

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

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

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

Troparion of the Theophany - Tone 1

At your bap - tism in the Jor-dan, O Lord, wor-ship of the
Trin - i - ty was re-vealed; for the Fa - ther's voice bore wit - ness to you, calling
you his be - lov - ed Son, and the Spir - it in the form of a dove
con - firmed the truth of these words. O Christ God, you ap-peared and enlightened the
world. Glo - ry to you!

The troparion is sung twice, followed by "Glory... now and ever" in the same time, and the troparion a third. time. For the first kathisma of the Psalter (p. 13), the following may be chanted by the lector:

First Psalter Reading: Psalm 96

The Lord is king, let earth rejoice,
let all the coastlands be glad.
Cloud and darkness are his raiment;
his throne, justice and right.

A fire prepares his path;
it burns up his foes on every side.
His lightnings light up the world,
the earth trembles at the sight.

The mountains melt like wax
before the Lord of all the earth.
The skies proclaim his justice;
all peoples see his glory.

Let those who serve idols be ashamed,
those who boast of their worthless gods.
All you spirits, worship him.

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

For you indeed are the Lord
most high above all the earth,
exalted far above all spirits.

The Lord loves those who hate evil;
he guards the souls of his saints;
he sets them free from the wicked.

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

Sessional Hymn I - Tone 3 podoben: Krasot'i

O Christ our Sav - ior, you ap - peared in the Jor - dan
and were bap - - tized by the Fore - - - run - - ner,

The image shows two staves of musical notation in G major (one sharp). The melody is written on a treble clef. The first staff contains the lyrics 'O Christ our Sav - ior, you ap - peared in the Jor - dan'. The second staff contains the lyrics 'and were bap - - tized by the Fore - - - run - - ner,'. The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are several slurs and ties used throughout the piece.

and the Spir - it tes - ti - fied that you are the be - lov - ed Son.

The Ho - ly Spir - it then de - scend - ed up - on you

and man - i - fest - ed that you are co - e - ter - nal with the Fa - ther.

Hav - ing been enlightened by you, we cry out: Glo - ry to the one God

in Trin - i - ty.

Cantor

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.

Tone 4 podobn: Skoro predvari

O Christ our God, you sanc - tified the waters of the Jor - dan, and you

de - stroyed the pow'r of sin. You sub - mit - ted to be bap - tized at the hand of the

Fore-run - ner, thus de - liv - er - ing the hu - man race from e - vil.

There-fore we be-seech you: O Christ our God, grant salvation to the

hu - man race.

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

Second Psalter Reading: Psalm 131

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

"I will not enter the house where I live
nor go the bed where I rest.
I will give no sleep to my eyes,
to my eyelids I will give no slumber
till I find a place for the Lord,
a dwelling for the Strong One of Jacob."

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

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

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

The Lord swore an oath to David;
he will not go back on this word:
"A son, the fruit of your body,
will I set upon your throne.

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

For the Lord has chosen Zion;
he has desired it for his dwelling:
"This is my resting place for ever;
here have I chosen to live.

I will greatly bless her produce,
I will fill her poor with bread.
I will clothe her priests with salvation
and her faithful shall ring out their joy.

There David's stock will flower;
I will prepare a lamp for my anointed.
I will cover his enemies with shame
but on him my crown shall shine."

Sessional Hymn II: *Tone 5*

You have wrapped your - self in the streams of the Jor - dan.
O Word of God, you glorious-ly clothe your - self in light,
there - by re - new - ing the na - ture of Ad - - - am
which was de - stroyed by the sin of dis - o - be - di - ence.

We there-fore praise you and glorify you ho - ly The-oph - a - ny.

Cantor

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.

Tone 4 podoben: Udivisja Josif

What has as - ton - ished you, O Riv - er Jor - dan? I have seen the in - visible

One naked, and I be - came fright - ened. How is it pos - si - ble not to tremble

before him and not to change my course? The an - gels, up - on see - ing him,

shook with fear; heav - en was filled with won - der and the earth quaked;

the sea and all things vis - i - ble and in - vis - i - ble with drew. Christ has

ap - peared in the Jor - - - dan, to sanc - ti - fy the wa - ters.

Exaltation of the Theophany (*repeated after each verse*)

We ex-tol you, O Christ, the Giv-er of life, for you were bap-tized for us
this day in the flesh by John in the wa-ters of the Jor-dan.

Verse: O God, be gracious and bless us,
and let your face shed its light upon us.

Verse: The Lord's voice resounding on the waters,
the Lord on the immensity of the waters.

Verse: The voice of the Lord is over the waters; the God of glory thunders;
the Lord is over many waters.

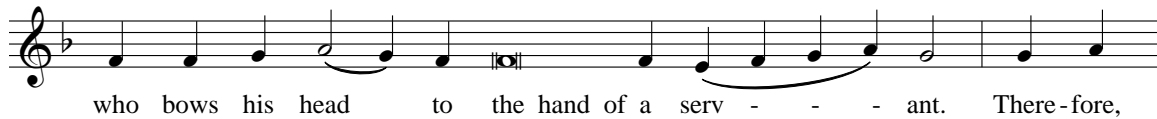
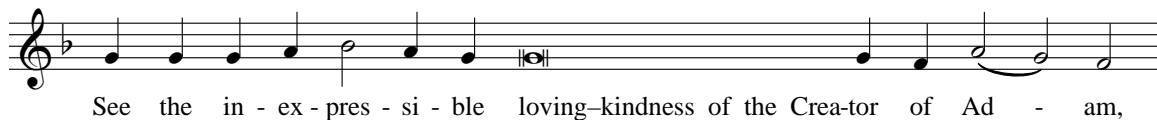
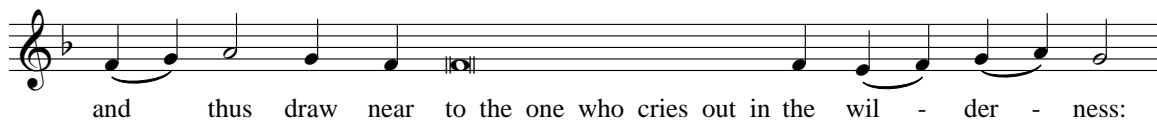
Verse: Glory...now and ever...

Three times

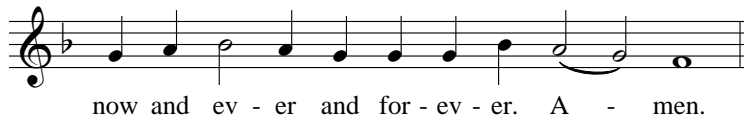
Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! Glo-ry to you, O God!

Sessional Hymn III - Tone 4 podobn: Udivisja Josif

O faith-ful, come and behold the place of the bap-ti-sm of Christ,
so that we may fol-low him to the streams of the Jor-dan



Cantor



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

Festal Gradual Hymn, p. 312.

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

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



The sea fled, the sea fled at the sight; The Jor - dan
turned back on its course.

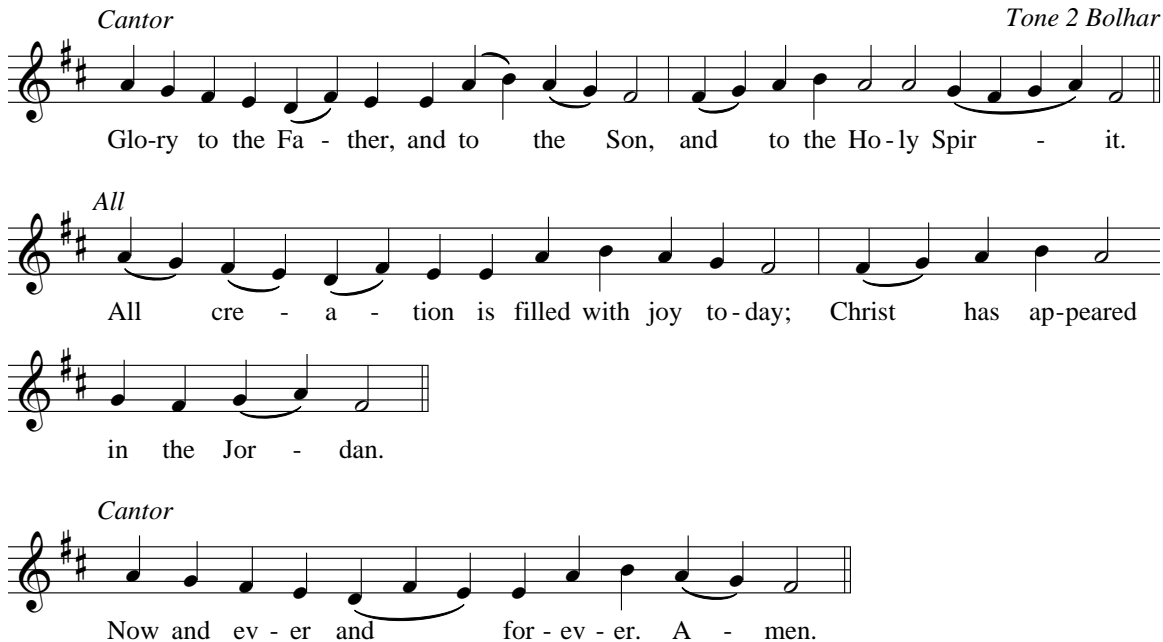
Verse: Give thanks to the Lord for he is good; for his mercy endures forever.

“Let everything that lives and that breathes...” is sung in Tone 4, p. 171.

Gospel: Mark 1: 9-11 (*the baptism of the Lord*)

*“Having beheld the resurrection of Christ...” is not sung.
The service continues with the chanting of Psalm 50, p. 28.*

Stichera after Psalm 50



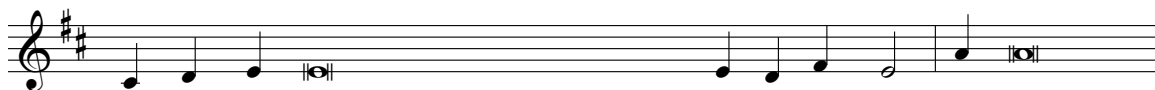
Cantor *Tone 2 Bolhar*
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

All
All cre - a - tion is filled with joy to-day; Christ has ap-peared
in the Jor - dan.

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

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

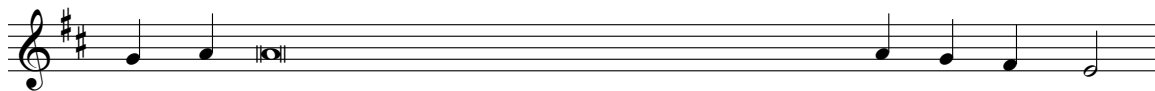
Cantor: (Tone 6) Have mercy on me, God, in your kindness.
In your compassion blot out my offense.



God the Word manifested himself in the flesh to the hu-man race. He stood in the



Jor-dan to be bap - tized, and the Fore - run - ner said to him:



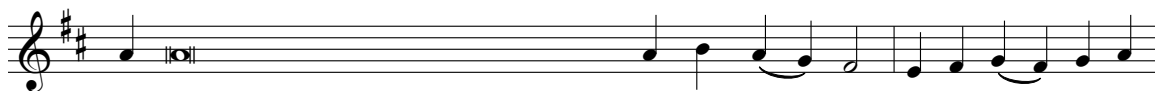
How can I extend my hand and touch the head of him who gov - erns all things?



E - ven though you were an infant born of Mar - y, I know that you are



the e - ter - nal God. You are praised by the Seraphim and yet you walk on earth,



and the servant has not learned how to baptize the Mas - ter. O in - ef - fa - ble



Lord, glo - ry to you!

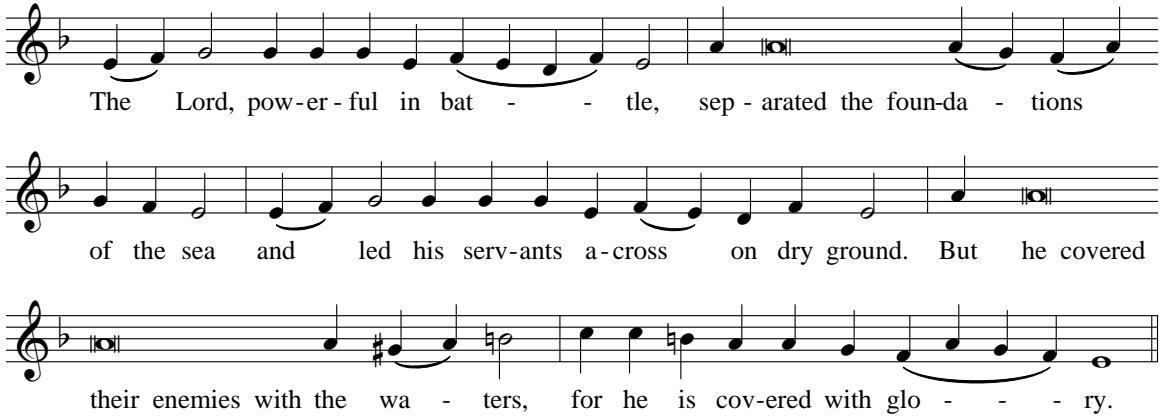
The service continues with the litany, "Save your people, O Lord..." on p. 30.

The Canon of the Theophany

Ode 1

Irmos

Tone 2 samopodoben



The Lord, pow-er-ful in bat - - tle, sep - arated the foun-da - tions
of the sea and led his serv-ants a-cross on dry ground. But he covered
their enemies with the wa - ters, for he is cov-ered with glo - - - ry.

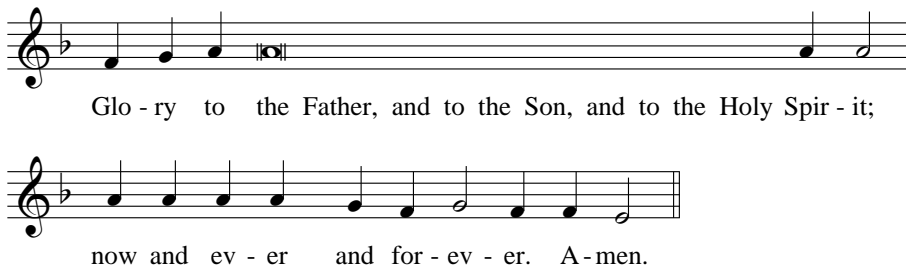
Refrain



Glo - ry to your ho - ly The - oph - a - ny, O Lord.

Adam, who had previously fallen into corruption, was refashioned in the waters of the Jordan by the Lord, the King of ages. Likewise, he shattered the heads of the monsters that were in the sea, for he is covered with glory. *Refrain*

The Lord, who was incarnate of the Virgin, clothed material flesh with the immaterial fire of his divine nature. Now he wraps himself in the streams of the Jordan, for he is covered with glory.



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.

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

Katavasia: *The Irmos is repeated.*

Ode 3

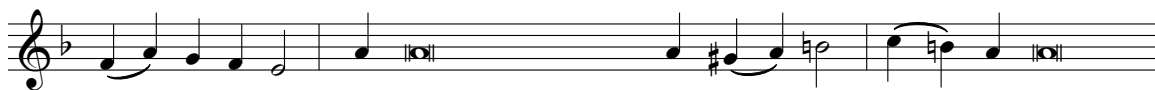
Irmos



The Lord, who be-stows pow - er to kings, and raises up the strength



of his a-noint - ed, is born of a Vir - gin and now draws near



for bap-ti-sm. There-fore, let us, the faith-ful, cry out: No one is as holy



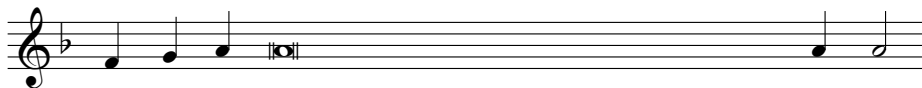
as our God, and no one is as right - eous as you, O Lord.

Refrain



Glo - ry to your ho - ly The-oph - a - ny, O Lord.

O Church of Christ, previously barren and without child, rejoice today. Through water and the Spirit, children have been born to you who cry out in faith: No one is as holy as our God, and no one is as righteous as You, O Lord.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;

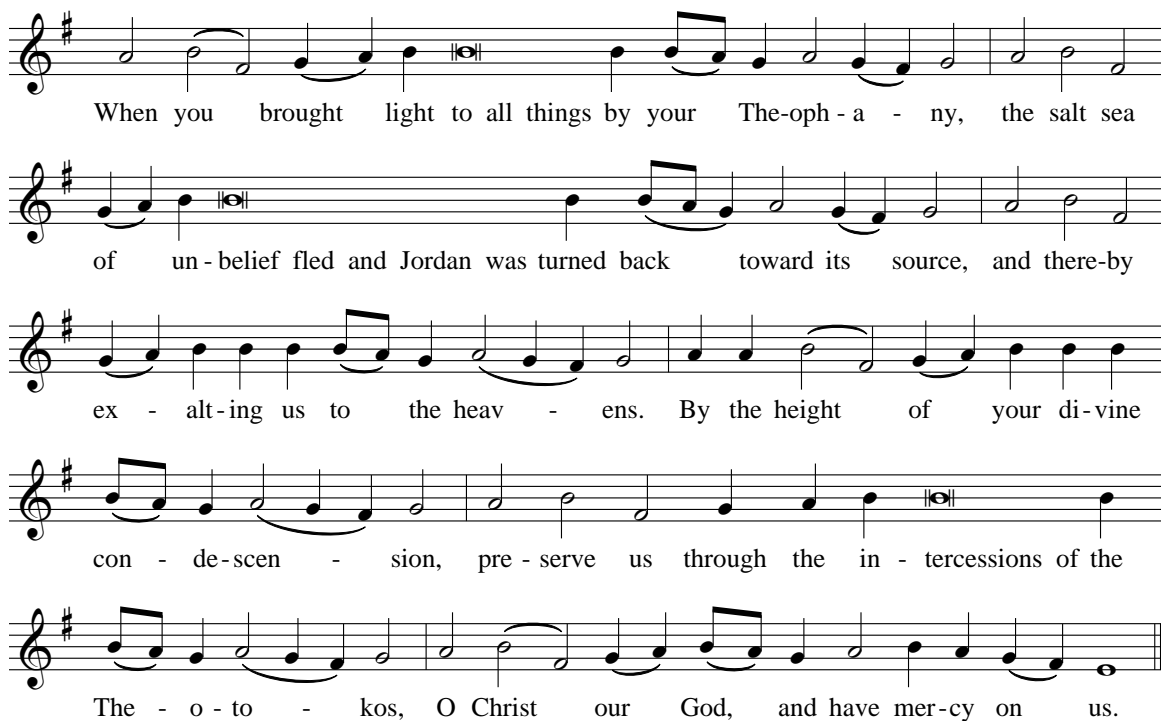


now and ev - er and for - ev - er. A - men.

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

Katavasia: *The Irmos is repeated.*

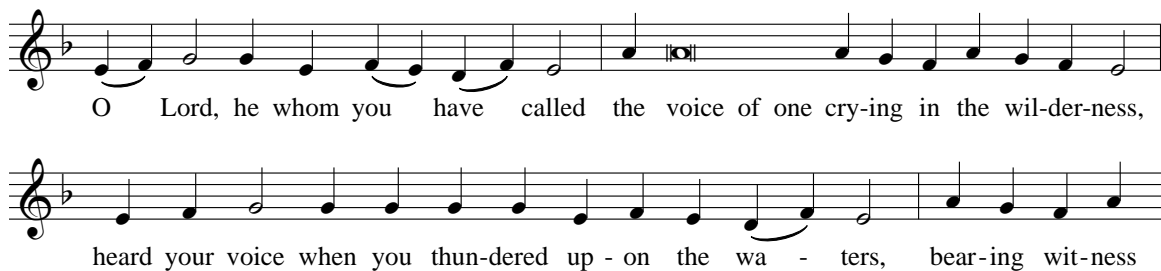
Hypakoe - Tone 5



When you brought light to all things by your The-oph-a - ny, the salt sea
of un-belief fled and Jordan was turned back toward its source, and there-by
ex - alt-ing us to the heav - ens. By the height of your di-vine
con - de-scen - sion, pre - serve us through the in - tercessions of the
The - o - to - kos, O Christ our God, and have mer-cy on us.

Ode 4

Irmos



O Lord, he whom you have called the voice of one cry-ing in the wil-der-ness,
heard your voice when you thun-dered up - on the wa - ters, bear-ing wit-ness

to your Son. Hav-ing been filled with the Spir-it he cried out: You are Christ,
 the wis-dom and pow - er of God.

Refrain

Glo - ry to your ho - ly The - oph - a - ny, O Lord.

The Baptist spoke out: Who has ever seen the sun, that is radiant in its essence, being purified? How then shall I cleanse in the waters the One who is the Brightness of the Glory, the Image of the everlasting Father? How shall I, who am like straw, touch the fire of your divinity with my hand? For you are Christ, the wisdom and power of God. *Refrain*

When Moses beheld you in the burning bush, he was filled with awe; and hearing your voice he hid his face in fear. How then shall I look upon you, how shall I touch you with my hand? For you are Christ, the wisdom and power of God.

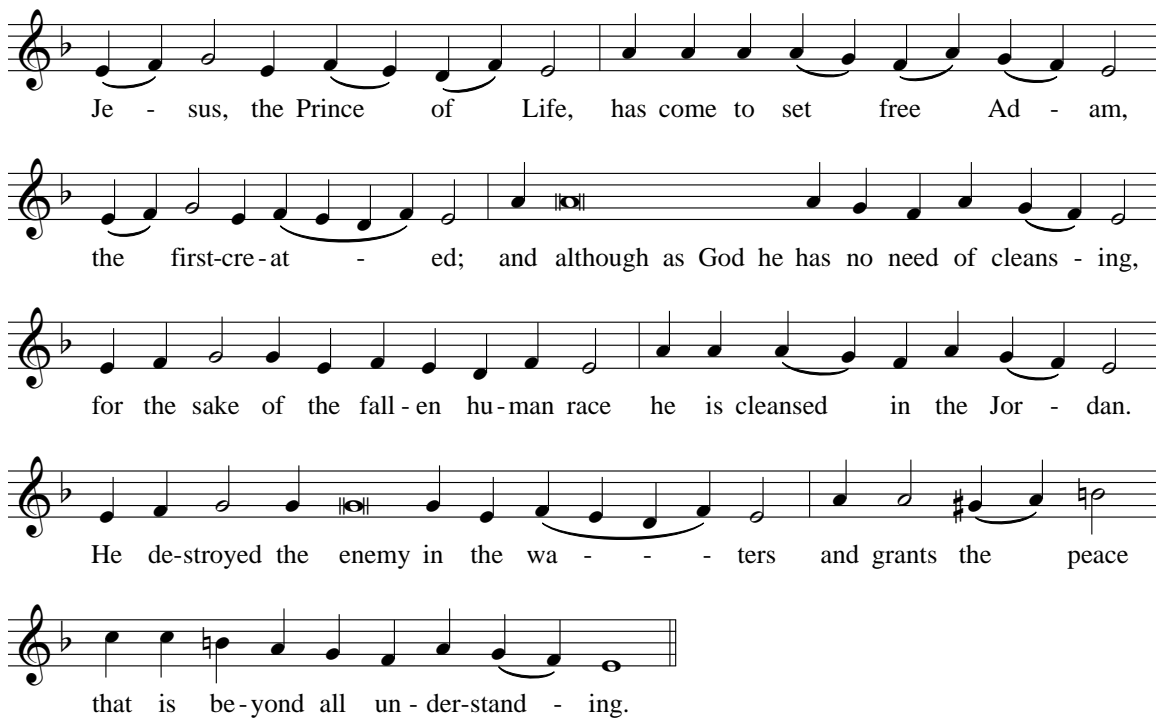
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
 now and ev - er and for - ev - er. A - men.

Having been blessed with understanding and with the power of reason, I still respect the things that have no soul. If I baptize you, I shall be accused by the mountain that smoked with fire, the sea that was parted, and this same Jordan which turned back on its course. For you are Christ, the wisdom and power of God.

Katavasia: *The Irmos is repeated.*

Ode 5

Irmos



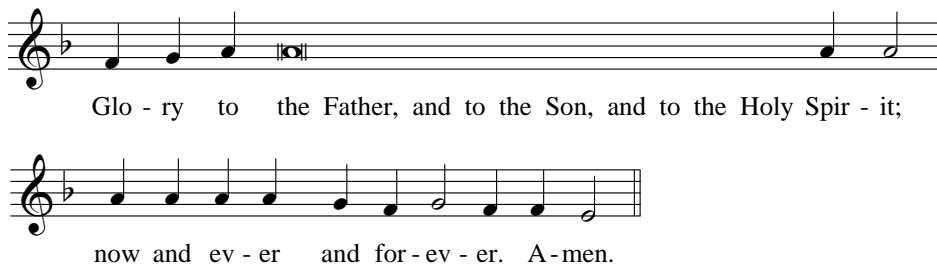
Je - sus, the Prince of Life, has come to set free Ad - am,
the first-cre-at - ed; and although as God he has no need of cleans - ing,
for the sake of the fall - en hu - man race he is cleansed in the Jor - dan.
He de - stroyed the enemy in the wa - - - ters and grants the peace
that is be - yond all un - der - stand - ing.

Refrain



Glo - ry to your ho - ly The - oph - a - ny, O Lord.

A large crowd came to John for baptism; standing among them, he raised his voice, saying: You brood of vipers, who told you to flee the wrath to come? Offer worthy evidence to Christ that you mean to reform, for he is present now and grants peace.



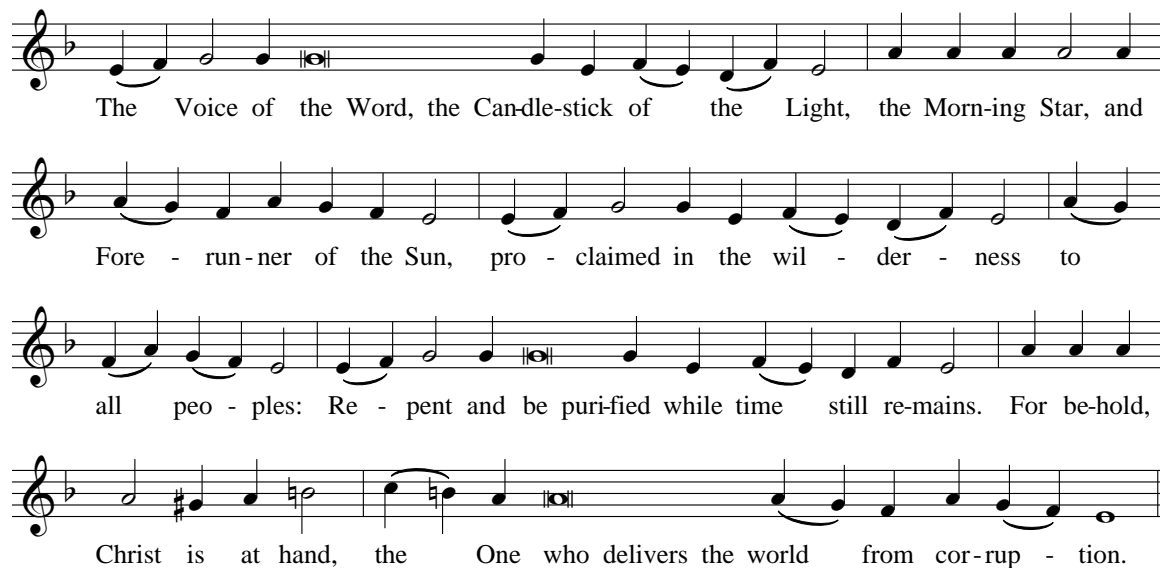
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

The Master and Creator stands in our midst as one of us and searches our hearts. He takes the winnowing fan in his hand, and in his wisdom he cleanses the threshing floor of the whole world, dividing the wheat from the chaff, burning the barren and granting eternal life to those that bear good fruit.

Katavasia: *The Irmos is repeated.*

Ode 6

Irmos



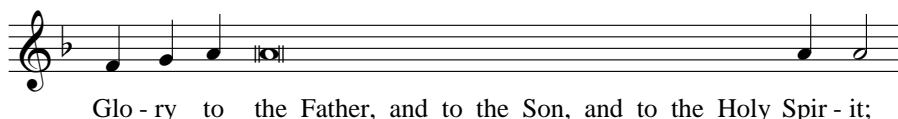
The Voice of the Word, the Candle-stick of the Light, the Morn-ing Star, and
Fore - run-ner of the Sun, pro - claimed in the wil - der - ness to
all peo - ples: Re - pent and be puri-fied while time still re-mains. For be-hold,
Christ is at hand, the One who delivers the world from cor-rup - tion.

Refrain



Glo - ry to your ho - ly The - oph - a - ny, O Lord.

Christ was born without change from God the Father and made flesh without corruption from the Virgin. As the Forerunner teaches, it is not possible to untie his sandal-straps, the bond that joins the Word to our nature. It is he who saves from error all those born on earth.



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.

Christ baptizes in the fire of the Last Day those who are unfaithful and do not believe that he is God, but through the Spirit and by the grace that comes through water, he bestows new birth and delivers from sin all those who confess his divinity.

Katavasia: *The Irmos is repeated.*

Kontakion of the Theophany - Tone 4



You have re - vealed your - self to the world to - day; and your light, O Lord,



has set its seal on us. We rec - ognize you and ex - claim to you:



You have come and revealed your-self, O Un - ap - proach - a - ble Light.

Ikos: As the prophet foretold, a great Light--Christ--has shone upon Galilee of the Gentiles, upon the land of Zebulun, and the land of Nephtali.
A people living in darkness have seen a great light shining from Bethlehem.
The Sun of Righteousness, the Lord born of Mary, casts his rays upon all those who dwell on earth.
Come then, O naked children of Adam, and let us clothe ourselves in Him that we may warm ourselves.
For the Light that no one can approach, the One who is a protection and a mantle for the naked, the Light to those in darkness, has appeared and revealed himself today.

Ode 7

Irmos



As they walked a - bout in the fier - y fur - - nace, the three youths were



pre-served from all harm by the pres-ence of an an - gel of God



and the re-fresh-ing wind as cool as dew. Strength-ened with these helps, they



grate - ful - ly cried out: Bless-ed are you and praised a - bove all,



O God of our fa - thers.

Refrain

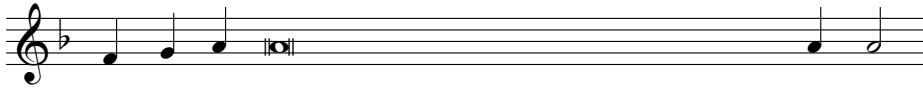


Glo - ry to your ho - ly The-oph - a - ny, O Lord.

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

Refrain

Moses the Lawgiver, by means of the sea and the cloud, baptized the people of Israel as they journeyed from Egypt, thereby prefiguring the baptism of God. The sea was an image of the water and the cloud, an image of the Spirit by which we are initiated. We sing out: Blessed are you, O God of our fathers!



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.

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

Katavasia: *The Irmos is repeated.*

Ode 8

Irmos



As the Bab - y - lonian fur-nace poured forth dew, it pre-figured a won-drous



mys-ter - y: how the Jor - dan received in its streams the im - ma - ter - ial fire



and encircled the Cre - a - - - tor when he was bap-tized in the flesh.



All you faith - ful, glo - ri - fy and praise him above all for - ev - er.

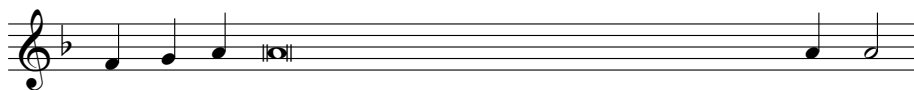
Refrain



Glo - ry to your ho - ly The - oph - a - ny, O Lord.

The Redeemer said to the Forerunner: Put aside all fear and obey my command; draw near to me for I alone am the One who is all-good and full of love. Submit to my law and baptize me, who has condescended to take flesh, whom all the faithful glory and praise above all forever. *Refrain*

Upon hearing the Master's words, the Baptist put forth his hand in trembling; as he touched the head of his Creator, the Baptist cried out to him: Sanctify me, for you are my God whom the faithful glorify and praise above all forever.



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 Trinity was revealed in the Jordan. The Father, omnipotent in power, proclaimed: This is my beloved Son! And the Spirit rested upon the Son who is his equal, and whom the faithful glorify and praise above all forever.



Let us praise, bless and wor - ship the Lord, sing - ing and highly ex - alt - ing him



a - bove all for ev - - - er.

Katavasia: *The Irmos is repeated.*

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

Ode 9

Magnification



Ex - tol, ex - tol O my soul, O my soul,

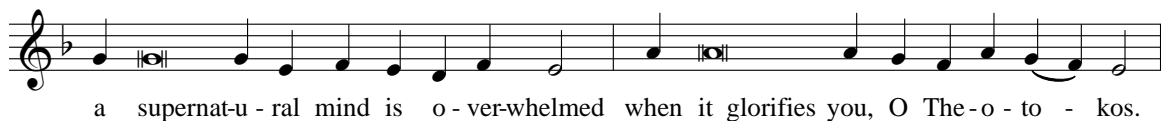


the One who is great-er in hon - or than the hosts on high.

Irmos



Ev-'ry tongue is at a loss to fit-ting-ly ac-claim you; and e-ven



a supernat-u - ral mind is o-verwhelmed when it glorifies you, O The-o - to - kos.



But in your good-ness ac-cept our faith, since you recog-nize our god - ly love.

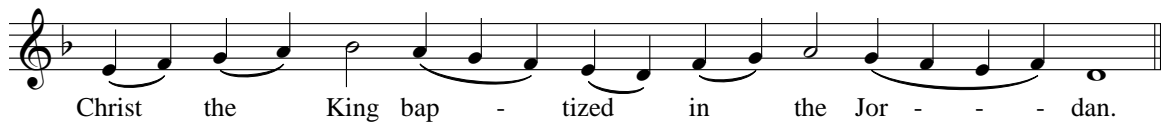


You are the intercessor for Christ - ians, and we ex - tol you.

Another magnification



Ex - tol, ex - tol, O my soul, O my soul,



Christ the King bap - tized in the Jor - - - dan.

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

Another magnification

Ex - tol, ex - tol, O my soul, O my soul,
the One to whom the Fa - ther bore wit - - - ness.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the lyrics 'Ex - tol, ex - tol, O my soul, O my soul,' with notes and rests corresponding to the text. The second staff continues with 'the One to whom the Fa - ther bore wit - - - ness.' The melody is simple and melismatic, with long horizontal lines indicating sustained notes.

Isaiah said: Wash yourselves clean! Put away your misdeeds from before my eyes. All you thirsty, come to the water; for Christ will wash with the water of renewal those who run to Him in faith, and he baptizes them with the Spirit who will provide them with eternal life.

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 image shows two staves of musical notation. The first staff ends with a double bar line and repeat dots, with the lyrics 'Glo - ry to the Father, and to the Son, and to the Holy Spir - it;'. The second staff continues with 'now and ev - er and for - ev - er. A - men.' The melody is simple and melismatic, with long horizontal lines indicating sustained notes.

Let us, the faithful, keep ourselves safe through grace and through the seal of baptism. In the past, the Hebrews escaped death by marking the doorposts with blood. Now this divine washing for regeneration shall be our Exodus; and, going forth, we shall behold the unsetting light of the Trinity.

The first magnification and irmos are repeated as katavasia.

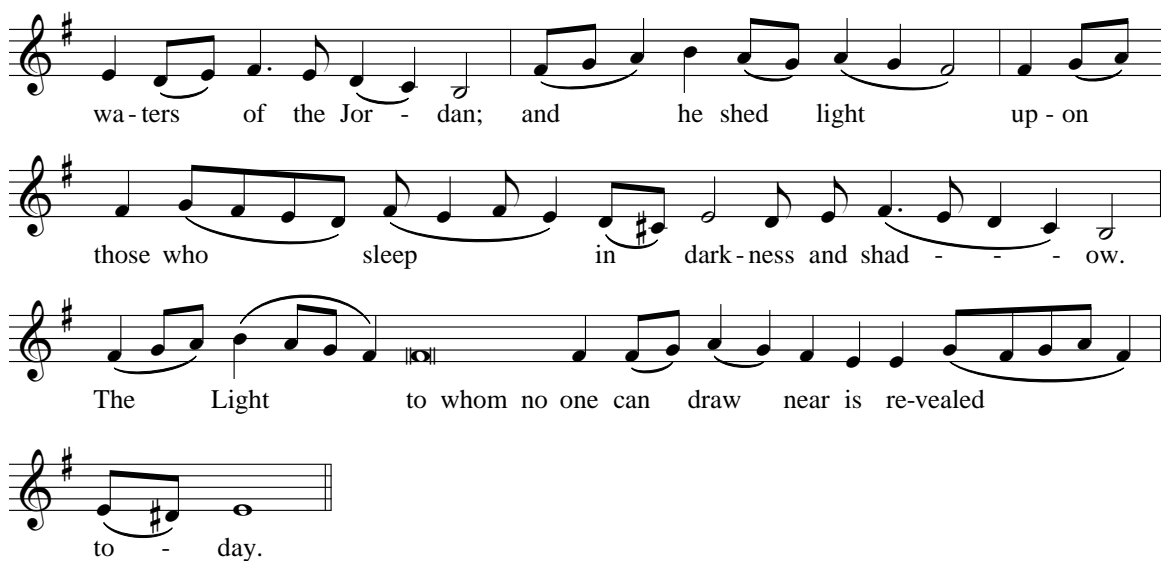
After the ninth ode, Little Litany (p. 36). Then the Hymn of Light (Svitilen) of Theophany is sung:

Hymn of Light

The Sav - ior, who is grace and truth has been re - vealed in the

podoben: Posytil' ni

The image shows a single staff of musical notation in G major (one sharp) and 4/4 time. The lyrics are 'The Sav - ior, who is grace and truth has been re - vealed in the'. The melody is simple and melismatic, with long horizontal lines indicating sustained notes. The word 'Savior' is split as 'Sav - ior'. The word 'revealed' is split as 're - vealed'. The word 'in' is split as 'in the'. The staff ends with a double bar line and repeat dots. The tempo/mood is indicated as 'podoben: Posytil' ni'.



wa-ters of the Jor - dan; and he shed light up - on
 those who sleep in dark-ness and shad - - - ow.
 The Light to whom no one can draw near is re-vealed
 to - day.

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

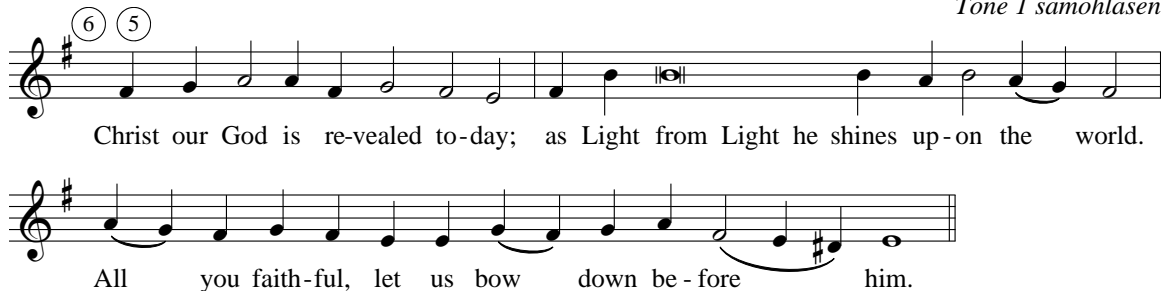
Cantor: Now and ever... *All repeat "The Savior, who is grace and truth..."*

The Praises (Psalms 148-150)

The opening verses of Psalm 148 are sung in Tone 1 (p. 92), followed by the recited verses. The stichera are sung beginning "on 6":

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

Tone 1 samohlasen

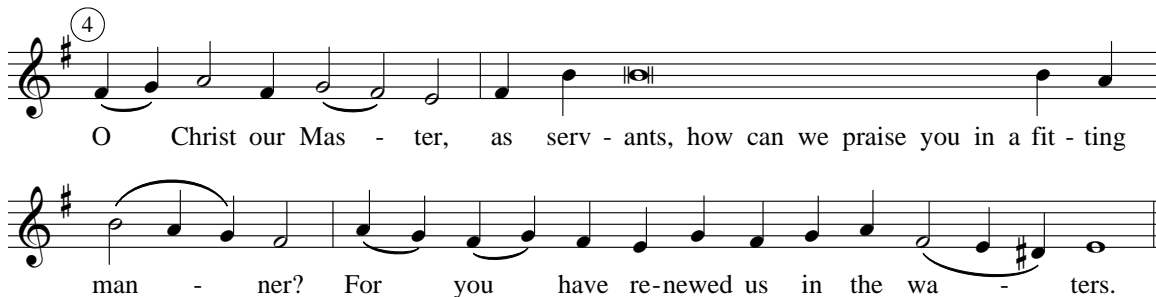


Christ our God is re-vealed to-day; as Light from Light he shines up-on the world.
 All you faith-ful, let us bow down be-fore him.

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

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

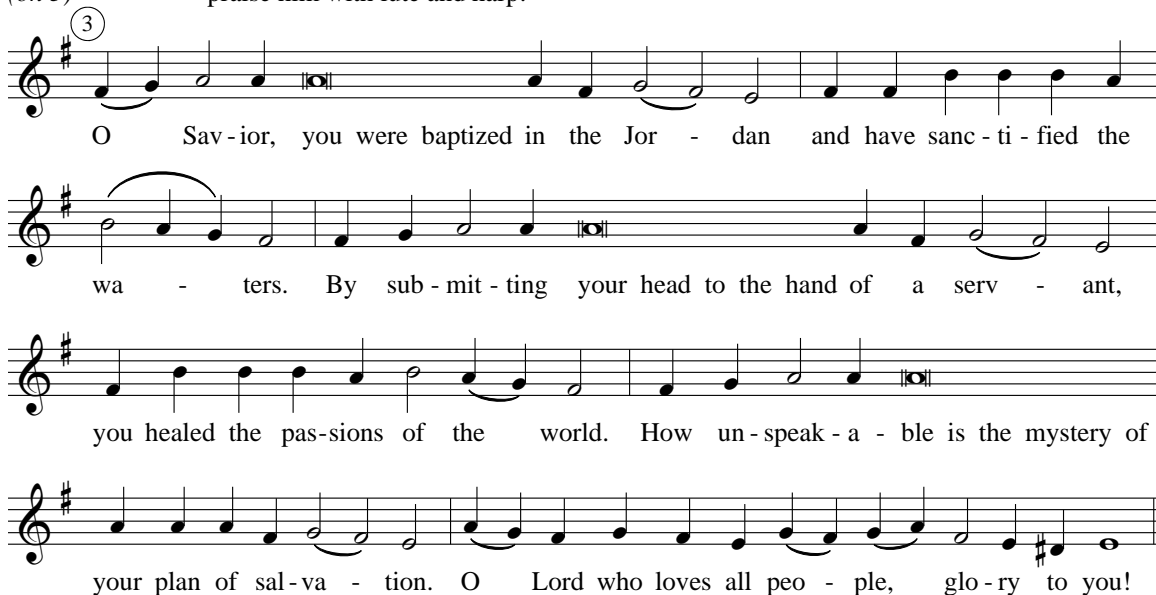
④



O Christ our Mas - ter, as serv - ants, how can we praise you in a fit - ting
man - ner? For you have re - newed us in the wa - ters.

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

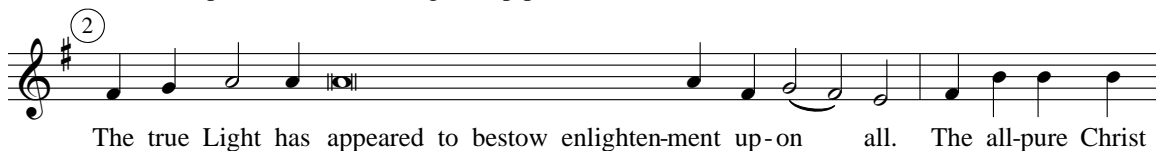
③



O Sav - ior, you were baptized in the Jor - dan and have sanc - ti - fied the
wa - ters. By sub - mit - ting your head to the hand of a serv - ant,
you healed the pas - sions of the world. How un - speak - a - ble is the mystery of
your plan of sal - va - tion. O Lord who loves all peo - ple, glo - ry to you!

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

②



The true Light has appeared to bestow enlighten - ment up - on all. The all - pure Christ

is bap-tized with us; He sanc-ti-fies the wa-ter and it be-comes
 a cleans-ing for our souls. All that which appears outward and visi-ble is
 earth-ly; and that which is un-der-stood by the mind is great-er than the
 heav-ens. Sal-va-tion is be-stowed through wash-ing, and the Spir-it
 is re-ceived through wa-ter. By de-scend-ing into the water we as-cend to God.
 How won-der-ful are your works, O Lord, glo-ry to you!

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.

The One who clothes the heav-ens with clouds to-day is clothed in the waters
 of the Jor-dan; and he who takes a-way the sin of the world

to-day is cleansed that I may be washed clean. The on-ly Son of the
al-might-y Fa-ther re- ceives the witness of the consubstantial Spir- it
from on high. There-fore, let us sing out to him: O Christ God who
has revealed yourself and saved us, glo-ry to you!

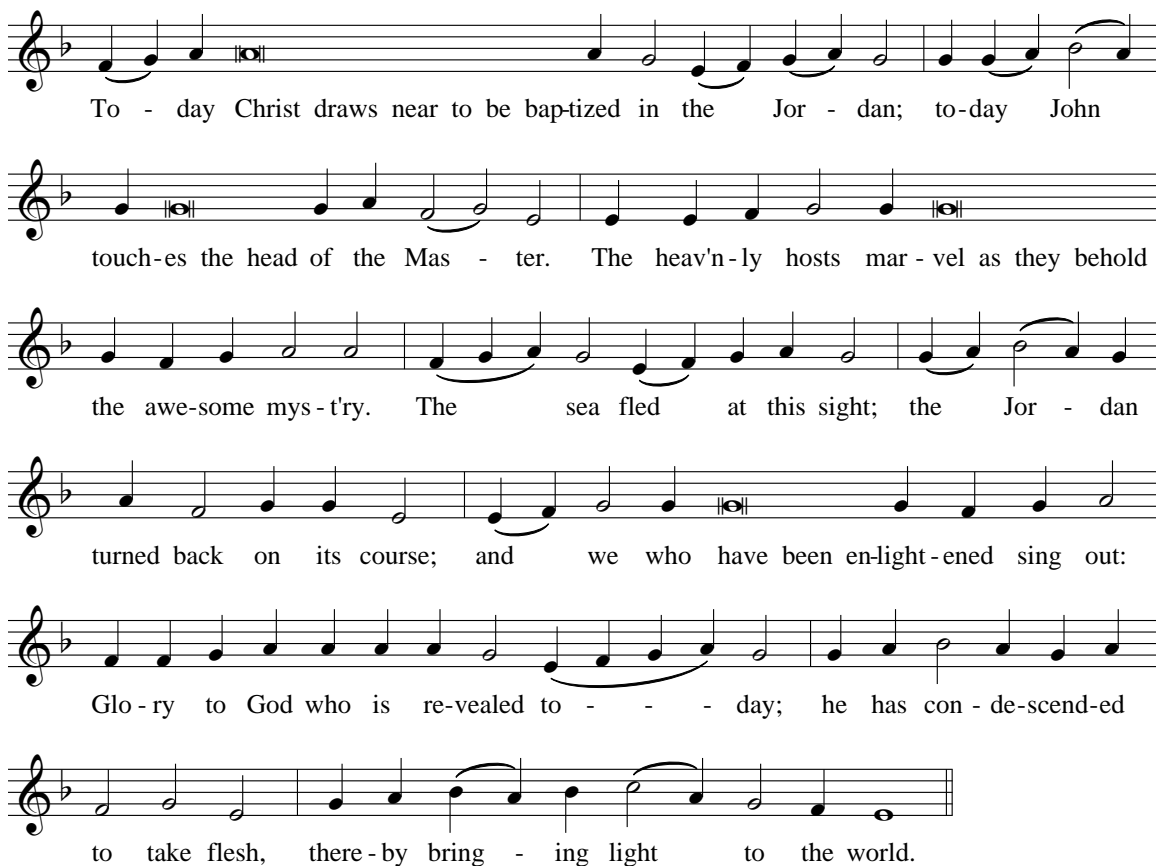
Cantor (Tone 6) Glory...

Doxastikon - Tone 6 samohlasen

O Sav-ior who clothes yourself in light as in a cloak, you have clothed yourself
in the waters of the Jor-dan. You once meas-ured the heav-ens
with a span; now you bow your head to the Fore-run-ner that you might
con-vert the world from sin and save our souls.

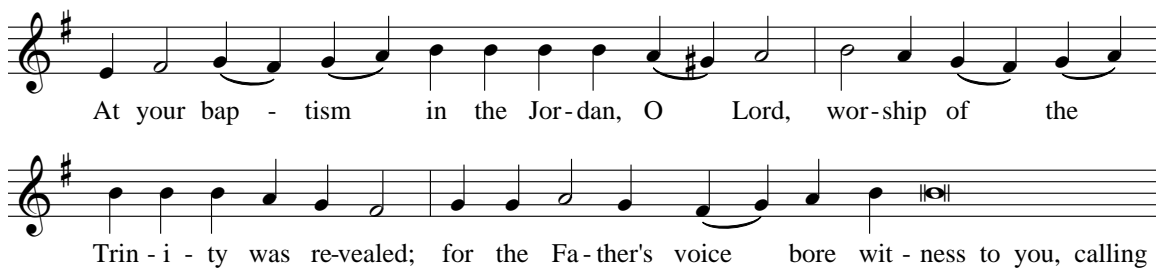
Cantor: (Tone 2) Now and ever...

Tone 2 samohlasen



To - day Christ draws near to be baptized in the Jor - dan; to-day John
touch-es the head of the Mas - ter. The heav'n-ly hosts mar - vel as they behold
the awe-some mys - t'ry. The sea fled at this sight; the Jor - dan
turned back on its course; and we who have been en-light - ened sing out:
Glo - ry to God who is re-vealed to - - - day; he has con - de-scend-ed
to take flesh, there - by bring - ing light to the world.

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



At your bap - tism in the Jor-dan, O Lord, wor-ship of the
Trin - i - ty was re-vealed; for the Fa-ther's voice bore wit - ness to you, calling

you his be - lov - ed Son, and the Spir - it in the form of a dove
 con - firmed the truth of these words. O Christ God, you ap - peared and enlightened the
 world. Glo - ry to you!

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

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

The end, and glory to God!