold, He Who re-deem-eth

Is-ra-el, and doth free us from corrup-tion.
Verse #2

"Ενεκεν τοῦ ὀνόματός σου

For Thy Name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Verse #3

"Ἀπό φυλακῆς προϊὰς

Rom the morning watch until night from the morning watch let Israel hope in the Lord.
The armies of Angels trembled with fear, as they beheld our Redeemer baptized by a servant and receiving testimony through the coming of the Spirit. And the voice of the Father was heard from Heaven: He upon Whom the Forerunner laideth his hand, the Same is My beloved Son, in Whom I am well pleased.
Verse #4

"Oti pare to Kuriō

(Δ)  (Μ)  (Δ)

Christ our God, glory be to Thee.

(Δ)  (Γ)  (Δ)

or with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities.

(Μ)  (Β)

Verse #5

Aineíte tôn Kúrio

(Γ)  (Δ)  (Β)  (Μ)

praise the Lord, all ye nations; praise Him, all ye peoples.
Stichera C

he streams of the Jordan received Thee, the Foundation; and the Comforter came down in the form of a dove. He bowed that bow[ed] He that bowed

the heavens bow-eth His head, and the clay doth shout and cry unto the Fashioner: Why dost Thou enjoin upon me what is beyond me? I have need to be baptized of Thee. O Thou Who art with
Verse #10

Οτι έκραταιόθη

Or He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Stichera C

Σώσαι βουλόμενος

Ishing to save man who was gone away - stray, Thou didst not disdain to clothe Thyself in the form of a servant; for it befit -
Theophany – January 6

For when Thou wast baptized in the flesh, O Redeemer, Thou didst count us worthy of forgiveness. Wherefore, we cry to Thee: O Benefactor, Christ our God, glory be to Thee.
Glory ...

Δόξα Πατρι

Both now ...

Καὶ νῦν
Stichera Doxasticon

γυπέκλινας κάραν

hou hast bowed Thy head before the Fore-runner;

Thou hast crushed the heads of the dragons.

Thou hast descended into the running waters;

Thou hast enlightened all things, that they might glorify Thee,

O Saviour, the Enlightenment of our souls.
Troparia for the Prophecies

First Set

Plagal First Mode

Intonation: #13

Verse 1:
God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

Verse 2:
That we may know upon the earth Thy way, among all the nations Thy salvation.

Verse 3:
Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit.

Verse 4:
Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

Verse 5:
Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto the ages of ages. Amen.
The following refrain is chanted after each of the first four verses on the previous page:

To en-light-en them that sit in dark-ness. O Friend of man, glo-ry be to Thee.

After the final verse ("Glory ... Both now ..."), the troparion is repeated in its entirety with a final cadence as follows:

hou Who mad-est the world hast ap-peared in the world, to en-light-en them that sit in dark-ness. O Friend of man, glo-ry be to Thee.
Troparia for the Prophecies

Second Set

Plagal Second Mode

Intonation: #17 or #18

\[ \text{᾽Ηχρος} \quad \text{λ} \quad \text{℅} \quad \text{Β} \quad \text{℅} \quad \text{ἔ} \quad \text{Αμαρτωλοῖς καὶ τελώναις} \]

\( \text{n the abundance of Thy mercy} \)

Thou hast appeared to sinners and publicans, O our Saviour. Where in deed should Thy light have shone, if not upon them that sit in darkness?

\( \text{Glory be to Thee.} \)

Verses Intoned by the Canonarch:

Verse 1: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Verse 2: The rivers have lifted up, O Lord, the rivers have lifted up their voices.

Verse 3: Wonderful are the surgings of the sea, wonderful on high is the Lord.

Verse 4: Holiness becometh Thy house, O Lord, unto length of days.

Verse 5: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto the ages of ages. Amen.
The following refrain is chanted after each of the first four verses on the previous page:

Where in-deed should Thy light have shone, if not up-on them that sit in darkness? Glory be to Thee.

After the final verse (“Glory ... Both now ...”), the troparion is repeated in its entirety with a final cadence as follows:

Thou hast appeared to sinners and publicans, O our Saviour. Where in-deed should Thy light have shone, if not up-on them that sit in darkness? Glory be to Thee.
The Great Blessing of the Waters

Plagal Fourth Mode

The voice of the Lord upon the waters crieth aloud saying: Come ye all, and receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, from Christ, Who is made maniestic.
Theophany – January 6

Σήμερον τῶν ὕδατον

ο-δαύ της θαρ-τούς τοῦ να-τούρεν τοις ω-ταίς is _______ sanc-ti-fied; ἄν and the Τορ-dάν is ______ rent__________ in_________

悍, ἀν and hold-eth back the stream____ of its____ own____

wα-τ-ε-rs, on see-ing the Μάσ-τε-r be-

-ing__________ washed.

Ως ἀνθρωπος

hou art come_____ un-to the riv-er__

__ as a man,___ O_______ Christ_______King, and Thou mak-

est haste, O____ Good________ One, to re-ceive__________
Theophany – January 6

Glory ...  Δόξα Πατρί

Both now ...  Κρίνεις
Doxasticon of the Blessing of the Waters

The voice of one crying in the wilderness: Prepare ye the way of the Lord, O Lord, Having taken the form of a servant, and asking for Baptism, O Thou Who knowest not sin.

The waters saw Thee and were afraid; the Forunner was seized with trembling and cried out, saying: How shall the lamp illuminate the Light?

How shall the servant lay his hand upon the Master?
After the Blessing of the Waters, the Apolytikion “When Thou wast baptized” (on page 37) is chanted thrice. Afterwards, while the priest sprinkles the people with holy water, the following Idiomelon is chanted:

**Idiomelon**

Plagal Second Mode

\[\text{Sanc-ti-fy both me and the waters,  } \]

\[\text{O Saviour, Who takest away the sin of the world.}\]

\[\text{ye faithful, let us praise the greatness of God’s dispensation toward us.}\]

\[\text{For, becoming man in our fall-}\]

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www.stanthonyssmonastery.org/music/Menaion.htm
He that alone is clean and undes FILED was cleansed in the JORDAN with our cleansing, sanctifying me and the waters, and crushing the heads of the dragons in the water. Let us therefore draw forth water in gladness, O brethren, for upon them that draw with faith, the grace of the SPIRIT it is invisibly bestowed by Christ, the God and Saviour of our souls.
For the Entreaty

Fourth Mode

\(\text{ Thoughts } \text{ of } \text{ the } \text{ Holy } \text{ One } \text{ who } \text{ became } \text{ like } \text{ us } \text{ for } \text{ our } \text{ sakes.} \)

To-day He wrap-peth Him-self with the streams of the Jordan, not that He need-eth to be cleansed by them, but in Him-self He work-eth the dispensation of our regeneration. O wonder! Without fire He cast-

\(\text{Intonation: } \text{#11}\)

\(\text{For the Entreaty} \)
Entreaty #2

Σὲ τὸν ἐν Πνεύματι

hen the Baptist saw Thee coming unto him,

Thou Who by Spirit and fire dost purge away the sin of the world, he cried out in fear and trembling, saying:

I dare not take hold of Thine immaculate...
Entreaty #3

Δεῖτε μιμησόμεθα

Come, let us imitate the wise virgins;
Come, let us meet the Master, Who hath appeared;
For as the Bridegroom, He is come forth unto John.

Seeing Thee, the Jordan was sore afraid and remained still;
John cried out: I dare not take hold of Thine immortal head.

Do Thou, O Master, sanctify me by Thine E-piph- a-ny, O on-

ly Friend of man.
Entreaty #4

It descended in the form of a dove to hollow the waters, and a voice cried from Heaven: This is My Son, Who is come into the world to save mankind. O Lord, be to Thee.

Baptizetai Xristos

Christ is baptized, and He cometh up out of the waters; and with Him He carries eth up the world. He setteth the heavens rent a-sunder, which Adam closed a-
against himself and against those who came after him. The Spirit beareth witness to His Divinity, for He hath teneth toward His like; and a voice soundeth from Heaven, for it is from thence that He is come to Whom witness is borne, even the Saviour of our souls.
Entreaty #5

he hand of the Baptist trembled when it touched Thine immaculate head; the River Jordan turned back, not daring to minister to Thee. For how could he that stood in awe of

Jesus of Nazareth not be afraid before his Maker? But Thou, our Saviour, hast fulfilled the whole dispensation, that Thou mightest save the world by Thine Epiphany, O only Friend of man.
Glory …

Plagal Fourth Mode

Entreaty Doxasticon
Both now ...

Kai vuv

Oth now and ever and unto the ages of ages. Amen.
Entreaty Theotokion

ο-<br>day cre-<br>ation is en-<br>light-<br>ened. To-<br>day all things are glad,<br>both the things of Heaven and the things of earth. Angels and men mingle one with another, for where the King is present, there is His royal retinue present always so. Let us run therefore, to the Jordan; let us all behold how John baptizeth a sinless head not made by
Therefore, let us cry out with one accord, singing with the voice of the Apostles: The grace of God, which brings salvation, hath appeared to all men, illuminating the faithful and granting them great mercy.
Apostistha

Second Mode

Ev Ιορδάνη ποταμῷ

s    ƒJohn    ƒƒbe -   held ƒƒThee,  ƒƒO___    Christ__________ÌÌ  ƒƒGod,         ƒƒƒƒcom -

ing to him in the Riv - er Jor - - - dan, he___ said: Where - fore art

Thou,___ Who_ hast_________ no_____ de - file - - - ment,___ come un - - - -

- to Thy serv - - - - - - - ant,____ O__________ ƒƒƒƒLord? In

whose name shall I bap - tize_Thee? In the Fa - - ther’s? But Thou

bear - est__ Him___________ in_______ Thy - - - - self. In the_

__ Son’s? But Thou Thy - self art___ He, be - - - - come_____ in - - car -

- - - - nate. In the Ho - - ly Spir - - - it’s? But Thou

Intonation: #7
The sea beheld and fled, Jor-dan turned back.

Verse #2

The sea waters saw Thee, O God, the waters saw Thee and were afraid. For the Cher-ubim are not able to lift their eyes towards Thy glory...
Verse #3

Τι σοί ἐστι θάλασσα

That aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?
Aposticha #3

Σήμερον ὁ οὐρανοῦ

ο -     ƒƒƒday  ƒƒƒthe  Cre -   -    a -     -tor  of heav -en  and___Ì  earth

com - eth in the flesh un - to____ the Jor - - dan, and He

who is sin - less ask - - eth for Bap - - - - tis -

- - - - - m, that He____ may cleanse_____ the world from the

er - ror of____ the en - - e - - - - my. The Mas - ter_

_of all is bap - tized by a___ serv - - - - ant, and grant -

eth the__race of___ man cleans-ing through_ wa - - - - ter. Un -

to Him________ let us____ cry:____________ O our God, Who

hast ap - peared, glo - ry____ be________ to________ Thee.
Glory ...

Plagal Fourth Mode

"Ἡχοῖς ὁ ἄγιος Νη

Both now ...

Kαι υἱον
Aposticha Doxasticon

Τὸν ἐκ Παρθένου

Seeing the Sun that came forth from a virgin

asking for Baptism in Jordan, the shining Lamp that was born of a barren

woman cried to Him in fear and joy:

Do Thou sanctify me, O Master, by Thy divine Epiphany.
Apolytikion

First Mode

Ἐν Ἰορδάνη

when Thou wast baptized in the Jordan, O Lord,

the worship of the Trinity was made manifest; for the voice

of the Father bare witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ our God, Who hast appeared and hast enlighted the world, glory be to Thee.

* Finale:
Orthros Prokeimenon*

Fourth Mode

\[ \text{He} \quad \text{sea be-held and fled, Jordan turned back.} \]

\[ \text{What aileth thee, O sea, that thou fleddest? And } \]

\[ \text{thou Jordan, that thou didst turn back?} \]

\[ \text{The sea be-held and fled,} \]

\[ \text{Jordan turned back.} \]

* This Prokeimenon is chanted immediately after the First Antiphon in Fourth Mode “From my youth ...” Sticheraric (long) and heirmologic (brief) versions of the First Antiphon are available in the Orthros section of our Divine Music project at: [http://www.stanthonysmonastery.org/music/OrthrosSpecialB.htm](http://www.stanthonysmonastery.org/music/OrthrosSpecialB.htm)
Orthros Pentecostarion

Second Mode

\(^\text{G}^\)  \(\chi\) 94

Intonation: #7

Δόξα Πατρί

"ΗΧΩΣ  Δ'

lo- - ry to the Fa- - ther, and to the______ Son,

and to the Ho- ly_______ Spir- - it.___

Τὰ σύμπαντα σήμερον

et all_______ things be ex- ceed- - ing- ly glad_____

to- day: Christ hath ap- peared_______ in____ the Jor- - - dan.

Καὶ νῦν

both now_______ and ev- - - - er and un- to the a-

- - ges of_______ a- - - - ges. A- men._____

Repeat “Let all things” above.
Orthros Idiomelon

Plagal Second Mode

Intonation: #20

‘Ελέησόν με ὁ Θεός

H ave mer - cy on me, O God, ac - cord - ing to Thy great mer - cy; and ac - cord - ing to the mul - ti - tude of Thy com - pas - sions blot out trans - gres - sion.

θεός λόγος

od the Word hath been made man - i - fest in the flesh un - to the race of man. He stood in the Jordan to be bap - tized, and the Forerunner said to Him: How shall

Text © 2005, Holy Transfiguration Monastery, Brookline, MA. Used with permission.
I stretch out my hand and touch the head of Him that ruleth all things? Though Thou art the Child of Mary, yet I know Thee to be God from before eternity. Thou Who art praised of the Saviour dost walk upon the earth; and I that am a servant, have not been taught how to baptize the Master. O incomprehensible Lord, glory be to Thee.
Kontakion

Fourth Mode (modified)

“On this day Thou hast appeared”

n this day Thou hast appeared unto the whole

and Thy light, O Sovereign Lord, is signed on us who sing

Thy praise and chant with knowledge: Thou hast now come, Thou hast appeared, O Thou Light unapproachable.
Katavasias

First Ode

First Canon

Second Mode (hard chromatic)

Intonation: #6

he Lord, in wars, uncovered the foundations of the deep, and He led His own through dry land, but covered their adversities in the deep; for He is glorified.
First Ode

Second (Iambic) Canon

Plagal Second Mode (soft chromatic)

\[ \text{Στίβει θαλάσσης} \]

s- ra- el walk- eth the sea's un- set- tled surg- ing,

which is a- gain shown to be dry land and sol- id; but the

E- gyp- - tian cap- tains are hid com- plete- ly in the

light- less deep, in a grave of spread- ing wa- ters, by the might- y

strength of the right hand of___ the Mas- ter.
Third Ode

First Canon

Second Mode (hard chromatic)

The Lord, Who grant-eth strength un-to our kings and ex-alt-eth the horn of His a-noint-ed, is born of a

Virgin and com-eth un-to bap-tis-m. Where-fore, let us cry out, O ye faith-ful: There is none ho-ly as our God, and there is none right-eous save Thee, O Lord.
Third Ode

Second Canon

Plagal Second Mode (soft chromatic)

$\text{تصل أو نَسَبُّون}$

Ill that are rescued out of the ancient meshes of the devouring lions, whose teeth are broken:

Let us rejoice now, op'ning our mouths in gladness, weaving of words a melody for the Word Whose delight it is to bestow gifts upon us.
Fourth Ode

First Canon

Second Mode (hard chromatic)

΄Ἡχος πάσι

΄Ἀκήκοε Κύριε

e whom Thou didst call the voice of one crying in the wilderness, O Lord, heard Thy voice, when Thou didst thunder upon many waters, bearing witness to Thy Son. And being wholly filled with the Spirit Who was present there, he cried: Thou art Christ, the Wisdom and Power of God.
Fourth Ode

Second Canon

Plagal Second Mode (soft chromatic)

leansed with the torch-light and fire of mystic vision,

the Prophet sing-eth hymns of mortals’ renewal; His voice he rais-eth, which is moved by the Spirit, showing the unutterable Word’s incarnation, Who hath wholly crushed the dominion of the mighty.
Fifth Ode

First Canon

Second Mode (hard chromatic)

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Fifth Ode
Second Canon
Plagal Second Mode (soft chromatic)

ashed with the cleansing and lav-er of the Spir-it

from all the poison of the mired and murky foe-

man, we have been set on a path new and un-

ing, leading to inaccessible joy and gladness

found by them alone with whom God is re-

ciled.
Sixth Ode

First Canon

Second Mode (hard chromatic)

Ὁ φωνή τοῦ Λόγου

he voice of the Word, the lamp of the Light, the Morning Star, the Forerunner of the Sun, crieth in the wilderness unto all the peoples: Repent ye and be cleansed while there is yet time, for behold, Christ is come to deliver the world from corruption.
Sixth Ode

Second Canon

Plagal Second Mode (soft chromatic)

His Beloved, Whom from the womb He had brought forth. Yea, He saith, while He is My Child and of My nature, He sprang forth from mankind, beam ing bright with splendour, both My Living Word, and by provi dence a mortal.
Seventh Ode

First Canon

Second Mode (hard chromatic)

Ἡχος ἀπὸ Παναγίας

Νέους εὐσεβεῖς

as the godly Children stood in the furnace of fire,
a whistling wind heavily with dew and the Divine Angel's descent preserved them free of harm; wherefore, be-dewed in the flame, they sang with thanks-giving: O Thou Who art supremely praised,

the Lord and God of our Fathers, blessed art Thou.
Seventh Ode

Second Canon

Plagal Second Mode (soft chromatic)

he heads of the dragons were burned with-in the riv-er

by Him that lulled the up-raised flame of the fur-nace,

which had en-com-passed the right re-li-gious Chil-dren;

He doth wash a-way with the dew of the Spir-it all the

fro-ward gloom that sin-ning doth en-gen-der.
Eighth Ode

First Canon

Second Mode (hard chromatic)

\[\text{παναγίτια} \quad \text{Παναγίτια}\]

Enter praise, we bless, and we worship the Lord.

\[\text{Αἰνοῦμεν, εὐλογοῦμεν}\]

Mystērion paraδοξον

strange mystery was shown in the furnace of Bab-ylon when it flowed with dew: That the Jordan would afterwards receive in its streams the im-material Fire, and would contain the Creator baptized in the flesh, Whom the peoples bless and supremely exalt unto all the ages.

* Finale:

\[\text{alt unto all the ages.}\]

This finale is used only from January 2nd to January 5th, i.e., when only the first canon is chanted.
Eighth Ode

Second Canon

Plagal Second Mode (soft chromatic)

We praise, we bless, and we worship the Lord.

Now is the creation restored again to freedom; they are the sons of light who before were in darkness; only he groaneth who is the prince of darkness. Let the once-wretched heritage of the nations earnestly now bless the Author of their blessing.

*Finale:

This finale is always chanted except in the rare event that the entire eighth ode would be chanted after this Katavasia.
Ninth Ode

First Canon

Second Mode (hard chromatic)

Verse #1

ag-ni-fy, O my soul, her that is more hon-‘ra-ble and more glo-ri-o-us than the hosts on high.

Troparion A

ve-ry tongue is at a loss to praise thee as is due; e-ven the world-trans-cend-ing in-tel-li-genc-es are dazed when they seek to praise thee, O The-o-to-kos. But since thou art good, ac-cept our faith, for thou know-est well our
Verse #3

Megállyn ψυχή μου τόν ἐν Ἰορδάνῃ

M  

ag-ni fy, O my soul, Him that is come to be baptized in the Jordan.

Troparion B

Δαυίδ πάρεσο

Da-vid, come in the Spirit to them that are enlightened, and do thou sing: Draw nigh now unto God with faith, and be ye enlightened. For this poor man cried, even Adam in his fall, and the Lord heard him; for He is come, and in

love inspired by God; for thou art the protector of Christians.

(Repeat Verse #1 and Troparion A on previous page.)
Verse #4

M

ag-ni-fy, O my soul, Him that receiveth baptism from the Forerunner.

(Repeat Troparion B on previous page.)

Verse #5

M

ag-ni-fy, O my soul, Him to Whom the voice of the other bare witness.
Troparion C

Ω Ἡσυχαίς λούσασθε

ash you, make you clean, saith Isaiah. Put away the evil of your doings from before the Lord. Ye that thirst, come to the living waters, for Christ doth sprinkle with renewing water them that have recourse to Him with faith, and with the Spirit He baptizeth them unto life that waxeth not old.

Verse #6

Μεγάλυνον ψυχή μου τὸν ἕνα τῆς Τριάδος

ag-ni-fy, O my soul, One of the Trinity,

Who bowed His neck and received baptism.

(Repeat Troparion C above.)
Verse #7

Προφήτα, δεῦρο πρὸς με.

Prophet, come to Me; stretch out thy hand and baptize Me quickly.

Troparion D

Συντηρώμεθα χάριτι

Let us preserve ourselves, O ye faithful, through grace and the seal; for as the Hebrews of old escaped destruction when the door-posts were marked with blood, so also this divine laver of regeneration shall be our exodus, whence we shall behold the unwaning light of the Trinity.
Verse #8

Προφήτα, ἀφεῖς ἀρτι ὁ τεμένος ἀγνό ἐστιν ἀσάλευτος ὁ πρώτος. Ο Αρτέμις ἐστιν ἀρχή ἥσαν τοῦ κόσμου. ἔστιν ἄρης ἀνάμισθος ἀνάμισθος ἐν τῇ κόσμῳ. Προφήτα, δοξάσου τὸν Θεόν ἑαυτοῦ ἠγείραντο καὶ ἐστήσαντο ἄπω τῷ οὐρανῷ. Προφήτα, ἀφεῖς ἀρτι ὁ τεμένος ἀγνό ἐστιν ἀσάλευτος ὁ πρώτος. Ο Αρτέμις ἐστιν ἀρχή ἥσαν τοῦ κόσμου. ἔστιν ἄρης ἀνάμισθος ἀνάμισθος ἐν τῇ κόσμῳ. Προφήτα, δοξάσου τὸν Θεόν ἑαυτοῦ ἠγείραντο καὶ ἐστήσαντο ἄπω τῷ οὐρανῷ. Προφήτα, ἀφεῖς ἀρτι ὁ τεμένος ἀγνό ἐστιν ἀσάλευτος ὁ πρώτος. Ο Αρτέμις ἐστιν ἀρχή ἥσαν τοῦ κόσμου. ἔστιν ἄρης ἀνάμισθος ἀνάμισθος ἐν τῇ κόσμῳ. Προφήτα, δοξάσου τὸν Θεόν ἑαυτοῦ ἠγείραντο καὶ ἐστήσαντο ἄπω τῷ οὐρανῷ.

(Repeat Troparion D on previous page.)
Theophany – January 6

Second Canon
Plagal Second Mode (soft chromatic)*

Verse #9

Troparion E

* The verses of the second canon are chanted in the hard chromatic scale, even though each one is followed by a troparion in the soft chromatic scale.
Verse #10

Σήμερον Ἰωάννης

ο-δας Ἰωάννης βαπτίζειν ὁ Μάστερ ἐν τοῖς πηγαῖς τοῦ Ιορδάνου.

(Repeat Troparion E on previous page.)

Verse #11

Σήμερον ὁ Δεσπότης νάμασιν

ο-δαν ὁ Μάστερ βαπτίζειν ἐν τοῖς νεροῖς τοῦ θρήνου τῶν μορμοθῶν.

Troparion F

Ἰδμεν τὰ Μωσεῖ

ὅτι δὲν τῷ Μωσεί τὸ σχήμα ἐν τῷ βουνῷ προφητεύει, ἐν τῷ ὑπηρέτῳ ὁμοίως ἐπιτελεῖται, ὡς ἔδει εὖ ὑποταγῇ.
as the Fire-bear-ing Vir-gin was kept in safe-ty,
when she brought forth the light-bring-ing Ben-e-fac-tor, so
were Jor-dan's streams not hurt when they re-ceived Him.

**Verse #12**

Σήμερον ὁ Δεσπότης ἀνωθεν

오- day the Mas-ter re-ceiv-eth tes-ti-mo-ny from on
high, that He is the be-loved Son.

(Repeat Troparion F on previous page.)

*Note: According to Athonite Typica, the following verses #13 and #14 are omitted, since no more than twelve troparia are to be chanted before the “Glory ...” in an ode.*

**Verse #13**

Σήμερον ὁ Δεσπότης ἠλθεν

오- day the Mas-ter is come to sanc-ti fy the na-ture of
the wa-ters.
Verse #14

Σήμερον ὁ Δεσπότης τὸ βάπτισμα

Today the Master receiveth baptism at the hand of the Forerunner.

Verse #15

Δόξα Πατρί

Glory to the Father, and to the Son, and to the Holy Spirit.

Μεγάλινον ψυχή μου, τῆς τρισυποστάτου

Magnify, O my soul, the dominion of the undivided Godhead of Three Hypostases.
Troparion G

King com-mence-less, through the Spir-it’s com-mun-ion, Thou dost a-noint our mor-tal es-sence and per-fect it; Thou hast cleansed it in the un-sul-lied riv-er, and tri-umph-ing o-ver the haugh-ty force of dark-ness, Thou dost make it pass now to life nev-er-end-ing.

Verse #16

B oth now and ev-er, and un-to the ag-es of ag-es. A-men.

M ag-ni-fy, O my soul, her that hath de-liv-ered us from
(Repeat Troparion G on previous page.)

the curse.
Exaposteilarion

Third Mode

“From the heights our Saviour, Christ”

* Finale:

* Intonation: #8

\[ \text{Hsos } \Gamma x \]

\[ \text{Epefan } \sigma \text{ Sotir} \]

\[ \text{n the Jordan River’s streams, the Saviour, Who } \]

\[ \text{is grace and truth, hath openly appeared to all } \]

\[ \text{and hath enlightened them that once } \]

\[ \text{slept in the shadow and the dark; for He hath come and } \]

\[ \text{shone forth, the Light approachable. } \]

\[ \text{the Light approachable. } \]
Praises

First Mode

Theophany – January 6

Verse #1

Τοῦ ποιῆσαι ἐν αὐτοῖς ἡμῖν

This glory shall be to all His saints.

Praises A

Φῶς ἐκ φωτός

* Before the troparia on this page are chanted, we chant "Let every breath..." and "Praise Him, all ye Angels," as well as all of Psalms 148 and 149 in first mode. This music is available online at: www.stanthonymonastery.org/music/Orthros1B.htm
Verse #2

Praise ye God in His saints, praise Him in the firmament of His power.

(Repeat Praises A on previous page.)

Verse #3

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Praises B

Ow shall we Thy servants, O Christ, worthily honour Thee, the Master? For Thou hast renewed us all in the waters.
Verse #4

Πraise Him with the sound of trump- pet,

Psal- ter- y and harp.

Praises C

Σύ έν Ιορδάνη

hen Thou wast bap- tized in the Jordan, O our

Sav- iour, Thou didst sanct- ify the waters, receiving a servant’s hand upon Thy

head, and healing the passions of the world.

Great is the mys- ter- y of Thy dis- pen- sation!

O man- be-friend- ing Lord, glo- ry be to Thee.
Verse 5

Praise Him with timbrel and dance, praise Him with strings and flute.

Praises D

The true Light hath appeared, and He giveth enlightenment to all. Christ, Who surpasseth all purity, is baptized with us; He bringeth sanctification into the water, and it becometh a place of cleansing for our souls. That which is invisible is earth-
Verse #6

Verse #6

Aineite Auton en

Versify it. By descend ing into the water we ascend to God. Wondrous are Thy works, O Lord; glory be to Thee.

Raise Him with tune ful cym bals, praise Him with cym bals of jubilation. Let every breath praise the Lord.
Praises E

He that covereth the heaven with clouds is covered today with the streams of the Jordan; and He that taketh away the sin of the world is cleansed with my cleansing. And as the Only-begotten Son of the Most High Father, He receiveth from above the testimony of His kinsman, the Spirit - it. Unto Him let us cry: O Christ our God, Who hast appeared and saved us, glory be ________
Glory ...

Plagal Second Mode

Doxasticon of the Praises
Both now …

Second Mode

\[ \text{Kai vòn} \]

\[ \text{BOTH NOW__________ AND EVER AND UN-TO THE AGES OF________ AGES. AMEN.________} \]
Theotokion of the Praises

Σήμερον ὁ Χριστός

ο - day Christ is_____ come to be bap - tized in____ the______

Jor- - - dan;_____ to - day John touch - - eth the head___ of____

____ the__ Mas - - - ter.  The pow - - - ers of Heav -

- - en____ are____ a - - - mazed, look - ing up - on the

mar - - vel - - - lous mys - - - ter - - - - - y.  The

sea be - - held__________ and________ fled;  Jor - dan saw____

____ and turned__________ back;____ and we who_have been en - light -

- - - ened cry____ out:__________ Glo - - - ry_____ to_____ 

_ God Who_hath ap - - peared, and hath been seen up - on earth, and
Continue immediately with the Great Doxology in second mode. Music for this doxology is available online at: [http://www.stanthonyshome.org/music/Doxo.htm](http://www.stanthonyshome.org/music/Doxo.htm) Music for the Divine Liturgy of Theophany (i.e., the second antiphon, the small entrance hymn, the “As Many of You as Were Baptized,” the slow heirmos (katavasia) of the ninth ode, and the communion hymn) are available online at: [http://www.stanthonyshome.org/music/Johnchrys.htm](http://www.stanthonyshome.org/music/Johnchrys.htm)