

The Order of Matins

Nativity of the Honorable, Glorious Prophet, Forerunner, and Baptist, John



abbreviated for use in even years

The priest, vested in epitrachilion and phelonion, incenses the Holy Table, Icon Screen, the whole church, and the people. The deacon precedes him with a lighted candle. The priest then stands before the Holy Doors, holding the censer.

The deacon stands to his right and says:

Deacon: In the name of the Lord, Father, give the blessing.

While making the sign of the cross with the censer, the priest says:

Priest: Glory to the holy, consubstantial, life-creating and undivided Trinity, ✙
always, now and ever and forever.

Response: 
A - men.

The Lector, holding a lighted candle and standing in the midst of the church, reads Psalm 3. During this psalm, the priest, having removed his phelonion, says the Prayers of Light of Matins in front of the Royal Doors. The deacon returns to the altar.

Psalm 3 How many are my foes, O Lord!
How many are rising up against me!

How many are saying about me:
"There is no help for him in God."

But you, Lord, are a shield about me,
my glory, who lift up my head.

I cry aloud to you, Lord.
He answers from his holy mountain.

I lie down to rest, and I sleep.
I wake, for the Lord upholds me.

I will not fear even thousands of people
who are ranged on every side against me.

Arise, Lord; save me, my God,
you who strike my foes on the mouth,
you who break the teeth of the wicked!

O Lord of salvation,
bless your people!

I lie down to rest, and I sleep.
I wake, for the Lord upholds me.

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

And then three times, with a bow each time:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

The third time, with melody:



The deacon comes to the ambon to say the Litany of Peace. He and the priest bow to each other, and the priest returns to the altar. If there is no deacon, the priest says this litany before the Holy Doors, remaining outside the altar.

Litany of Peace

Deacon: In peace, let us pray to the Lord.



Deacon: For peace from on high and for the salvation of our souls,
let us pray to the Lord.



Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father, (*Name*), pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan, (*Name*), for our bishop, (*Name*), whom God loves, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need,
let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God,
by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady,
the Theotokos and ever-Virgin Mary with all the Saints, let us commit
ourselves and one another, and our whole life to Christ our God.

Response:
To you, O Lord.

Priest: We thank you, Lord, our God, for you have wakened us from our sleep,
and have filled our lips with praise that we might worship you and call
upon your holy name. We beg of your compassion that you have always
shown towards us, hear us now and send help to those who stand before
your holy glory, awaiting your abundant mercy. O Lord, grant that those
who serve you in fear and love may praise your ineffable goodness.
For to you is due all glory, honor, and worship, Father, Son, and Holy
Spirit, now and ever and forever.

Response:
A - men.

"The Lord is God" is intoned recto-tono by the deacon, and then sung by the faithful in the Tone of the Troparion that follows it. The deacon remains at the ambon and chants the verses (also recto-tono); the faithful repeat "The Lord is God" after each verse. If there is no deacon, the priest remains at the Royal Doors and chants the verses.

"The Lord is God" with Troparion and Theotokion

Tone 4



The Lord is God and has re-vealed him-self to us; bless-ed is he who comes



in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the corner stone.
This is the work of the Lord, a marvel in our eyes.

Troparion of the Nativity of John the Baptist *(sung twice)*

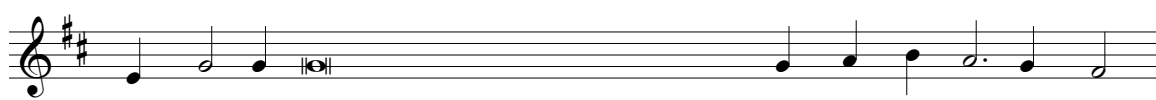
Tone 4



Proph-et and fore-run-ner of the com-ing of Christ, al-though we honor you with



love, we can-not give you wor-thy praise. Through your glo-ri-ous and ho-ly birth,



your moth-er was freed from barrenness and your fa-ther from the loss of speech,



and the incarnation of the Son of God is pro-claimed to the world.

Festal Theotokion**Tone 4**

The mys-ter-y hid-den from all a-ges and un-known to the an-gels
has been made known to those on earth through you, O The-o-to-kos.
God has taken flesh in a union with-out con-fu-sion, and will-ing-ly ac-cept-ed
the Cross for us; where-by he raised the first-formed Ad-am and saved
our souls from death.

The First Psalter Reading is omitted, and Matins continues with the Second Psalter Reading

Second Psalter Reading

The lector reads Psalm 97.

Psalm 97 Sing a new song to the Lord
for he has worked wonders.
His right and hand his holy arm
have brought salvation.

The Lord has made known his salvation;
has shown his justice to the nations.
He has remembered his truth and love
for the house of Israel.

All the ends of the earth have seen
the salvation of our God.
Shout to the Lord, all the earth,
ring out your joy.

Sing psalms to the Lord with the harp
with the sound of music.
With trumpets and the sound of the horn
acclaim the King, the Lord.

Let the sea and all within it, thunder;
the world, and all its peoples.
Let the rivers clap their hands
and the hills ring out their joy

at the presence of the Lord: for he comes,
he comes to rule the earth.
He will rule the world with justice
and the peoples with fairness.

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

And then three times, with a bow each time:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

The third time, with melody:



The deacon (or priest) stands before the Holy Doors and says the Small Litany at the ambon:

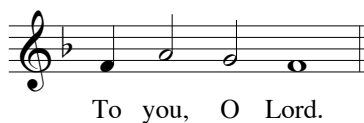
Deacon: Again and again, in peace let us pray to the Lord.



Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.



Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.



Priest: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.



Sessional Hymn 2

Tone 8 podoben: Premusdrosti

You are the true her-ald of the com-ing of Christ. You have been most
glo - ri - ous - ly born, O praise wor - thy John. Be - ing the foun - tain-head
of the proph - ets, and the voice of the Word, you cried out:
Re - pent! for the king - dom of heav-en is at hand. There-fore, hav - ing
pre-pared the way of the Lord, you have been re-vealed to the ends of the earth
as the Fore-runner of grace, O Baptiz-er and A - pos - tle. In - ter-cede with
Christ our God to grant the re-mis-sion of sins to those who loving-ly cel - e-brate
your ho - ly mem - o - ry.

Cantor: Glory...now and ever...

Theotokion

O most ho - ly Vir - gin and The - o - to - kos, I pray that you heal the
wick - ed pas - sions of my soul, and grant me knowl - edge of my sins
which I have com - mit - ted fool - ish - ly. I am sor - ry that I have defiled
my bod - y and soul. Woe is me! What shall I do when the an - gels
sepa - arate my soul from my suffer - ing bod - y? At that time, O La - dy,
be my help and most fer - vent in - ter - ces - - sor be - cause
I, your unwor - thy serv - ant, call up - on you as my hope.

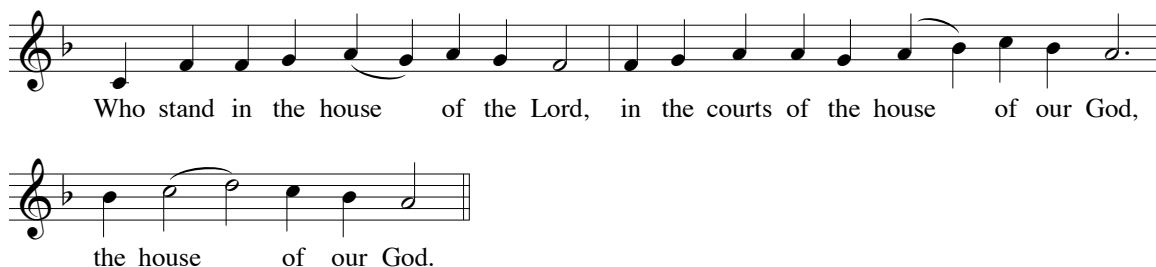
Third Psalter Reading

Before the Polyeleos, the priest vests in the phelonion. The deacon opens the Holy Doors, and, when the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, proceeded by the deacon carrying a lighted candle.

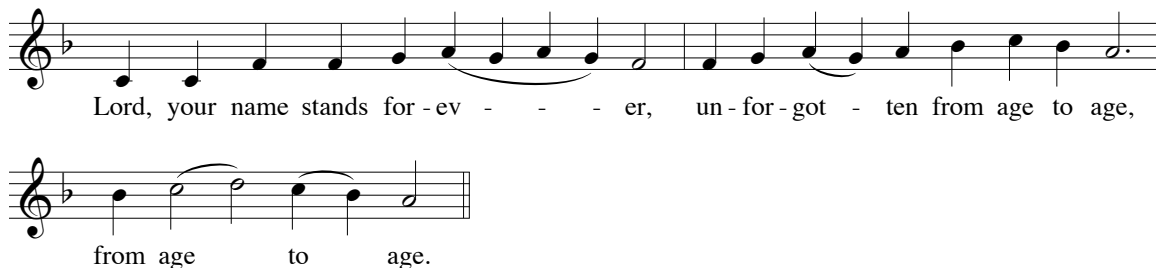
Polyeleos (Psalms 134 and 135)



Refrain



Refrain



Refrain





in Je - ru - sa - lem.

Refrain



O give thanks to the Lord, for he is good,



al - le - lu - ia, for his love en - dures for - ev - er. Al - le - lu - ia, al - le - lu - ia.



who fixed the earth firm - ly on the seas,

Refrain



and he snatched us a - way from our foes,

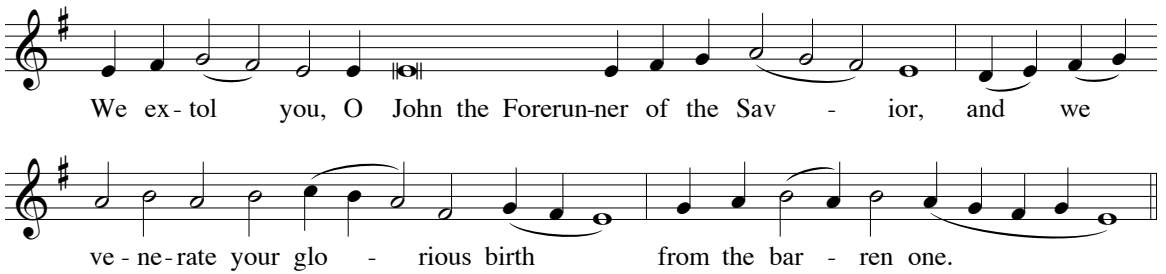
Refrain



To the God of heav - en, give thanks,

Refrain

Exaltation



verse: Blessed be the Lord, the God of Israel, because he has visited and ransomed his people

verse: He has raised a horn of saving strength for us in the house of David.

verse: And you, O child, shall be called the prophet of the Most High.

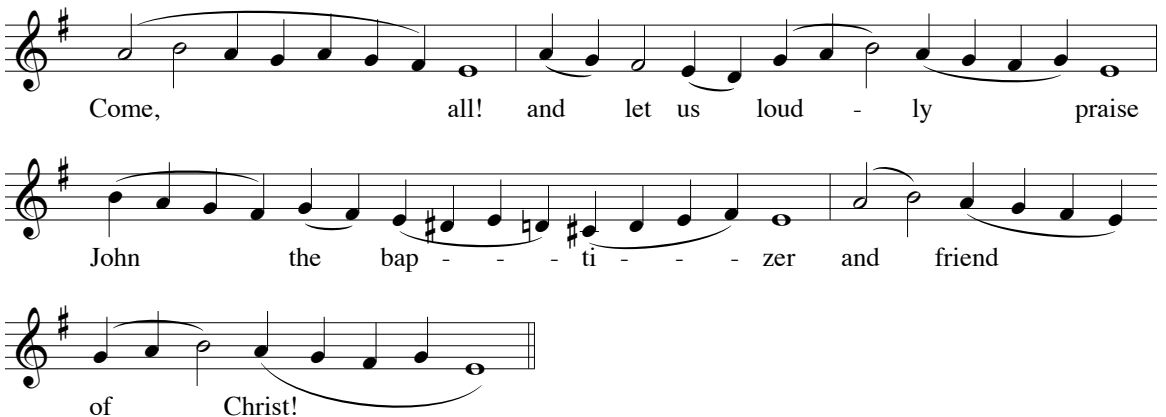
verse: For you shall go before the Lord to prepare straight paths for him.

verse: Glory...now and ever...

Three times



Bulgarian Verse



Sessional Hymn 3

Tone 8 podobn: Povelinnoje Tajno

May the fa - ther re - joice, and you, O moth - er, be hap - py,
for ac - cord - ing to the prom - ise, you have giv - en
birth to - day to a proph - et on earth, the fore -
--run - ner named by God. The bar - ren moth - er nurs - es the
in - fant, the bap - tiz - er; and Zech - a - ri - ah re - joic - es at this child - birth,
say - ing: My tongue is loosed by your com - ing, O Lamp of the
great Light! This is tru - ly a strange and glo - rious won - der.

Cantor: Glory...now and ever...

Theotokion

At all times we give thanks and ex - tol you, O The - o - to - kos.

We bow down to you, O pure one. We sing
hymns at your-birth - giv - ing, O full of grace; we cry
out un - - ceas-ing - ly: Save us, all mer - ci - ful Vir-gin, since
you are gra - - cious. Re - move us from the pow - er of the
de - mons at the time of the awe - some judg - ment
so that we, your serv-ants, may not be put to shame.

Gradual Hymns

①
Ev - er since the days of my youth, man - y pas - sions have
fierce - ly waged a bat - tle a - gainst me: but

has - ten to my res-cue and save me, O my Sav - ior.

(2)

All of you that hate Zi - on shall be put to

shame by the Lord: all of you shall be with - - - ered up,

as the grass is by the fire. Glo - ry to the Father and to the Son and

(3)

to the Ho - ly Spir - it: The Ho - ly Spir - - - it

gives his life to ev - 'ry soul; it is ex - alt - ed in pu - ri - ty;

it is il - lu - - - mined by the one God in three Per - sons

in a sā - cred mys - ter - y. Now and ev - er and

(4)

for ev - er. A - men. The Ho - ly Spir - - - it

caus - es streams of grace which are flow - ing for us all,
and they wa - ter the whole cre - a - tion that we
all might live in him.

Prokeimenon

Deacon: Let us be attentive!

Priest: Peace ☩ be to all!

Deacon: Wisdom! Be attentive!

Tone 4

And you, O child, shall be called proph-et of the Most High.

verse: Blessed be the Lord, the God of Israel,
because he has visited and ransomed his people.

Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response:

1. Lord, have mer - cy.

Priest: For you are holy, O our God, and you dwell in the holy place, and to you we give glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

Let Everything That Lives and That Breathes

Tone 4


Let ev - 'ry - thing that lives and that breathes give praise to the Lord,

give praise to the Lord.

The deacon chants the verses.

verse: Let everything that lives and that breathes give praise to the Lord!

verse: Praise God in his holy place; praise him in his mighty heavens.

Deacon: That we may be deemed worthy of hearing the holy Gospel,
let us pray to the Lord, our God.

Response:


Lord have mer - cy. Lord have mer - cy. Lord have mer - - cy.

Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

Priest: Peace ✠ be to all!

Response: 
 And to your spir - it, to your spir - - - it.

Priest: A reading of the Holy Gospel according to the holy apostle and evangelist Luke.

Response: 
 Glo - - ry to you, glo - ry to you, O Lord, O Lord.

The priest reads the Gospel, even when a deacon is present.

Priest: Luke 1:24-25, 57-68, 76. 80

Response: 
 Glo - - ry to you, glo - ry to you, O Lord, O Lord.

Psalm 50

Have mercy on me, God, in your kindness. *
 In your compassion blot out my offense.

O wash me more and more from my guilt *
 and cleanse me from my sin.

My offenses truly I know them; *
 my sin is always before me.

Against you, you alone, have I sinned; *
 what is evil in your sight I have done.

That you may be justified when you give sentence *
and be without reproach when you judge,

O see, in guilt I was born, *
a sinner was I conceived.

Indeed you love truth in the heart; *
then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; *
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, *
that the bones you have crushed may thrill.

From my sins turn away your face *
and blot out all my guilt.

A pure heart create for me, O God; *
put a steadfast spirit within me.

Do not cast me away from your presence, *
nor deprive me of your holy spirit.

Give me again the joy of your help; *
with a spirit of fervor sustain me.

that I may teach transgressors your ways *
and sinners may return to you.

O rescue me, God, my helper, *
and my tongue shall ring out your goodness.

O Lord, open my lips *
and my mouth will declare your praise.

For in sacrifice you take no delight, *
burnt offering from me you would refuse,

my sacrifice, a contrite spirit, *
a humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion: *
rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed, *
then you will be offered young bulls on your altar.

Cantor: Glory...

Tone 6 samohlasen



Through the in - tercession of the Fore - run - ner, O Mer - ci - ful One,



cleanse us of our man - y sins.

Cantor Now and ever...



Through the in - tercession of the The - o - to - kos, O Mer - ci - ful One,



cleanse us of our man - y sins.

Cantor: Have mercy on me, God, in your kindness.
In your compassion blot out my offense.

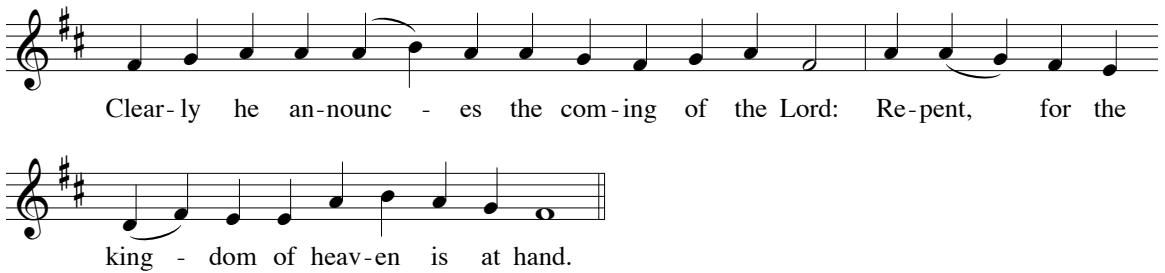
Tone 2 Bolhar



John, who was sanc-ti-fied in his moth-er's womb and re-ceived the full - ness



of proph - e - cy, is born to - day from a bar - ren wom - an.



The deacon, standing before the icon of the Lord, says

Deacon: Let us pray to the Lord.



The priest, standing before the Holy Doors, says

Priest: O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy on us who have fallen into so many and so great sins. Have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, O Lord, who know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altar until our last breath.

Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now and ever and forever.



Canon

with Katavasiai of the Theotokos

Ode 4
Irmos

Odes 1 & 3 are omitted and the Canon continues with Ode 4

Tone 4

Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

Refrain

Ho - ly John the Forerun-ner, pray to God for us.

Before your ineffable mysteries, O Christ, comes a mystery in which the laws of nature are renewed, for the deliverance from infirmity foretells that human nature will also be restored and divinized. *Refrain*

For the Son coming from the Father and about to be incarnate, Isaiah had foretold a human messenger equal to the angels, when he said, "Behold, I send him before your face to cry out, 'Glory to Your power, O Christ!'" *Refrain*

"I have been born to serve the Master as a servant. For this have I come: to announce his coming, just as the wondrous maternity of an aged and barren woman confirms the childbearing of the Virgin!"

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

The holy Theotokos, that perfumed temple in which would dwell the Word of the Father, the Most High God, would not suffer corruption nor travail in her womb, for she bears Emmanuel, God made man.

Katavasia: Repeat Irmos from above.

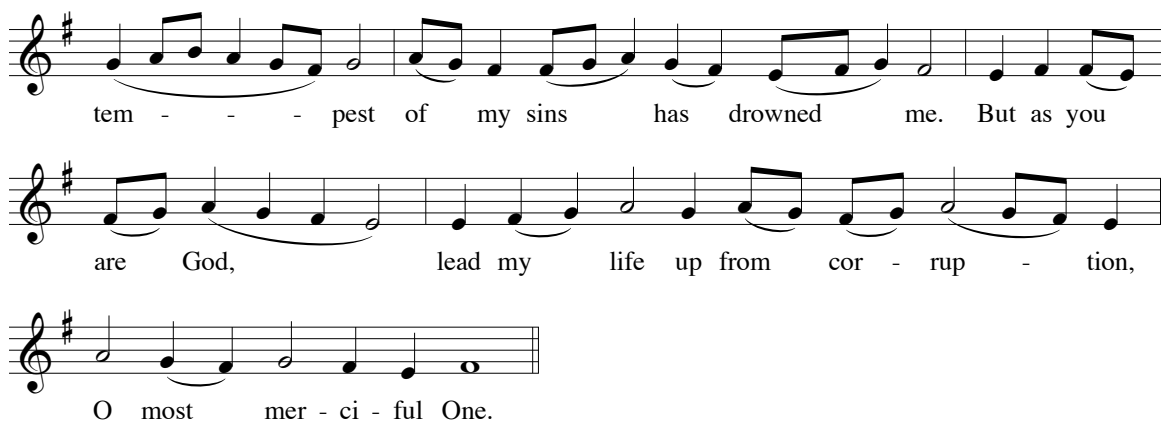
Ode 5 is omitted and the Canon continues with Ode 6

Ode 6
Irmos



I have gone down to the depths of the sea, and the

The musical notation for the Irmos of Ode 6 is written on a single staff in G-clef and F# key signature. It consists of 16 notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4, B3, A3, G3, F#3, and E3. The first 14 notes are connected by a long horizontal slur, and the final two notes (F#3 and E3) are also connected by a slur. The lyrics "I have gone down to the depths of the sea, and the" are aligned under the notes, with "I" under G4, "have" under A4, "gone" under B4, "down" under C5, "to" under B4, "the" under A4, "depths" under G4, "of" under F#4, "the" under E4, "sea," under D4, "and" under C4, and "the" under B3.

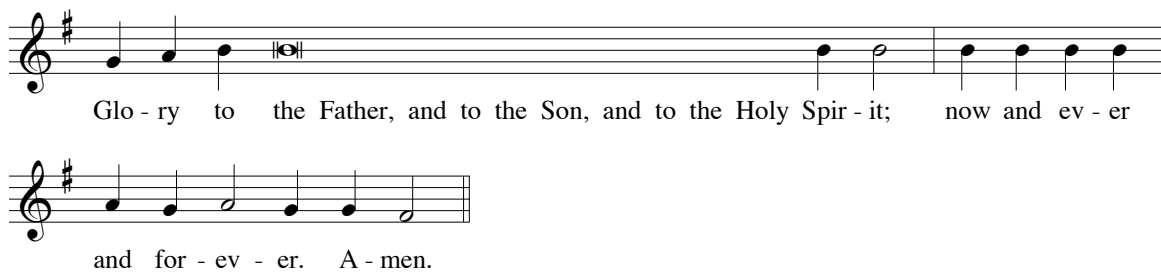


Refrain



As a prophet, while in your mother's womb, you recognized the Word of God; with the voice of Elizabeth, you celebrated God, contemplating in a dark chamber the unapproachable Light. *Refrain*

Never-silent, as the voice of one crying aloud, O Baptist, do not cease praying to the Redeemer of the world to loose the spiritual barrenness of those singing the praises of your nativity.



Your all-pure womb, O spotless Theotokos, has become the dwelling-place for the unapproachable God, upon whom the hosts of heaven cannot gaze without fear.

Katavasia**Tone 4**

Come, all you faith-ful, and clap your hands, as we cel - e - brate this holy and sol-enn
feast of the Moth-er of God. Glo-ri - fy him who was born of her.

After the Sixth Ode, the deacon (or priest) stands before the Holy Doors and says the Small Litany at the ambon:

Deacon: Again and again, in peace let us pray to the Lord.

Response:

1. Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:

2. Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

To you, O Lord.

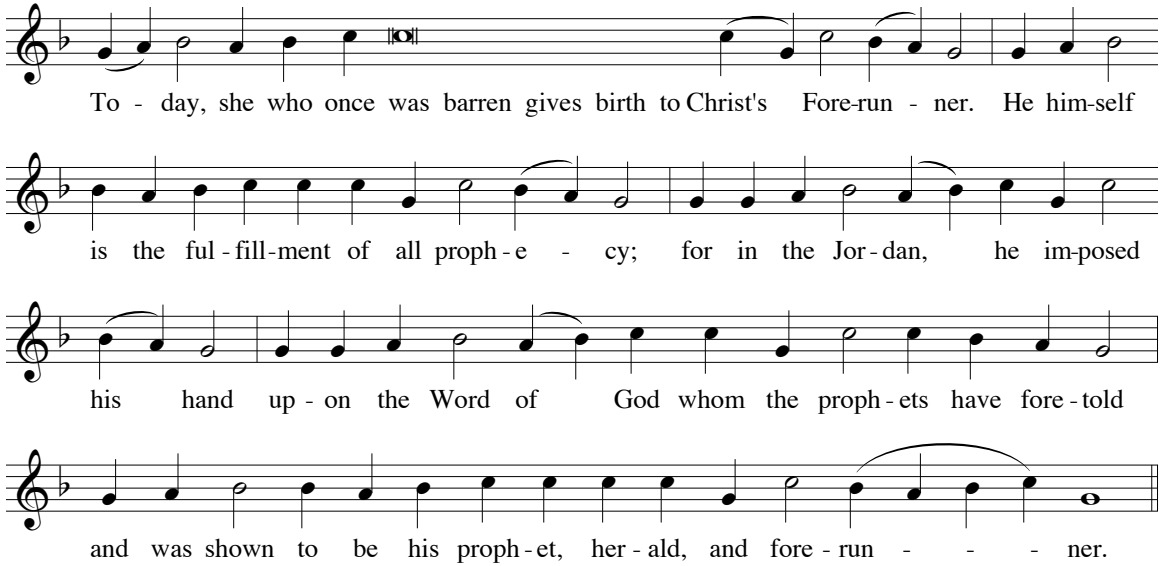
Priest: For you are the King of peace, and the Savior of our souls, and we give thanks to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:

A - men.

Kontakion and Ikos

Tone 4



The musical notation for the Kontakion in Tone 4 is written on four staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody consists of eighth and quarter notes, with a repeat sign at the end of the first line. The second staff continues the melody with similar note values and rests. The third staff features a melisma on the word 'God' with a long horizontal line above the notes. The fourth staff concludes the piece with a final cadence. The lyrics are written below the staves, aligned with the notes.

To - day, she who once was barren gives birth to Christ's Fore-run - ner. He him-self
is the ful - fill-ment of all proph - e - cy; for in the Jor-dan, he im-posed
his hand up - on the Word of God whom the proph - ets have fore - told
and was shown to be his proph-et, her - ald, and fore - run - - - ner.

Ikos Let us now praise the Forerunner of the Lord. Elizabeth gave birth to him from a barren womb, but not without seed, for Christ alone passed through the impassable gate without seed. Elizabeth, the barren one, gave birth to John, but not without a father. The pure Virgin, however, by the overshadowing of the Father and the Spirit of God, gave birth to Jesus. And John, who was born from a barren one, manifested himself to be a prophet, a preacher, and also the forerunner of the One born without seed.

Ode 7 is omitted and the Canon continues with Ode 8

Ode 8
Irmos

O Ben - e - fac - tor al - - - might - y, you have come down
and sprin - kled with dew those stand - ing in the midst of
the flames, and you have taught them to sing:
All you works of the Lord, bless the Lord.

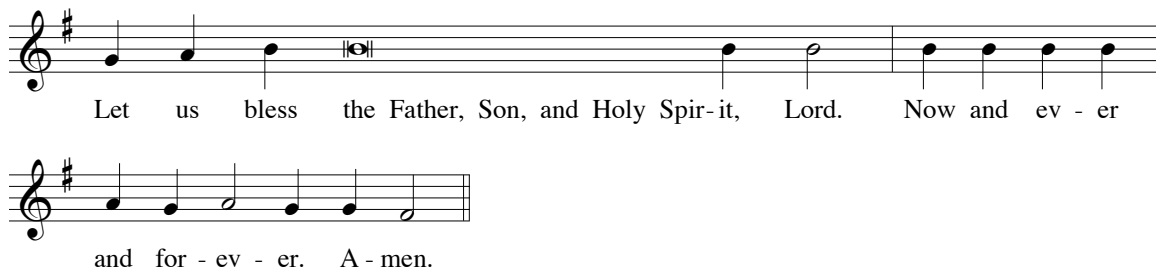
Refrain

Ho - ly John the Forerun - ner, pray to God for us.

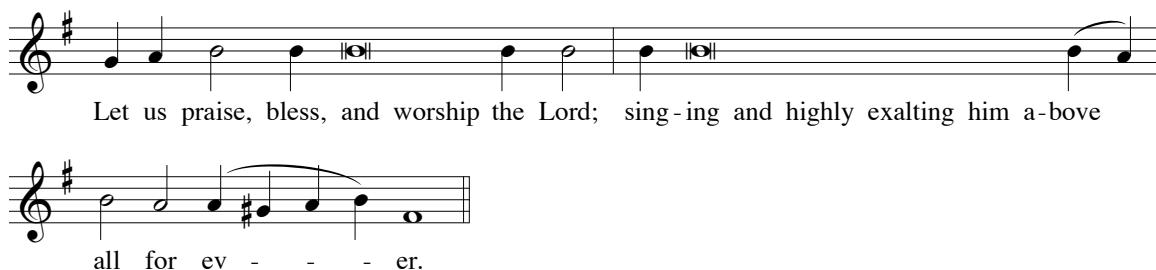
Moses was the servant of the Law; Jesus is the God of the New Testament. And now, as mediator of them both, the Forerunner sings, "All you his works, praise and bless the Lord!" *Refrain*

A dove has come from a barren womb: the Forerunner has brought the Church of Christ and divinely-planted branch, and he leads it in singing, "All you his works, praise and bless the Lord!" *Refrain*

O God-bearing people, holy nation, imitate the dove of Christ; living in purity like him, sing with gentle hymns, "All you His works, praise and bless the Lord!"



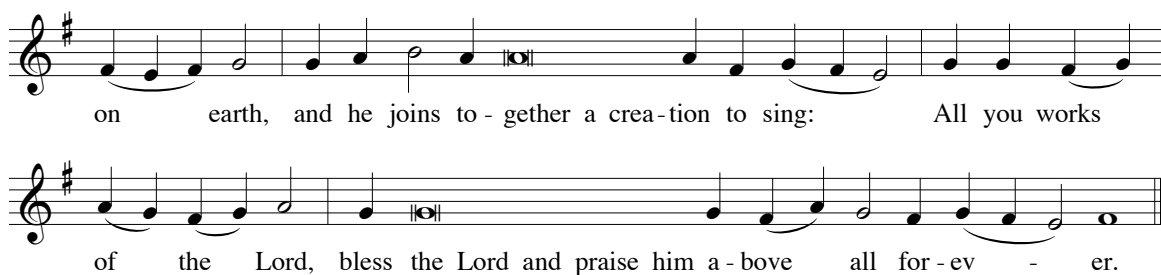
Let us honor the spotless Virgin who transcended nature in giving birth to the eternal, uncreated Word for our salvation. Let us say to her: "O Virgin, we bless the fruit of your womb."



Katavasia

Tone 4





Canticle of the Theotokos

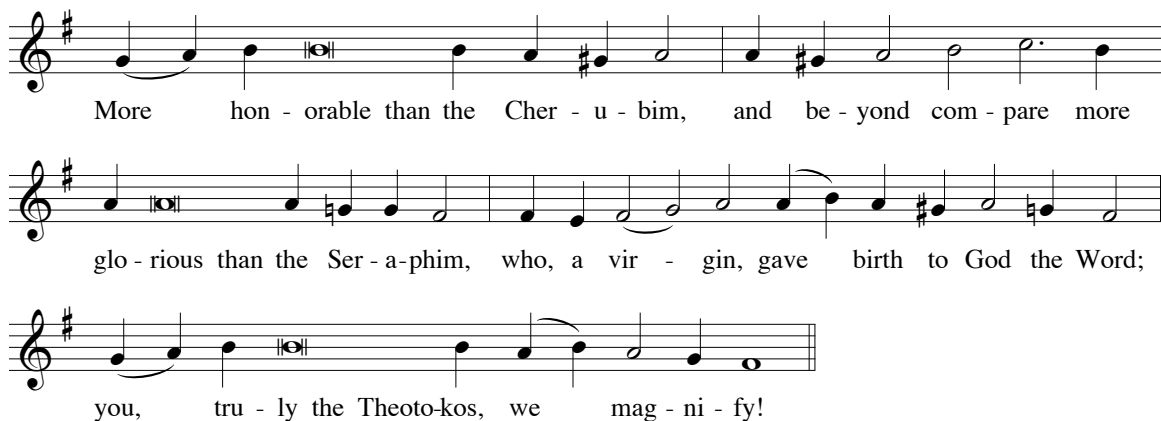
At the end of the Eighth Ode, the deacon (or priest if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

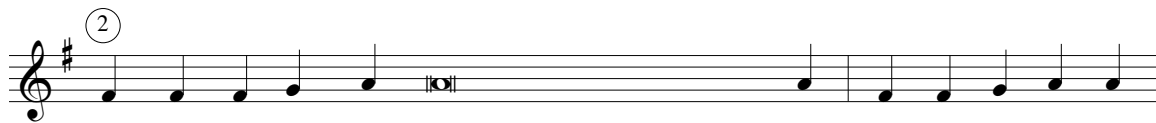
Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

Then he incenses the whole Church as usual, beginning with the Holy Table, while the faithful sing the Canticle of the Theotokos.

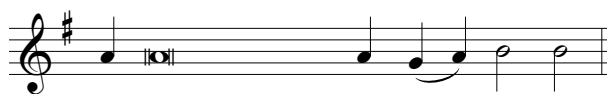


Refrain



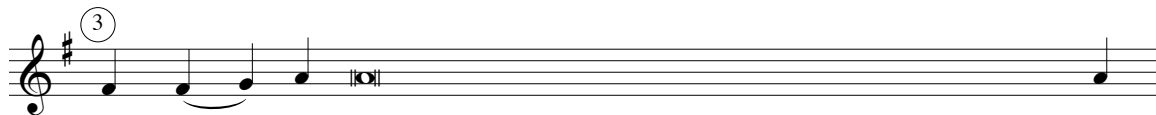


Be - cause he has looked upon the humility of his serv - ant, from this day for - ward

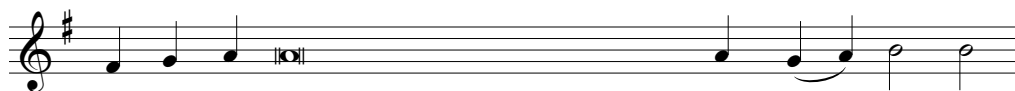


all generations shall call me bless - ed

Refrain



Be - cause he who is mighty has done great things to me, and holy is his name,



and his love is from generation to generation to those who fear him.

Refrain

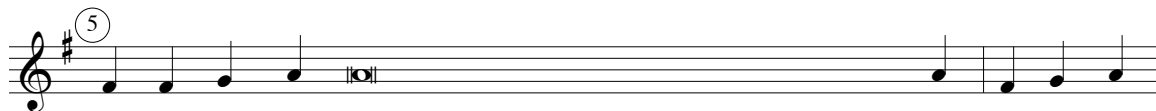


He has shown might in his arm; he has scat - tered the proud in the con - ceit of

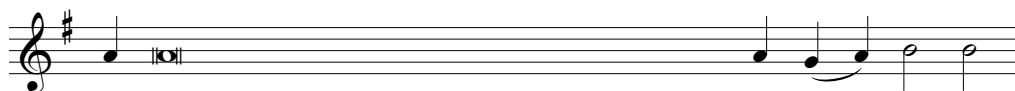


their heart.

Refrain

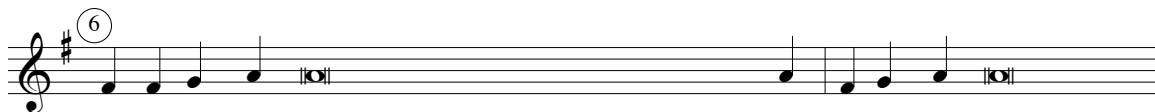


He has put down the mighty from their seat and exalted the hum - ble; he has filled

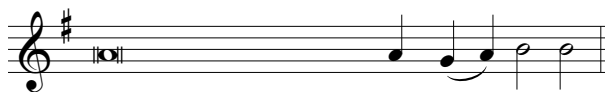


the hungry with good things, and the rich he has sent a - way emp - ty.

Refrain



He has re-ceived Israel his servant, being mindful of his love, as he spoke to our fathers:



to Abraham and to his seed for - ev - er.

Refrain

Ode 9

Irmos



The in - ef - fa - ble mys - te - ry of the Word of God is clear - ly re - vealed,



most pure Vir - gin. God has tak - en a



bod - y from you, in his com - pas - sion. There - fore, we



ex - tol you as the The - o - to - - - kos.

Refrain



Ho - ly John the Forerun - ner, pray to God for us.

Behold the voice which sings as a forerunner for barren and desolate hearts: "Prepare the way for Christ now, for He is going to come in glory." Hearing this, we magnify him
Refrain

Of old, O Forerunner, in the all-Holy Spirit, you clearly proclaimed the Son as the Lamb of God who takes away the sin of the world; entreat him now to grant remission of sins to your flock. *Refrain*

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

You reign over every creature: grant trophies of victory, and submit the enemy to the Church, that we may magnify you as Theotokos.

Katavasia **Tone 4**

May ev - 'ry child of the earth ex - ult in spir - it and hold a - loft
the burn - ing lamp; may the an - gels in heav - en praise with joy the ho - ly
feast of the Mother of God and sing to her: Re - joice, O blessed and ev - er - Vir - gin,
ho - ly The - o - to - kos.

After the Ninth Ode, the deacon (or priest) stands before the Holy Doors and says the Small Litany at the ambon:

Deacon: Again and again, in peace let us pray to the Lord.

Response: 
1. Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
2. Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.



To you, O Lord.

Priest: O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings in the heavens, or on earth and under the earth bend their knees, and everything that lives or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy. For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: 
A - men.

Hymns of Light

Podoben: Ženy uslyšik

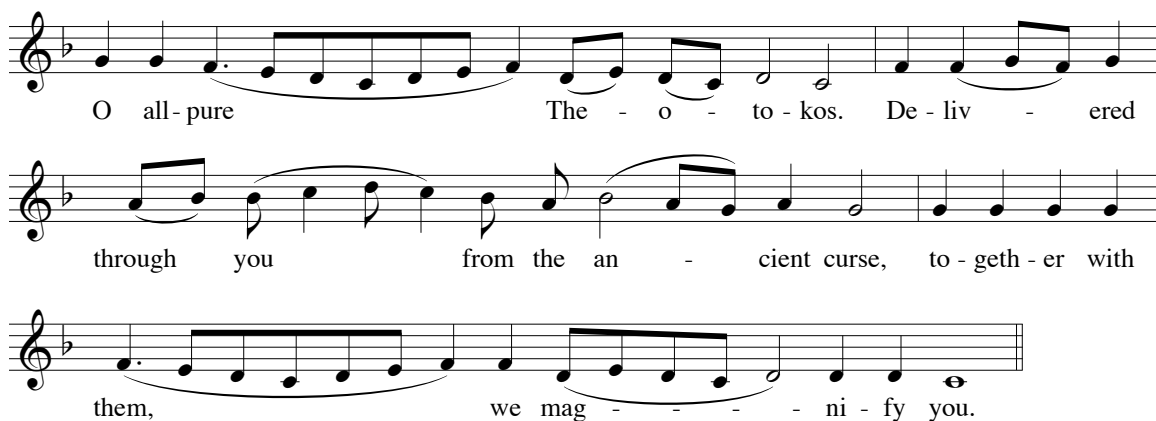
To-day the joy - cre - a - ting birth of the Fore - - -
- run - - - er ends the sad - ness of his fa - ther's
mute - - - ness and the bar - - - ren - ness of his moth - er.
In - deed his birth her - alds the pres - ent joy and hap - pi - ness;
there - fore all cre - a - - - - tion cel - e - brates in splen - dor.

Cantor: Glory... *All repeat "Today the joy-creating birth..."*

Cantor: Now and ever...

Theotokion

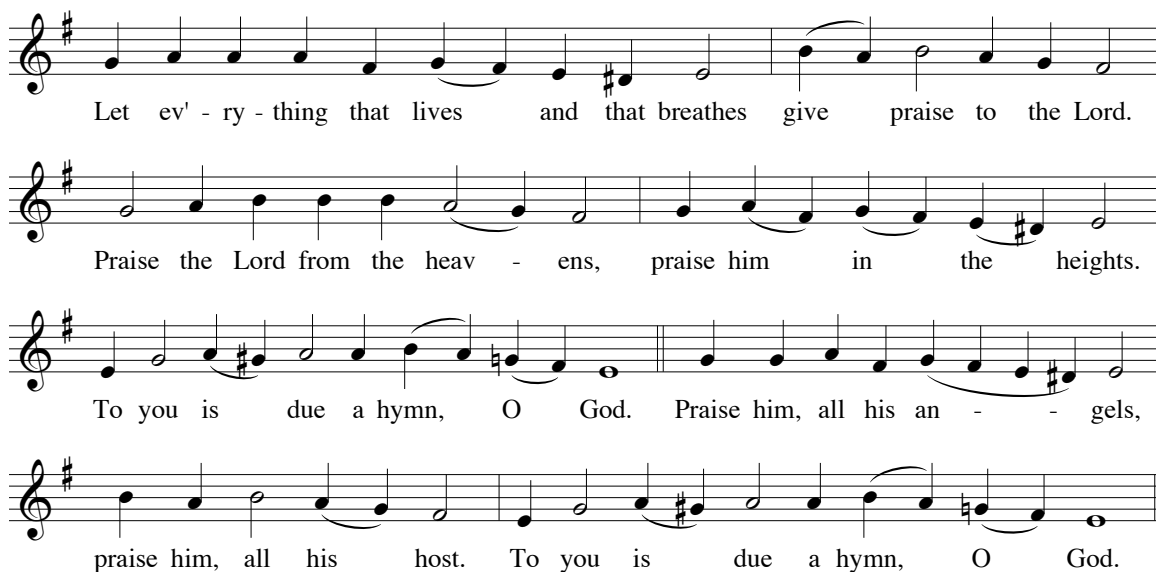
The proph - ets fore - told, the - a - pos - tles taught,
the di - vine mar - - - - - tyrs plain - - - - ly con-fessed
that your Son is the God of all,



Psalms of Praise

Psalm 148

Tone 8



Praise him, sun and moon, *
praise him, shining stars.
Praise him, highest heavens *
and the waters above the heavens.

Let them praise the name of the Lord. *
 He commanded; they were made.
 He fixed them forever, *
 gave a law which shall not pass away.
 Praise the Lord from the earth, *
 sea creatures and all oceans,
 fire and hail, snow and mist, *
 stormy winds that obey his word;
 all mountains and hills, *
 all fruit trees and cedars,
 beasts, wild and tame, *
 reptiles and birds on the wing;
 all earth's kings and peoples,
 earth's princes and rulers.
 young men and maidens, *
 old men together with children.
 Let them praise the name of the Lord *
 for he alone is exalted.
 The splendor of his name *
 reaches beyond heaven and earth.
 He exalts the strength of his people, *
 he is the praise of all his saints,
 of the children of Israel, *
 of the people to whom he comes close.

Psalm 149 Sing a new song to the Lord, *
 his praise in the assembly of the faithful.
 Let Israel rejoice in its Maker, *
 let Zion's sons exult in their king.
 Let them praise his name with dancing *
 and make music with timbrel and harp.
 For the Lord takes delight in his people. *
 He crowns the poor with salvation.
 Let the faithful rejoice in their glory, *
 shout for joy and take their rest.
 Let the praise of God be on their lips *
 and a two-edged sword in their hand,
 to deal out vengeance to the nations *
 and punishment on all the peoples;

to bind their kings in chains *
 and their nobles in fetters of iron.
 To carry out the sentence pre-ordained: *
 this honor is for all the faithful.

Psalms 150 Praise God in his holy place, *
 praise him in his mighty heavens.

Praise him for his powerful deeds,
 praise his surpassing greatness.

O praise him with sound of trumpet
 praise him with lute and harp.

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

Tone 8 podoben: O preslavnoho cudesé

④

How won-der-ful is the mir - a - cle! To-day John, the fore-most her - ald
 of the Word, now has - tens to come forth from his a - ged moth - er.
 By his birth, he loos - ens the tongue and clear-ly re-veals how to speak with
 glo - ry. How in - ef - fa - ble is your provi-dence, O Mas - ter! By it, O
 Christ, save our souls, for you a - lone are mer - ci - ful.

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

2

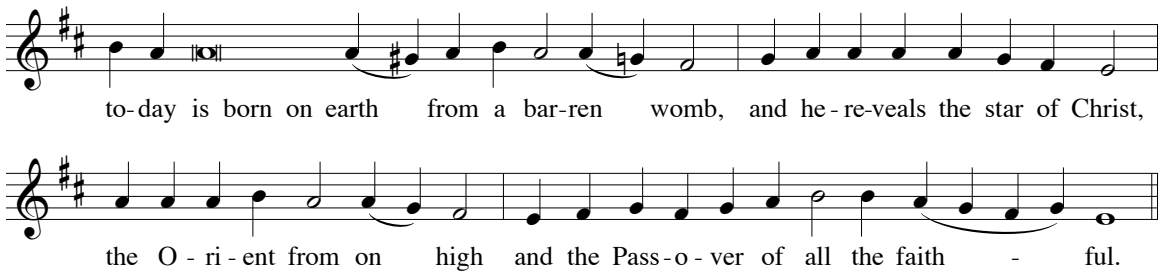
How won-der-ful is the mir - a - cle! The one who proclaimed the birth of
 Christ to all makes known all things from on high by his voice.
 Through di - vine pow - er he ends the barrenness of her who gave him birth.
 He al - so loos - ens Zech - a - ri - ah's tongue. How great are your
 mir - a - cles, O Mas - ter! By them, O Christ, save those
 who hon - or your great Fore - run - ner.

Cantor: Glory...

Doxastikon

Tone 6 samohlasen

The star of stars and the For - run - ner, John, the one de-sired by God,



Cantor: Now and ever...

Theotokion



The Great Doxology

During the Psalms of Praise, the priest vests in the phelonion. At the “Glory to the Father...” of the Psalms of Praise, the deacon (or priest) opens the Holy Doors. After the last sticheron, the priest stands before the Holy Table, facing east, raises his hands, and intones:

Deacon: Glory to you who show us the light!

And the faithful continue the Great Doxology. At “Holy God,” the priest takes the Gospel Book from the tetrapod and processes with it through the Holy Doors and replaces it on the Holy Table.

Glo - ry to God in the high - est, and on earth, peace;

good will a - mong men. We praise you, we bless you,

we wor - ship you, we glo - ri - fy you, we thank you for your great glo - ry.

Lord God, heav'n - ly King, Fa - ther Al - might - y;

Lord, on - ly be - got - ten Son, Jesus Christ, and you, Ho - ly Spir - it. Lord God,

Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,

have mer - cy on us. You take a - way the sins of the world, hear our pray'r.

You are seat - ed at the right hand of the Fa - ther, have mer - cy on us.

For you a - lone are ho - ly, you a - lone are Lord, Je - sus Christ,

to the glory of God the Fa - ther. A - men. I will bless you day aft - er

day, and praise your name for - ev - er. Make us wor - thy, O Lord,

to be kept sin - less this morn - ing. Bless - ed are you, O Lord,

the God of our fa - thers, and praise - wor - thy and glorious is your name for ev - er.

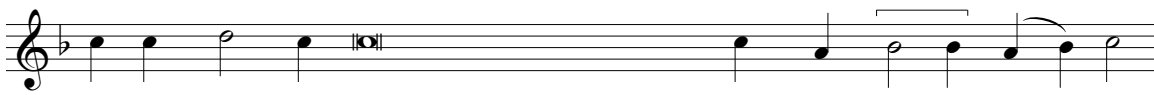
A - men. May your mer - cy, O Lord, be up - on us who have placed our

reverence
hope in you. Bless - ed are you, O Lord; teach me your com - mand - ments.

reverence
Bless - ed are you, O Mas - ter; make me understand your com - mand - ments.

reverence
Bless - ed are you, O Ho - ly One; enlighten me with your com - mand - ments.

O Lord, you have been our re - fuge from one gen - er - a - tion to the next.



I said: Lord, have mercy on me, heal my soul for I have sinned a- gainst you.



O Lord, I have fled to you for re - fuge. Teach me to do your will, for



you, O Lord, are my God. In you is the source of life and in your



light we see light. Ex - tend your mer - cy to those who know you.

Three times, each with a reverence:



Ho - ly God, Ho - ly and Might - y, Ho - ly and Im - mort - al have mer - cy on us.



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



now and ev - er and for ev - er. A - men.

reverence, and sung more slowly



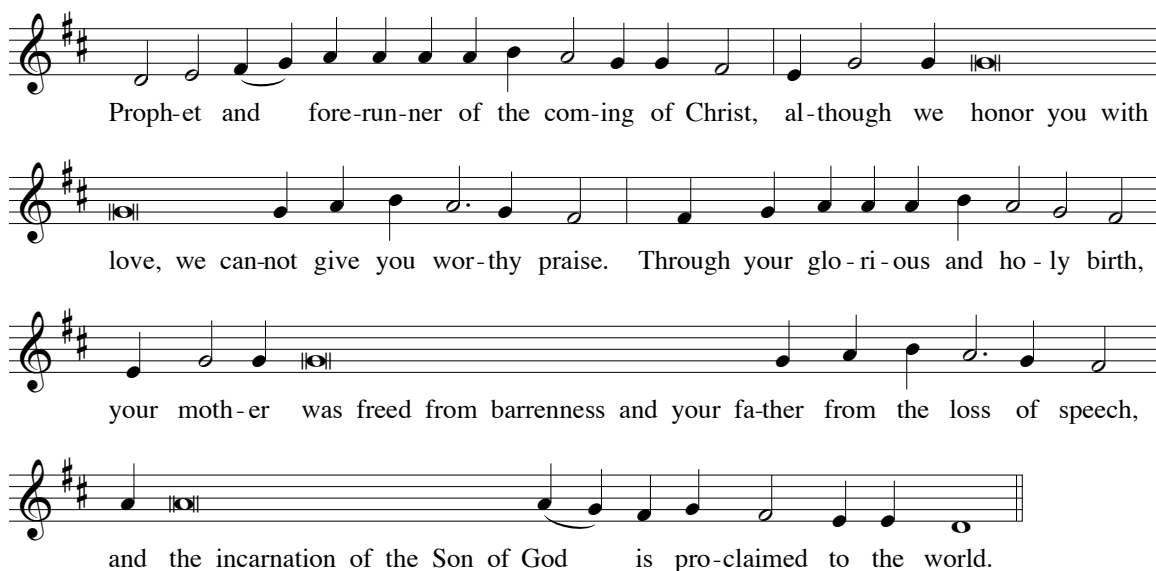
Ho - ly and Im - mort - al have mer - cy on us. Ho - ly God, Ho - ly and Might - y,



Ho - ly and Im - mort - al have mer - cy on us.

Troparion

Tone 4



Proph-et and fore-run-ner of the com-ing of Christ, al-though we honor you with
love, we can-not give you wor-thy praise. Through your glo-ri-ous and ho-ly birth,
your moth-er was freed from barrenness and your fa-ther from the loss of speech,
and the incarnation of the Son of God is pro-claimed to the world.

The deacon says the following litany at the ambon. If there is no deacon, the priest says this litany at the Holy Doors.

Litany of Supplication

Deacon: Let us complete our morning prayer to the Lord.

Response: 
1. Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God,
by your grace.

Response: 
2. Lord, have mer - cy.

Deacon: That this whole day be perfect, holy, peaceful, and without sin,
let us beseech the Lord.

Response: 
3. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide, a guardian of our souls
and bodies, let us beseech the Lord.

Response: 
4. Grant this, O Lord.

Deacon: For the pardon and remission of our sins and offenses,
let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world,
let us beseech the Lord.

Response: Grant this, O Lord (4)

Deacon: That we spend the rest of our life in peace and repentance,
let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life,
and for a good account before the fearsome judgment seat of Christ,
let us beseech the Lord.

Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady,
the Theotokos and ever-Virgin Mary with all the Saints, let us commit
ourselves and one another, and our whole life to Christ our God.

Response:



To you, O Lord.

Priest:

We sing to you, we praise you, we bless you, and we thank you, God of our Fathers, for you have banished the dark of night and shown us once again the light of day. We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light. For you are our God and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:



A - men.

Prayer over Bowed Heads

Priest:

Peace ☩ be to all!

Response:



And to your spir - it.

Deacon:

Bow your heads to the Lord!

Response:



To you, O Lord.

Priest:

Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind

and gives us earthly and heavenly gifts. For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.

Response:



Dismissal

Deacon: Wisdom!

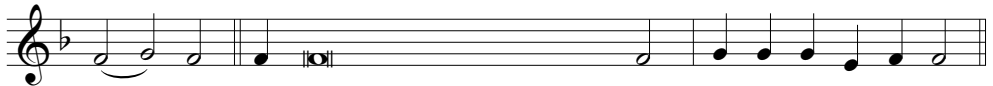


Response:

Give the bless-ing!

Priest: Blessed is Christ our God, the One-Who-Is, always,
now and ever and forever.

Response:



A - men. O God, strengthen the true faith, for-ev-er and ev-er.

Priest: O most holy Theotokos, save us!

Response:



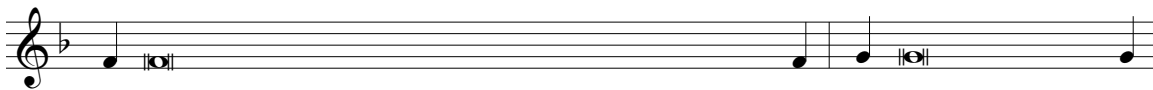
More honorable than the cheru-bim, and beyond compare more glorious than the sera-phim,



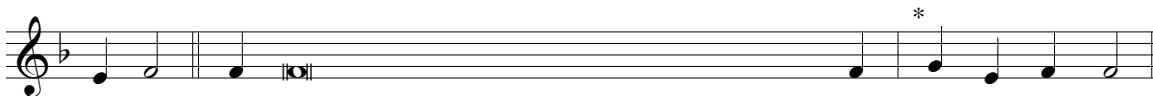
who, a virgin, gave birth to God the Word, you, truly the Theotokos, we mag - ni - fy.

Priest: Glory to you, O Christ our God, our hope; glory to you!

Response:

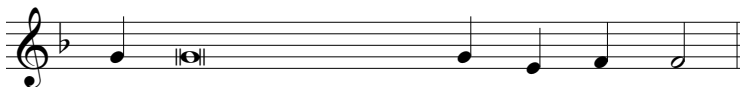


Glo-ry to the Father and to the Son and to the Holy Spir-it; now and ever and forev-er.



A-men. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

* *Or, when a bishop serves:*



Most reverend [arch]bishop, give the bles - sing.

Priest:

May Christ our true God have mercy on us and save us through the prayers of his most pure Mother; and of the honorable and glorious prophet, forerunner, and baptist of the Lord, John, whose nativity we gloriously celebrate today; through the prayers of our holy father John Chrysostom, archbishop of Constantinople; and through the prayers of all the saints; for Christ is good and loves us all.

Response:



A - - - - - men.