

## **The 5<sup>th</sup> Day of January**

**The Forefeast of the Theophany; Commemoration of the Holy Martyrs Theopemptus, Bishop of Nicomedia, and Theónas; Commemoration of the Venerable Syncletica.**

### **Evening Service**

*Note: If this day falls on the Sunday Before, 3 stikhera are first sung to the Resurrection, then 3 to the Forefeast, followed by 2 to the Martyrs and 2 to the Venerable one. Otherwise:*

**At “Lord, I call...,” the stikhera to the Forefeast, sung on the 2<sup>nd</sup> through the 5<sup>th</sup> of January, in Tone 4: Special melody, “As valiant among the martyrs....”**

Let us proclaim with song and hymns /  
The coming feast of the Baptism of our God /  
For He wills, as a Man, to approach His Forerunner in the flesh /  
Asking for the baptism of salvation /  
For the regeneration of those being enlightened through divine faith, ///  
And of the partakers of the Spirit. (*Twice*)

Christ is made manifest /  
And God is revealed /  
As David had clearly foretold; /  
And now He comes to His servant seeking baptism. /  
Be filled with joy, O river Jordan, /  
And be glad ye earth and sea, hills and mountains, /  
And ye hearts of men rejoice, ///  
For you are now receiving the noetic Light.

**Thou**, O All-powerful Lord, /  
As is written, art the River of peace and the Valley of bliss! /  
How shall the stream of the river receive Thee /  
Descending naked into its course? /  
O Thou, Who didst wrap the heavens with clouds, /  
And stripped naked all the evil of the enemy, ///  
Clothing the earthborn with salvation!

**Then 3 stikhera to the Martyrs, in the same Tone: (and melody)**

Let us praise the wise Theónas and Theopemptus /  
For they confessed the dogmas of Christ, /  
And laid low the worship of darkness with the light of truth; /  
Serving sacredly, honorably and hoping in God, /

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They confessed the Only God and Lord before their tormentors, ///  
And received their crowns from heaven.

**L**eaving behind as vain and useless, /  
The tempting things and pleasures of life /  
As well as its passing glory , /  
You cleaved unto Christ, O all-praised ones /  
Being inspired His comely beauty; /  
And being brought to Him as sweet smelling roses, /  
You were [adorned] in a saintly manner ///  
With the crowns of the eternal Kingdom.

**H**aving disdained the things of this world, /  
You revealed yourselves as being not of this world /  
And were united to the Church of the first-born angels; /  
And standing now together with them /  
You sing eternal hymns [of praise] to God; /  
For having rejected the filthy flattery of the idols ///  
You shamed the mindless insanity of the tormentors with your martyrdom.

**And 3 stikhera to the Venerable one, in Tone 1: Special melody "The ranks of heaven..."**

**H**aving truly desired the glory of the Father /  
Thou didst come to love the glory that is incorruptible: /  
Therefore, having renounced [all] things of pleasure /  
Thou didst give thy body over to every affliction. /  
Now, having received the recompense for all thy sufferings ///  
Thou reignest together with Christ.

**I**t was permitted to give thy body over to the evil one /  
For he had desired to tempt thee with gold as he had tempted Job /  
But thou didst shame the tempter with the endurance of thine afflictions, ///  
And didst receive the crown of victory.

**H**aving desired the beautiful comeliness of Christ the Bridegroom /  
And to be betrothed to Him, /  
Thou didst seek only after good things /  
Adorning thyself with the hardships of abstinence ///  
Therefore thou reignest together with Him in His Bridal chamber.

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**Glory..., now and ever..., for the Forefeast, in Tone 6:**

**M**ake ready, O river Jordan, /  
For behold, Christ our God draws near to be baptized by John, /  
That He may crush with His divinity the invisible heads of the dragons in thy waters. /  
Rejoice, O wilderness of Jordan; /  
Dance with gladness, O ye mountains. /  
For the eternal Life has come to call back Adam. /  
O voice that criest in the wilderness: /  
O John the Forerunner, cry out: /  
“Prepare ye the ways of the Lord, /  
Make straight His paths.”

*Note: If it be the Sunday Before, then, Glory..., now and ever..., the Dogmatic Theotokion, in Tone 6.*

**The Apostikha for the Forefeast, in Tone 6: (except on Sunday Before—see below)**

**O** earth and things upon the earth /  
Dance and rejoice exceedingly.  
For the River of Joy is [Himself] baptized in the stream: ///  
He dries up the fount of evil and pours forth divine remission.

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

**B**eing Himself the Bestower of light /  
Jesus needs not to be baptized, /  
But in the flesh He descends into the stream of Jordan /  
Wishing to give light to those in darkness. ///  
Let us go eagerly to meet Him.

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

**W**earing the form of a servant, O Christ. /  
Thou comest forth to be baptized /  
By a servant in the streams of Jordan, /  
Granting deliverance from the servitude of the ancient sin, ///  
And sanctifying and enlightening us.

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**Glory..., now and ever..., for the Forefeast, in the same Tone:**

Let the desert of Jordan rejoice exceedingly, /  
And blossom like the lily, /  
For the voice of one who cries hath been heard in it: /  
“Prepare ye the way of the Lord.” /  
For He Who weighed the mountains in scales /  
And the wooded valleys in a balance /  
Who filleth all things as God, /  
Is baptized by a servant. /  
He Who bestows rich gifts hath now become poor. /  
Eve was once told, “In sorrow shalt thou bring forth children,” /  
But now the Virgin hears: /  
“Rejoice, thou who art full of grace ///  
The Lord Who hath great mercy is with thee.”

*Note: If it be the Sunday Before, the Apostikha is from the Octoechos, Glory..., now and ever..., to the Forefeast: Let the desert of Jordan rejoice exceedingly....*

**The Troparion for the Forefeast (from the Eve), in Tone 4:**

The river Jordan once turned back the mantle of Elisha /  
After Elijah had been taken up into heaven, /  
And the waters were divided on this side and on that: /  
The stream became a dry path before him, /  
Forming a true figure of the baptism whereby we pass over the changeful course of life. /  
Christ has appeared in the Jordan ///  
To sanctify the waters.

**At Compline**

**We sing this canon of the Forefeast, in Tone 6, with the acrostic: “Today I sing the praises of Great Saturday” (incomplete as of 11/27/13)**

The Irmosi of the Canon

**Ode 1:** The One Who in ancient times covered the persecuting tyrant with the waves of the sea is now cloaked and hidden in the stream of Jordan, and as a man, He is cleansed that I may be made clean, for He has been greatly glorified.

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- Ode 3:** When creation beheld Thee in the flesh covered by the streams, Who didst suspend the whole earth immovably upon the waters, it quaked with great surprise and cried aloud: There is none holy save Thee, O Lord.
- Ode 4:** When Habákkuk foresaw Thy coming to baptism, he cried in amazement; Thou hast ridden through the sea upon Thy horses, O Savior, troubling many waters.
- Ode 5:** When Isaiah beheld the Light that knows no evening, the light of Thy divine appearance coming to us graciously, he cried aloud: “O ye who are enlightened, come ye and wash yourselves, make yourselves clean in soul and body through the divine water and the Spirit.
- Ode 6:** The divine Baptist was afraid but not held fast by fear, for, thou grass shrinks back at the face of fire, yet when he heard Christ’s words, “Suffer it to be so now,” he came forth, obediently fulfilling the command as a servant; and he heard from on-high the voice of the Father bearing witness to the Pre-eternal Son.
- Ode 7:** O wonder beyond speech! He Who saved the holy three children from the fire of the furnace now bows His head and begs baptism from His servant, cleansing those who cry aloud: Blessèd art Thou, O God, our Redeemer!
- Ode 8:** Be amazed and afraid, O heaven, and let the foundations of the earth be shaken, for lo, He Who once made the sacrifice of His righteous prophet burn most wondrously in the water, now wraps Himself in the waters of the Jordan. You children bless Him; you priests, sing praises; you people, exalt Him throughout all ages!
- Ode 9:** Do not lament, O ye mortal men choked by the bonds of despair and weighed down with guilt, but let us approach with compunction, Him Who cleanses all mankind; for He alone is clean and through baptism, grants forgiveness to us all.

**Morning Service**

**After God is the Lord, the Troparion of the Forefeast (Thrice).**

**After the 1<sup>st</sup> Kathisma, the Sedalen, in Tone 1: Special melody: “The choir of angels....”**

**M**ake glad, O river Jordan, /  
For the Maker of all draws near, /  
Desiring in His compassion to receive baptism in thy streams from a servant. /  
O Adam and Eve, the mother of mankind, be of good cheer and rejoice. /  
For the Redeemer of all has come, ///  
God, Who is supreme in goodness.

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**Glory..., now and ever..., in the same Tone:**

The River of Joy, the Master, comes forth to be baptized in the waters of the river, /  
Wishing to give me to drink from the spring of incorruption. /  
Seeing Him, John cried aloud: /  
“How shall I stretch out my hand and touch Thy head, ///  
Before which all things tremble.”

**After the 2<sup>nd</sup> Kathisma, the Sedalen, in Tone 3: Special melody: “The beauty of virginity...” (Texts vary in the Greek Menaion)**

O compassionate Savior, /  
Putting on the nakedness of Adam as a garment of glory, /  
Thou makest ready to stand naked in the flesh in the river Jordan. /  
O marvelous wonder! /  
How shall the waters receive thee, O Master and Lord, /  
Who, as it is written, hast covered the roof of heaven with waters? /  
O Jesus our Benefactor, ///  
We all sing the praises of Thine Epiphany.

**Glory..., now and ever..., in the same Tone:**

The Great Sun, Christ our God, /  
Who hast risen from the Virgin as from a cloud, /  
Hast come to shine forth in the Jordan, /  
Driving out the darkness of sin and enlightening the ends of the world. /  
In piety let us pray to receive His brightness ///  
And to be granted great mercy.

*Psalm 50 (51), as usual.*

**The Canon**

**Three canons: that of the Forefeast, with 6 troparia, including the irmos; that of the Martyrs, with 4 troparia; and that of the Venerable Syncletica, also with 4 troparia. The katavasia is the irmos of the Martyrs.**

*Note: If it be the Sunday Before, four canons: that for the Resurrection, with 4 troparia; that of the Forefeast, with 4 troparia; that of the Martyrs, with 3 troparia; and that of the venerable one, also with 3 troparia. The Katavasia is from the 1<sup>st</sup> canon of Theophany.*

*incomplete as of 11/24/13*

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**After Ode 3, the Kontakion for the Forefeast, in Tone 2:** *(From the Saturday before)*  
*Special melody “Seeking the highest....”*

**O** Christ, Who in Thy compassion and infinite mercy /  
Takest away the multitude of all our transgressions, /  
Thou comest as a man to be baptized /  
In the waters of the Jordan, /  
Clothing me in the raiment of the ancient glory ///  
Of which I was cruelly stripped bare.

**The Sedalen for the Martyrs, in Tone 8:** *Special Melody: “Thy tomb, O Savior....”*  
*incomplete as of 11/24/13*

**Glory..., the Sedalen, for the Venerable One, in Tone 5:**  
*incomplete as of 11/24/13*

**(Glory..., ) Now and ever..., the Sedalen for the Prefeast, in Tone 1:** *Special melody:*  
*“Thy tomb, O Savior....”*

**The mighty Rain** /  
Comes forth in the flesh to the streams of the river, /  
Desiring baptism. /  
Filled with amazement the divine Forerunner said to Him: /  
“How shall I baptize Thee, Who has no stain at all? /  
How shall I stretch out my right hand upon Thy head, ///  
Before which all things tremble?”

**After Ode 6, the Kontakion for the Forefeast, in Tone 8:**

**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,”

**Ikos (by St. Roman, the Melodist):** “I ask thee not, O Baptist, to step over boundaries: 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

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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 Exapostilaria for the Prefeast:** *Special melody “By the Spirit in the sanctuary....”*

Seeing Thee stripped naked, with fear Jordan said to him who had been born of a barren womb: “Suffer the Lord, Who cleanses the whole creation by fire and Spirit, to be baptized, O John. For behold, for this cause He has come to sanctify the elements of earth and water.

**Glory..., now and ever...,**

Thou Who in Bethlehem hast shone forth in the flesh from the Virgin, dost now hasten towards Jordan to wash clean the filth of those born on earth, through holy baptism leading those in darkness to the light.

*Note: If, however, it be the Sunday Before, the Exapostilarion is for the Resurrection; Glory..., to the Forefeast; Now and ever..., to the Forefeast.*

**The Praises, 4 stikhera in Tone 6:** *Special melody, “Go on before, ye angelic powers....”*

“Why dost thou doubt, O Baptist, /  
Concerning the dispensation /  
That I fulfill for the salvation of all? /  
Set now aside the old and think of the new. /  
Believe in God Who has come down to the earth, /  
And drawing near, obey Me ///  
For I have come as God, to cleanse in My compassion fallen Adam.

“Taking our sins upon Thy shoulders, /  
Thou art come, O Jesus, to the streams of Jordan; /  
And I am afraid at Thy dread coming. /  
How then, dost Thou bid me to baptize Thee? /  
Thou Thyself hast come to cleanse me /  
And how dost Thou, the Cleanser of all ///  
Seek baptism of me?”

“My nature is beyond all understanding, /  
But clothed in the form a servant have I come forth to Jordan. /  
Doubt not at all concerning Me. /  
Place thy right hand upon My head and cry aloud: ///  
Blessèd art Thou, our God made manifest! Glory to Thee!”

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**B**eyond all thought and without measure /  
Is Thy poverty, O Word of God! /  
I know that, for my sake who am fallen, /  
Thou hast from pity clothed Thyself in Adam, /  
And all the posterity of Adam Thou makest new again. /  
Obeying Thy command I cry to Thee in faith: ///  
Blessèd art Thou, our God made manifest, glory to Thee!”

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

**O** John, who dost minister in trembling to the Master, /  
Be joyful in soul and cry out with gladness: /  
Rejoice with me, O all ye generations of the Forefathers. /  
For our expectation has come; /  
Christ has drawn nigh to Jordan /  
To cleanse all from the sin of Adam, ///  
For He is full of lovingkindness.

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

**O** ye people, /  
Let us sing to Him Who was born of a Virgin, /  
And baptized in the river Jordan, /  
And let us cry to Him ; /  
O King of all creation, /  
Grant us uncondemned, with a clear conscience to attain in faith ///  
Thy holy Resurrection from the dead on the Third day.

*Note: If, however, it be the Sunday Before, the Praises for the Prefeast are sung:*

**P**roceed, 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.

**C**ome all ye nations of the earth. /  
Let us go out mystically from Bethlehem with pure lips and undefiled hearts /

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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!”

**T**ruly 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!

**T**ruly 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!

*If the Sunday Before, we continue: Glory..., the Gospel stikheron, as appointed; Now and ever..., “Thou art most-blessèd, O Theotokos...,” Great Doxology, usual troparion, litanies and dismissal. Otherwise:*

**The Apostikha, for the Prefeast, in Tone 2: Special melody, “O house of Ephratha....”**

**B**ehold, the King! /  
The hope of Israel hath come. ///  
Rejoice, O nations, for the Light is approaching.

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

**T**he divine Light hath been manifest, /  
In the flesh to those on earth;  
He hath appeared to those in darkness, ///  
And grace hath shone forth for all.

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

**S**erve, O prophet, thou lamp for the Light /  
Thou dawn of the Sun, thou friend of the Bridegroom ///  
Serve, O forerunner of the Word.

**Glory..., now and ever..., in Tone 8: (by Anatolius)**

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**O** John the Baptist, who didst know Me, the Lamb, in the womb, /  
Serve Me in the river with the angels. /  
Stretch forth thy hand and touch My most-pure head. /  
And when thou seest the mountains tremble and the Jordan turn back, /  
Then shout with them saying: /  
O Thou, Who wast incarnate of the Virgin for our salvation, ///  
O Lord, glory to Thee.

*After “It is good...,” the Trisagion prayers. After “Our Father...,” the troparion for the Forefeast, “The river Jordan once turned back the mantle of Elisha..., followed by the litany and the dismissal.*

*The Royal Hours and Typica are provided elsewhere.*

*Note: If this day be a **Monday through Friday**, Vespers is served on the evening of the 4<sup>th</sup>, and Matins is served according to the usual order for a double service during a Forefeast. The First Hour is not read at the conclusion of Matins. Royal Hours are served on this day and the Liturgy of St. Basil the Great is served together with Vespers.*

*Note: If this day be a **Saturday**, Vespers is served on the evening of Friday the 4<sup>th</sup>, and Matins is served according to the usual order for a simple service during a Forefeast. At Vespers, the Dogmatic Theotokion of the Tone is not sung. The Royal Hours are served on Friday the 4<sup>th</sup>, and no Liturgy is served on that day. On Saturday, the 5<sup>th</sup>, the Liturgy of St. John Chrysostom is served in the morning, at the usual time.*

*At the Hours, the troparion and kontakion are for the Forefeast.*

*At Liturgy, we read 8 troparia at the Beatitudes from Ode 3 and Ode 6 of the canon to the Forefeast, and we sing the troparion and kontakion for the Forefeast. The Prokeimenon, Alleluia and Communion are for the day; and the Epistle and Gospel lections are for the Saturday Before and for the day.*

*Vespers, with 13 Readings, is served alone (without Liturgy) in the evening (in contemporary practice, immediately after the Liturgy) on Saturday, followed by the first Great Blessing of the Waters.*

### **Liturgy when the Sunday Before Theophany**

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

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**At the Beatitudes, 10 Troparia:** 6 for the Resurrection; and 4 from Ode 3 of the canon for the Forefeast.

**The Troparia for the Resurrection, and the Forefeast:** “The river Jordan once turned back the mantle of Elisha....”

**Glory..., the Kontakion for the Forefeast:** “When the Lord descended today....”

**Now and ever..., the Kontakion for the Resurrection.**

**Prokeimenon (Sunday Before), in Tone 8:** O Lord save Thy people and bless Thine inheritance. *Verse:* I keep the Lord always before me; for He is at my right hand, and I shall not be moved.

**Another, for the Eve, in Tone 3:** The Lord is my light and my salvation; whom, then, shall I fear?

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

**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.

**Another, for the Eve, in Tone 6:** Blessèd words flow from my heart, and I say, my song is of the King!

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

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