

THE 8th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF OUR VENERABLE FATHER GEORGE THE KHOZEBITE &
OF OUR VENERABLE MOTHER DOMNICA
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the venerable George, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

The ramparts of thy soul remained unshaken, * by the assaults of evil thoughts, O blessed one, * for, reflecting thy steadfast asceticism * like a mirror, * thou didst keep thyself unwounded * and utterly unharmed * by the cruel adversary, * and, crowned as a victor, ** thou dost stand before the Master of all.

Exhausted by lying prone in one place, * afflicted with tears, * and worn out by standing in all-night vigil, * thou wast a most magnificent example for monks, * a model for all * and a crown of praise. * For thou didst master every form of the virtues * and show thyself to be an heir to the kingdom on high ** through abstinence, O wise one.

Neither the length of the road, * nor the cruelty of thy surroundings, O venerable one, * was able to weaken the fervor of thy journey to God; * and arriving there and making thine abode * in the places where the feet of our God once walked, * thou didst not spare thyself in any way * until thou didst attain * through abstinence and pangs ** unto the heavenly Sion.

And 3 Stichera of the venerable Domnica, in the same tone:

Spec. Mel.: “Thou hast given a sign ...”:

Showing the desire of thy heart, * with compunction thou didst water the earth with tears, O glorious one, * and didst wipe the footstool of Christ with thy hair; * and, mindful of Him, * and beholding Him as present, * thou didst love Him * and follow His footsteps in thought, * enlightening thy soul ** with most divine visions.

Thou didst shine forth from the western lands * even unto the East, O all-blessed one, * shining like a most radiant star * with the rays of thy virtuous works, O venerable one, * and illumining the thoughts of the faithful * with the splendor of thy miracles. * Wherefore, we call thee blessed * and honor thy memory, ** magnifying Christ Who hath glorified thee with honor.

Wounded with desire for the love of Christ, * O all-praised Domnica, * thou didst follow after Him, * having spurned corruptible glory, * the pleasures of the flesh and every other delight of life. * Wherefore, Jesus, the Savior of our souls, * Who is the Lover of mankind, * hath granted thee to dwell ** in a most splendid bridal chamber.

Glory ..., Both now ..., in Tone I:

He Who clotheth the sky with clouds * is clothed today with the streams of the Jordan; * He Who taketh away the sin of the world * is cleansed with my cleansing. * And He is borne witness to from on high * by His kindred Spirit, * as the only-begotten Son of the Father Most High. * To Him let us cry aloud: * O Christ our God Who hast appeared and saved us, ** glory be to Thee!

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “Go ye before us, O angelic hosts ...”:

O my Jesus, Who art the radiant and self-shining Light which illumineth all: baptized in the streams of the Jordan, Thou hast greatly illumined all. O Christ, Thou Light Who art consubstantial with Thy Father: all creation, illumined by Thee, crieth to Thee: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Verse: The sea beheld and fled, * Jordan turned back.

Come ye, and let us noetically purify our senses, that we may partake to fullness of divine glory; and, beholding Christ baptized in the flesh, crushing the head of the deceiver, let us cry aloud to Him, chanting with joy: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Verse: What aileth thee, O sea, that thou fleddest? * And thou Jordan, that thou didst turn back?

In Thy tender compassion, O my Jesus Who lovest mankind, in the River Jordan Thou dost give living water as drink to us who are burning with thirst. And, drinking of Thee, the light-bearing Well-spring of immortality, we chant: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Glory ..., Both now ..., in Tone II:

Seeing Thee coming to him at the River Jordan, John said: “O Christ God, wherefore hast Thou come to Thy servant? O Lord, since Thou art free of defilement, in whose name shall I baptize Thee? The Father? But Thou bearest Him within Thee. The Son? But Thou Thyself art Him incarnate. The Holy Spirit? Thou knowest how to give Him to the mouths of the faithful. O God Who hast made Thyself manifest, have mercy upon us!

Troparion of the feast, in Tone I:

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 unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

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 unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph was amazed ...”:

Joshua, son of Nun, bringing the people and the ark of the covenant through the River Jordan, was an image of the future benefaction of God; for by his mystical crossing he spiritually represented both the image of our transformation and a true depiction of regeneration. Christ hath appeared in the Jordan to sanctify the waters.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the shepherds’ pipes ...”:

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: “This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His tender compassion, Who is baptized and saveth the human race, in that He is God!”

Glory ..., Both now ..., the foregoing is repeated.

Canon of the feast, with 6 Troparia, including its Irmos; and the canons of the saints, with 4 Troparia each.

ODE I

Canon of the feast, the acrostic whereof is: “Baptism is the washing away of mortals’ sins”, the composition of John the Monk, in Tone II:

Irmos: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of all mankind, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the venerable George, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O George, entreat Jesus, the Origin of wisdom, that He grant me the grace to open my mouth, that, rejoicing, I may worthily hymn thy memory with divine songs, ignorant though I am.

Thou didst live on earth as one of the incorporeal ones, O glorious one, and from hence hast joined the incorporeal choirs, hymning the Incorporeal One with thrice-holy hymns and receiving His effulgence.

With thy thoughts which transcend the world thou didst spurn the world; and, having fasted in the land where Christ was raised, thou didst depart to the incorruptible world, joining the choirs of the firstborn, O wise one.

Theotokion: **O**pening my mouth, O pure one, I propose to hymn thee who hast given birth to the hypostatic Wisdom; but as I am impure and am unable to sing of thee, the most pure one, as is fitting, I ask thine aid.

Canon of the venerable Domnica, the acrostic whereof is: “I now honor the goodly maiden Domnica”, the composition of Joseph, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Giving wings to thy soul with divine desire, O glorious one, thou didst soar above the snares of the flesh. Wherefore, I beseech thee, by thy supplications, O all-wise Domnica, deliver me who am caught in the snares of the serpent.

Rejoicing, thou didst follow after Christ, walking according to His sacred precepts, O most honored one; and, as an undefiled virgin, thou hast joined the ranks of the virgins. Wherefore, assembling with faith, we honor thee, O right glorious one.

In no wise sleeping the sleep of evil, O glorious one, with splendid acts thou didst vanquish it, and having departed to the never-waning Light, clothed in the splendors thereof, thou dost illumine those who hymn thee.

Theotokion: **O** pure Mother of God, thou didst supra-naturally remain incorrupt after giving birth, as thou wast before childbirth. Wherefore, desiring thee with divine spirit, the incorrupt Domnica followed in thy train, to meet thy Son, the King of all, O pure one.

ODE III

Canon of the feast

Irmos: **T**he Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: “Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!”

Canon of the venerable George

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Bathing thyself with thy tears, thou didst cleanse thy flesh of the mire of the world, and didst drown the hordes of the demons with thy fasting as with the river’s streams.

Thou didst pass through life venerably, blamelessly and righteously, O wise one; and with the pangs of abstinence thou didst inherit that life which is without pain, O divinely blessed George.

Seized by divine desire, O all-blessed one, thou didst depart to the places of Sion and there didst make thine abode, even unto thy death, laying waste to thy flesh with thy pangs, O all-wise one.

Theotokion: **O** Maiden Bride of God, who hast given birth to the Word Who washeth away the sins of the world, to the paths of repentance guide the lost one who hymneth thee.

Canon of the venerable Domnica

Irmos: **T**he desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Thou didst rescue the sailors who were tempest-tossed at sea, pouring forth oil and thy blessing upon the waters and transforming the storm into calm.

With a divine gesture, the radiant angel announced thee, who shinest with beams of immaterial light, to the hierarch who had arrived in the Imperial City.

Propelled by the sail of abstinence, O glorious one, thou didst reach the havens of dispassion, and thou hast become a haven for those sinking in the depths of evil.

Theotokion: Strengthen thou my weakness, O Virgin who hast given birth to the Power of the Most High, Who bestoweth existence upon all things and hath magnified the memory of Domnica.

Kontakion of the venerable George, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

Thou hast been revealed to be a most radiant beacon * illumining with divine rays the faithful who cry out to thee: * Pray for us to Christ the Master, * Who appeared in the streams of the Jordan ** and hath enlightened mortals.

Sessional Hymn of the venerable George, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Let us now hymn and magnify the glorious citizen of heaven, the intercessor for the faithful who is great in fasting; for with pure pangs and his glorious manner of life he truly strove to please Him Whose good pleasure it was to ascend the Cross.

Glory ..., Sessional Hymn of the venerable Domnica, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Thou didst crucify the flesh with its passions and didst give all thy love to Christ, thine incorrupt Bridegroom, O Domnica. Wherefore, thou hast received a crown and hast joined the angelic choirs, O venerable one, earnestly entreating Him on behalf of those who honor thee.

Both now ..., Sessional Hymn of the feast, in the same tone:

Thou didst sanctify the streams of the Jordan and crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and hast thereby saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

ODE IV

Canon of the feast

Irmos: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

“Who hath ever seen the sun cleansed, which is most bright by nature?” the herald crieth out. “Am I then to wash with water Thee, the Effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? For Thou art Christ, the Wisdom and Power of God!”

“When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway averted his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!”

“Wisely doing what is spiritual, and being honored with speech, yet I am in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers. For Thou art Christ, the Wisdom and Power of God!”

Canon of the venerable George

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Lovingly nurturing thyself with fasting as with food, O blessed one, thou didst set thy soul, which now rejoiceth, before the Creator of all Who hath called thee, who rejoiceth in the divine glory on high.

Thou didst show thyself to be a type of heaven, adorned with stars, bearing the Lord as thy sun, Who illumineth thy soul as it were the moon and showeth it to share in His glory.

The Master, descending from heaven for our sake, found Sion to be a truly divine habitation, where thou, making thine abode, hast by thy desire ascended to the Sion on high as by a ladder, having lived in the one here below.

Theotokion: He Who sitteth eternally in the bosom of the Father without being circumscribed hath now appeared, seated in thine arms, circumscribed; and He hath shown thee, who hast given birth to Him, to be Ever-Virgin after birth giving, and truly incorrupt.

Canon of the venerable Domnica

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Thou didst shed forth the enlightenment of healings, dispelling the gloom of the passions and the hordes of the demons; and thou hast illumined those who piously have recourse to thee, O Domnica.

Thy Bridegroom, the King of heaven, O glorious one, doth glorify thee before those who reign on earth, who marvel at thine incorrupt life and miracles.

As One Who hearkeneth to thy supplications, the Lord manifestly indicated the place wherein thou didst erect a school, O Domnica, dispelling the evil spirits.

Theotokion: By thy divine birthgiving Adam was able to shed the garments of mortality; and the only incarnate Word clad himself in the robe which thou didst weave in thy womb.

ODE V

Canon of the feast

Irmos: Jesus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: “Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace.”

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He all-wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the venerable George

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

The angels and all the assemblies of the venerable were amazed, beholding thy truly unceasing pangs and thy severe manner of life; for, bearing pain as though thou wert an inanimate stone, thou didst complete the correction of the virtues.

The Great One Who filleth all things with radiance and freeth all from the darkness of the passions, illumined thy whole soul, like the most pure sun, emitting the movement of salvation.

Thou didst leave thy homeland, O wise George, loving Christ, thou didst make thyself a stranger among mortals, and the things of this life. Wherefore, thou wast worthy of Him, and deemed worthy of heavenly grace.

Theotokion: Thou hast adorned the fullness of mankind, O pure one; for thou wast shown to be more spacious than the wide heavens, O Maiden who hast given birth to God the Word Who stretched out the heavens as though they were a curtain and hath restored all mankind.

Canon of the venerable Domnica

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Having cultivated the ground, cutting the fertile furrow of thy soul with the plough of prayer, thou didst lay up thy fruit, storing it in the granaries of God, O pure one.

Illumining thy pure thought, the effulgence of the all-accomplishing Spirit showeth things remote as though they were near, and foretelleth the fulfillment of things to come.

The power of the Spirit maketh thee a doer of sacred acts, anointed with the deifying oil of ministry, commanding thee to shepherd sacred souls, O divinely wise Domnica.

Theotokion: Thou hast given birth unto the holy Lord of all, Whom Domnica desired with all her soul, mastering the corrupting passions; and she hymneth thee, O Virgin Who didst bear the Lord.

ODE VI

Canon of the feast

Irmos: **The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.**

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the venerable George

Irmos: **Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.**

With never-ending tears thou didst cry out to God, and He saved thy life, as from a cruel sea monster, bringing thee to the tranquil and ever-flowing springs of deification.

The choir of the virtues set thee up as a four-walled rampart, O blessed one, impervious to the bow-shots of the noetic foe; for as one mighty, thou dost vanquish the tempter.

Like a pure lamb thou didst hasten to Khozeva, and, supporting thyself by thy deeds as with a staff, thou didst guide to Eden the Lord's sheep, which He entrusted to thee.

Theotokion: The Lord made His abode in thy womb as a man, vouchsafing incorrupt habitations unto me, a man, and overlooking mine iniquitous deeds and transgressions, O pure one.

Canon of the venerable Domnica

Irmos: **Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.**

Thou didst raise up the sacred prophecy of the godly and divinely wise Prophet Zachariah, O divinely wise Domnica, and with him thou dost dance in the holy temple.

Thou wast shown to be an abundant stream of healings, washing away the flame of the passions and pouring forth the sanctity of salvation, O all-praised virgin, namesake of the Lord.

As one goodly, comely, honorable and shining with rays of virginity, O glorious one, the Lord thy Bridegroom taketh thee to Himself.

Theotokion: For thy sake, O all-holy Bride of God, the most Perfect One became a babe in my form for my sake, restoring me who have grown old through the passions.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Ikos: As the prophet said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the darkened; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

ODE VII

Canon of the Feast

Irmos: The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * 'Blessed and supremely praised art Thou, * O Lord God of our fathers.'

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as a man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry aloud: Blessed art Thou, O Lord God, throughout all ages!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lo! the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, throughout all ages!

Canon of the venerable George

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Worn out by the pangs of asceticism, thou didst not give thyself over to the thoughts of Satan; for, having acquired a mind fixed unwaveringly upon the Lord Who is able to save, thou didst cast down every assault.

By prostrations, vigils and fasting thou didst mortify all thy members on the earth; and now thou livest a life of incorruption, bereft of pain, O blessed one, praying on behalf of us who hymn thee with love.

O wise one, thou didst greatly desire to behold and worship at the sepulcher of the Ever-existing One; and while there thou didst in holy manner conceive the thought of dying, through abstinence, with Him Who in His loving-kindness allowed Himself to be slain, O venerable one.

Theotokion: They who acknowledge thee to have given birth to the Creator have not worshiped a creation, O Maiden, but, knowing the Word, the true God Who shone forth from thee, they cry: Blessed art Thou, O Lord God of our fathers!

Canon of the venerable Domnica

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Thy mind, ever deified by gazing toward God, became godly, O divinely wise one. Wherefore, thou didst avoid the comfort of the flesh, chanting: Blessed and supremely glorious art Thou!

The transcendent God, Who resteth in thee, revealed divine mysteries to thee; for thou didst behold a holy angel, who came and sanctified the nature of water by the Spirit, O honored one.

As a temple of the divine Spirit, in the holy temple thou didst hear a voice which taught thee divine mysteries and of the departure of the emperor from the body, O honored one.

Theotokion: The Lord is my strength, my song and my salvation, and He foreordained thee to be His most pure Mother and unwedded Bride. Him do thou ever beseech on behalf of thy servants, O pure one.

ODE VIII

Canon of the feast

Irmos: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

“Put aside all fear,” the Redeemer said to the forerunner; “Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down.” Him do the people bless and supremely exalt throughout all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: “Sanctify me, for Thou art my God, Whom the people bless and supremely exalt throughout all ages!”

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: “This One Who is baptized is my beloved Son!” And the Spirit came upon Him Who was like unto Him, Whom the people bless and supremely exalt throughout all ages.

Canon of the venerable George

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Thou gavest no slumber to thine eyelids nor sleep to thine eyes, O father, until thou didst make thyself a pleasing habitation and dwelling-place for the Almighty: Him do all His works hymn and supremely exalt throughout all ages.

O blessed one, thou didst acquire as the reward of thy countless labors the paradise which the Lord hath prepared for those who desire Him with all their soul and cry out unceasingly: Hymn and supremely exalt Him throughout all ages!

The Monastery of Khozeva acquired as its rule and most excellent model thee who passed through every aspect of virtuous works, O wise George, thou boast of the venerable. Wherefore, having lived a godly life, they dance with thee throughout all ages.

Theotokion: In His ineffable mercy, He Who is simple in His divine essence manifested Himself through thee, O Birthgiver of God, as truly complex, receiving flesh from thy blood. Wherefore, knowing thee to be the Theotokos, we chant hymns throughout all ages.

Canon of the venerable Domnica

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Adorned with the virtues and arrayed in the raiment of miracles, O Domnica, thou didst hasten to the beauteous bridal-chamber of Christ the King, hymning and supremely exalt Him throughout all ages.

Following Christ, as thy pure Shepherd, to the fold of heaven, O holy and venerable ewe-lamb, with joy thou madest thine abode where His elect sheep have their dwelling.

Learning of thy departure from thy body through the all-accomplishing action of God, with most pure soul thou didst offer joyous praise to the Cause of all, in Whose hands thou didst place thy spirit, O pure one.

Theotokion: The super-essential God, Who is supremely glorified throughout all ages, becometh matter through thy blood for our sake, desiring, in His mercy and tender compassion, to restore our corrupted essence.

ODE IX

Canon of the feast

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: “Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one.”

Isaiah saith: “Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, baptizing them with the Spirit unto life which ageth not.”

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smearred lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the venerable George

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Every pleasure of life didst thou spurn for the sake of the sweetness of heaven; for thou didst love a harsh existence more than a comfortable life, and didst strive to extinguish the furnace of the passions with thy many tears, O George, precious adornment of monastics.

Truly, O all-wise one, thou dost now stand before God, to Whom thou didst before strive to unite thyself through abstinence, and in Whose manifestations thou dost now plainly delight. Wherefore, grant thou enlightenment and a share of things divine unto all who honor thee.

Delivered from the darkness of life, thou wast taken up to the never-waning Light, O glorious one, and thou standest with the heavenly ranks before the three-Sunned Light and delightest in the splendors which emanate therefrom. And thou dost illumine us who hymn thee, O blessed one.

Theotokion: **D**esiring to deify me wholly, God uniteth Himself wholly to thee and worketh a new miracle inconceivable to all: Thou, an incorrupt Virgin, dost give birth, and God is seen in the flesh. Honoring Him, we now call thee blessed, O Mary, as thou thyself didst foretell.

Canon of the venerable Domnica

Irmos: **G**od the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

The most sacred choirs appeared to those who watched, beginning on the honored repose of thy divine soul, chanting with sacred hymns and guiding thee to the place of wondrous habitation, where the voice of those who keep festival is heard, O glorious one.

Appearing like an upright shoot of a divine branch, thou didst grow for us the divine grapes of compunction, which exude the wine of healings, O Domnica, making glad the souls and hearts of those who honor thee with faith.

From the bodily passions, spiritual defilements and every assault of the enemy do thou, by thy supplications, deliver us who have recourse with love to thy protection, O Domnica, and celebrate thy divine and honored feast.

O Domnica, namesake of the Lord, we all praise thee as a ray of the Sun illumining the world, a most comely bride of Christ, a precious turtle-dove, an olive-tree, a cedar, a chosen dove.

Theotokion: **H**ave pity, have pity on me, O Lord, when Thou shalt come to sit in judgment, and condemn me not to the fire, neither with Thy wrath rebuke me; for the Virgin who gave birth to Thee entreateth Thee, O Christ, as do multitudes of angels and the ranks of the venerable.

Exapostilarion of the feast:

Spec. Mel.: “Thou hast visited us ...”:

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

Glory ..., Both now ..., the foregoing is repeated.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

A great and awesome mystery * is now accomplished: * for the Master of all * is baptized at the hand of His servant ** for the purification of all mankind.

Verse: The sea beheld and fled, * Jordan turned back.

From on high * the Father cried aloud: * “This is my beloved Son * Who is now baptized in the flesh ** in the waters of the Jordan!”

Verse: What aileth thee, O sea, that thou fleddest? * And thou Jordan, that thou didst turn back?

The ranks of angels, * beholding the Master, * in the guise of a servant, * baptized in the waters, ** were amazed and chanted.

Glory ..., Both now ..., in Tone II:

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory, and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

AT LITURGY

On the Beatitudes, 6 Troparia, from ODE I of both canons of the feast.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan desiring to make Himself like unto them yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

When the Light of the radiant Dawn shone forth upon mortal men, coming forth from the wilderness to the waters of the Jordan Thou O King of the Sun, didst bow Thy neck before him that Thou mightest ransom our forefather from the minions of darkness and cleanse creation of all defilement. (Twice)

O beginningless Word, Thou hast buried mankind with Thyself in the stream, and Thou dost lead him forth new again, that had been corrupted by deception; and the mighty voice of the Father testifieth to Thee ineffably, saying: This is My beloved Son, the Child Who is equal to Me by nature.

Troparion of the feast, in Tone I:

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 unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Kontakion of the venerable George, in Tone IV:

Glory ..., Thou hast been revealed to be a most radiant beacon * illumining with divine rays the faithful who cry out to thee: * Pray for us to Christ the Master, * Who appeared in the streams of the Jordan ** and hath enlightened mortals.

Kontakion of the feast, in Tone IV:

Both now ..., Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.