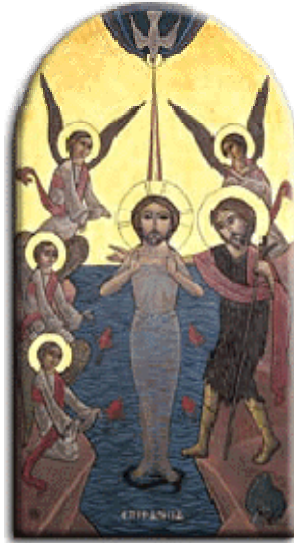


<CHAPTER>

3



The Feast of Theophany: 10 Tubah

"I indeed baptize you with water; but One mightier than I is coming, Whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire." (Luke 3: 16)

A. Vespers Praise

The praises are conducted in the festive tune without any prayers of the hours, as they have been prayed in the Paramoun liturgy. If they were not all prayed, then the hours are continued from where they were stopped in the Paramoun liturgy.

1. The hymn **Πισθνος Τηρον** is chanted followed by the fourth Hoos (Canticle).
2. The appropriate Psalm of the day (for Theophany) is chanted in the festive tune.
3. The Theotokia of the day and its lobsh (explanation) are said.
4. The Exposition for the Theophany is read
5. The Conclusion of the Theotokias is chanted.

B. The Offering of Evening Incense

The service is conducted in the festive tune with the following observations:

1. The verses of the symbols are chanted in the festive tune
 - i. The verses for the Theophany are chanted
2. The doxologies for the feast is chanted
3. The doxology of the virgin and the rest of the doxologies are chanted
4. The conclusion of the doxologies is chanted
5. Introduction to the Creed and the Creed are recited

6. The priest prays **Φνοϋ† ναι ναν**, and the congregation responds with **Κυριε Ελεησον** in the long tune.
7. The response to the Psalm

Αλληλοια	Alleluia, Alleluia. Jesus Christ, the Son of God, was baptized in the Jordan. Alleluia, Alleluia.
Αλ	
Ιησους	
Πιχριστος	
πρωρι	
υψ†: αβιωμς	Zen
πιορδανης:	
Αλ	
Αλ	Zen

8. The response to the Gospel

Αλληλοια (Δ)	Alleluia (4), Jesus Christ the Son of God, was baptized in the Jordan.	(ξ)
Ιησους		
Πιχριστος		
πρωρι		
υψ†:		
αβιωμς	Zen	πιορδανης.
πιορδανης.		
Αλ		
Φαι	This is He to Whom the Glory is due, with His Good Father and the Holy Spirit, from now and forever.	
ερε		
πιων		
ερπερι		
ναγ		
νεμ	πιορδανης.	
περιωτ		
νασαθος		
νεμ	πιπνευμα	
εθοναβ		
ιχεν		
†νου	πιορδανης.	
νεμ		
ψα		
ενεε.	πιορδανης.	

9. The concluding hymn

Φηεταβιωμς	Who was baptized in the Jordan. Save us...
Zen	
πιορδανης:	
σω†...	πιορδανης.

C. Midnight Praise

1. The basin for the lakan is filled with water.
2. The Midnight praises are prayed in the third section of the church (where the Liturgy of the waters (lakan) is done)
3. The psalms of Midnight (Agpeya) are not prayed
4. The hymn **†ενοηνοϋ** is chanted
5. The hymn **Αλληλοια** is chanted in its long tune

6. The Theophany Hoos (Canticle) is chanted
7. A psali is chanted before each Hoos (Canticle) and an exposition is read after each Hoos (Canticle):
 - i. Psali
 - ii. Hoos (Canticle)
 - iii. Exposition
8. The psalies and expositions follow the schedule of the psalies for the feasts of Nativity and Theophany based on the day that the Paramoun falls on (see page 280).
9. The commemoration of the saints is chanted (in the festive tune) as explained in the feast of the Cross (see page 227)
10. The Antiphonarium is read, followed by the Conclusion of the Theotokias
11. Neither the psalms of Prime (first hour) are prayed nor the doxology of Matins; the liturgy of the waters is started immediately.

D. The Liturgy of the Water

1. The priest and deacons put on their white service garments and chant a veneration for St. John the Baptist.
2. The prayers of liturgy of the waters (lakan) are prayed as written in the “Book of the Liturgy of the Waters and Prostration Prayers”
3. The priest begins with the Lord’s Prayer and the Thanksgiving Prayer
4. The verses of the cymbals for the Theophany feast are then chanted
 - i. The common verses of the cymbals are chanted
 - ii. They are concluded as usual for the Feasts of the Lord:
 - a **ⲐⲚⲥ Ⲡⲫⲥ ⲏⲥⲁⲩ ⲛⲉⲙ Ⲫⲟⲟⲩ...**
 - b **Ⲡⲟⲩⲣⲟ...**
5. The congregation recites Psalm 50 (“Have mercy upon me...”)
6. The congregation chants **Ⲭⲗ Ⲙⲟⲗⲁⲥⲓ ⲟⲩⲑⲉⲟⲥ ⲏⲙⲟⲛ**
7. The prophecies are read
8. The congregation chants **Ⲣⲉⲛⲟⲩⲱⲩⲧ ⲁⲙⲟⲕ ⲟⲩ Ⲡⲓⲭⲣⲓⲥⲧⲟⲥ**
9. The Pauline Epistle is chanted in Coptic in the common tune, and then translated: 1Cor 10:1-13
10. The congregation chants the Hymn of the St. John the Baptist: **Ⲑⲩⲣⲁⲛ ⲏⲱⲟⲩⲱⲟⲩ**
11. The congregation chants the Trisagion with the following verse repeated three times:

<p> ΑΓΙΟΣ ὁ Θεος: ΑΓΙΟΣ ΙΣΧΥΡΟΣ: ΑΓΙΟΣ Ἀθάνατος: ὁ Ιορδάνου Βαπτιστής: ἔλεησεν ἡμᾶς. </p>	<p> Holy God, Holy Mighty, Holy Immortal, Who was baptized in the Jordan, have mercy upon us. </p>
--	--

12. The priest prays the Litany of the Gospel

13. The deacon reads the Psalm and Gospel

i. Psalm 113:3,5

ii. Matt 3:1-17

14. The priest prays **Φῆ ναι ναν** while holding the Cross and three candles in front of it.

15. The Congregation chants **Κερίε ἐλεησον** ten times in the long tune.

16. The congregation chants the response to the Gospel in the festive tune

<p> Διναγ ἐπιπνα εἶπ: ἐταρι ἐπεσχη ἐβολ ζεν τφε: αιωτεμ ἐτςμη ἴτε φωτ: εσωψ ἐβολ εσχω ἡμμοσ. </p>	<p> I saw the Holy Spirit, descending from heaven, I heard the voice of the Father, proclaiming and saying: </p>
--	--

<p> Χε φαι πε παωηρι παμεριτ: ἐτα ταψυχη τματ ἴσητφ: αφερπαδουωψ σωτεμ ἴσωφ: χε ἴθωφ πε πιρεφτανζο. </p>	<p> "This is My beloved Son, in Whom My soul is pleased. He did My will. Obey³ Him for He is the Life-Giver." </p>
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17. The priest then prays the seven long litanies:

i. The Sick (see page 10)

ii. The Travelers (see page 11)

iii. The Seasons (see page 23)

iv. The Leader (King) (see page 150)

v. The Departed (see page 9)

vi. The Oblations (see page 11)

³ Lit. "listen to"

- vii. The Catechumens (see page 585)
18. The priest prays the litanies, and the congregation responds with **Κε** after each verse.
 19. The priest raises the cross with three candles, while the congregation chants **Κεριε ελϛησον** one hundred times.
 20. The priest then prays the litanies of the Peace, the Fathers, and the Assemblies.
 21. The congregation recited the creed and chants **Τενχονωτ εβολ δατηη ηταναστασις**
 22. the Adam Aspasmos (page 309) is chanted, followed by **ϛιτεν νιπρεβια**
 23. The priest begins the prayers of the Liturgy of the waters.
 24. The liturgy is concluded by Psalm 150, while the priest anoints everyone with the water.
- E. The Offering of Morning Incense
1. The priest prays the “Thanksgiving Prayer”
 2. The verses of the Cymbals are said in the festive tune as follows:
 - i. It starts with the Morning Doxology from the first verse until the end of **ϛιτεν νοενχη** (Through their prayers...)
 - ii. The verses of the cymbals for the Theophany are then chanted
 - iii. They are concluded as usual for the Feasts of the Lord:
 - a. **ιης ηχς ησαφ νεμ φοογ...**
 - b. **Πογρο...**
 3. The priest prays the Litany of the sick, but does not perform the procession of the incense
 4. The deacons chant the hymn of the morning doxology in the “seven tunes” as follows:
 - i. The morning Doxology is continued from **Πιωοννι** until the end of **ηεν εανψαλμοσ** in the festive “seven tunes” chant:
 - a. Festive tune (4 verses)
 - b. Tune of **Πιωικ** (4 verses)
 - c. Tune of **Ογνοφ υμογ Ηαρια** (4 verses)
 - d. Tune of **Ηαρεν ογωνε** (4 verses)
 - e. Tune of **ηεν ογωωτ** (4 verses)
 - f. Tune of **εβολεριτεν Ηαρια** (2 verses)
 - g. The rest of the doxology is completed in the common morning doxology tune
 - ii. The Conclusion of the Adam Theotokias (**ηεκ ναι ω Πανον†**) is chanted

- iii. The hymn is concluded with the hymn of joy, **Ποῦρο**, in its festive tune (see page 39)⁴
5. The priest prays the litany of the oblations (in its festive tune) and performs the procession of the incense
6. The congregation recites the praise of the angels (Let us praise with the angels), the trisagion and the Lord's Prayer, and then the introduction of the doxologies in the festive tune
 - i. The doxology for the Theophany is chanted before the doxology of the Virgin
 - ii. Parts of the melody for the raising of incense for Theophany are chanted
 - iii. The doxology of the Virgin and the rest of the doxologies are chanted
 - iv. The conclusion of the doxologies is chanted
7. The introduction the Creed, and the Creed are recited
8. The priest prays **ΦΝΟΥ† ΝΑΙ ΝΑΝ** (God have mercy on us) and the congregation responds with **ΚΥΡΙÈ ΕΛΕΗΣΟΥΝ** three times in the long tune.
9. The priest prays the litany of the Gospel
10. The psalm is chanted in the festive tune, followed by its trailer⁵ (Ps: 91:10-11)⁶:

<p>ΠΙΘΜΗ εφεφιρι ἄΦΡΗ† ἄΠΙΒΕΝΙ: ΟΥΟΣ εφελαωδι ἄΦΡΗ† ἄΠΙΨΕΝΣΙΨΙ ἸΝΤΕ ΠΙΛΙΒΑΝΟΣ. ΝΗΕΤΡΗ† ΞΕΝ ΠΗ ἄΠΒ οἰς ΟΥΟΣ ΕΥΦΟΡΙ ἐβολξεν ΝΙΑΥΛΗΟΥ ἸΝΤΕ ΠΗ ἄΠΕΝΝΟΥ†.</p>	<p>The righteous shall flourish like a palm tree; He shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord Shall flourish in the courts of our God.</p>
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11. The response to the Psalm

⁴ The priests and deacons perform the procession of the The Lamb at this point
⁵ A psalm that is chanted after the psalm of raising of incense in the same tune.
⁶ This trailer is also chanted after the psalms of the raising of incense for: Theophany Paramoun, feasts of St. John the Baptist, and the feasts of the saints.

<p> ΔΛΛΗΛΟΥΙΑ ΔΛ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΠΩΗΡΙ ἸΦ†: ΑΦΒΙΩΜΣ ΞΕΝ ΠΙΠΟΡΔΑΝΗΣ: ΔΛ ΔΛ </p>	<p> Alleluia, Alleluia. Jesus Christ, the Son of God, was baptized in the Jordan. Alleluia, Alleluia. </p>
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12. The response to the Gospel

<p> ΔΛΛΗΛΟΥΙΑ (Δ) ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ (Ξ) ΠΩΗΡΙ ἸΦ†: ΑΦΒΙΩΜΣ ΞΕΝ ΠΙΠΟΡΔΑΝΗΣ. ΦΔΙ ἔρε ΠΙΩΟΥ... </p>	<p> Alleluia (4), Jesus Christ the Son of God was baptized in the Jordan. This is He to Whom ... </p>
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1. The concluding hymn

<p> ΦΗΕΤΑΦΒΙΩΜΣ ΞΕΝ ΠΙΠΟΡΔΑΝΗΣ: Ω†... </p>	<p> Who was baptized in the Jordan. Save us... </p>
--	--

F. The Divine Liturgy

1. The priests and deacons perform the procession of the the bishop, if he is present, with the hymn of **Πορρο** (see page 39) ⁷
2. The Lamb is offered while the deacons chant the hymn "Alleluia of the oblations"
3. The verse for Theophany (John the Baptist) is added in the intercessions before the verse for the apostles

⁷ There is the incorrect practice in the churches, where the procession of the Lamb is performed at this point, but the correct rite is:

The priests and deacons perform the procession of the The Lamb during the Offering of Morning Incense, at the end of the Hymn of the "seven tunes", with the hymn of **Πορρο** .

After the Offering of Morning Incense, the priests and deacons perform the procession of the bishop with the hymn of **Πορρο** and chant the hymn "Alleluia of the oblations".

If the bishop is not present, then they begin the offering of the Lamb with "Alleluia of the oblations" without anther procession.

<p>ΘΙΤΕΝ ΝΙΠΡΕΣΒΙΑ ἸΝΤΕ ΠΙΠΡΟΔΡΟΜΟΣ ἸΒΑΠΤΗΣΤΙΣ: ἸΩΑΝΝΗΣ ΠΙΡΕΦΤΩΜΣ: ΠΒ ΟΙΣ...</p>	<table border="0"> <tr> <td style="padding-right: 10px;">Through</td> <td style="padding-right: 10px;">the</td> <td></td> </tr> <tr> <td>intercessions</td> <td>of</td> <td>the</td> </tr> <tr> <td>forerunner and baptizer,</td> <td></td> <td></td> </tr> <tr> <td>John the Baptist, O Lord</td> <td></td> <td>...</td> </tr> <tr> <td>...</td> <td></td> <td></td> </tr> </table>	Through	the		intercessions	of	the	forerunner and baptizer,			John the Baptist, O Lord			
Through	the															
intercessions	of	the														
forerunner and baptizer,																
John the Baptist, O Lord		...														
...																

2. The response to the Praxis

<p>Χε φαι πε παωηρι παμενριτ ετα ταψυχη τματ Ἰδητη αφερπαουω σωτεμ Ἰσωφ χε Ἰθωφ πε πιρεφτανδω.</p>	<table border="0"> <tr> <td style="padding-right: 10px;">“This is My beloved Son,</td> <td></td> </tr> <tr> <td>in Whom My soul is</td> <td></td> </tr> <tr> <td>pleased. He did My will.</td> <td></td> </tr> <tr> <td>Obey⁸ Him for He is the</td> <td></td> </tr> <tr> <td>Life-Giver.”</td> <td></td> </tr> </table>	“This is My beloved Son,		in Whom My soul is		pleased. He did My will.		Obey ⁸ Him for He is the		Life-Giver.”	
“This is My beloved Son,											
in Whom My soul is											
pleased. He did My will.											
Obey ⁸ Him for He is the											
Life-Giver.”											

3. Another response to the Praxis

<p>Χερε Ἰωαννης: πινηωτ Ἰπροδρομος: χερε πιουηβ: Ἰετρενης Ἰεμμαουηλ.</p>	<table border="0"> <tr> <td style="padding-right: 10px;">Hail to John, the great</td> <td></td> </tr> <tr> <td>forerunner. Hail to the</td> <td></td> </tr> <tr> <td>priest, the kinsman of</td> <td></td> </tr> <tr> <td>Immanuel.</td> <td></td> </tr> </table>	Hail to John, the great		forerunner. Hail to the		priest, the kinsman of		Immanuel.	
Hail to John, the great									
forerunner. Hail to the									
priest, the kinsman of									
Immanuel.									

4. The Synaxarion is read

5. The hymn **Ουραν Ἰψουωου** for Saint John the Baptist is chanted

<p>Ουραν Ἰψουωου πε πεκραν: ω πιενηενης Ἰεμμαουηλ: Ἰθουκ ουνηωτ δην Ἰνεθουαβ τηρου Ἰωαννης πιρεφτωμς.</p>	<table border="0"> <tr> <td style="padding-right: 10px;">A proud name is your</td> <td></td> </tr> <tr> <td>name, O cousin of</td> <td></td> </tr> <tr> <td>Immanuel. You are great</td> <td></td> </tr> <tr> <td>among all saints⁹, O</td> <td></td> </tr> <tr> <td>John the Baptist.</td> <td></td> </tr> </table>	A proud name is your		name, O cousin of		Immanuel. You are great		among all saints ⁹ , O		John the Baptist.	
A proud name is your											
name, O cousin of											
Immanuel. You are great											
among all saints ⁹ , O											
John the Baptist.											

⁸ Lit. “listen to”

⁹ Lit. “those who are holy”

Κβ οσι
 ἔνι πατριαρχῆς
 ἔκταίνοντ
 ἔνι προφητῆς χε
 ἄπε οὐρον τῶν
 ἔεν νιχινμῆσι ἔτε
 νιχιουμῆ ἐφῶνι ἄμοκ.

You are more exalted than the Patriarchs, and more honored than the Prophets, for no one rose, among those born of women, who is like you.

Δουῖνι σωτεμ
 ἐπισοφος πιδας
 ἔνονβ θεοδωσιος
 ἐφρω ἄπταιο
 ἄπιβαπτιστῆς
 Ἰωαννης
 πιρεφτωμ.

Come and hear the wise, the golden-tongued Theodosius, speaking of the honor of the baptist, John the Baptizer¹⁰.

Χε ἀινάμοντ
 ἐροκ χε νιμ
 ἀινάττοικ ἔαω
 ἔρητ ἀινάχακ ἔαω
 ἔμοτ ὠφνετε
 ἄπτα ἔταῖο νιβεν.

What may I call you, and with what may I liken you, O who is worthy of all honor.

Πθοκ πε
 πτολχ ἔνικαρπος:
 ἔθοκ πε ἔκιμ ἔτε
 πικλάδος: ἔθοκ πε
 πιφίρι ἐβολ ἔτε
 νιψῶνν: ἐτρητ
 ἔεν πκαλι ἔτε
 πιχρινον.

You are the sweetness of fruits, you are the movement of branches, you are the flower of the trees planted in the land of the lilies.

¹⁰ Lit. "one who gives submersion"

Αριπρεσβεϋιν
 ἐξ̅ρηι **Ε**ξων
 ὀπιπροδρομος
 ὑβαπτιστης
Ιωαννης
 πιρεφτωμς **Ἰ**ντεφ
 χα **Ν**εννοβι **Ν**αν
 εβολ

Intercede on our behalf,
 O forerunner and
 baptizer, John the
 Baptist, that He may
 forgive us our sins.

Τωβε **ὑ**Π̅οις
 ἐξ̅ρηι **Ε**ξων **ω**
 πιθεωριμος
Ἰεναγγελιστης
 αββα **Μ**αρκος
 παποστολος
Ἰντεφχα **Ν**εννοβι
Ναν εβολ.

Pray to the Lord on our
 behalf, O beholder of
 God, the evangelist Mark
 the Apostle, that He may
 forgive us our sins.

6. The following Paralix hymn is chanted before the Trisagion:

Πα̅οις **Ἰ**η̅ς
Πχ̅ς:
Φη̅εταφ̅β̅ιωμς **Ἰ**εν
 πιορδανης:
 εκ̅ετοφ̅βο
Ἰνενψυχη: ε̅βολ̅α
 π̅ωλεβ̅ **Ἰ**τε
 φ̅νοβι.

O My Lord Jesus Christ:
 Who was baptized in the
 Jordan: purify our souls:
 From the blemish of sin.

Μιχεροφ̅βιμ **Ν**εμ
 νι̅σεραφ̅ιμ:
Νιαγγελος **Ν**εμ
Νιαρχιαγγελος:
Νιστρατια **Ν**εμ
Νιεζουσια **Ν**ι̅θρονος
Νιμετ̅β̅οις **Ν**ιχομ

The Cherubim and the
 Seraphim, the angels
 and the archangels, the
 principalities and the
 authorities, the thrones
 the lordships and the
 powers.

Ερωω	ἐβόλ	Crying out saying: "Glory
ερωω ἡμους	χε	to God in the highest,
ορωον ἡφ†	ξεν	peace on Earth and
νηετβοσι	νεμ	goodwill toward men."
ορωιρηνη	σιξεν	
πικασι:	νεμ	
ορωμα†	ξεν	
νιρωμι		

25. The Trisagion is chanted in the festive tune with the following verse repeated three times:

Δσιος ὁ Θεος:	Holy God, Holy
Δσιος ισχυρος:	Mighty, Holy Immortal,
Δσιος ἀθανατος: ὁ	Who was baptized in the
Ιορδανου	Jordan, have mercy upon
Βαπτιστης:	us.
ἐλεησον ἡμας.	

7. The priest prays the litany of the Gospel
 8. The Psalm is chanted in Coptic in the festive "syngary" tune: (Ps 118:26,28)

Ήμαρων†	Blessed is he who comes
ἡχε φηεθνηον ξεν	in the Name of the Lord.
φραν ἡΠος:	We have blessed you
ανσιμον ἐρωτεν	from the house of the
ἐβόλ ξεν πηι	LORD.
ἡΠος.	
Πθοκ πε	You are my God, and I
Πανον† †ναορωνε	will praise You; You are
νακ ἐβόλ: ἡθοκ πε	my God, I will exalt You.
Πανον† †ναβασκ.	

9. The response to the Psalm

Αλληλοια	Alleluia, Alleluia. Jesus
Δλ Ιησουσ	Christ, the Son of God,
Πιχριστος πωρηι	was baptized in the
ἡφ†: ακβιωμσ ξεν	Jordan. Alleluia, Alleluia.
πιΙορδανησ: Δλ	
Δλ	

10. The response to the Gospel

Φαι πε πιριηβ
 ητε Φ† φητωλι
 μηνοβι μηκομοσ
 φηεταϑινη νονταπ
 ησω† ερεφνοσεμ
 μηπεϑλαοσ

This is the Lamb of God,
 / who takes away the sin
 of the world, / who
 brought a trumpet of
 salvation, / in order to
 save His people.

Αλληλοια (Δ)
 ηνορεσ Πιχριτοσ
 ηωηρι μηΦ†:
 αϑβιωμοσ δεη
 πιλορδανησ.

Alleluia (4), Jesus Christ,
 the Son of God, was
 baptized in the Jordan.

(ε)

Φαι ερε
 πιωου...

This is He to Whom ...

11. Adam Aspasmos

θηπε
 αϑερμεερε ηχε
 ιωανηησ
 πιβαπτισθησ: χε
 αητωμοσ μηβ οιοσ
 δεη ηιωου ητε
 πιλορδανησ

Behold, John the Baptist
 testified, "I baptized the
 Lord in the waters of the
 Jordan."

ογοσ αιοωτεμ
 ετςμη ητε φιωτ
 εσωω εβολ: χε φαι
 πε παωηρι
 παμεηριτ
 εταιτμα† ηδητηϑ.

And I heard the Father's
 voice crying out, saying,
 "This is My Son, My
 beloved, in whom I am
 pleased."

χε χοηαβ
 χοηαβ: χοηαβ
 φηεταϑβιωμοσ:
 ειωηηρ μηπιλορδανησ:
 χα ηην νοβι ηαν
 εβολ.

Holy, holy, holy, O who
 was baptized, in the
 Jordan, forgive us our
 sins.

12. Vatos Aspasmos

<p>Θεληλ ἠΦρη† ἠζανζηηβ: ὦ πιορδανης νευ περλριμος: χε αρι ωαροκ ἠχε πιζηηβ: φηετωλι ἠφνοβι ἠπικοςμος</p>	<p>Rejoice like lambs, O Jordan and your wilderness, for unto you came the lamb, Who lifts the sin of the world.</p>
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<p>Αλληλοια Αλ Αλ Ιησοϋς Πιχριστος πωηρι ἠφ†: αριβιωμς ζεν πιορδανης: ναι ναν κατα πεκνω† ἠναι.</p>	<p>Alleluia, Alleluia, Alleluia. Jesus Christ, the Son of God, was baptized in the Jordan. Have mercy on us according to Your great mercy.</p>
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13. The fraction for the feast of the Theophany is chanted

14. The response to Psalm 150

<p>Ιησοϋς Πιχριστος πωηρι ἠφ†: αριβιωμς ζεν πιορδανης.</p>	<p>Jesus Christ, the Son of God, was baptized in the Jordan.</p>
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15. A melody for the feast of Theophany is chanted after psalm 150

16. The concluding hymn

<p>Φηεταριβιωμς ζεν πιορδανης: σω†...</p>	<p>Who was baptized in the Jordan. Save us...</p>
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G. Second day of Theophany (12 Tubah)

1. If the second day of Theophany falls on a Wednesday or a Friday, neither strict abstinence, nor prostrations (Matonia) is observed
2. The services are conducted in the festive tune
3. The readings of the second day of Theophany are read, even if it falls on a Sunday
4. The rites of vespers Praise and the Offering of Evening incense are identical to the rite of the Feast of Theophany

5. The Midnight praises are conducted as usual in the festive tune with the following observations:
 - i. The Commemoration of the saints is chanted in its entirety
 - ii. The Exposition is read, followed by the Antiphonarium, and then the praises are concluded as usual
6. The rite of the Offering of Morning Incense is identical to the rite of the the Offering of Evening Incense of Theophany, observing that the litanies of the sick and the oblations are prayed instead of the litany of the departed
7. The rite of the liturgy is identical to the rite of the feast of Theophany, observing that the prayers of the third and sixth hours are prayed