



THE ORDER OF MATINS

The Royal Office is omitted. The people stand.

The priest, vested in epitrachelion and, if it is Sunday or a Feast, also the phelonion, makes a full incensation of the church. 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.

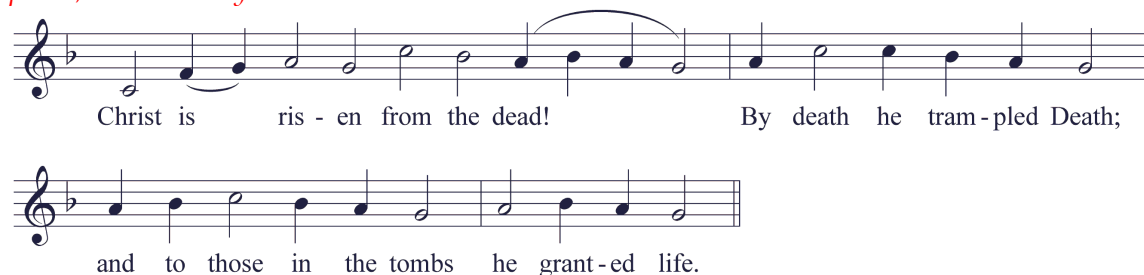
Response: Amen.

If no priest is present, there is no incense. If there will be a gospel, the gospel book is placed on the tetrapod before Matins begins. The leader stands before the tetrapod or in the icon corner and says:

Leader: Through the
prayers of our holy
fathers, O Lord Jesus
Christ, our God, have
mercy on us.

Response: Amen.

From Pascha until Ascension, the following Paschal Troparion is sung three times, first by the priest, then twice by all:



Each time with a bow:

Glory to God in the highest,
And to people on earth, peace and **good** will. (*three times*)

O Lord, open my lips
And my mouth will declare **your** praise. (*twice*)

Hexapsalmos

The people remain standing. The priest returns to the altar through the southern door and removes his phelonion.

The reader, holding a candle and standing in the middle of the church, chants the Hexapsalmos without melody. One of the six psalms may be chosen. During this psalm (or, if all are read, beginning with Psalm 87):

The priest goes out the northern door and says the Matins Prayers of Light (pages 62-65) in front of the Holy 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! *and again:* I lie down to rest, and I sleep. I wake, for the Lord upholds me.

If only Psalm 3 is to be chanted, continue with "Glory..." on the bottom of page 6.

Psalm 37

O Lord, do not rebuke me in your anger; do not punish me, Lord, in your rage. Your arrows have sunk deep in me; your hand has come down upon me. Through your anger all my body is sick: through my sin, there is no health in my limbs. My guilt towers higher than my head; it is a weight too heavy to bear. My wounds are foul and festering, the result of my own folly. I am bowed and brought to my knees. I go mourning all the day long. All my frame burns with fever; all my body is sick. Spent and utterly crushed, I cry aloud in anguish of heart. O Lord, you know all my longing: my groans are not hidden from you. My heart throbs, my strength is spent; the very light has gone from my eyes. My friends avoid me like a leper; those closest to me stand afar off. Those who plot against my life lay snares;

those who seek my ruin speak of harm, planning treachery all the day long. But I am like the deaf who cannot hear, like the dumb I cannot open my mouth. I am like a man who hears nothing in whose mouth is no defense. I count on you, O Lord; it is you, Lord God, who will answer. I pray: "Do not let them mock me, those who triumph if my foot should slip." For I am on the point of falling and my pain is always before me. I confess that I am guilty and my sin fills me with dismay. My wanton enemies are numberless and my lying foes are many. They repay me evil for good and attack me for seeking what is right. O Lord, do not forsake me! My God, do not stay afar off! Make haste and come to my help, O Lord, my God, my Savior! *and again:* O Lord, do not forsake me! My God, do not stay afar off! Make haste and come to my help, O Lord, my God, my Savior!

If only Psalm 37 is to be chanted, continue with "Glory..." on the bottom of page 6.

Psalm 62

O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. On my bed I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. Those who seek to destroy my life shall go down to the depths of the earth. They shall be put into the power of the sword and left as the prey of the jackals. But the king shall rejoice in God; (all that swear by him shall be blessed,) for the mouth of liars shall be silenced. *and again:* On you I muse through the night for you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast.

If only Psalm 62 is to be chanted, continue with "Glory..." on the bottom of page 6.

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, & the third time with melody:
Alleluia! Alleluia! Alleluia! Glory to you, O God!

All: Lord, have mercy. *(three times)*
Glory to the Father, and to the Son, and to the Holy Spirit

Reader: Now and ever and forever. Amen.

If all six Psalms are being chanted, at this point the priest goes in front of the Holy Doors and reads the Prayers of Light, found on pages 62-65. The deacon returns to the altar. The reader continues:

Psalm 87

Lord my God, I call for help by day; I cry at night before you. Let my prayer come into your presence. O turn your ear to my cry. For my soul is filled with evils; my life is on the brink of the grave. I am reckoned as one in the tomb; I have reached the end of my strength. Like one alone among the dead, like the slain lying in their graves, like those you remember no more, cut off, as they are, from your hand. You have laid me in the depths of the tomb, in places that are dark, in the depths. Your anger weighs down upon me; I am drowned beneath your waves. You have taken away my friends and made me hateful in their sight. Imprisoned, I cannot escape; my eyes are sunken with grief. I call to you, Lord, all the day long; to you I stretch out my hands. Will you work your wonders for the dead? Will the shades stand and praise you? Will your love be told in the grave or your faithfulness among the dead? Will your wonders be known in the dark or your justice in the land of oblivion? As for me, Lord, I call to you for help; in the morning my prayer comes before you. Lord, why do you reject me? Why do you hide your face? Wretched, close to death from my youth, I have borne your trials; I am numb. Your fury has swept down upon me; your terrors have utterly destroyed me. They surround me all the day like a flood, they assail me all together. Friend and neighbor you have taken away: my one companion is darkness. *and again:* Lord my God, I call for help by day; I cry at night before you. Let my prayer come into your presence. O turn your ear to my cry.

If only Psalm 87 is to be chanted, continue with "Glory..." on the bottom of page 6.

Psalm 102

My soul, give thanks to the Lord; all my being, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion, who fills your life with good things, renewing your youth like an eagle's. The Lord does deeds of justice, gives judgment for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. The Lord is compassion and love, slow to anger and rich in mercy. His wrath will come to an end; he will not be angry forever. He does not treat us according to our sins nor repay us according to our faults. For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. As a father has compassion on his sons, the Lord has pity on those who fear him; for he knows of what we are made, he remembers that we are dust. As for man, his days are like grass; he flowers like the flower of the field; the wind blows and he is gone and his place never sees him again. But the love of the Lord is everlasting upon those who hold him in fear; his justice reaches out to children's children when they keep his covenant in truth, when they keep his will in their mind. The Lord has set his sway in heaven and his kingdom is ruling over all. Give thanks to the Lord, all his angels, mighty in power, fulfilling his word, who heed the voice of his word. Give thanks to the Lord, all his hosts, his servants who do his will. Give thanks to the Lord, all his works, in every place where he rules. My soul, give thanks to the Lord!
and again: In every place where he rules. My soul, give thanks to the Lord!

If only Psalm 102 is to be chanted, continue with "Glory..." on the bottom of page 6.

Psalm 142

Lord, listen to my prayer: turn your ear to my appeal. You are faithful, you are just; give answer. Do not call your servant to judgment for no one is just in your sight. The enemy pursues my soul; he has crushed my life to the ground; he has made me dwell in darkness like the dead, long forgotten. Therefore, my spirit fails; my heart is numb within me. I remember the days that are past: I ponder all your works. I muse on what your hand has wrought and to you I stretch out my hands. Like a parched land my soul thirsts for you. Lord, make haste and answer; for my spirit fails within me. Do not hide your face lest I become like those in the grave. In the morning let me know your love for I put my trust in you. Make me know the way I should walk: to you I lift up my soul. Rescue me, Lord, from my enemies; I have fled to you for refuge. Teach me to do your will for you, O Lord, are my God. Let your good Spirit guide me in ways that are level and smooth. For your name's sake, Lord, save my life; in your justice save my soul from distress. In your love make an end of my foes; destroy all those who oppress me for I am your servant, O Lord. *and again:* You are faithful, you are just; give answer. Do not call your servant to judgment. You are faithful, you are just; give answer. Do not call your servant to judgment. Let your good Spirit guide me in ways that are level and smooth.

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

Alleluia! Alleluia! Alleluia!

Glory to you, O God! (*three times, each with a bow*)

Toward the end of the Hexapsalmos, the deacon goes out the northern door and comes to the ambon to say the Litany of Peace. He and the priest bow to each other. The priest blesses the deacon and returns to the altar through the southern door. 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.

Response: Lord, have mercy.

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

Response: Lord, have mercy.

The deacon continues with the following petitions and the same response is given to each.

If no priest is present, the people do not sing the Litany of Peace. Instead, they sing:

Lord, have mercy. *(twelve times)*

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

*Matins then continues with
"The Lord is God..." on page 9 or
"Alleluia..." on page 10.*

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. **R.**

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

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

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

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

For this city, [*or:* For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord. **R.**

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

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. **R.**

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

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. **R.**

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.

The priest may pray this Prayer of the First Antiphon, which is the first Prayer of Light, quietly either here or with the other Prayers of Light, or he may pray it aloud as the conclusion of the Litany of Peace.†*

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.

And then, aloud:

Priest: For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen

* *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 9.

† *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 11.

*If it is a Day of Alleluia, Matins continues with “Alleluia...” on page 10.
Otherwise, Matins continues with “The Lord is God...” below.*

The Lord is God

Deacon: The Lord is God and has revealed himself to us;
or Leader: blessed is he who comes in the name of the Lord.

The people repeat “The Lord is God...” in the tone of the Troparion that follows it.

*The deacon remains at the ambon and chants the verses.
If there is no deacon, the priest remains at the Holy Doors
and chants the verses.*

*If no priest is present, the
leader chants the verses.*

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

Response: *repeat “The Lord is God...”*

Deacon: They encircled me, compassed me about;
or Leader: in the Lord’s name I crushed them.

Response: *repeat “The Lord is God...”*

Deacon: I shall not die, I shall live
or Leader: and recount the deeds of the Lord.

Response: *repeat “The Lord is God...”*

Deacon: The stone which the builders rejected has become the cornerstone.
or Leader: This is the work of the Lord, a marvel in our eyes.

Response: *repeat “The Lord is God...”*

The deacon (or priest) returns to the altar through the southern door.

Troparia

The Troparia are sung as prescribed in the Typikon.

Matins then continues with the Kathismata (page 11).

Alleluia

Deacon: Alleluia, alleluia, alleluia!

The people sing "Alleluia..." in the tone of the week.

The deacon remains at the ambon and chants the verses.

If there is no deacon, the priest remains at the Holy Doors and chants the verses.

If no priest is present, the leader chants the verses.

Deacon: My spirit yearns for you in the night,

or Leader: yes, my spirit within me keeps vigil for you.

Response: *repeat "Alleluia..."*

Deacon: When your judgment dawns on the earth,

or Leader: the world's inhabitants learn justice.

Response: *repeat "Alleluia..."*

Deacon: Let them be shamed when they see your zeal for your people,

or Leader: let the fire prepared for your enemies consume them.

Response: *repeat "Alleluia..."*

Deacon: You have increased the nation, O Lord,

or Leader: increased the nation to your own glory.

Response: *repeat "Alleluia..."*

The deacon (or priest) returns to the altar through the southern door.

Hymns of the Trinity

The Hymns of the Trinity are sung in the Tone of the Week, with the appropriate ending for the day.

Matins then continues with the Kathismata (page 11).

Kathismata

The people sit during the reading(s) from the Psalter.

The appropriate Kathismata from the Psalter are read (see page 66).

(One stasis, psalm, or section from one of the prescribed Kathismata may be chosen).

The reader, holding a candle and standing in the middle of the church, chants the Kathismata without melody.

The reading of each Kathisma (and each stasis) is introduced in this way:

People: Lord, have mercy (*three times*)
Glory to the Father and to the Son and to the Holy Spirit

Reader: Now and ever and forever. Amen.

The reader then chants the stasis without melody.

Each stasis (and the whole Kathisma) is concluded this way:

Reader: Glory to the Father and to the Son and to the Holy Spirit

People: Now and ever and forever. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God!
(three times, the third time with melody)

The Small Litany

After each Kathisma, the deacon (or priest, if there is no deacon) stands before the Holy Doors & says the Small Litany at the ambon.

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

Response: Lord, have mercy.

The deacon continues with the following petitions.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Lord, have mercy. (*three times*)

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

Then continue with the Sessional Hymns (page 12).

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

Response: Lord, have mercy.

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.

After a reading from the first prescribed Kathisma, the Small Litany is concluded thus:

Priest: For yours is the might, and yours are the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

After a reading from the second prescribed Kathisma, the Small Litany is concluded thus:

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.

Response: Amen.

The deacon (or priest) returns to the altar through the southern door.

Sessional Hymns

The prescribed Sessional Hymns are sung after each Small Litany.

If there is a 3rd Kathisma (see page 66), it is followed by the Small Litany on page 22.

If there is no Gospel, Matins continues with Psalm 50 on page 27 or, from Pascha through Ascension, with the Hymn of the Resurrection on page 25.

Third Psalter Reading

On Sundays from September 22 to December 19, on Sundays from January 15 to Cheesefare Sunday (except the Sunday of the Publican and the Pharisee), and on all major feasts, the Polyeleos is sung (see below).

On Sundays when there is no Polyeleos, Psalm 118 is chanted. Or, selected verses of Psalm 118 may be chanted (page 18).

*Before the Polyeleos begins, the priest vests in the phelonion. The deacon opens the holy doors, **the people stand**, and, while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.*

Polyeleos Psalms 134 & 135



1. Praise the name of the Lord. Al - le - lu - ia! Praise him,



serv-ants of the Lord, serv-ants of the Lord.

Refrain 1



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



2. Who stand in the house of the Lord, in the courts of the



house of our God, the house of our God.

Refrain 1



Refrain 2





Matins often now continues with the Small Litany on page 22.

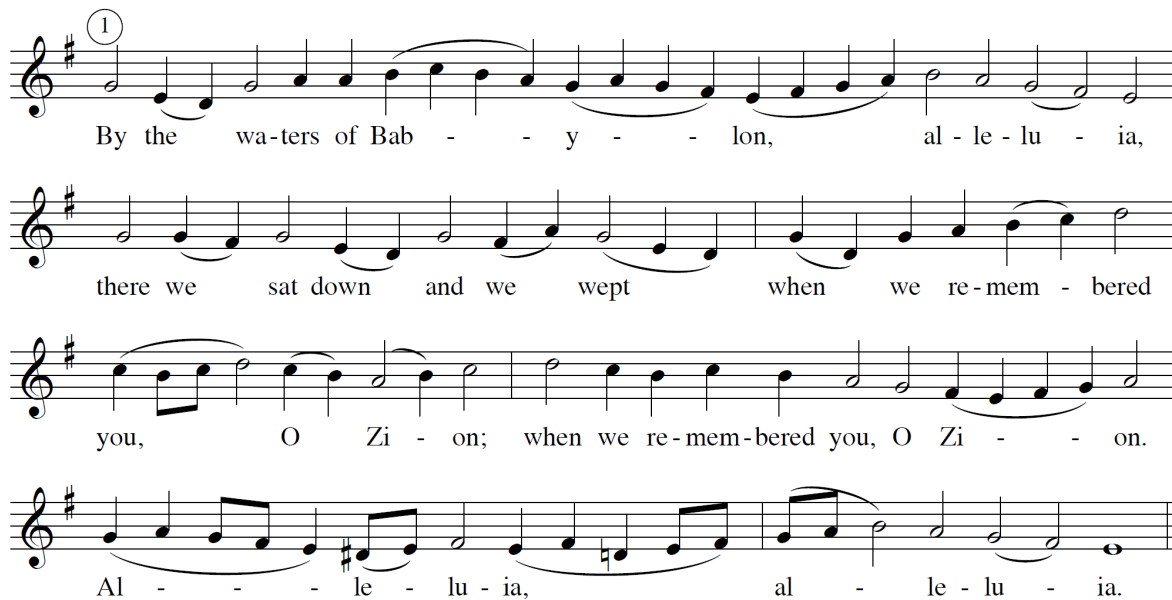
Festal Exaltation

On certain feasts, the Polyeleos is followed by the Festal Exaltation. During the singing of the Festal Exaltation, the icon of the feast (if one be had) is solemnly carried in procession from the Holy Table, through the Holy Doors, and enthroned on the Tetrapod, where it is censed by the priest during the singing of the Exaltation.

Matins then often continues with the Small Litany on page 22.

Psalm 136 (By the Waters of Babylon)

On the Sunday of the Prodigal Son, Meatfare Sunday, and Cheesefare Sunday, Psalm 136 (By the waters of Babylon...) is added to the Polyeleos.



②

For it was there that they asked us, al - le - lu - ia,
 our cap - tors for songs, our op - pres - sors for joy. Sing to us, they said,
 one of Zi - on's songs, sing to us, they said, one of Zi - on's songs,
 Al - le - lu - ia, al - le - lu - ia.

③

How could we sing, yes, sing, al - le - lu - ia,
 the song of the Lord, the song of the Lord
 on a - lien soil, sing the Lord's song on a - lien soil?
 Al - le - lu - ia, al - le - lu - ia.

④

O Bab - y - lon, de - stroy - er, al - le - lu - ia,
 one is hap - py who re - pays you, one is hap - py
 who re - pays you all the ills that you brought on us.
 Al - - - le - lu - ia, al - le - lu - ia.

⑤

Glo - ry to the Father, and to the Son, and to the Ho - - - ly
 Spir - it, al - le - lu - ia; now and ev - er and for -
 ev - er, A - men, and for - ev - er. A - men.
 Al - - - le - lu - ia, al - le - lu - ia.

Matins often now continues with the Small Litany on page 22.

Psalm 118

*On Sundays when there is no Polyeleos, the 17th Kathisma of the Psalter (Psalm 118) is read.
Or, one stasis or selected verses, such as the following (1-8, 92-94, 175-176), may be chosen.*

They are happy whose life is blameless,
who follow God's law.

They are happy who do his will,
seeking him with all their hearts,
who never do anything evil
but walk in his ways.

You have laid down your precepts
to be obeyed with care.

May my footsteps be firm
to obey your statutes.

Then I shall not be put to shame
as I heed your commands.

I shall thank you with an upright heart
as I learn your decrees.

I will obey your statutes;
do not forsake me.

Had your law not been my delight
I would have died in my affliction.

I will never forget your precepts
for with them you give me life.

Save me, for I am yours
since I seek your precepts.

Give life to my soul that I may praise you.
Let your decrees give me help.

I am lost like a sheep; seek your servant,
for I remember your commands.

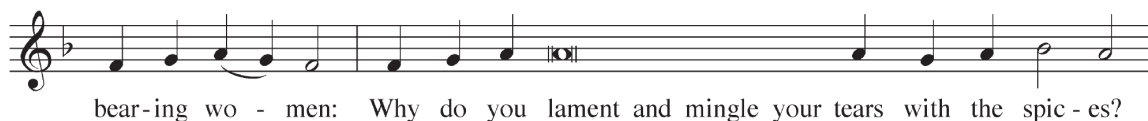
Hosts of Angels

*On Sundays, the hymn "Hosts of Angels..." is sung. If Polyeleos was sung, it may be omitted. If not already done, the priest vests in the phelonion, the deacon opens the holy doors, **the people stand**, and the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.*

Refrain:



Refrain



Refrain



The oint-ment bear-ing wo-men hast-ened ver-y ear-ly to your grave.



But the an-gel stood by them and said: The time for la-ment-ing is no more.



Do not cry, but go and an-nounce the Re-sur-rec-tion



to the dis-ci-ples. *Refrain*



O Sav-ior, the oint-ment-bear-ing wo-men came to your grave with oint-ments,



and they heard the an-gel say to them: Why are you seek-ing the Living One



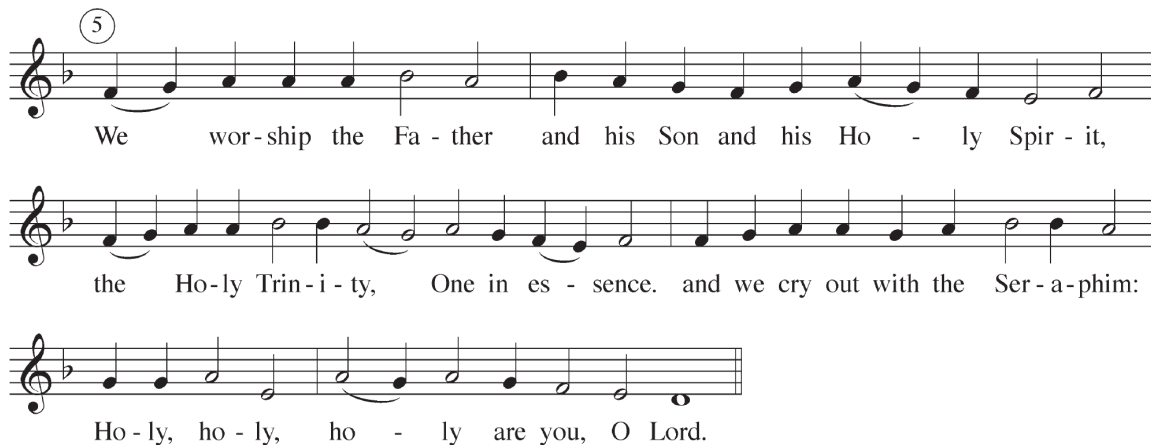
a-mong the dead? In-deed, he is God. He is ris-en from the dead.

Refrain



Glo-ry to the Father, and to the Son, and to the Ho-ly Spir-it.

⑤

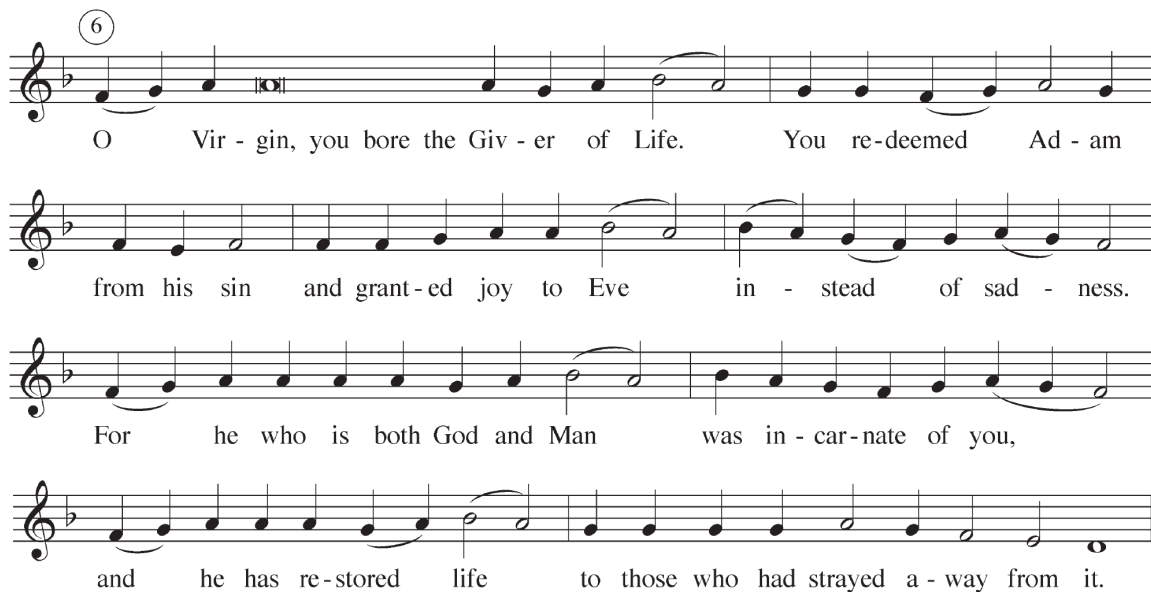


We wor-ship the Fa-ther and his Son and his Ho-ly Spir-it,
the Ho-ly Trin-i-ty, One in es-sence. and we cry out with the Ser-a-phim:
Ho-ly, ho-ly, ho-ly are you, O Lord.



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

⑥



O Vir-gin, you bore the Giv-er of Life. You re-deemed Ad-am
from his sin and grant-ed joy to Eve in-stead of sad-ness.
For he who is both God and Man was in-car-nate of you,
and he has re-stored life to those who had strayed a-way from it.

And then, three times with a bow each time:



Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia! Glo-ry to you, O God.

The Small Litany

Then the deacon 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.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Response: Lord, have mercy.

Lord, have mercy. *(three times)*

The deacon continues with the following petitions.

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

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

Response: Lord, have mercy.

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: For blessed is your name and glorified is your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and forever.

Response: Amen

The deacon returns to the altar through the southern door.

Sessional Hymn

A 3rd Sessional Hymn may follow the Small Litany after the 3rd Psalter reading.

If there is no Gospel, Matins then continues with Psalm 50 on page 27 or, from Pascha through Ascension, with the Hymn of the Resurrection on page 25.

ΗΥΡΑΚΟΕ

On Sunday, the Hypakoe in the tone of the week is sung.

For feasts (⊕, ⊕, or ⊕), the Typikon indicates hymns to be sung in place of the Hypakoe.

Stepenna

On Sunday, the Stepenna (Gradual Hymns) in the tone of the week are sung.

On feasts, the Festal Gradual Hymn in Tone 4 is sung.

One of the three antiphons may be chosen or the Stepenna (Gradual Hymns) may be omitted.

Prokeimenon

Deacon: Let us be attentive!

If no priest is present, these

Priest: +Peace be to all!

exclamations and blessing are omitted

Deacon: Wisdom! Be attentive!

The prescribed Prokeimenon is sung here.

*The deacon (or priest, if no deacon is present),
chants the verse of the Prokeimenon.*

*If no priest is present, the leader chants
the verse of the Prokeimenon.*

After the verse, the Prokeimenon is repeated.

Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

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: Amen.

*If no priest is present, this
petition and doxology are
omitted. There is no
incensation, and the leader
chants the verses at "Let
everything that lives...."*

The deacon incenses the holy gospel by incensing the holy table once on all four sides, then the faithful, and again the front of the holy table. Meanwhile, he chants:

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

Response: *"Let everything that lives..." in the Tone of the Week.*

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

Response: *"Let everything that lives..." in the Tone of the Week.*

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

If no priest is present, this petition and its response are omitted.

Response:



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

If no priest is present, this exclamation, blessing, and its response are omitted.

Priest: Peace + be to all!

Response:



Priest: A reading of the Holy Gospel
or Leader: according to the holy apostle and evangelist *(Name)*.

If no priest is present, the leader says this in the nave facing east or facing the icon corner.

Response:



Deacon: Let us be attentive!

If no priest is present, this exclamation is omitted.

On Sundays, one of the eleven Resurrection Gospels is read.

Certain feasts have a proper Gospel at Matins.

If a priest is present, he always reads the Gospel, even when a deacon is present.

If no priest is present, the leader reads the Gospel in a normal speaking voice

After the Gospel:

Response:



After reading the Gospel, the priest closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Great Doxology.

If no priest is present, the Gospel Book remains on the tetrapod for the rest of Matins.

The Hymn of the Resurrection

This is chanted on Sundays, on the Exaltation of the Cross, and all the days of Pascha.

It is omitted if a feast of the Lord falls on Sunday.

The deacon remains before the holy doors until the conclusion of this hymn.

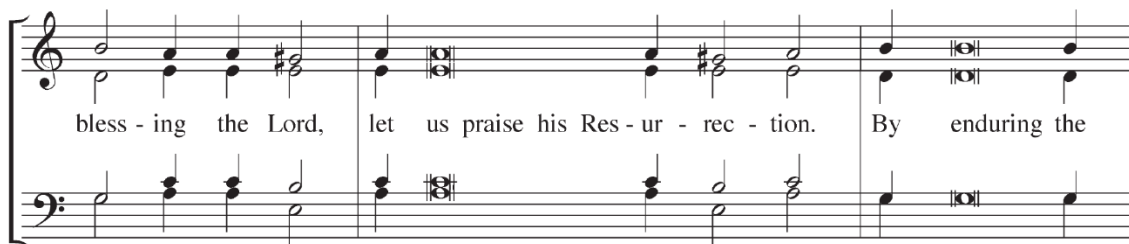


and we praise and glorify your holy Res-ur - rec - tion. For you a - lone

are our God, and we know no oth - er. We call you by name.

reverence
Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,

for behold, through the Cross, joy has come to the whole world. Al - ways



The deacon enters the altar through the holy doors

Psalm 50

Have mercy on me, O 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.
 Sprinkle me with hyssop, 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.
Deliver me from blood-guilt, O God, my saving God,
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 contrite, humbled, heart you will not spurn.
In your goodness, O Lord, 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.

If there are no stichera at Psalm 50, Matins continues with "Save your people..." on page 32.

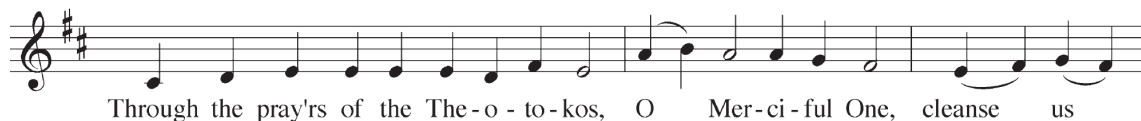
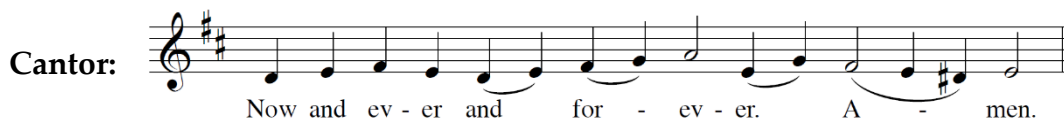
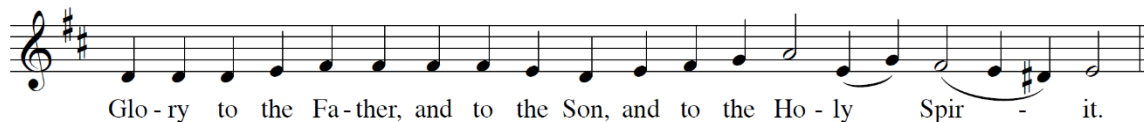
Stichera at Psalm 50

On most Sundays we sing the following stichera (page 29).

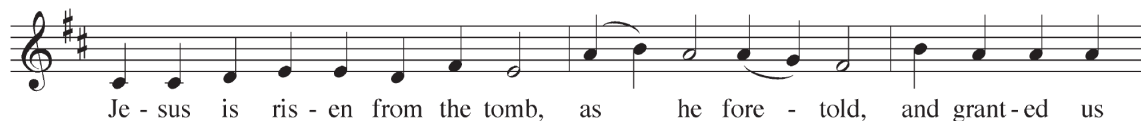
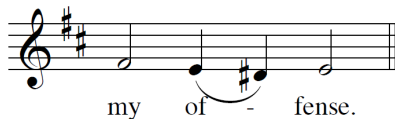
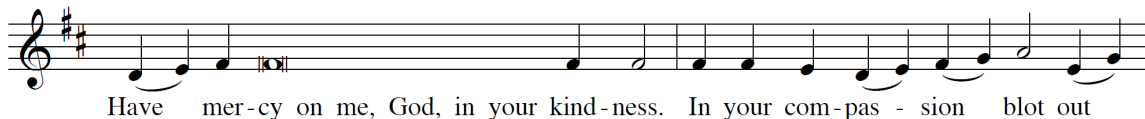
On a great feast of the Lord or of the Theotokos, we sing the stichera of the feast.

On Sundays from the Sunday of the Publican and the Pharisee until the Fifth Sunday of the Great Fast, we sing the Penitential Stichera on page 30.

Cantor (*Tone 6 samohlasen*):



Cantor:



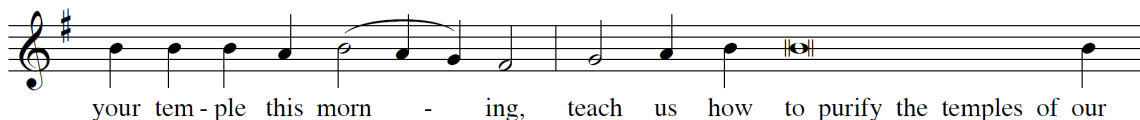
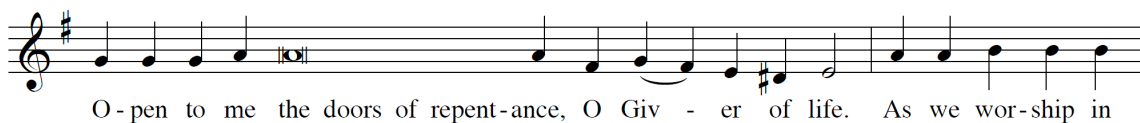


The deacon continues with "Save your people, O God..." on page 32.

Penitential Stichera at Psalm 50

These Stichera are sung on Sundays during the Triodion.†

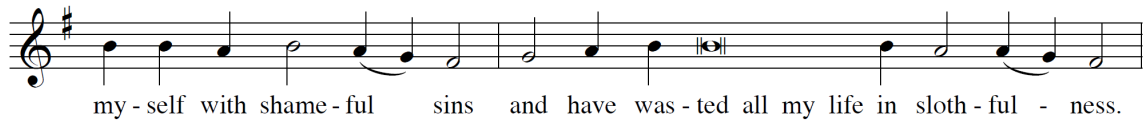
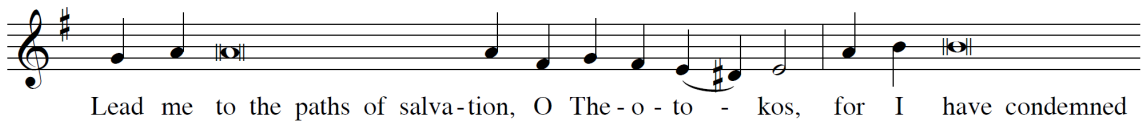
Cantor



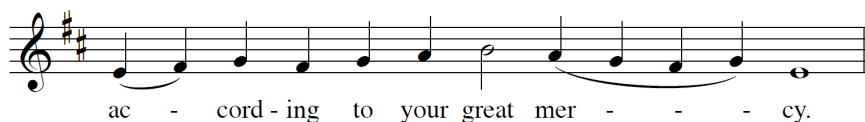
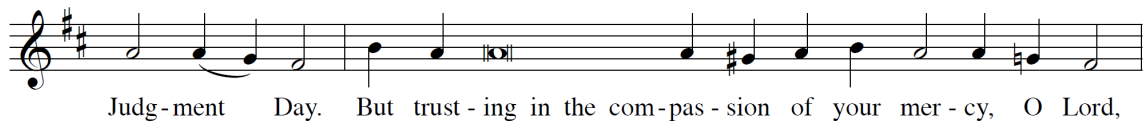
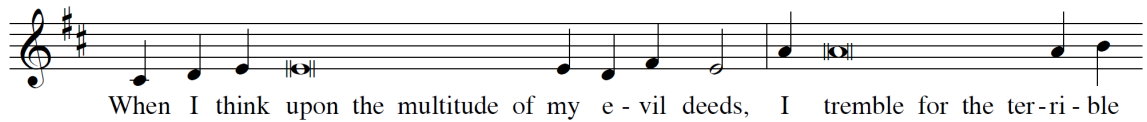
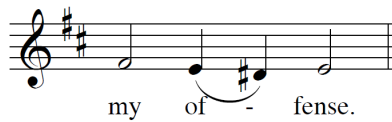
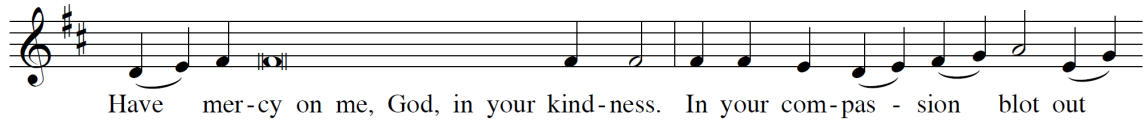
Cantor



† from the Sunday of the Publican and the Pharisee until the Fifth Sunday of the Great Fast



Cantor



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

If no priest is present, the following prayer is said by the leader.

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-Virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist, John; of the holy, glorious, and illustrious apostles; of our holy fathers the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles, and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, Archbishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed Fathers and Confessors Paul, Bishop of Prešov and Basil, bishop of Medila, of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers Anthony and Theodosius of the Monastery of the Caves; of the holy and just ancestors of God, Joachim and Anna;

of the holy (*patron of the Church*)

of the holy (*saint of the day*)

and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

sung twice

*The priest may pray this Prayer of Psalm 50, which is the ninth Prayer of Light, quietly either here or with the other Prayers of Light,[§] or he may pray it aloud.***

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 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.

And then, aloud:

Priest: 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.

Response: Amen.

The deacon enters the altar.

If no priest is present:

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Response: Amen.

[§] *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 19.

^{**} *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 31.

The Canon

*If there was a gospel, the faithful **come forward** to venerate the Gospel Book on the tetrapod. The Canons are sung as prescribed in the Typikon. One of these Canons may be chosen. On Days of Alleluia, the Odes are sung with their Scriptural Canticles. One or two Odes of Odes 1-6 may be chosen, then either Ode 7 or 8, and then always Ode 9.*

If oil was blessed at the Litija, the priest (taking the hand cross) and deacon (taking the blessed oil) go to the tetrapod, where the priest anoints all those who come forward to venerate the Gospel Book. After the anointing is completed, they return to the altar.

The Holy Doors are closed, the priest removes the phelonion and goes to the presbyteral chair.

If no priest is present, the faithful still come forward to venerate the Gospel Book, but there is no anointing.

The Small Litany

After the Third Ode and again after the Sixth Ode (or after whichever, if the other is omitted), the deacon stands before the Holy Doors and says the Small Litany at the ambon. If there is no deacon, the priest says the Small Litany in front of the Holy Table.

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

Response: Lord, have mercy.

The deacon continues with the following petitions.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Lord, have mercy. *(three times)*

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

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

Response: Lord, have mercy.

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.

After Ode 3:

The priest may pray this Prayer of the Fifth Antiphon, which is the fifth Prayer of Light of Matins, quietly either here or with the other Prayers of Light, or he may pray it aloud.

Treasury of all good, ever-flowing spring, Holy Father, Wonderworker, all-powerful ruler of all: we worship you and beg of your mercy and compassion, help and support in our lowliness. Lord, remember those who pray to you and let our morning prayer rise like incense before you. Grant that no one of us may be put to shame but surround us with your mercy. Lord, remember those who keep watch and sing of your glory, and that of your only begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly spiritual altar.

And then, aloud:

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

Response: Amen.

The Kontakion, Ikos, Sessional Hymns, and/or Hypakoe from the Pentecostarion, the Triodion, or the Menaion may now be sung as prescribed by the Typikon. These may be omitted.

The Canon continues with Ode 4, or, if Odes 4-6 are to be omitted, then the Kontakion & Ikos of the Sunday or the feast are sung.

After Ode 6:

The priest may pray this Prayer of the Sixth Antiphon, which is the sixth Prayer of Light of Matins, quietly either here or with the other Prayers of Light, or he may pray it aloud.

We give thanks to you, O Lord and God of our salvation. You have done everything that is good for our lives, and we look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our sleep to worship your honored name. Therefore, O Lord, we pray: give us the grace and strength to be found worthy to sing praise always, and to pray constantly, and to work for our own salvation in fear and trembling, with the help of your Christ. O Lord, remember those who pray to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies.

And then, aloud:

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. Amen.

Response: Amen.

After the Small Litany, the Kontakion & Ikos of the Sunday or the feast are sung.

The deacon returns to the altar through the southern door.

Kontakion & Ikos

After the Small Litany, the Kontakion and Ikos are sung as prescribed in the Typikon

(Some Saints lack an Ikos).

Matins may then continue with a reading from the Synaxarion. This may be omitted.

The Canon then continues with Ode 7 (or Ode 8, if Ode 7 is omitted).

*At the end of Ode 8 (or Ode 7, if Ode 8 is omitted), **the people stand**. 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!

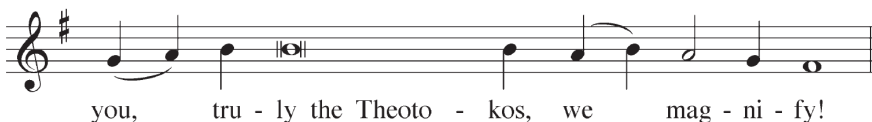
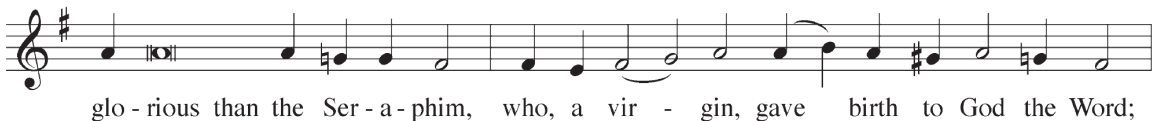
Then the deacon incenses the whole Church as usual, beginning with the Holy Table. Meanwhile, the faithful usually sing the Canticle of the Theotokos. (If the Canticle of the Theotokos is not to be sung, the faithful continue with the Ninth Ode while the deacon incenses).

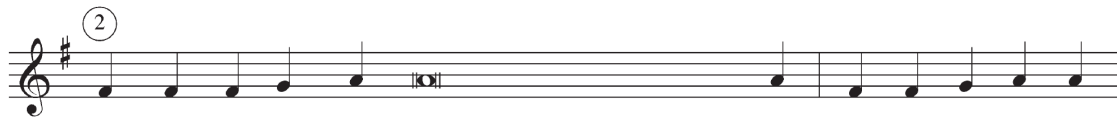
If no priest is present, the above exclamation is omitted and there is no incensation.

Canticle of the Theotokos



Refrain

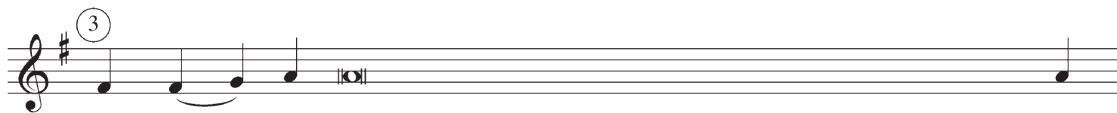




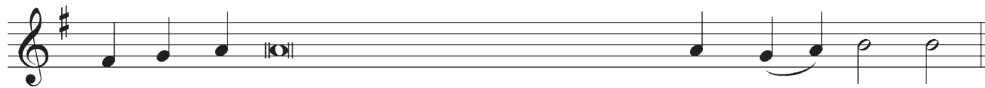
Be - cause he has looked upon the humility of his serv - ant, from this day for - ward



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,



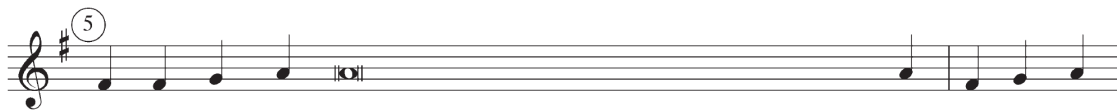
and his love is from generation to generation to those who fear him. **Refrain**



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



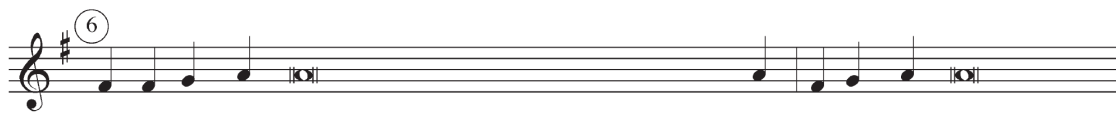
their heart. **Refrain**



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*

The Canon continues with the Ninth Ode.

After the Ninth Ode, unless it is Sunday or Feast or a pre-festive or post-festive day, we sing:



It is tru-ly prop-er to glo-ri-fy you, O The-o-to-kos,



the ever-blessed, immaculate, and the mo-ther of our God.



More honora-ble than the che-ru-bim, and beyond compare more



glo-ri-ous than the ser-a-phim; who, a vir-gin, gave birth to God



the Word, you, tru-ly the The-o-to-kos, we mag-ni-fy.

Small Litany

The deacon (or priest if no deacon is present) stands before the Holy Doors and says the Small Litany from the ambon.

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

Response: Lord, have mercy.

The deacon continues with the following petitions.

If no priest is present, the people do not sing the Small Litany. Instead, they sing:

Lord, have mercy. *(three times)*

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

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

Response: Lord, have mercy.

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.

*The priest may pray this Prayer of the Psalms of Praise, which is the tenth Prayer of Light, quietly either here or with the other Prayers of Light,** or he may pray it aloud as the conclusion of this Small Litany.***

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.

^{††} *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 23.

^{††} *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 11.

And then, aloud:

Priest: 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: Amen.

Holy is the Lord our God

“Holy is the Lord our God” is sung on most Sundays in the Tone of the Week. It is not sung on any other day of the week.

<i>The deacon (or priest if no deacon is present) chants the verses from the ambon.</i>		<i>If no priest is present, the leader chants the verses.</i>
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Deacon: Holy is the Lord our God!

Response: Holy is the Lord our God! *(repeated in the Tone of the Week)*

Deacon: Exalt the Lord our God! Bow before his footstool for He is holy.

Response: Holy is the Lord our God! *(repeated in the Tone of the Week)*

The deacon returns to the altar.

Hymn of Light

*The reader chants the Hymn of Light prescribed by the Typikon.
If there are multiple Hymns of Light, one may be chosen.*

Psalms of Praise (148, 149, 150)

*On Sundays and Feasts with a Great Doxology,
the Psalms of Praise begin with these verses,
which are sung in the samohlasen tone of the first
sticheron that follows them:*

Let everything that lives and that breathes
 give praise to the Lord.
Praise the Lord from the heavens;
praise him in the heights.
 To you is due a hymn, O God.
Praise him, all his angels.
Praise him, all his host.
 To you is due a hymn, O God.

*On other days, the Psalms of Praise
begin here:*

Psalm 148

Praise the Lord from the heavens;
 praise him in the heights.

Praise him, all his angels.
 Praise him, all his host.

And then continue:

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 for ever,
 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 sons 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 with 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;

for 6 stichera:

to carry out the sentence pre-ordained:
 this honor is for all his faithful.

Psalm 150

for 5 stichera:

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

for 4 stichera:

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

for 3 stichera:

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

for 2 stichera:

Praise him with timbrel and dance,
praise him with strings and pipes.

for 1 sticheron:

O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

On days of Small Doxology,

the priest comes before the holy doors & Matins continues with the Small Doxology on p. 50.

The following extra verses are used on most Sundays:

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

On most Sundays, a sticheron is sung here.

Cantor: I will praise you, Lord, with all my heart;
I will recount your wonders.

On most Sundays, a sticheron is sung here.

Cantor: Glory...

The priest vests in the phelonion.

The deacon (or priest, if no deacon is present) opens the Holy Doors.

If no priest is present, the

holy doors remain closed.

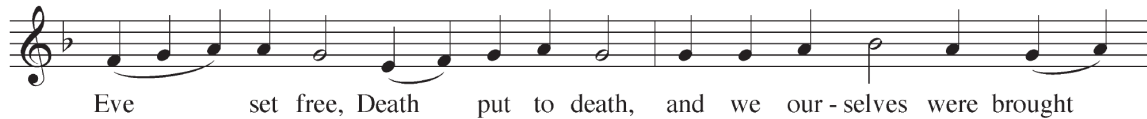
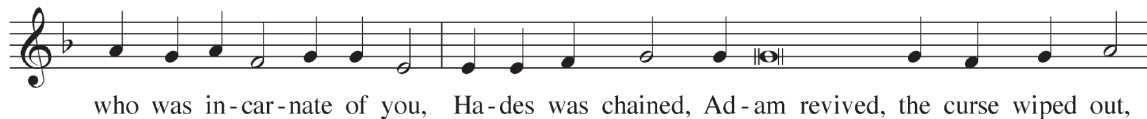
On normal Sundays, the Gospel Stanza corresponding to the Matins Gospel is now sung.

If it is a feast, hymns at "Glory..." and "Now and ever..." may be from the feast

Cantor:



Theotokion for normal Sundays – *Tone 2 Samohlasen*



The Great Doxology

*The priest stands before the Holy Table, facing East,
raises his hands and intones:*

Priest: Glory to you who show us the light!

And the faithful continue with the Great Doxology.

*If no priest is present,
this exclamation is
omitted and the Great
Doxology begins
immediately.*

Glo - ry to God in the high - est, and to peo - ple on earth,
peace and good will. 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 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.

The priest goes out the holy doors, takes the Gospel Book from the tetrapod, processes with it through the holy doors, and replaces it on the Holy Table

If no priest is present, the Gospel Book remains on the tetrapod until the end of Matins.

Three times, each with a bow:



Ho-ly God, Ho-ly and Might-y, Ho-ly and Im-mor-tal 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.
bow, and sung more slowly
 Ho-ly and Im-mor-tal have mer-cy on us. Ho-ly God, Ho-ly and Might-y,
 Ho - ly and Im - mor - tal have mer - cy on us.

Troparia

On feasts, including feasts of the Lord on Sunday, the proper Troparia are sung here.

Matins then continues with the Litany of Supplication on page 52.

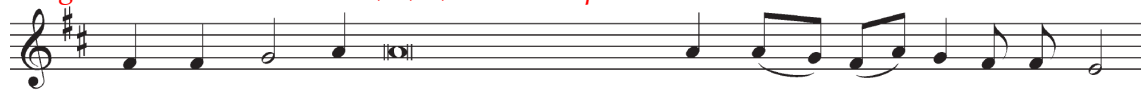
On regular Sundays, the Troparion indicated below is sung as directed:

Sung in weeks when Tones 1, 3, 5, and 7 are prescribed – Tone 2:

To - day sal - va - tion has come to the world. Let us sing to him who is
 ris - en from the tomb, the Au - thor of Life who has crushed Death
 by his death and be-stowed on us victory and great mer - cy.

Matins continues with the Litany of Supplication on page 52.

Sung in weeks when Tones 2, 4, 6, and 8 are prescribed – Tone 2:



You came forth from death, destroying the eter-nal bonds of Ha-des, O Lord.



You broke the curse of Death and thus de-livered us from the snares



of the E-vil One. Then you ap-peared to your apostles and sent them



forth to preach, and through them you have bestowed your peace up-on



all the world, for you a-lone are rich in mer-cy.

Matins continues with the Litany of Supplication on page 52.

The Small Doxology

*The priest stands before the Holy Doors, faces East, & raises his hands.
If it is a Day of Alleluia, the Small Doxology is introduced
with the following verse:*

Priest: To you all glory is due, O Lord our God, and
we give glory to you, Father, Son and Holy
Spirit, now and ever and forever, amen.

and then always:

Priest: Glory to you who show us the light!

*The priest remains before the Holy Doors as the faithful
continue with the Great Doxology.*

*If no priest is present,
this exclamation is
omitted and the Small
Doxology begins
immediately.*

Glory to God in the highest,
And on earth, peace, good will among men.
We praise you, we bless you, we worship you,
we glorify you, we thank you for your great glory.
Lord God, heavenly King, Father Almighty;
Lord, only-begotten Son, Jesus Christ, and you, Holy Spirit.
Lord God, Lamb of God,
Son of the Father,
You take away the sin of the world,
have mercy on us
You take away the sins of the world,
hear our prayer.
You are seated at the right hand of the Father,
have mercy on us.
For you alone are holy, you alone are the Lord, Jesus Christ,
to the glory of God the Father. Amen.
I will bless you day after day,
and praise your name forever.

O Lord, you have been our refuge
from one generation to the next.
I said: Lord, have mercy on me,
heal my soul, for I have sinned against you.
O Lord, I have fled to you,
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.
Extend your mercy to those who know you.
Make us worthy, O Lord, to be kept sinless this morning.
Blessed are you, O Lord, the God of our fathers,
and praiseworthy and glorious is your name forever. Amen
May your mercy, O Lord, be upon us
because we have placed our hope in you.

(each time with a reverence:)

✙ Blessed are you, O Lord,
teach me your commandments.
✙ Blessed are you, O Master,
make me understand your commandments.
✙ Blessed are you, O Holy One,
enlighten me with your commandments.
O Lord, your mercy is forever;
despise not the work of your hands.
To you is due praise, to you is due a hymn;
to you is glory due.
Father, ✙ Son, and Holy Spirit,
now and ever and forever. Amen.

Toward the end of the Small Doxology, the deacon goes out the northern door and comes to the ambon to say the Litany of Supplication. He and the priest bow to each other. The priest blesses the deacon and returns to the altar through the southern door. If there is no deacon, the priest says this litany before the Holy Doors, remaining outside the altar.

Litany of Supplication

The deacon says this litany at the ambon.

If no deacon is present, the priest says this litany at the Holy Doors.

Deacon: Let us complete our morning prayer to the Lord

Response: Lord, have mercy.

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

Response: Lord, have mercy.

The deacon continues with the following petitions.

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

Response: Grant this, O Lord. *The same response is given to each following petition.*

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

For the pardon and remission of our sins and offenses, let us beseech the Lord. **R.**

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

That we may spend the rest of our life in peace and repentance, let us beseech the Lord. **R.**

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. **R.**

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

If no priest is present, the people do not sing the Litany of Supplication. Instead, they sing:

Lord, have mercy.

(twelve times)

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

*The priest may pray this Prayer of Dismissal, which is the eleventh Prayer of Light, quietly either here or with the other Prayers of Light,^{ss} or he may pray it aloud as the conclusion of the Litany of Supplication.****

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.

And then, aloud:

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

Response: Amen.

If no priest is present:

Leader: Arising from sleep, I thank you, O Holy Trinity; because of your great kindness you have not been angry with me, though I am lazy and sinful, nor have you destroyed me in my sins. Rather, you have shown your customary love for us, and you have raised me up as I lay in neglect, that I may sing this morning hymn and glorify your dominion. Enlighten now the eyes of my understanding, open my ears to receive your words, and teach me your commandments. Help me to do you will, to glorify you, to confess you from my heart, and to extol your all-holy name, of the Father, and of the Son, and of the Holy Spirit, now and ever and forever. Amen.

The people do not respond "Amen."

If there was a Great Doxology, Matins continues with the Dismissal on page 58. If there was a Small Doxology, Matins continues with the Apostichera on page 55.

^{ss} *The Office of Matins*. 1989. Uniontown: The Sisters of the Order of St. Basil the Great, 33.

*** *The Order of Matins*. 2006. 2nd revised edition. Pittsburgh: Metropolitan Cantor Institute, Byzantine Catholic Seminary, 47.

Prayer over Bowed Heads

Priest: Peace + be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

If no priest is present, these exclamations and the following prayer over bowed heads are omitted.

If there was a Great Doxology, Matins continues with the Dismissal on page 58. If there was a Small Doxology, Matins continues with the Apostichera on page 55.

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: Amen.

On Sundays and Feast with a Great Doxology, Matins concludes with the Dismissal on page 58.

On days with a Small Doxology, the priest & deacon enter the altar and Matins continues with the Apostichera on page 55.

Apostichera

Daily Versicles:

Verse: In the morning, fill us with your love; we shall exult and rejoice all our days. Give us joy to balance our affliction for the years when we knew misfortune. Show forth your work to your servants, let your glory shine on their children.

Verse: Let the favor of the Lord be upon us; give success to the work of our hands! Give success to the work of our hands.

After the Aposticha:

It is good to give thanks to the Lord,
And to make music to your name, O Most High
to proclaim your love in the morning
and your truth in the watches of the night. (*twice*)

Trisagion Prayers

Holy God, Holy and Mighty, Holy and Immortal,
have mercy on us. (*three times*)

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

Most Holy Trinity, have mercy on us;
Lord, cleanse us of our sins;
Master, forgive our transgressions;
Holy One, come to us and heal our infirmities
for your name's sake.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

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

Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil

<i>If a priest is not present:</i>	
Priest:	For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.
Leader:	Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.
Response:	Amen.
Response:	Amen.

*The priest & deacon go through the northern door.
The priest stands before the closed holy doors and the deacon to his right.*

Troparia

The Troparion or Troparia are sung as indicated in the Typikon.

If it is a Day of Alleluia, Matins continues with the Dismissal Troparia ("As we stand in the temple...") on page 60.

Litany

Deacon:	Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.	<i>If a priest is not present, the people do not sing the Litany of Daily Vespers. Instead, they sing:</i>
		Lord, have mercy. <i>(twelve times)</i>
Response:	Lord, have mercy. <i>(three times)</i>	Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.
	<i>The deacon continues with the following petitions and the same response is given to each.</i>	

Again we pray for our holy father *(Name)*, pope of Rome, and for our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ. **R.**

Again we pray for our government and for all in the service of our country. **R.**

Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith. **R.**

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.

Response: Amen.

Dismissal

Deacon: Wisdom!

Response: Give the blessing!

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

Response: Amen. O God, strengthen the true faith
forever and ever.

Priest: O most holy Theotokos, save us.

Response: More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word,
you, truly the Theotokos, we magnify.

If no priest is present, these exclamations, blessing, and prayers are omitted. The people sing "More honorable..." or "Shine in splendor..."

*Throughout **Pascha**, the following is sung in place of "More honorable..."*

Shine in splendor, O new Jerusalem,
for the glory of the Lord is risen upon you.
O Zion, now dance and be glad,
and you, pure Theotokos,
rejoice in the resurrection of your Son.

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

If no priest is present, this is omitted. The people sing "Glory..." or "Christ is risen..." and "Lord, have mercy" three times. "...Give the blessing" is omitted in either case.

Response: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and forever. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

*Throughout **Pascha**, the following is sung in place of "Glory to the Father... Give the blessing."*

Christ is risen from the dead! By death he trampled Death;
and to those in the tombs he granted life.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

Priest: May Christ our true God, risen from the dead, have mercy on us and save us through the prayers of his most pure Mother; of the holy, glorious, and illustrious apostles; of the holy *(Name/s)*, the patron[s] / [patroness] of this church; of the holy *(Name/s of the saint/s whose day it is)*; and through the prayers of all the saints; for Christ is good and loves us all.

If no priest is present:

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

The leader returns the Gospel Book to its place.

Response: 
A - - - - - men.

Dismissal Troparia

As we stand in the temple of your glory
We consider ourselves standing in heaven.

O Mother of God, heavenly Gate,
Open to us the doors of your mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.
Lord, have mercy. Lord, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.
Lord, have mercy. Lord, have mercy.

(four times, in English or in several languages)

All: Give the blessing.

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

Response: Amen.

*If no priest is present,
this exclamation and
blessing are omitted.*

Priest: King of heaven, support our civil authorities, confirm the faith,
or Leader: calm the nations, give peace to the world and safeguard this city (*or*
this holy monastery), grant those who have gone before us a
dwelling place among the righteous, accept us in repentance and
have mercy, for you are good and love us all.

Response: Amen.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

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

More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word,
you, truly the Theotokos, we magnify.

In the name of the Lord, Father, give the blessing.	<i>If no priest is present, this exclamation is omitted</i>
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Priest: Through the prayers of our holy fathers,
or Leader: O Lord Jesus Christ our God, have mercy on us.

Response: Amen.

The Prayer of St. Ephrem

All: Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter. (*Prostration*)

Instead, bestow on me, your servant,
the spirit of integrity, humility,
patience, and love. (*Prostration*)

Yes, O Lord and King,
let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen. (*Prostration*)

Then, with a simple bow, the following is repeated four times:

O God, be merciful to me, a sinner.

O God, cleanse me of my sins and have mercy on me.

O Lord, forgive me, for I have sinned without number.

*Once more, the Prayer of St. Ephrem is recited, without the usual prostrations.
One prostration is made at the conclusion of the prayer.*

Matins concludes with the Dismissal, beginning with "Glory to you, O Christ..." on page 58.

Matins Prayers of Light

With head uncovered, the priest says the Prayers of Light quietly before the holy doors during Psalms 87, 102, and 142 of the Hexapsalmos.

Or, if only one Psalm of the Hexapsalmos is read, the priest may say only one Prayer of Light.

First Prayer: *Prayer of the First Antiphon*

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 toward 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. Amen.

Second Prayer: *Prayer of the Second Antiphon. This prayer may be read after one of the kathismata.*

From the depths of night our soul longs for you, our God, for your commandments are a light upon the earth. Give us understanding that we may be perfected in righteousness and holiness in fear of you, for it is you whom we glorify as our true God. Turn your ear and hear us. O Lord, remember each one present and praying with us by their own name, and save them by your might. Bless your people and sanctify your inheritance. Give peace to your world, to your churches, to the priests, and to all your people.

For blessed and glorified is your most honored and sublime name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Third Prayer: *Prayer of the Third Antiphon. This prayer may be read after one of the kathismata.*

From the depths of night our soul longs for you, our God, for your commandments are a light upon the earth. Teach us, O God, your righteousness, your statutes, and your decrees. Enlighten the eyes of our minds, lest we fall asleep in sin until death. Cast out all darkness from our hearts, favor us with the Sun of righteousness, and keep our lives from danger by the seal of your Holy Spirit. Direct our steps along the road of peace. Grant that we may see the dawn and the whole day in joy, and that we may offer you our morning prayers.

For yours is the power, and yours is the kingdom and the might and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Fourth Prayer: *Prayer of the Fourth Antiphon. This prayer may be read after one of the kathismata.*

Lord God, holy and incomprehensible, you told the light to shine out of darkness; you have given us rest in the sleep of night; and you have raised us to glorify and praise your goodness. We beg of your mercy, accept us who now worship you and thank you with all our strength, and grant all that we ask for our salvation. Reveal us to be children of light and heirs of your eternal good gifts. In the abundance of your mercy, Lord, remember all your people who invoke your love for mankind and aid those here present and who pray with us and those traveling abroad in every place of your kingdom. Be greatly merciful to all, that we may persevere always in confidence, being saved in soul and body.

We glorify your magnificent and blessed name, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Fifth Prayer: *Prayer of the Fifth Antiphon*

Treasury of all good, ever-flowing spring, Holy Father, Wonderworker, all-powerful ruler of all: we worship you and beg of your mercy and compassion, help and support in our lowliness. Lord, remember those who pray to you and let our morning prayer rise like incense before you. Grant that no one of us may be put to shame, but surround us with your mercy. Lord, remember those who keep watch and sing of your glory, and that of your only-begotten Son and our God, and of your Holy Spirit. Be their help and support and accept their prayers upon your heavenly spiritual altar.

For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Sixth Prayer: *Prayer of the Sixth Antiphon*

We give thanks to you, O Lord and God of our salvation. You have done everything that is good for our lives, and we look always to you, Savior and Benefactor of our souls. For you have given us rest in that part of the night which has passed, and now have raised us from our sleep to worship your honored name. Therefore, O Lord, we pray: give us the grace and strength to be found worthy to sing praise always, and to pray constantly, and to work for our own salvation in fear and trembling, with the help of your Christ. O Lord, remember those who pray to you in the night. Hear them and have mercy on them and crush under their feet invisible and malicious enemies.

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. Amen.

Seventh Prayer: *Prayer of the Seventh Antiphon. This prayer may be read after one of the kathismata.*

God and Father of our Lord Jesus Christ, you have raised us from our sleep and gathered us for this time of prayer. Give us grace that we may open our lips in praise. Accept the thanksgiving we offer with all our strength. Teach us your decrees, for we do not know how to pray as we should, unless you guide us by your Holy Spirit. Therefore, we pray, that if until now we have sinned in any way, in word, or deed, or thought, voluntarily or involuntarily, remit, pardon and forgive us; for if you, O Lord, should mark our guilt, Lord, who would survive? For with you is found redemption. You alone are holy and a helper and the stronghold of our lives, and our praise is for you forever.

Blessed and glorified be the power of your reign, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Eighth Prayer: *Prayer of the Eighth Antiphon. This prayer was said with the Eighth Ode.*

Lord our God, you have shaken from us the laziness of sleep; you have called us to be holy, to lift up our hands in the night, and to confess you for your just decrees. Receive our prayer, our petitions, our confessions of faith, and our nighttime worship. Bestow on us, O Lord, an invincible faith, a confident hope, and a love without pretense. Bless our comings and our goings, our deeds and works, our words and desires. Grant that we may come to the beginning of the day praising, glorifying, and blessing the goodness of your inexpressible generosity.

For blessed is your all-holy name, and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Ninth Prayer: *Prayer of Psalm 50*

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 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 & ever & forever. Amen.

Tenth Prayer: *Prayer of the Psalms of Praise*

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. Amen.

Eleventh Prayer: *Prayer of Dismissal*

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. Amen

Order of Reading the Kathismata at Matins

The Summer System

From the Sunday of Thomas to September 21st, from December 20th to January 14th, and in Meatfare and Cheesefare weeks, the kathismata are read at Matins according to the following cycle:

<u>Morning</u>	<u>at Matins</u>
Sunday	Kathismata 2 & 3
Monday	Kathismata 4 & 5
Tuesday	Kathismata 7 & 8
Wednesday	Kathismata 10 & 11
Thursday	Kathismata 13 & 14
Friday	Kathismata 19 & 20
Saturday	Kathismata 16 & 17

The Winter System

From September 22nd to December 19th, and from January 15th to the Sunday of the Prodigal Son, the kathismata are read at Matins according to the following cycle:

<u>Morning</u>	<u>at Matins</u>
Sunday	Kathismata 2, 3, & 17
Monday	Kathismata 4, 5, & 6
Tuesday	Kathismata 7, 8, & 9
Wednesday	Kathismata 10, 11, & 12
Thursday	Kathismata 13, 14, & 15
Friday	Kathismata 19 & 20
Saturday	Kathismata 16 & 17

The Lenten System

During the Great Fast (except the fifth week of the Great Fast), the kathismata are read at Matins according to the following cycle:

<u>Morning</u>	<u>at Matins</u>
Sunday	Kathismata 2, 3, & 17
Monday	Kathismata 4, 5, & 6
Tuesday	Kathismata 10, 11, & 12
Wednesday	Kathismata 19, 20, & 1
Thursday	Kathismata 6, 7, & 8
Friday	Kathismata 13, 14, & 15
Saturday	Kathismata 16 & 17

During the fifth week of the Great Fast, the kathismata are usually read at Matins according to the following cycle:

<u>Morning</u>	<u>at Matins</u>
Sunday	Kathismata 2, 3, & 17
Monday	Kathismata 4, 5, & 6
Tuesday	Kathismata 11, 12, & 13
Wednesday	Kathismata 20, 1, & 2
Thursday	Kathisma 8
Friday	Kathismata 13, 14, & 15
Saturday	Kathismata 16 & 17

The Psalter is not read from Holy Thursday to Bright Saturday.

Abbreviating the Kathismata

Firstly, one Kathisma may be chosen.

For example,

On an odd date in an odd year, or on an even date in an even year, the third prescribed Kathisma may be chosen (if there are three) or the first (if there are only two).

On an odd date in an even year or on an even date in an odd year, the second prescribed Kathisma may be chosen.

Then, one stasis of the chosen Kathisma may be chosen.

(Each Kathisma is divided into three stases).

Or, a smaller part of the Kathisma may be read.