At your baptism in the Jordan, O Lord, worship of the Trinity was revealed; for the Father's voice bore witness to you, calling you his beloved Son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, you appeared and enlightened the world. Glory to you!

The troparion is sung twice, followed by "Glory... now and ever" in the same time, and the troparion a third time. For the first kathisma of the Psalter (p. 13), the following may be chanted by the lector:

First Psalter Reading: Psalm 96

The Lord is king, let earth rejoice, let all the coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right.
A fire prepares his path;  
it burns up his foes on every side.  
His lightnings light up the world,  
the earth trembles at the sight.

The mountains melt like wax  
before the Lord of all the earth.  
The skies proclaim his justice;  
all peoples see his glory.

Let those who serve idols be ashamed,  
those who boast of their worthless gods.  
All you spirits, worship him.

Zion hears and is glad;  
the people of Judah rejoice  
because of your judgments, O Lord.

For you indeed are the Lord  
most high above all the earth,  
exalted far above all spirits.

The Lord loves those who hate evil;  
he guards the souls of his saints;  
he sets them free from the wicked.

Light shines forth for the just  
and joy for the upright of heart.  
Rejoice, you just, in the Lord;  
give glory to his holy name.

Sessional Hymn I - Tone 3 podoben: Krasot’i

O Christ our Savior, you appeared in the Jordan  
and were baptized by the Forerunner,
and the Spirit testified that you are the beloved Son.

The Holy Spirit then descended upon you

and manifested that you are co-equal with the Father.

Having been enlightened by you, we cry out: Glory to the one God in Trinity.

Cantor

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

now and ever and forever. Amen.

O Christ our God, you sanctified the waters of the Jordan, and you

destroyed the pow’r of sin. You submitted to be baptized at the hand of the
Fore-runn-er, thus de-liv-er-ing the hu-man race from e-vil.

There-fore we be-seech you: O Christ our God, grant salvation to the hu-man race.

For the second kathisma of the Psalter (p. 15), the following may be chanted by the lector:

Second Psalter Reading: Psalm 131

O Lord, remember David
and all the many hardships he endured,
the oath he swore to the Lord,
his vow to the Strong One of Jacob.

"I will not enter the house where I live
nor go the bed where I rest.
I will give no sleep to my eyes,
to my eyelids I will give no slumber
till I find a place for the Lord,
a dwelling for the Strong One of Jacob."

At Ephrata we heard of the ark;
we found it in the plains of Yearim.
"Let us go to the place of his dwelling;
let us go to kneel at his footstool."

Go up, Lord, to the place of your rest,
you and the ark of your strength.

Your priests shall be clothed with holiness;
your faithful shall ring out their joy.
10 For the sake of David your servant
do not reject your anointed.
You have wrapped yourself in the streams of the Jordan.

O Word of God, you gloriously clothe yourself in light,
thereby renewing the nature of Adam
which was destroyed by the sin of disobedience.

The Lord swore an oath to David; he will not go back on this word: "A son, the fruit of your body, will I set upon your throne.

If they keep my covenant in truth and my laws that I have taught them, their sons too shall rule on your throne from age to age."

For the Lord has chosen Zion; he has desired it for his dwelling: "This is my resting place for ever; here have I chosen to live.

I will greatly bless her produce, I will fill her poor with bread. I will clothe her priests with salvation and her faithful shall ring out their joy.

There David's stock will flower; I will prepare a lamp for my anointed. I will cover his enemies with shame but on him my crown shall shine."

Sessional Hymn II: Tone 5

You have wrapped yourself in the streams of the Jordan.

O Word of God, you gloriously clothe yourself in light,
thereby renewing the nature of Adam
which was destroyed by the sin of disobedience.
We therefore praise you and glorify you holy Theophany.

Cantor

Glory to the Father, and to the Son, and to the Holy Spirit: now and ever and for ever. Amen.

Tone 4 podoben: Udivisja Josif

What has astonished you, O River Jordan? I have seen the invisible

One naked, and I became frightened. How is it possible not to tremble before him and not to change my course? The angels, upon seeing him,

shook with fear; heaven was filled with wonder and the earth quaked;

the sea and all things visible and invisible with drew. Christ has

appeared in the Jordan, to sanctify the waters.
We ex-tol you, O Christ, the Giv-er of life, for you were bap-tized for us
this day in the flesh by John in the wa-ters of the Jor-dan.

Verse: O God, be gracious and bless us, and let your face shed its light upon us.

Verse: The Lord's voice resounding on the waters, the Lord on the immensity of the waters.

Verse: The voice of the Lord is over the waters; the God of glory thunders; the Lord is over many waters.

Verse: Glory...now and ever...

Three times

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! Glo-ry to you, O God!

Sessional Hymn III - Tone 4 podoben: Udivisja Josif

O faith-ful, come and behold the place of the bap-ti-sm of Christ,
so that we may fol-low him to the streams of the Jor-dan
and thus draw near to the one who cries out in the wilderness:

See the inexpressible loving-kindness of the Creator of Adam,

who bows his head to the hand of a servant. Therefore,

let us cry out to him: You have come and appeared in the Jordan
to sanctify the waters.

Cantor

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

now and ever and forever. Amen.

All repeat the sessional hymn: "O faithful, come and behold..."

Festal Gradual Hymn, p. 312.

The service continues on p. 23 with the singing of the prokeimenon.
Prokeimenon of the Theophany - *Tone 4* (Psalm 117:26,27,1):

The sea fled, the sea fled at the sight; The Jordan turned back on its course.

**Verse:** Give thanks to the Lord for he is good; for his mercy endures forever.

“*Let everything that lives and that breathes...*” is sung in *Tone 4*, p. 171.

**Gospel:** Mark 1: 9-11 *(the baptism of the Lord)*

“*Having beheld the resurrection of Christ...*” is not sung.

*The service continues with the chanting of Psalm 50, p. 28.*

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**Stichera after Psalm 50**

**Cantor**

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.

**All**

All cre-a-tion is filled with joy to-day; Christ has ap-peared in the Jo-r-dan.

**Cantor**

"All creation is filled with joy..."

Cantor:  

(Tone 6) Have mercy on me, God, in your kindness.  
In your compassion blot out my offense.

God the Word manifested himself in the flesh to the human race. He stood in the Jordan to be baptized, and the Forerunner said to him:

How can I extend my hand and touch the head of him who governs all things?

Even though you were an infant born of Mary, I know that you are the eternal God. You are praised by the Seraphim and yet you walk on earth, and the servant has not learned how to baptize the Master. O ineffable Lord, glory to you!

The service continues with the litany, “Save your people, O Lord...” on p. 30.
The Canon of the Theophany

Ode 1

Irmos

The Lord, pow-er-ful in bat-tle, sep-arated the foun-da-tions of the sea and led his serv-ants a-cross on dry ground. But he covered their enemies with the wa-ters, for he is cov-ered with glo-ry.

Refrain

Glo-ry to your ho-ly The-oph-a-ny, O Lord.

Adam, who had previously fallen into corruption, was refashioned in the waters of the Jordan by the Lord, the King of ages. Likewise, he shattered the heads of the monsters that were in the sea, for he is covered with glory. Refrain

The Lord, who was incarnate of the Virgin, clothed material flesh with the immaterial fire of his divine nature. Now he wraps himself in the streams of the Jordan, for he is covered with glory.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it;

now and ev-er and for-ev-er. A-men.
Having taken upon himself human nature while still remaining divine, the Lord purifies the evil of all by being cleansed in the Jordan for our sake, for He is covered with glory.

Katavasia: *The Irmos is repeated.*

Ode 3
Irmos

The Lord, who be-stows pow-er to kings, and raises up the strength of his a-noint-ed, is born of a Vir-gin and now draws near for bap-ti-sm. There-fore, let us, the faith-ful, cry out: No one is as holy as our God, and no one is as right-eous as you, O Lord.

Refrain

Glo-ry to your ho-ly The-oph-a-ny, O Lord.

O Church of Christ, previously barren and without child, rejoice today. Through water and the Spirit, children have been born to you who cry out in faith: No one is as holy as our God, and no one is as righteous as You, O Lord.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it;

now and ev-er and for-ev-er. A-men.
When you brought light to all things by your Theophany, the salt sea
of unbelief fled and Jordan was turned back toward its source, and thereby
exalting us to the heavens. By the height of your divine
condensation, preserve us through the intercessions of the
Theotokos, O Christ our God, and have mercy on us.

Ode 4
Irmos

O Lord, he whom you have called the voice of one crying in the wilderness,
heard your voice when you thundered upon the waters, bearing witness
to your Son. Having been filled with the Spirit he cried out: You are Christ, the wisdom and power of God.

**Refrain**

Glory to your holy Theophany, O Lord.

The Baptist spoke out: Who has ever seen the sun, that is radiant in its essence, being purified? How then shall I cleanse in the waters the One who is the Brightness of the Glory, the Image of the everlasting Father? How shall I, who am like straw, touch the fire of your divinity with my hand? For you are Christ, the wisdom and power of God. **Refrain**

When Moses beheld you in the burning bush, he was filled with awe; and hearing your voice he hid his face in fear. How then shall I look upon you, how shall I touch you with my hand? For you are Christ, the wisdom and power of God.

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

now and ever and forever. Amen.

Having been blessed with understanding and with the power of reason, I still respect the things that have no soul. If I baptize you, I shall be accused by the mountain that smoked with fire, the sea that was parted, and this same Jordan which turned back on its course. For you are Christ, the wisdom and power of God.

**Katavasia:** The Irmos is repeated.
Jesus, the Prince of Life, has come to set free Adam, the first-created; and although as God he has no need of cleansing, for the sake of the fallen human race he is cleansed in the Jordan.

He destroyed the enemy in the waters and grants the peace that is beyond all understanding.

Refrain

Glo - ry to your ho - ly The - oph - a - ny, O Lord.

A large crowd came to John for baptism; standing among them, he raised his voice, saying: You brood of vipers, who told you to flee the wrath to come? Offer worthy evidence to Christ that you mean to reform, for he is present now and grants peace.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;

now and ev - er and for - ev - er. A - men.
The Master and Creator stands in our midst as one of us and searches our hearts. He takes the winnowing fan in his hand, and in his wisdom he cleanses the threshing floor of the whole world, dividing the wheat from the chaff, burning the barren and granting eternal life to those that bear good fruit.

**Katavasia:**  *The Irmos is repeated.*

**Ode 6**

**Irmos**

The Voice of the Word, the Candle-stick of the Light, the Morning Star, and Fore runner of the Sun, proclaimed in the wilderness to all peoples: Repent and be purified while time still remains. For behold, Christ is at hand, the One who delivers the world from corruption.

*Refrain*

Glo - ry to your ho - ly The - oph - a - ny, O Lord.

Christ was born without change from God the Father and made flesh without corruption from the Virgin. As the Forerunner teaches, it is not possible to untie his sandal-straps, the bond that joins the Word to our nature. It is he who saves from error all those born on earth.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev -er and for-ev-er. A-men.

Christ baptizes in the fire of the Last Day those who are unfaithful and do not believe that he is God, but through the Spirit and by the grace that comes through water, he bestows new birth and delivers from sin all those who confess his divinity.

Katavasia:  The Irmos is repeated.

Kontakion of the Theophany - Tone 4

You have re -vealed your -self to the world to -day; and your light, O Lord,

has set its seal on us. We rec -ognize you and ex-claim to you:

You have come and revealed your-self, O Un -approach-a-ble Light.

Ikos:  As the prophet foretold, a great Light--Christ--has shone upon Galilee of the Gentiles, upon the land of Zebulon, and the land of Nephtali. A people living in darkness have seen a great light shining from Bethlehem. The Sun of Righteousness, the Lord born of Mary, casts his rays upon all those who dwell on earth. Come then, O naked children of Adam, and let us clothe ourselves in Him that we may warm ourselves. For the Light that no one can approach, the One who is a protection and a mantle for the naked, the Light to those in darkness, has appeared and revealed himself today.
As they walked about in the fiery furnace, the three youths were preserved from all harm by the presence of an angel of God and the refreshing wind as cool as dew. Strengthened with these helps, they gratefully cried out: Blessed are you and praised above all, O God of our fathers.

Refrain

Glory to your holy Theophany, O Lord.

The angelic hosts stood by the Jordan in fear and awe as though they were in heaven. They beheld the ineffable condescension of God marvelling that he who controls the seas above the firmament now stands in the waters in bodily form; he is the God of our fathers. Refrain

Moses the Lawgiver, by means of the sea and the cloud, baptized the people of Israel as they journeyed from Egypt, thereby prefiguring the baptism of God. The sea was an image of the water and the cloud, an image of the Spirit by which we are initiated. We sing out: Blessed are you, O God of our fathers!
Let all the faithful, contemplating divine things, join the angels in unceasing hymns to glorify God in whom we have been baptized: the Father, the Son, and the Holy Spirit, the Trinity, consubstantial in Persons, yet one God. It is to him that we sing: Blessed are you, O Lord God of our fathers.

**Katavasia:** The Irmos is repeated.

**Ode 8**

**Irmos**

As the Babylonian furnace poured forth dew, it prefigured a wondrous mystery: how the Jordan received in its streams the immaterial fire and encircled the Creator when he was baptized in the flesh.

All you faithful, glorify and praise him above all forever.

**Refrain**

Glory to your holy Theophany, O Lord.
The Redeemer said to the Forerunner: Put aside all fear and obey my command; draw near to me for I alone am the One who is all-good and full of love. Submit to my law and baptize me, who has condescended to take flesh, whom all the faithful glory and praise above all forever. **Refrain**

Upon hearing the Master's words, the Baptist put forth his hand in trembling; as he touched the head of his Creator, the Baptist cried out to him: Sanctify me, for you are my God whom the faithful glorify and praise above all forever.

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The Trinity was revealed in the Jordan. The Father, omnipotent in power, proclaimed: This is my beloved Son! And the Spirit rested upon the Son who is his equal, and whom the faithful glorify and praise above all forever.

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The Canticle of the Theotokos is omitted. Instead, the following magnification is sung:

**Ode 9**

**Magnification**

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Irmos

Ev’ry tongue is at a loss to fittingly acclaim you; and even a supernatural mind is overwhelmed when it glorifies you, O Theotokos.

But in your goodness accept our faith, since you recognize our godly love.

You are the intercessor for Christians, and we exalt you.

Another magnification

Exalt, exalt, O my soul, O my soul,

Christ the King baptized in the Jordan.

O David, come in spirit to those who are now to be baptized, and sing: Draw near to God in faith and receive enlightenment. The fallen Adam cried out in his poverty to the Lord, and received a listening ear; he has come to the waters of the Jordan, thereby refashioning Adam, who had fallen into corruption.
Isaiah said: Wash yourselves clean! Put away your misdeeds from before my eyes. All you thirsty, come to the water; for Christ will wash with the water of renewal those who run to Him in faith, and he baptizes them with the Spirit who will provide them with eternal life.

Let us, the faithful, keep ourselves safe through grace and through the seal of baptism. In the past, the Hebrews escaped death by marking the doorposts with blood. Now this divine washing for regeneration shall be our Exodus; and, going forth, we shall behold the unsetting light of the Trinity.

The first magnification and irmos are repeated as katavasia.

After the ninth ode, Little Litany (p. 36). Then the Hymn of Light (Svitilen) of Theophany is sung:

**Hymn of Light**

The Savior, who is grace and truth has been revealed in the
waters of the Jordan; and he shed light upon those who sleep in darkness and shadow.

The Light to whom no one can draw near is revealed today.

Cantor: Glory... All repeat "The Savior, who is grace and truth..."

Cantor: Now and ever... All repeat "The Savior, who is grace and truth..."

The Praises (Psalms 148-150)

The opening verses of Psalm 148 are sung in Tone 1 (p. 92), followed by the recited verses. The stichera are sung beginning "on 6":

Cantor: (Tone 1) To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

Tone 1 samohlasen

Christ our God is revealed to-day; as Light from Light he shines upon the world.

All you faithful, let us bow down before him.

Cantor: Praise God in his holy place, praise him in his mighty heavens. All repeat "Christ our God..."

Psalm 150
O Christ our Master, as servants, how can we praise you in a fitting manner? For you have renewed us in the waters. O Savior, you were baptized in the Jordan and have sanctified the waters. By submitting your head to the hand of a servant, you healed the passions of the world. How unspeakable is the mystery of your plan of salvation. O Lord who loves all people, glory to you!

The true Light has appeared to bestow enlightenment upon all. The all-pure Christ
is baptized with us; He sanctifies the water and it becomes a cleansing for our souls. All that which appears outward and visible is earthly; and that which is understood by the mind is greater than the heavens. Salvation is bestowed through washing, and the Spirit is received through water. By descending into the water we ascend to God.

How wonderful are your works, O Lord, glory to you!

Cantor: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The One who clothes the heavens with clouds today is clothed in the waters of the Jordan; and he who takes away the sin of the world
today is cleansed that I may be washed clean. The only Son of the almighty Father receives the witness of the consubstantial Spirit from on high. Therefore, let us sing out to him: O Christ God who has revealed yourself and saved us, glory to you!

Cantor (Tone 6) Glory...

Doxastikon - Tone 6 samohlasen

O Savior who clothes yourself in light as in a cloak, you have clothed yourself in the waters of the Jordan. You once measured the heavens with a span; now you bow your head to the Fore-runner that you might convert the world from sin and save our souls.
To day Christ draws near to be baptized in the Jordan; to-day John touches the head of the Master. The heavenly hosts marvel as they behold the awesome mystery. The sea fled at this sight; the Jordan turned back on its course; and we who have been en lighten ed sing out:

Glo-ry to God who is re-vealed to-day; he has con-de-scend-ed to take flesh, there-by bring-ing light to the world.

The service continues with the Great Doxology (p. 41), which concludes with the Trisagion (p. 44). Then we sing the troparion of the Theophany, once:

At your baptism in the Jordan, O Lord, worship of the Trin-i-ty was re-vealed; for the Father's voice bore wit-ness to you, calling
you his beloved Son, and the Spirit in the form of a dove
confirmed the truth of these words. O Christ God, you appeared and enlightened the
world. Glory to you!

Matins concludes with the Litany of Supplication (p. 45), the Prayer over Bowed Heads (p. 47), and the Dismissal (p. 48):

**Celebrant:** May Christ our true God, who for our salvation deigned to be baptized in the Jordan by John, have mercy on us and save us...

The end, and glory to God!