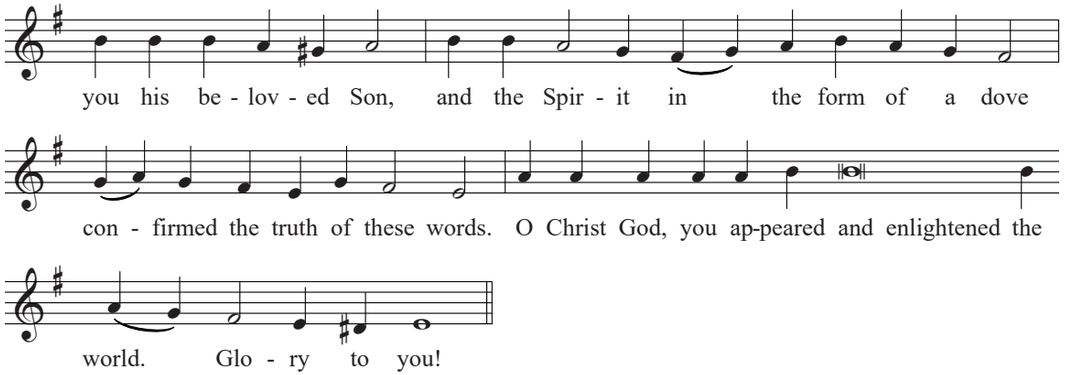


Matins concludes with the Litany of Supplication (p. 45), the Prayer over Bowed Heads (p. 47), and the Dismissal (p. 48):

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

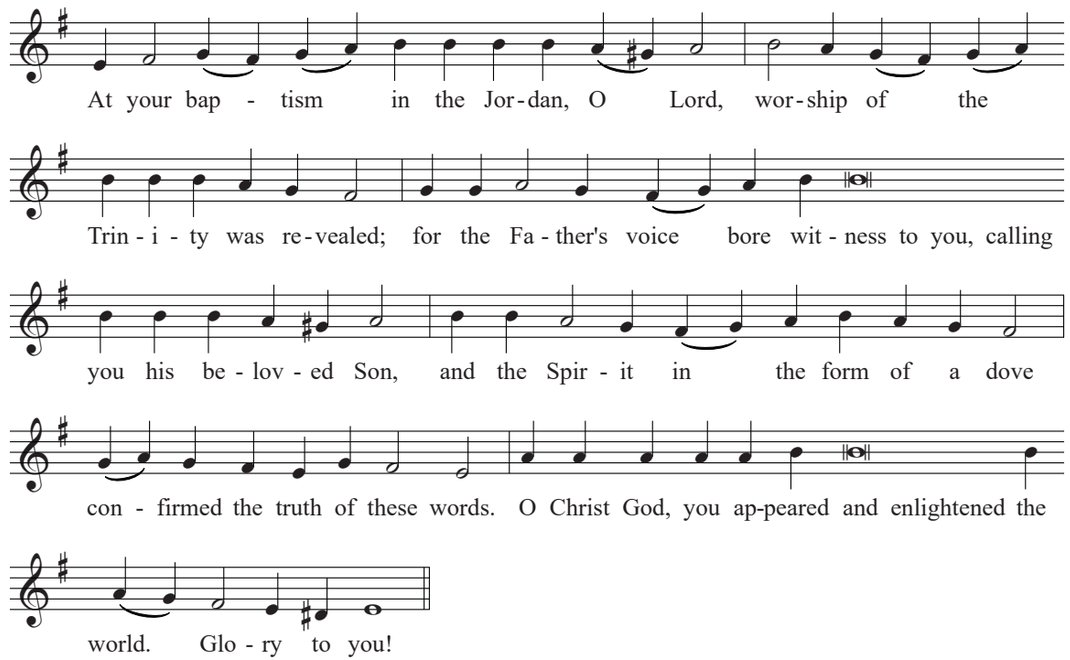
The end, and glory to God!

Matins Propers, January 6
THE THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

*Supplement for **The Order of Matins: Sunday and Feasts**, 2006*

"The Lord is God" is sung in Tone 1, p. 68.

Troparion of the Theophany - *Tone 1*



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.

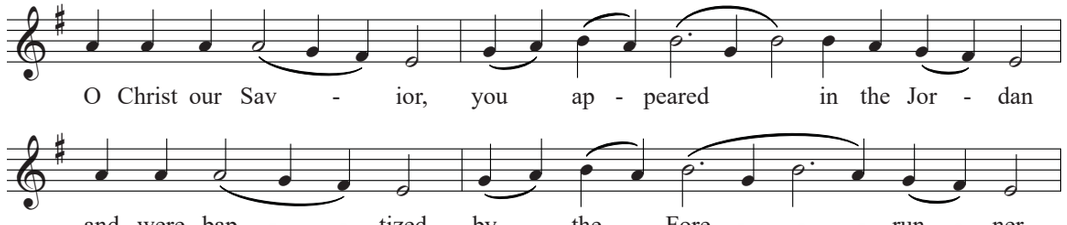
Zion hears and is glad;
the people of Judah rejoice
because of your judgments, O Lord.

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.

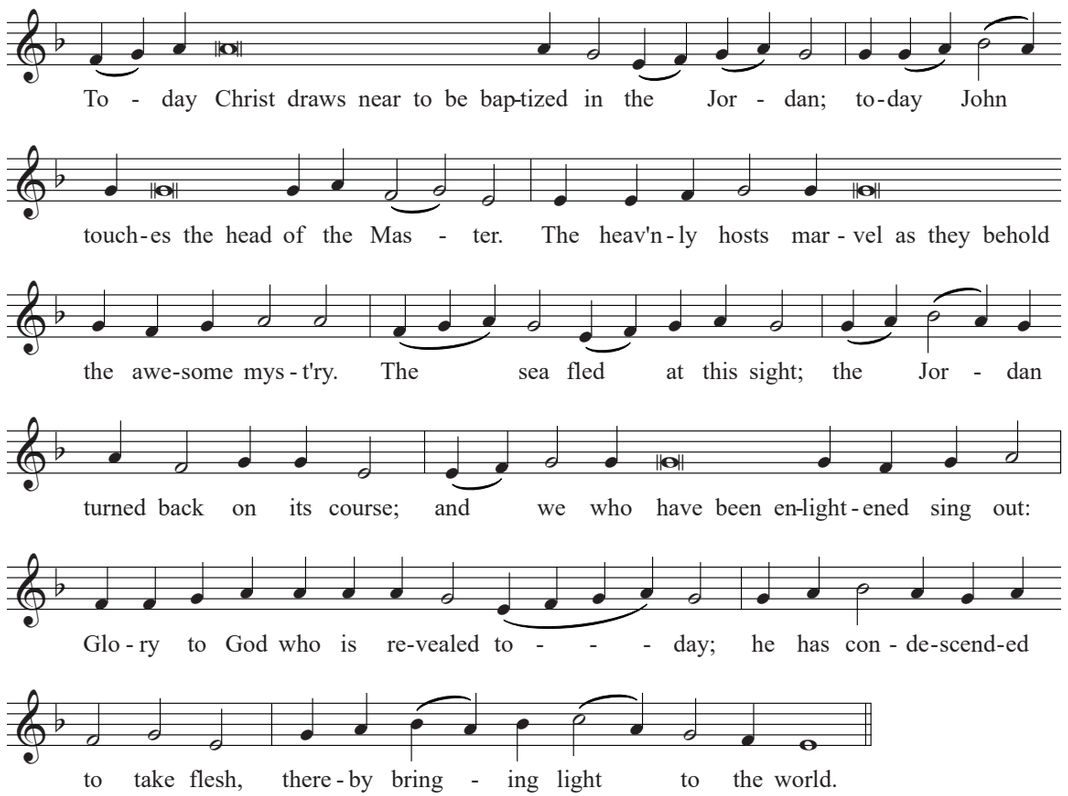
Light shines forth for the just
and joy for the upright of heart.
Rejoice, you just, in the Lord;
give glory to his holy name.

Sessional Hymn I - *Tone 3 podoben: Krasot'i*

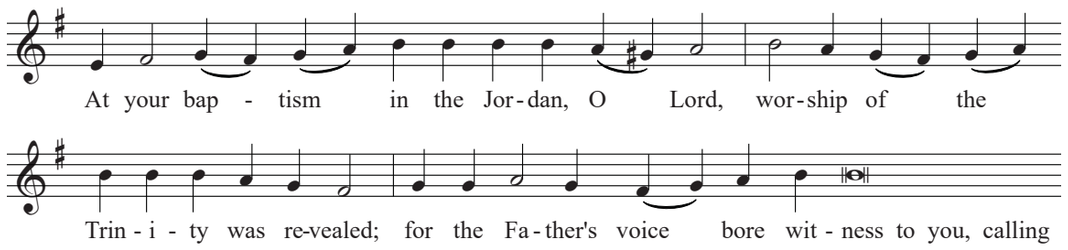


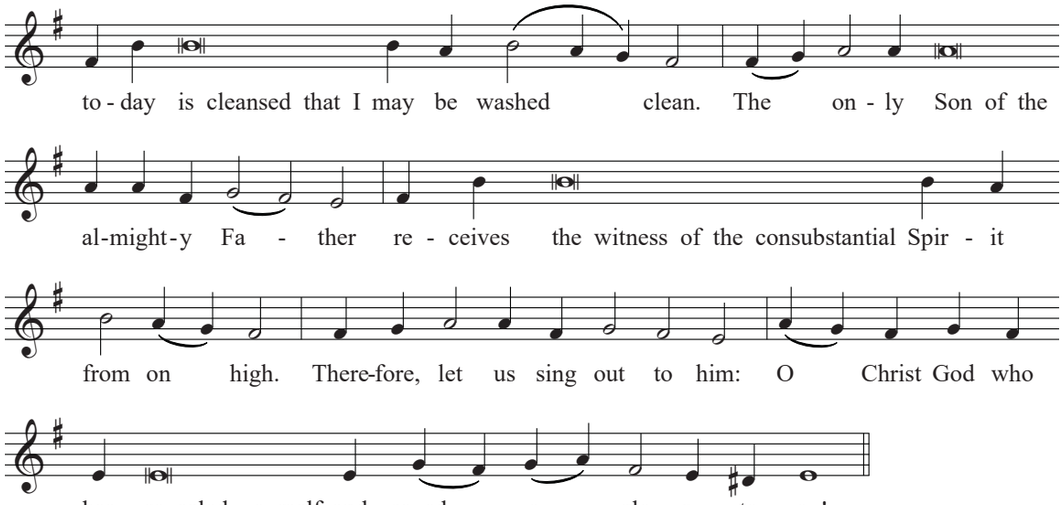
Cantor: *(Tone 2)* Now and ever…

Tone 2 samohlasen



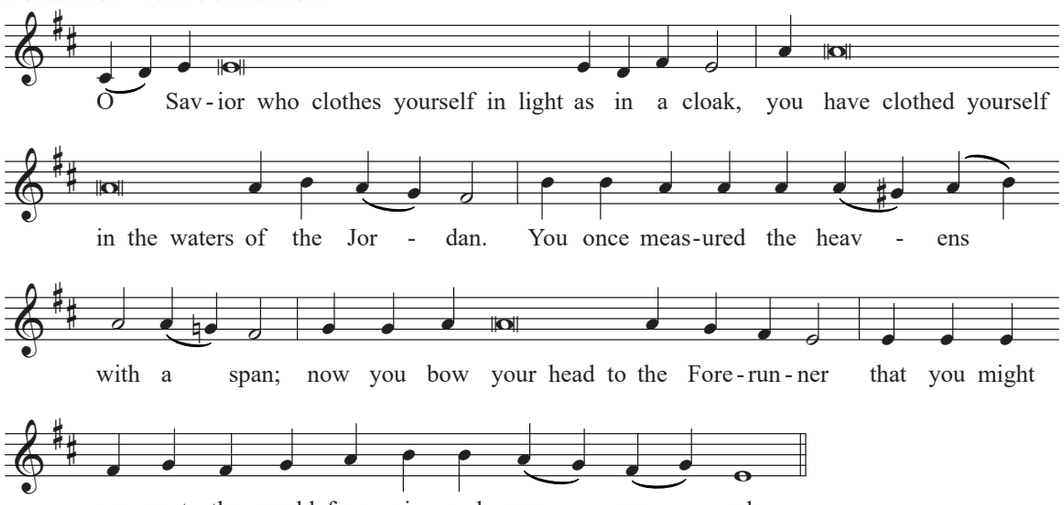
The service continues with the Great Doxology (p. 41), which concludes with the Trisagion (p 44). Then we sing the troparion of the Theophany, once:.

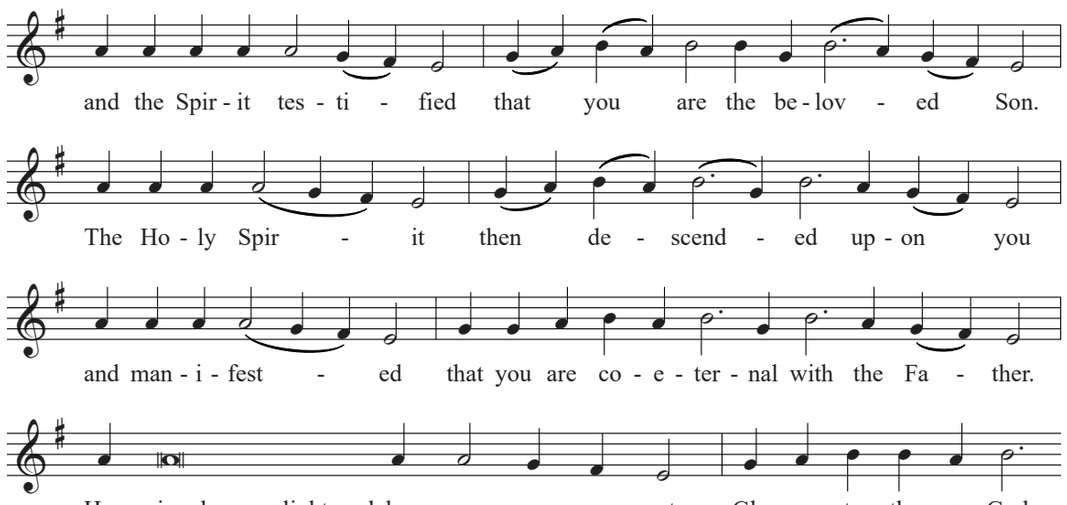




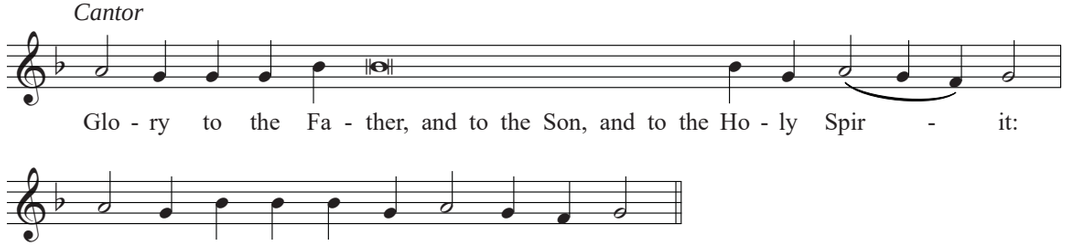
Cantor *(Tone 6)* Glory…

Doxastikon - *Tone 6 samohlasen*

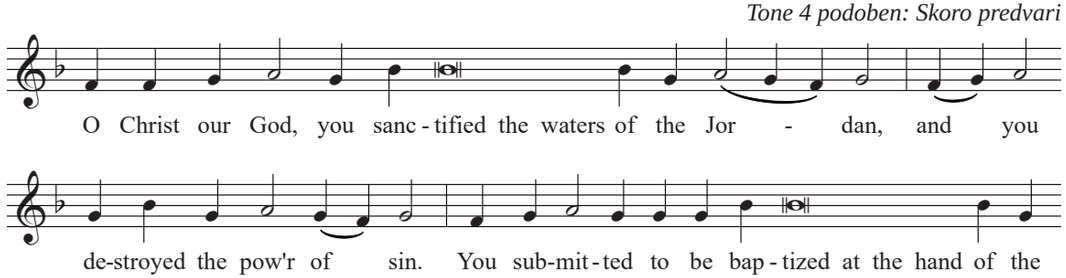


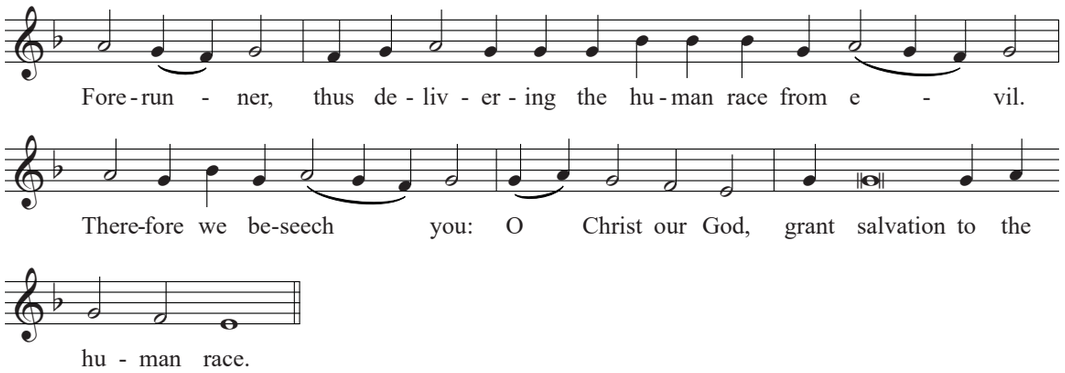


Cantor



Tone 4 podoben: Skoro predvari





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

Second Psalter Reading: Psalm 131

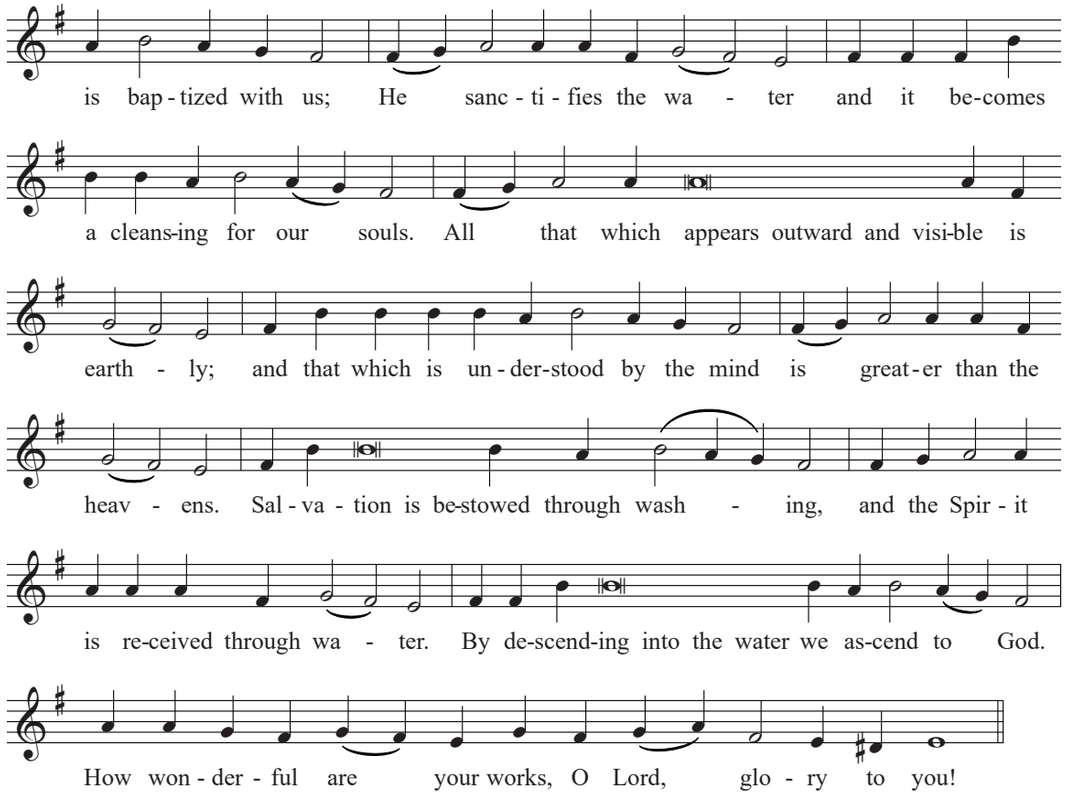
O Lord, remember David
and all the many hardships he endured,
the oath he swore to the Lord,
his vow to the Strong One of Jacob.

"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."

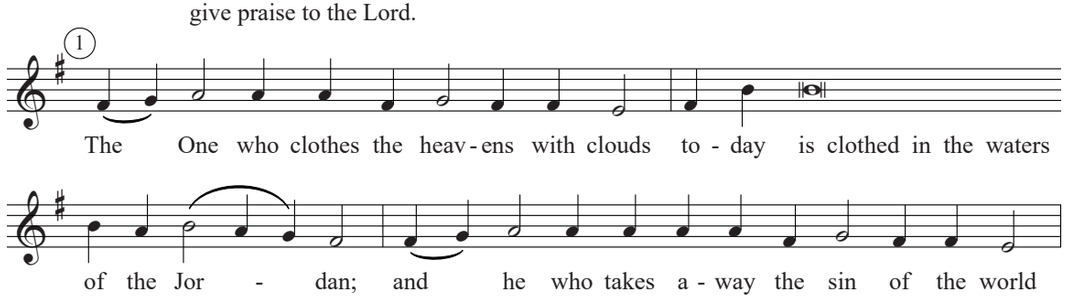
At Ephrata we heard of the ark;
we found it in the plains of Yearim.
"Let us go to the place of his dwelling;
let us go to kneel at his footstool."

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

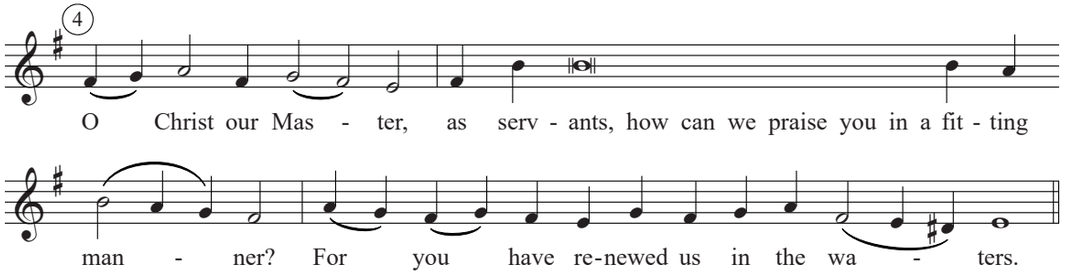
Your priests shall be clothed with holiness;
your faithful shall ring out their joy.
10 For the sake of David your servant
do not reject your anointed.



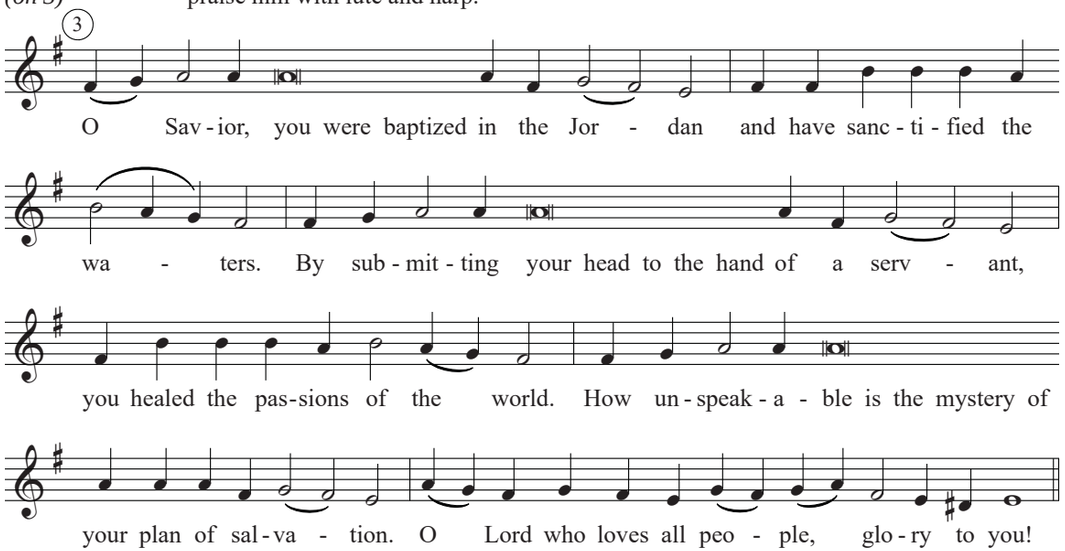
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



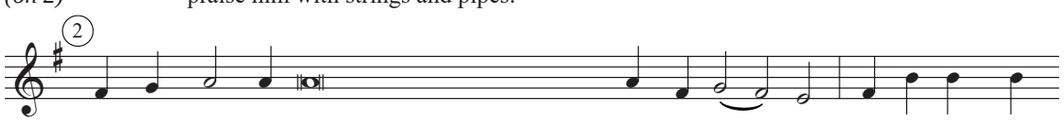
Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



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.

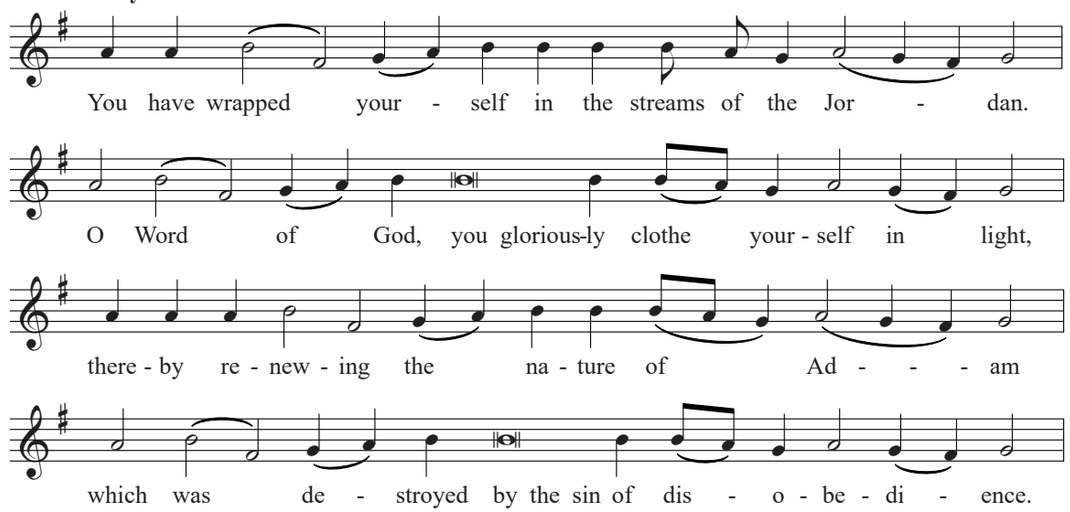
If they keep my covenant in truth
and my laws that I have taught them,
their sons too shall rule
on your throne from age to age."

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*





Cantor





Tone 4 podoben: Udivisja Josif





















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

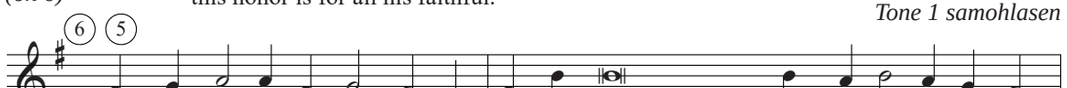
Cantor: Now and ever… *All repeat "The Savior, who is grace and truth…"*

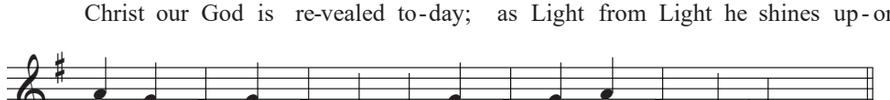
The Praises (Psalms 148-150)

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

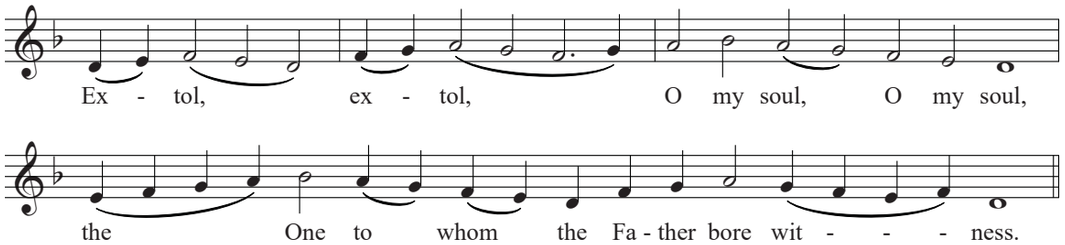
Tone 1 samohlasen



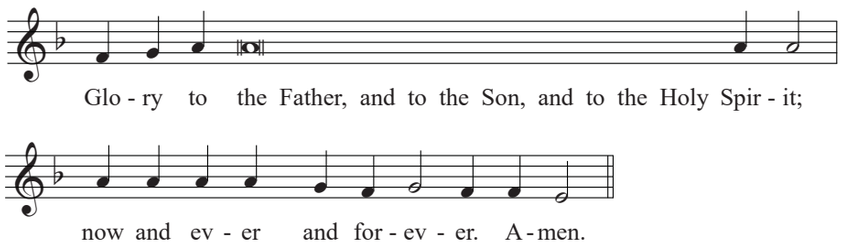


Cantor: *(on 5)* Praise God in his holy place, **Psalm 150**
praise him in his mighty heavens. *All repeat "Christ our God…"*

Another magnification



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.

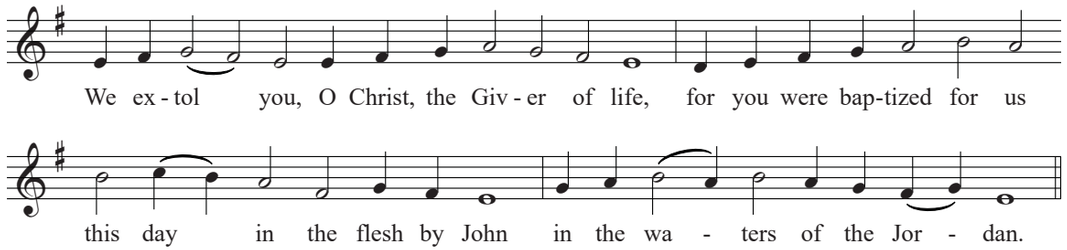
After the ninth ode, Little Litany (p. 36). Then the Hymn of Light (Svitilen) of Theophany is sung:

Hymn of Light

podoben: Posytil' ni



Exaltation of the Theophany *(repeated after each verse)* - Ps. 66:2, 17:14, 92:3, 41:7



Verse: Be gracious and bless us, O God, and bless us * let your face shine upon us and havce mercy on us. *Refrain.*

Verse: The Lord thundered in the heavens; * the Most High let his voice be heard. *Refrain*

Verse: The rivers have lifted up, O Lord, * the rivers have lifted up their voice. *Refrain*

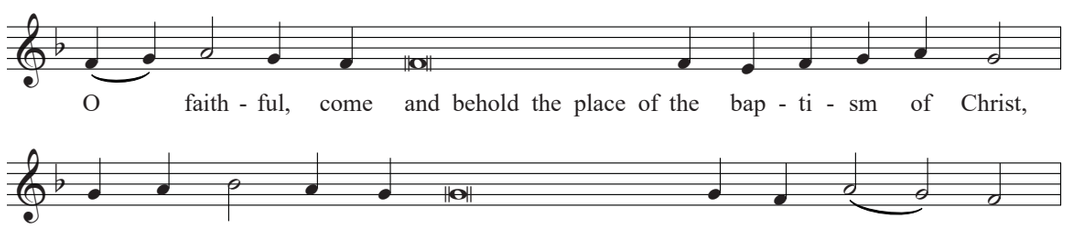
Verse: Therefore I remember you * from the country of Jordan and Mount Hermon, from the Hill of Mizar. *Refrain*

Verse: Glory…now and ever… *Refrain*

Three times



Sessional Hymn III - *Tone 4 podoben: Udivisja Josif*





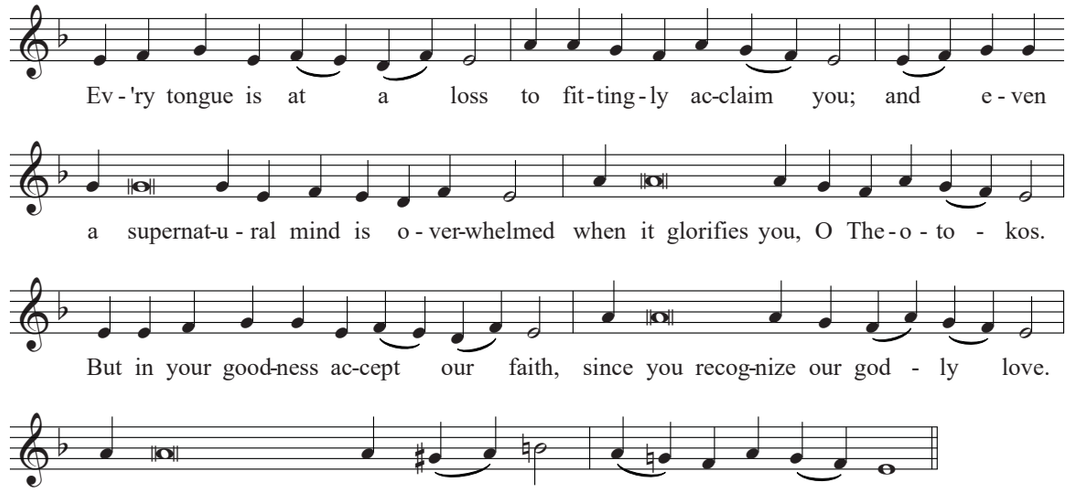
All repeat the sessional hymn: "O faithful, come and behold…"

Festal Gradual Hymn, p. 312.

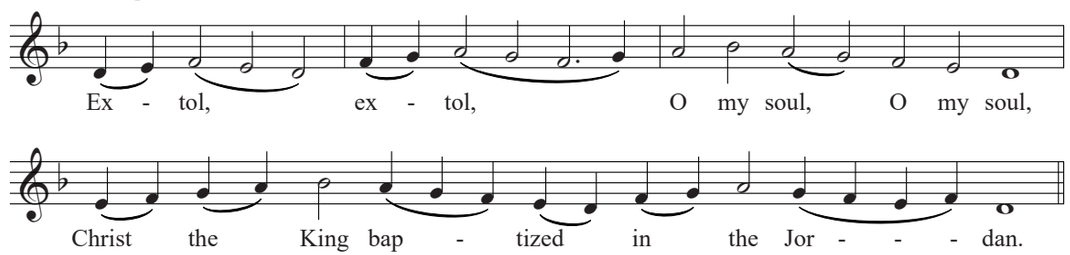
The service continues on p. 23 with the singing of the prokeimenon.



Irmos



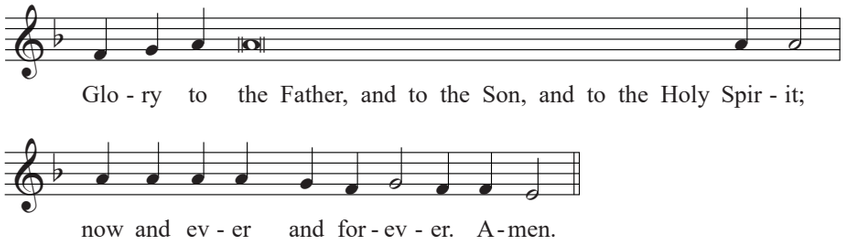
Another magnification



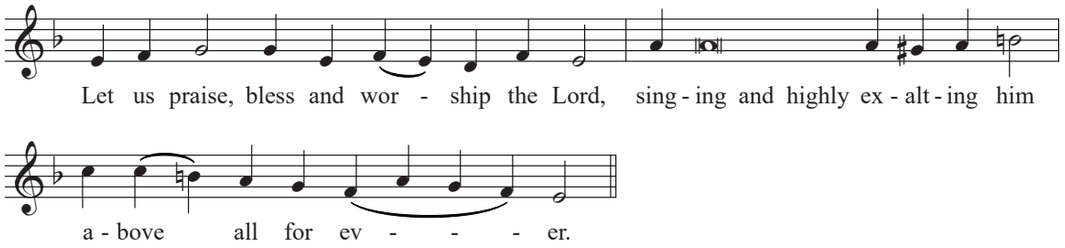
O David, come in spirit to those who are now to be baptized, and sing: Draw near to God in faith and receive enlightenment. The fallen Adam cried out in his poverty to the Lord, and received a listening ear; he has come to the waters of the Jordan, thereby refashioning Adam, who had fallen into corruption.

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.



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.



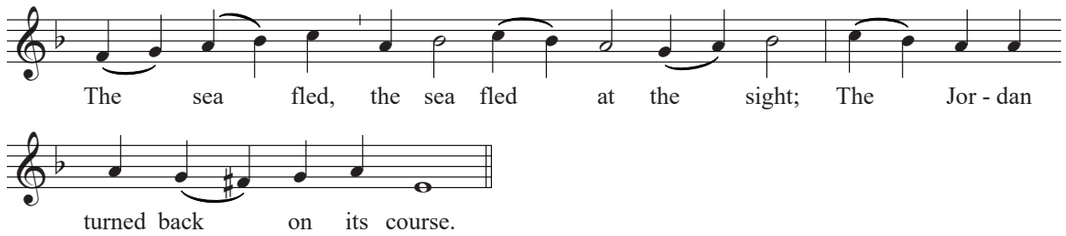
Katavasia: *The Irmos is repeated.*

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

Ode 9
Magnification



Prokeimenon of the Theophany - *Tone 4* (Psalm 117:26,27,1):



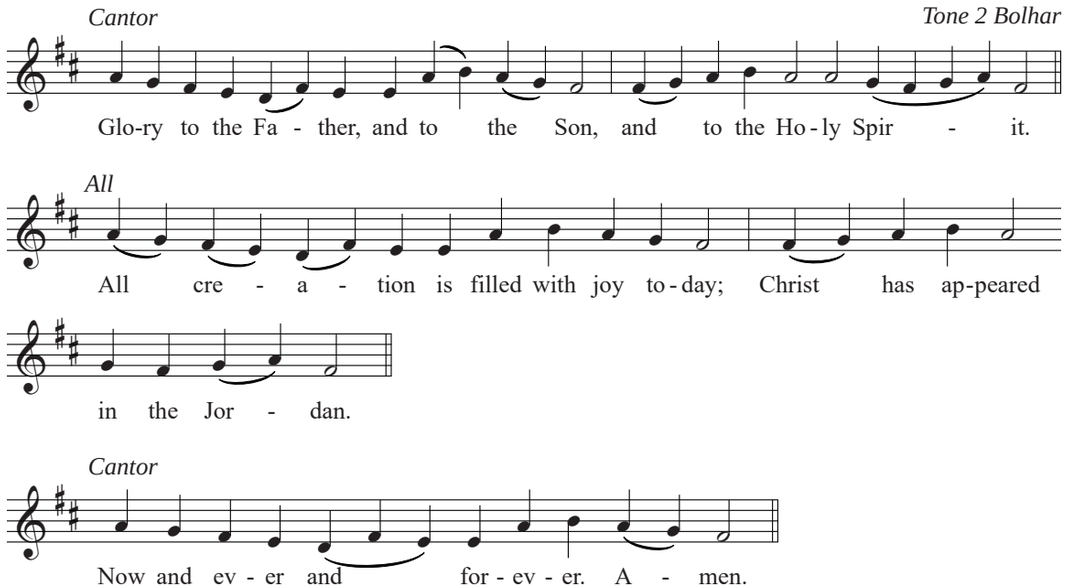
Verse: Give thanks to the Lord for he is good; for his mercy endures forever.

"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.

Stichera after Psalm 50

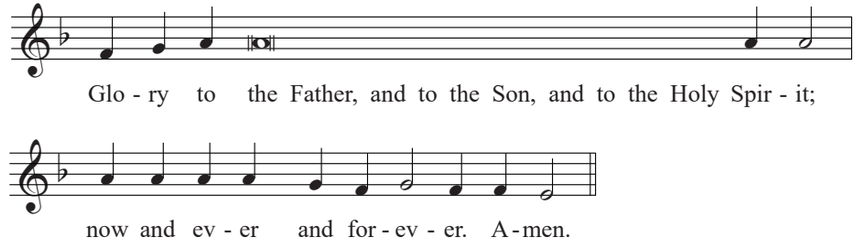


All repeat: "All creation is filled with joy…"

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



The service continues with the litany, "Save your people, O Lord..." on p. 30.

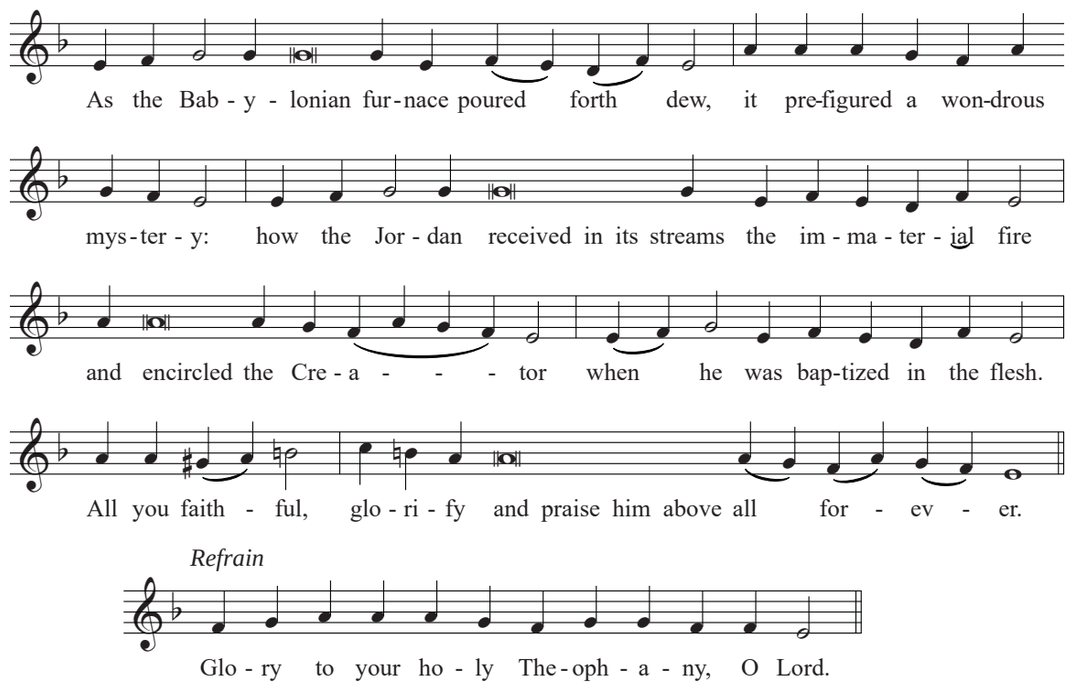


Let all the faithful, contemplating divine things, join the angels in unceasing hymns to glorify God in whom we have been baptized: the Father, the Son, and the Holy Spirit, the Trinity, consubstantial in Persons, yet one God. It is to him that we sing: Blessed are you, O Lord God of our fathers.

Katavasia: *The Irmos is repeated.*

Ode 8

Irmos



Refrain

Ode 7

Irmos



Refrain

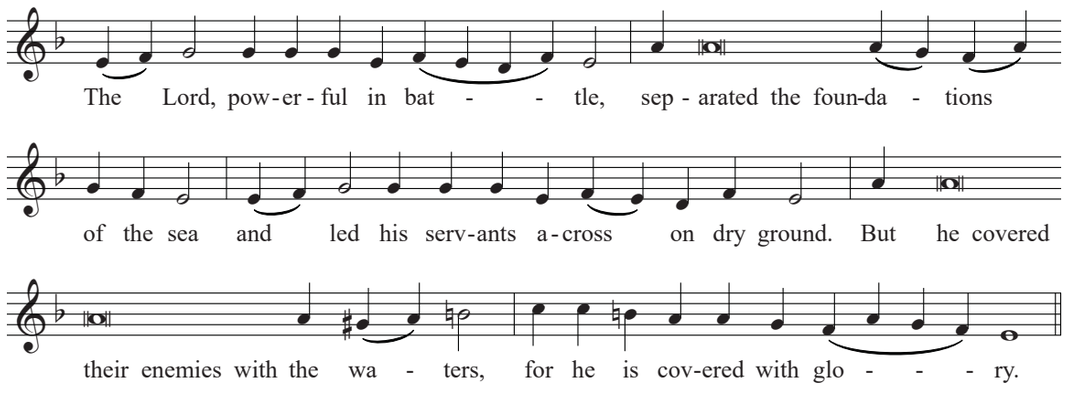
The angelic hosts stood by the Jordan in fear and awe as though they were in heaven. They beheld the ineffable condescension of God marvelling that he who controls the seas above the firmament now stands in the waters in bodily form; he is the God of our fathers. *Refrain*

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!

The Canon of the Theophany

Ode 1

Irmos *Tone 2 samopodoben*

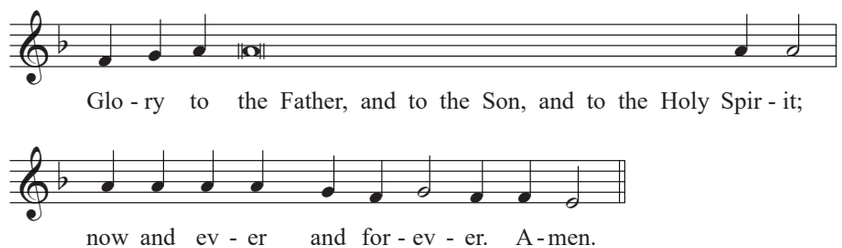


Refrain



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.

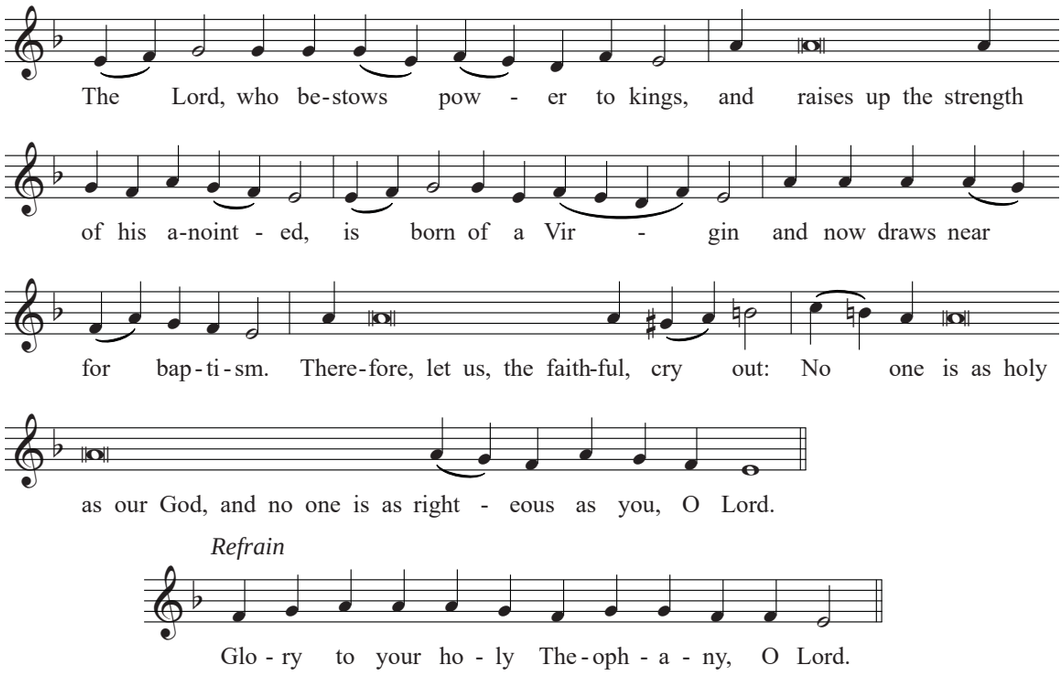


Having taken upon himself human nature while still remaining divine, the Lord purifies the evil of all by being cleansed in the Jordan for our sake, for He is covered with glory.

Katavasia: *The Irmos is repeated.*

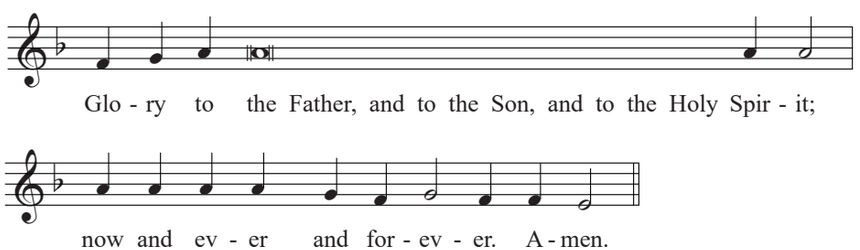
Ode 3

Irmos



Refrain

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.





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*



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.

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.

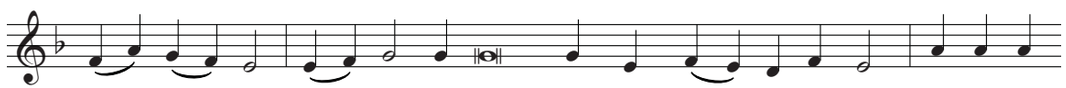
Katavasia: *The Irmos is repeated.*

Ode 6

Irmos





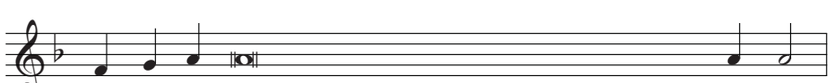




Refrain



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.



The Forerunner cries out in the wilderness with a loud voice: Prepare the way of the Lord, and make straight the paths of our God, raising your cry in faith: No one is as holy as our God, and no one is as righteous as you, O Lord.

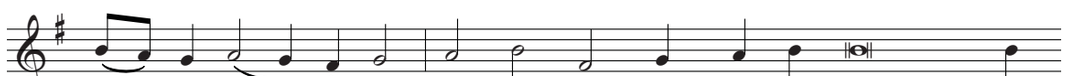
Katavasia: *The Irmos is repeated.*

Hypakoe - *Tone 5*











Ode 4

Irmos







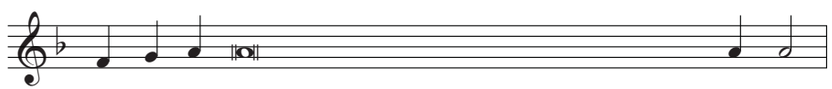


Refrain



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.





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.*

Ode 5

Irmos











Refrain



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.

