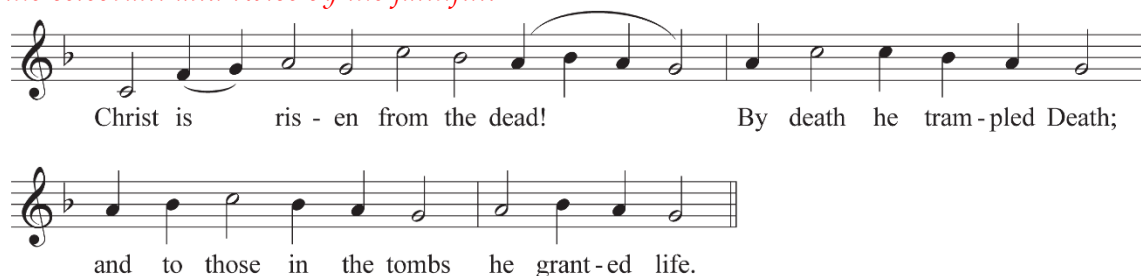


Matins Propers

Sunday of the Myrrh-Bearing Women

in the Second Tone with the Third Resurrection Gospel
The Fifth Sunday of the Great Fast having been in the First Tone

After "Glory to the holy, consubstantial...Amen" (page 1) the following is sung, once by the celebrant and twice by the faithful:



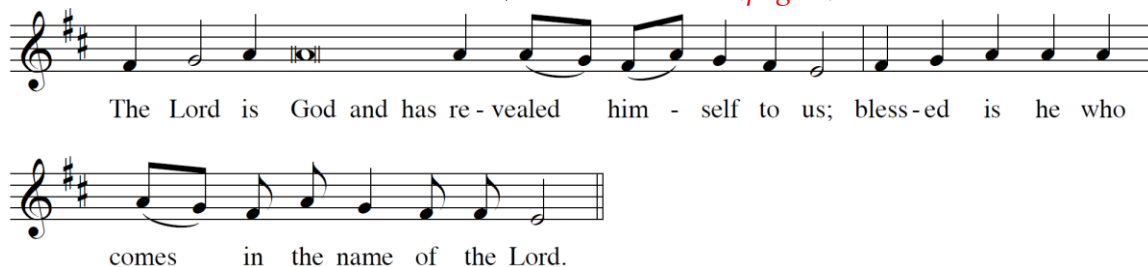
Matins then continues with "Glory to God in the highest..." on page 1

Hexapsalmos

*The reader chants only **Psalm 37** on pages 2-3 followed by "Glory..." on page 6.*

Matins then continues with the Litany of Peace on page 7.

The Lord is God – Tone 2 (page 9)



Troparia (page 9)

Troparion of the Resurrection – Tone 2

When you de-scend-ed to death, O Im-mor-tal Life, you de-destroyed
Ha-des by the brilliance of your di-vin-i-ty; and when you raised the dead
from the depths of the earth, all the heav-en-ly pow-ers cried out:
O Giv-er of Life, Christ our God, glo-ry to you.

The repetition of this Troparion is omitted.

Cantor (Tone 2):

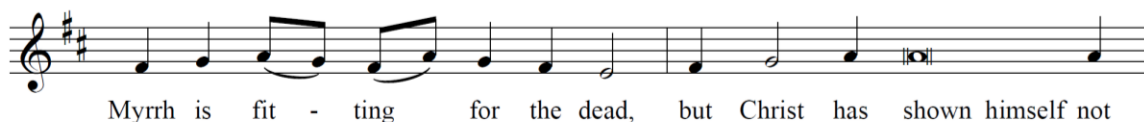
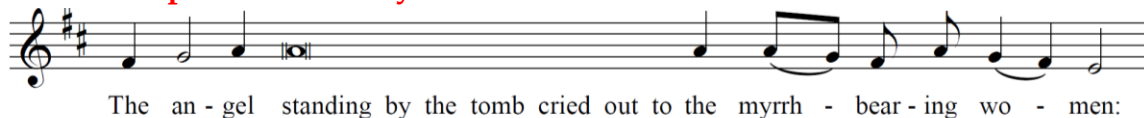
Glo-ry to the Father, and to the Son, and to the Ho-ly Spir-it.

Troparion of the Myrrh-Bearers – Tone 2

The no-ble Joseph took down your most pure bod-y from the cross.
He wrapped it in a clean shroud, and with fra-grant spices laid it in bur-ial
in a new tomb. But you, O Lord, a-rose on the third day,



Second Troparion of the Myrrh-Bearers – *Tone 2*



Kathismata (*page 10*)

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.

2nd stasis of the 2nd Kathisma:

Psalm 11

Save me, O Lord, for the righteous have vanished; truth has gone from the sons of men. Falsehood they speak one to another, with lying lips, with a false heart. May the Lord destroy all lying lips, the tongue that speaks high-sounding words, those who say: "Our tongue is our strength; our lips are our own, who is our master?" "For the poor who are oppressed and the needy who groan I myself will arise,"

says the Lord, "I shall grant them the salvation for which they thirst." The words of the Lord are words without alloy, silver from the furnace, seven times refined. You, O Lord, will keep us and preserve us forever from this generation. See how the wicked prowl on every side, while the worthless are prized highly by the sons of men.

Psalm 12

How long, O Lord, will you forget me? How long will you hide your face? How long must I bear grief in my soul, this sorrow in my heart day and night? How long shall my enemy prevail? Look at me; answer me, Lord my God! Give light to my eyes lest I fall asleep in death, lest my enemy say: "I have overcome him"; lest my foes rejoice to see my fall. As for me, I trust in your merciful love. Let my heart rejoice in your saving help: Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High.

Psalm 13

The fool has said in his heart: "There is no God above." Their deeds are corrupt, depraved; not a good man is left. From heaven the Lord looks down on the sons of men to see if any are wise, if any seek God. All have left the right path, depraved, every one; there is not a good man left, no, not even one. Will the evil-doers not understand? They eat up my people as though they were eating bread: they never pray to the Lord. See how they tremble with fear without cause for fear: for God is with the just. You may mock the poor man's hope, but his refuge is the Lord. O that Israel's salvation might come from Zion! When the Lord delivers his people from bondage, then Jacob will be glad and Israel rejoice.

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

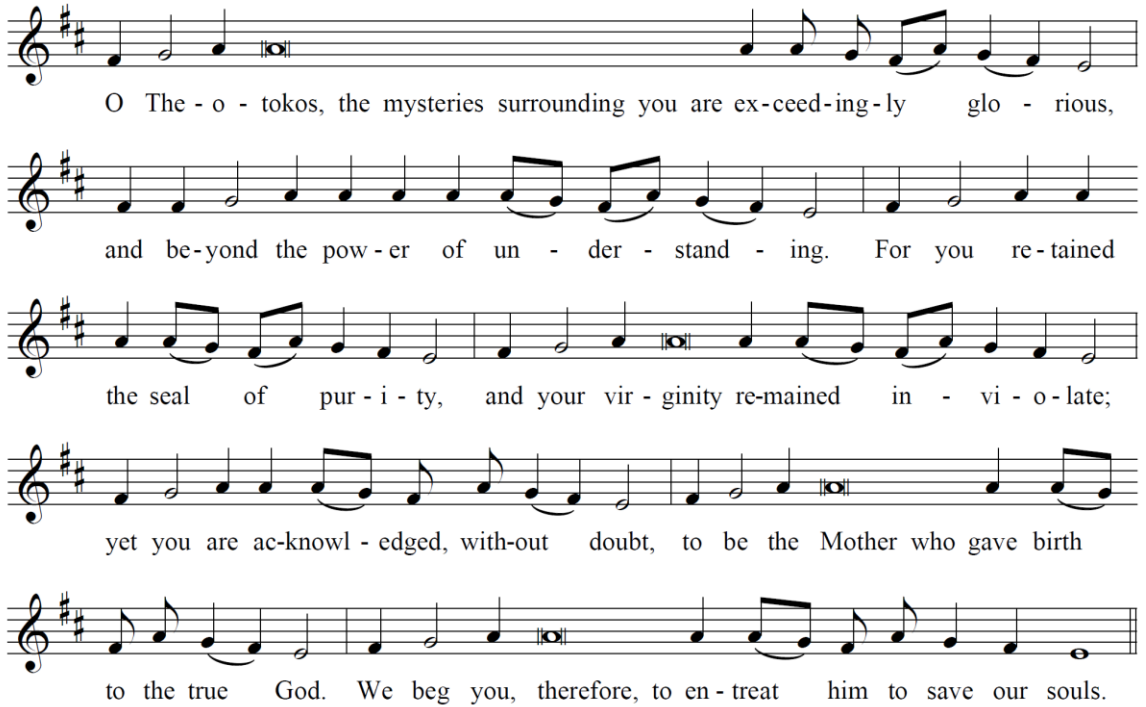
People: Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

The Theotokion of the 1st set of Sessional Hymns (Tone 2):

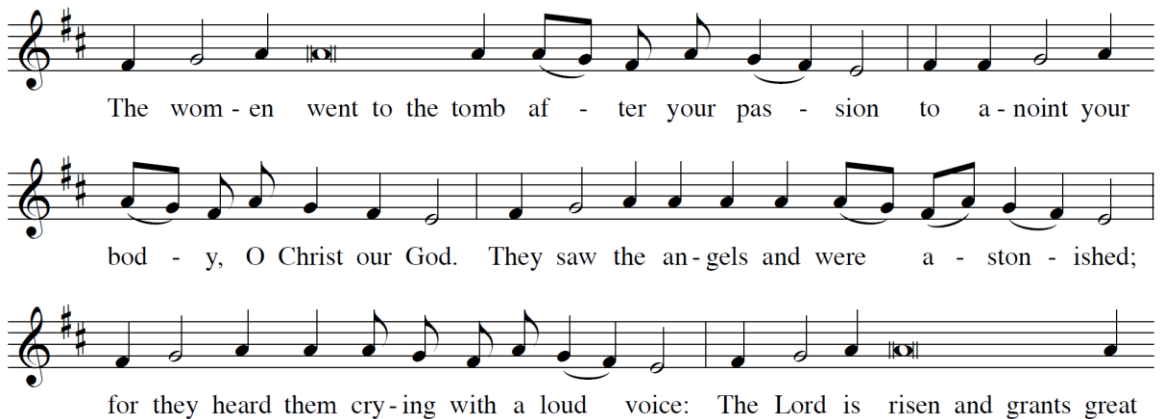


O The - o - tokos, the mysteries surrounding you are ex-ceed-ing-ly glo - rious,
and be-yond the pow-er of un - der - stand - ing. For you re-tained
the seal of pur - i - ty, and your vir - ginity re-mained in - vi - o - late;
yet you are ac-knowl - edged, with-out doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to en - treat him to save our souls.

Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).

Ἡρακλε (page 21)

Tone 2



The wom - en went to the tomb af - ter your pas - sion to a - noint your
bod - y, O Christ our God. They saw the an-gels and were a - ston - ished;
for they heard them cry-ing with a loud voice: The Lord is risen and grants great



Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted & Matins continues with the Prokeimenon.

Prokeimenon (page 22)

Psalm 7:6,7

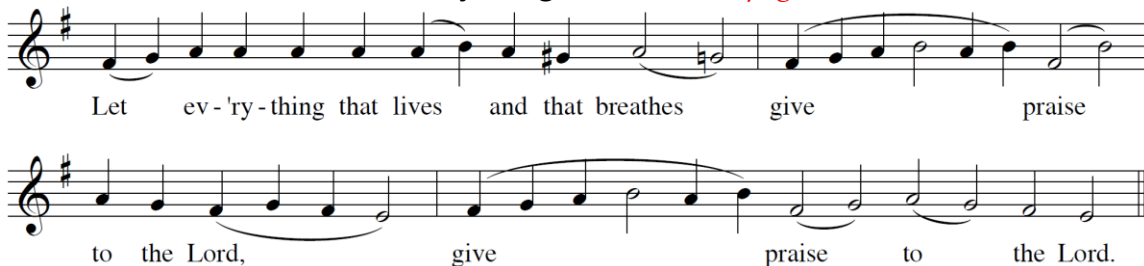


Deacon: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

Matins continues with the Preparation for the Gospel on page 22.

Let everything that lives... (page 22)

Tone 2



The Preparation for the Gospel continues with "That we may be deemed..." on page 23.

The Third Resurrection Gospel is read (Mark 16:9-20).

*Matins continues with the Hymn of the Resurrection on p. 24
(the repetitions of this hymn are omitted).*

The usual stichera at Psalm 50 (p. 28) are sung.

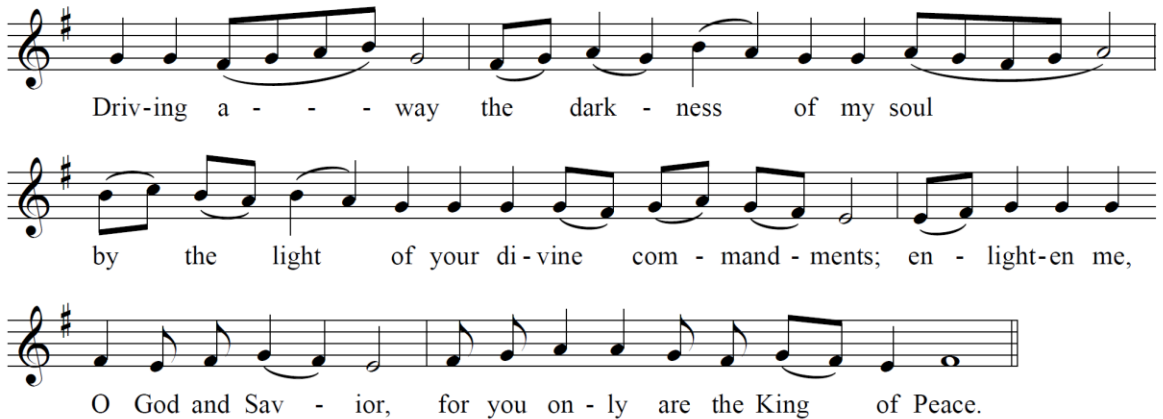
The Canon *(page 32)*

Odes 1-4 and the Sessional Hymns after Ode 3 are omitted.

Ode 5

Irmos

Tone 2



Driv-ing a - - - way the dark - ness of my soul
by the light of your di - vine com - mand - ments; en - light-en me,
O God and Sav - ior, for you on - ly are the King of Peace.

Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Stripping me of the ancient garment that had been woven for me by the power of iniquity, you have clothed me, O Lord, in the garment of immortality. *Refrain*

Alas, my sin has sewn me a garment of fig leaves; for I have followed the advice of the Serpent and not kept your commandment, O Savior. *Refrain*

My soul has been wounded by sin and injured by the robbers of thought. But Christ has come through Mary, and he will heal me by pouring on the ointment of his mercy. *Refrain*

Standing near the Cross of the Redeemer, the all-pure Theotokos cried out maternally and sighed: You now leave me all alone, O my Son and my God! *Refrain*

With the weapon of the Cross, you have destroyed the Serpent, that prince of evildoers; and by your Resurrection, O Lord, you have broken the sting of death. *Refrain*

O Death, where is your sting? Where is the victory of Hades? Rejoice, Adam, for Death is abolished by the life of him who is risen from the dead. *Refrain*

The myrrh-bearing women came to the tomb of him who carried life even to Hades, and they heard the good news of the Resurrection of Christ. *Refrain*

Celebrating today the memory of the holy myrrh-bearing women and of all your disciples O Lord, we praise you in your radiant Resurrection *Refrain*

All the faithful, let us praise, as is fitting, the noble Joseph of Arimathea who took the body of Christ down from the Cross and piously gave him a respectful burial.



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

I worship you in three persons, O my God; I bow before the Father, the Son, and the most Holy Spirit, confessing the unity of the three persons.



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

We the faithful honor you with our hymns, for you surpassed nature in giving birth without seed to Christ, our only Lord who has himself renewed my corrupted nature.

Katavasia

Tone 1 samopodoben



Let us rise at ear - ly dawn and bring to our Mas - ter a hymn in - stead of myrrh,



and we shall see Christ, the Sun of right-cous-ness, who en-light-ens



the life of all.

Ode 6

Irmos

Tone 2

I am held fast, O Sav - ior, in the depths of sin and
o - ver-whelmed by the sea of life: but, as you have
brought out Jo - nah from the bel - ly of the whale, bring me
out from the pas - sions and save me.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Take courage! Hades is put to death, for by his death on the Cross Christ has turned the sword against it. It is now deprived of its spoils and has lost all the dead which it had seized. *Refrain*

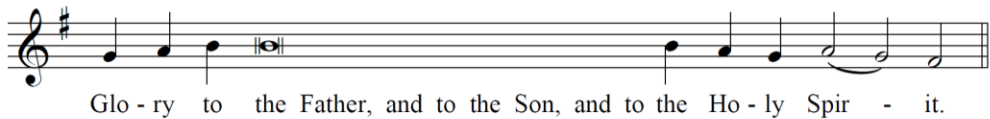
Hades is despoiled! Take courage, O people! The tombs are opened. Awaken! Christ calls you forth from Hades; he has come to redeem the human race from the grave and death. *Refrain*

The Source of life said to Hades: I have now come to reclaim the dead which you had formerly swallowed up. For he is God who has come to redeem the human race from the grave and death. *Refrain*

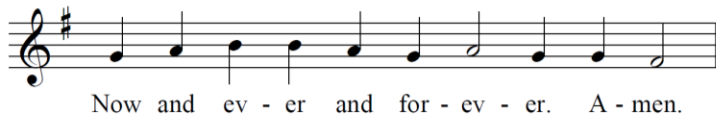
Christ is rise, destroying our Enemy; breaking the bonds, he has delivered the human race. In his tenderness he has raised up adam, our first father, by extending his hand as the God of goodness. *Refrain*

Having wrapped you in a shroud, O Christ, the noble Joseph placed you in a tomb. With precious ointments he anointed the destroyed temple of your most pure body, and then he rolled a stone over the entrance to the tomb. *Refrain*

Why do you hasten, O myrrh-bearers? Why are you carrying myrrh to the living God? Christ is risen as he said. Wipe away your tears and from now on change your tears into joy.



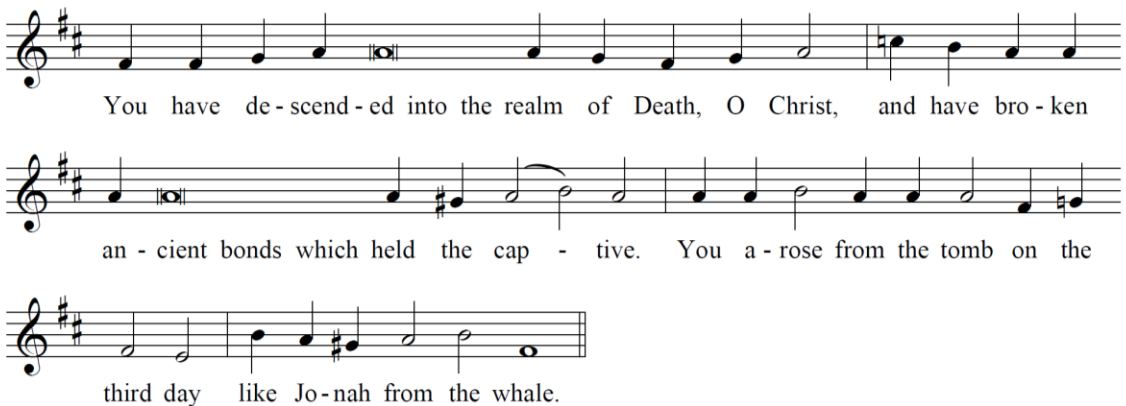
O faithful, let us praise the unique Trinity; let us glorify the Father and the Son, together with the Spirit who is consubstantial with the Father and dwells with him from the beginning, divinity sharing the same eternity.



Without sowing nor laboring, O Virgin, as a true vine you have conceived the Grape of Immortality whose juice flows forth for us as a fount of eternal joy.

Katavasia

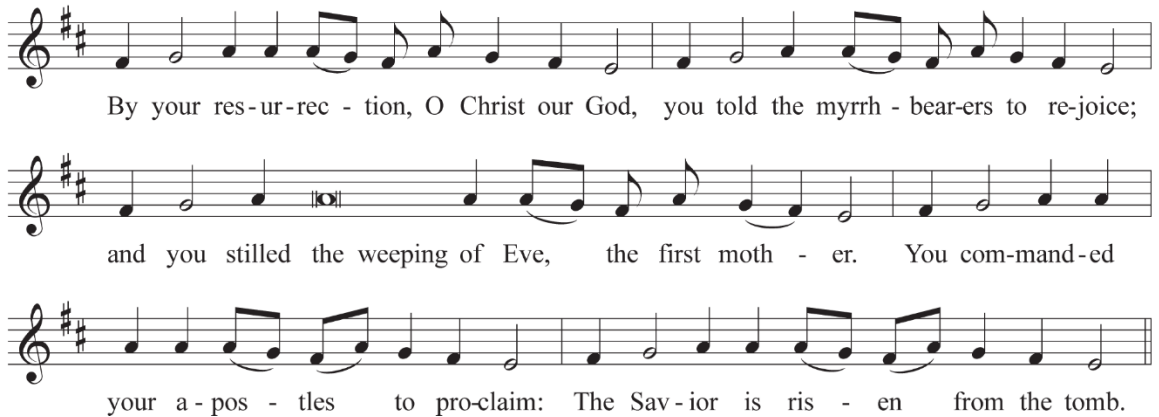
Tone 1 samopodoben



Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 2



By your res-ur-rec - tion, O Christ our God, you told the myrrh - bear-ers to re-joice;

and you stilled the weeping of Eve, the first moth - er. You com-mand-ed

your a - pos - tles to pro-claim: The Sav - ior is ris - en from the tomb.

Ikos: Coming near to your tomb, O Savior, the myrrh-bearers hesitated, saying to each other: Who will roll the stone away from the tomb for us? They looked and saw that it had been rolled away. Startled by the sight of the radiant angel, they were seized with fear and wanted to flee, but the young man cried out to them: Do not be afraid! The One whom you seek is risen; come and see the place where the body of Jesus lay. Hasten to his disciples and proclaim to them:

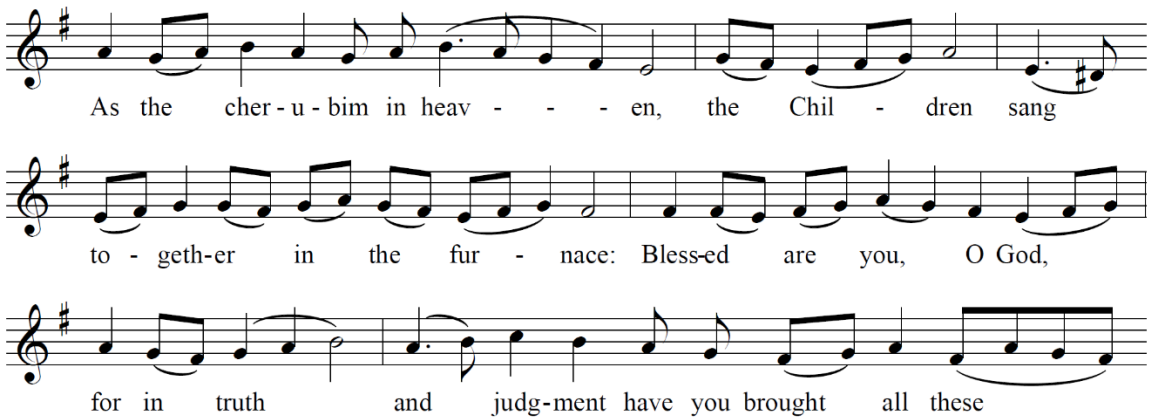


The Sav - ior is ris - en from the tomb.

Ode 7

Irmos

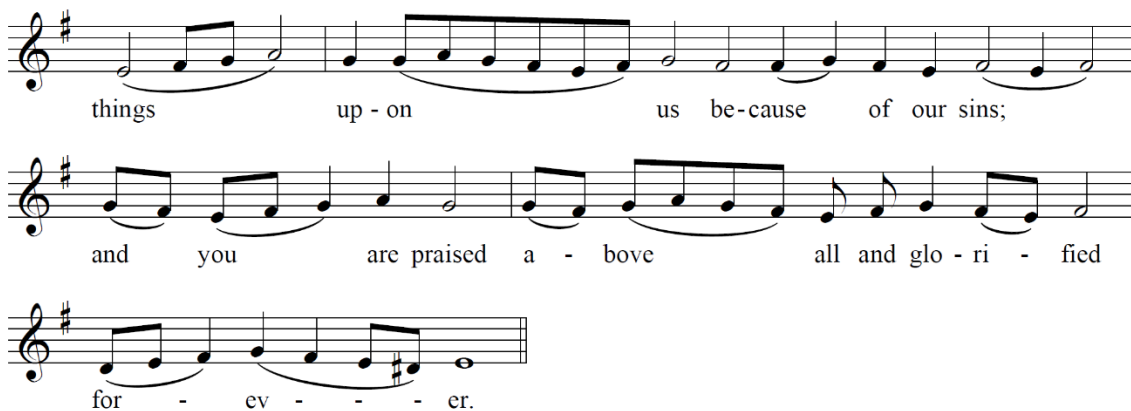
Tone 2



As the cher - u - bim in heav - - - en, the Chil - dren sang

to - geth-er in the fur - nace: Bless-ed are you, O God,

for in truth and judg-ment have you brought all these



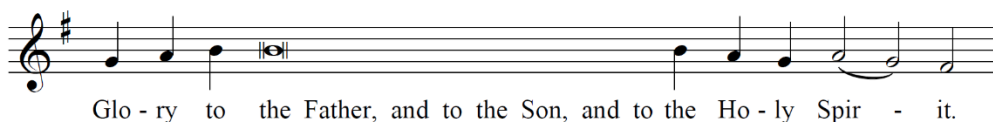
Wishing to save the work of your hands from wandering astray, O God of goodness, you endured being nailed to a cross to restore in your flesh, O Savior, the image that was broken by our passions. Destroying Hades, you raised up the dead with you. *Refrain*

Raised upon the Cross, O God of tenderness, you called all people back to you according to your promise. In truth, O Lord, you deigned to suffer death for our sins; even to the Thief you opened the gates of Paradise, O Savior. *Refrain*

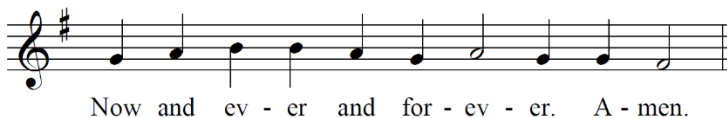
You raised the destroyed temple of your body from the grave on the third day according to your promise, so that you might truly manifest the glory that you share with us in faith; you freed the prisoners which Hades formerly held captive. *Refrain*

What do the stricken guards now say? How was he stolen whom they were not able to guard? If they did not see him raised up, how can they say that his body was stolen? The empty tomb together with the shroud and wrappings are witnesses to this. *Refrain*

Who is this dead One whom you guard? Why do you seal the stone for fear that someone might steal him? Behold now the tomb and the seals: How is he risen if he is not the Lord God? Rather believe the departed just ones who have appeared to many after their resurrection.



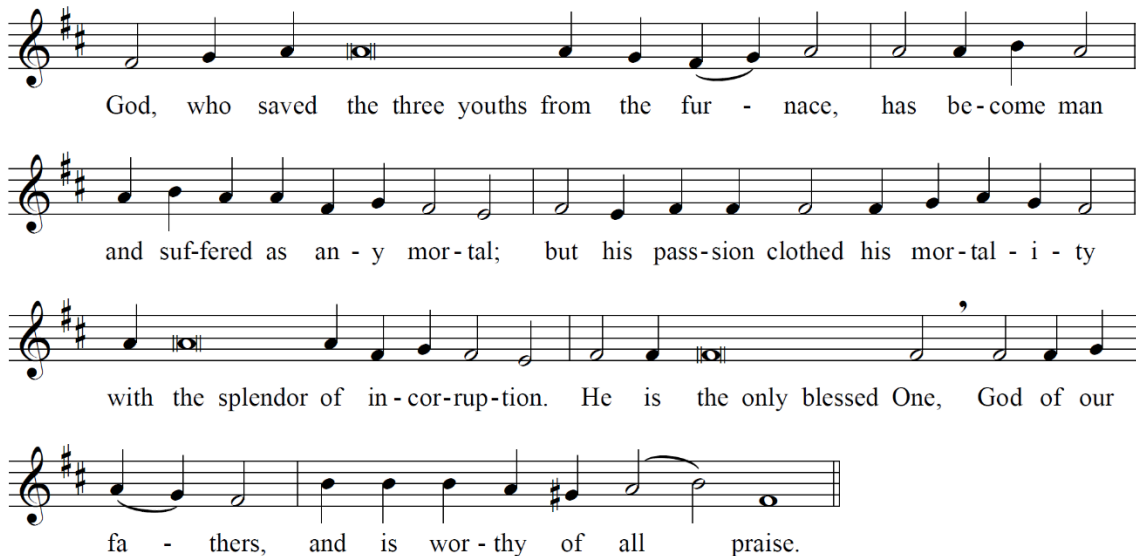
With the Father we also glorify the Son and the Holy Spirit, crying out with an unceasing voice: O Holy Trinity, have mercy on us! In your love, save us, O Divinity, glorified in three persons forever.



How have you held as an infant in your womb, O immaculate Virgin, the God whom the angels adore? According to the wisdom of his good will, he dwelt there to save all the children of Adam and to repeal the bitter condemnation that was reaped from the forbidden tree.

Katavasia

Tone 1 samopodoben



*Matins continues with "Let us greatly extol..." (p. 34).
The Cantic of the Theotokos is **not** sung and Matins continues with Ode 9.*

Ode 9

Irmos

Tone 2



heard of such a thing? That a Vir - gin should con - ceive
and with - out pain or tra - vail bear a child. Be - hold - ing
this your won - der, O Mar - y, pure The - o - to - kos,
we ex - tol you.

Refrain
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

On the Cross the Good Thief recognized you as God, and you made him an inhabitant of the heavenly Paradise when he said: Remember me, O almighty Savior. *Refrain*

For us you were insulted by the faithless and lawless impious ones, even though you were the One who wrote the tablets of the Law for your servant Moses on Sinai. *Refrain*

For us, O Savior, you drank vinegar and gall, even though you were the One who gave your body and precious blood as the nourishment for eternal life. *Refrain*

A sword pierced your life-giving side, o Christ, bringing forth blood and water as a source of eternal life for the world. *Refrain*

You were numbered among the dead, even though you gave life to us who were placed in the tomb. You emptied the tombs when you conquered Hades and raised up Adam. *Refrain*

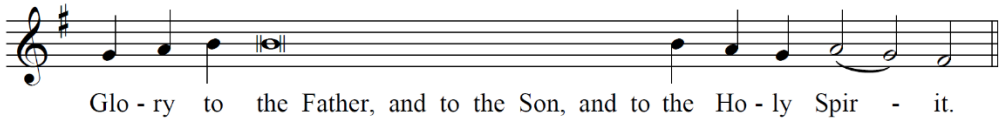
You are risen, O Jesus, and the Enemy is in chains; both Hades and the tombs are emptied, and the dead rise up to adore you. *Refrain*

Who would steal a dead body, especially a naked one? This is no myth; Christ is risen breaking down the gates and bolts of Hades. *Refrain*

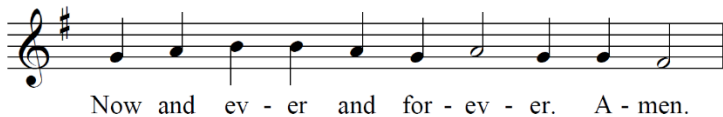
Glory to you, o Christ, Savior and Source of life; you have made light dawn upon the darkness of error, illuminating the whole world by your Resurrection. *Refrain*

Let us praise Joseph, the noble counsellor; together with the myrrh-bearers and the disciples of the Lord, he attests to the Resurrection of Christ. *Refrain*

O faithful, let us praise Joseph of Arimathea, together with Nicodemus and the ointment-bearing women; for they said: The Lord is truly risen!



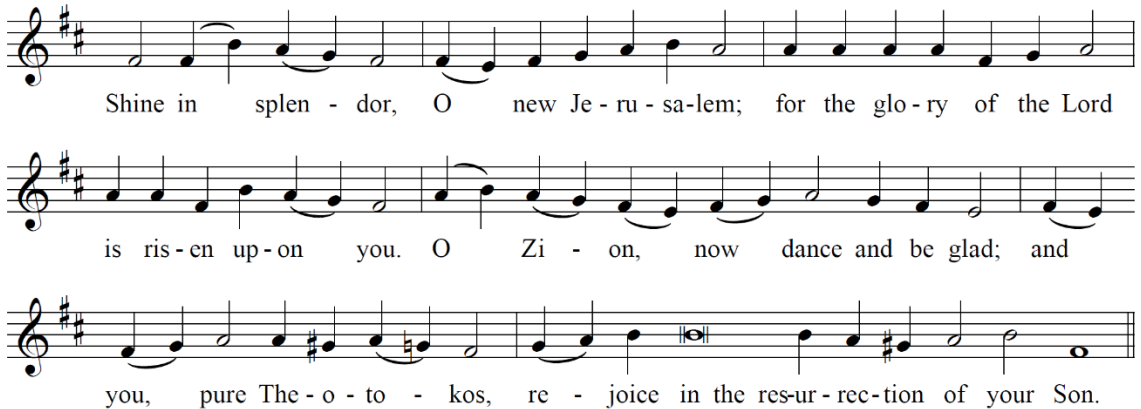
O eternal Father and uncreated Son, sharing the same throne with the Spirit, you are the only true God, in the triple unity of nature and the trinity of persons.



Jesse rejoices and David exalts! Behold, here is the Virgin who, as a branch planted by God, has given birth to Christ the eternal Flower.

Katavasia

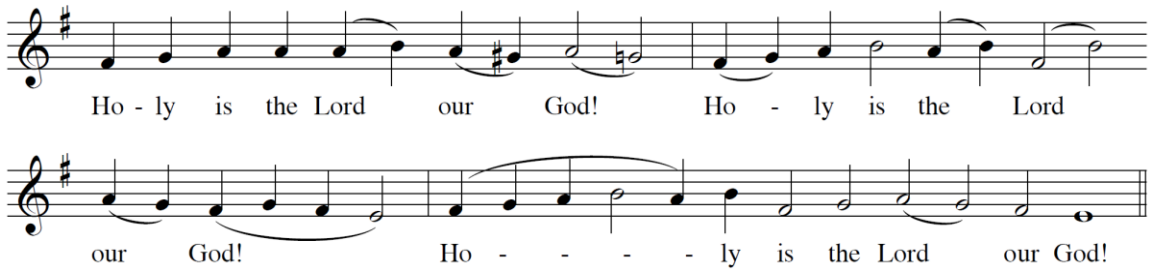
Tone 1 samopodoben



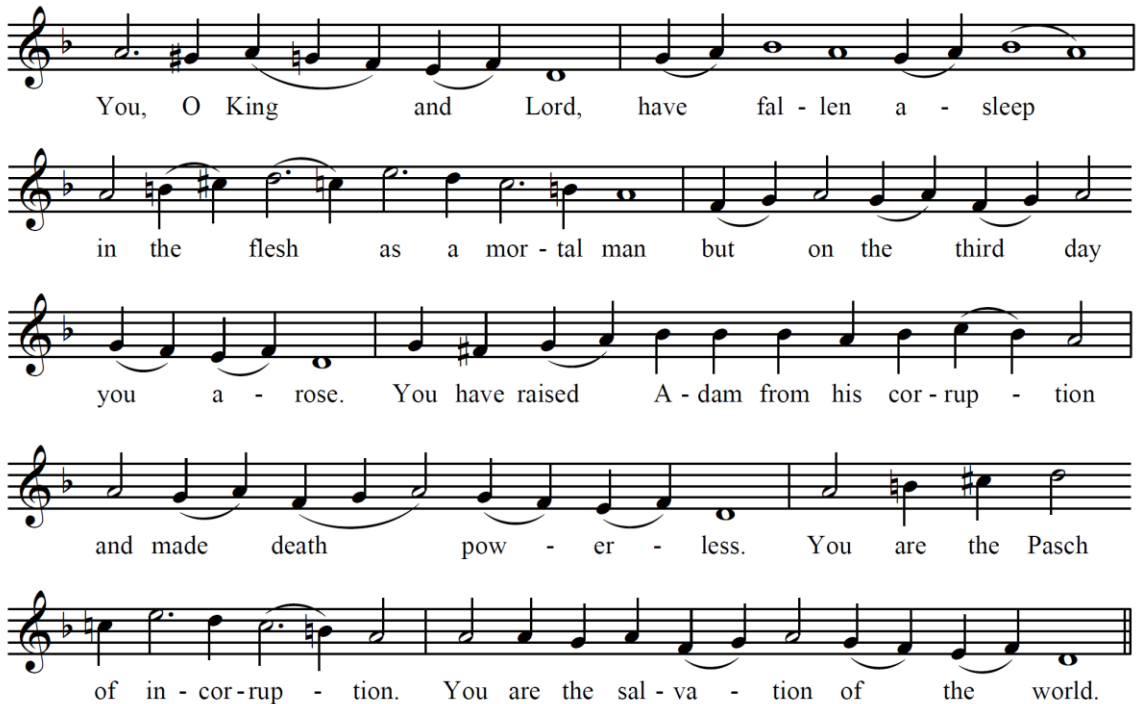
Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 2



Hymn of Light (page 37)



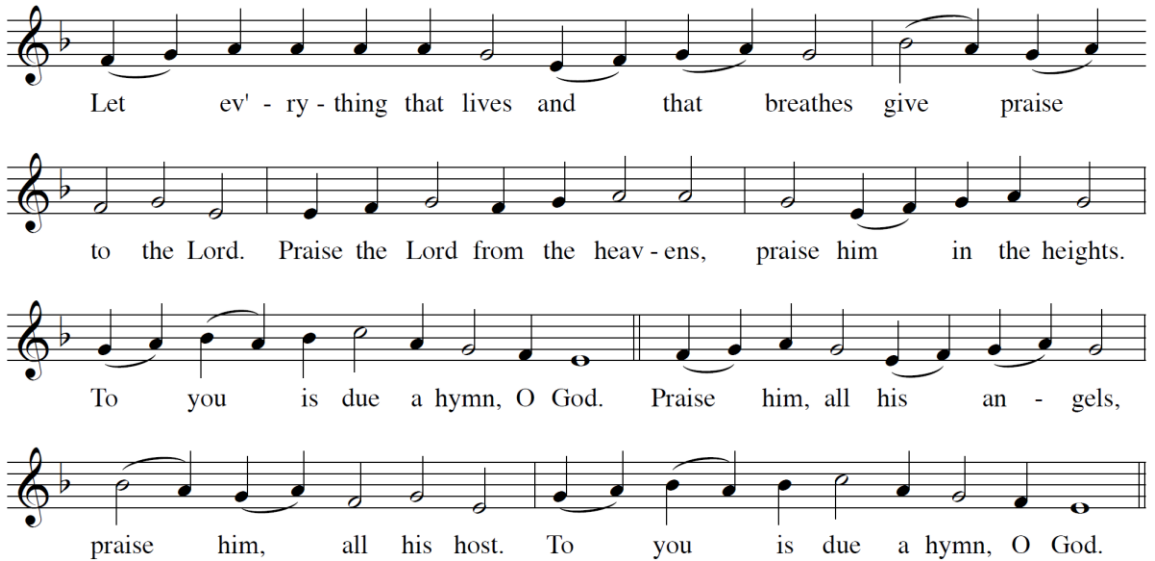
Glory...now and ever...

O myrrh-bearing women, listen to the news that brings joy: I have put Hades, that cruel tyrant, to flight; I have made the world rise from the depths of the tomb; I hasten to my friends, the disciples, and quickly bring this news to them. For it is my will that the work of my hands shines with joy because in days of old it gave birth to sorrow.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 2



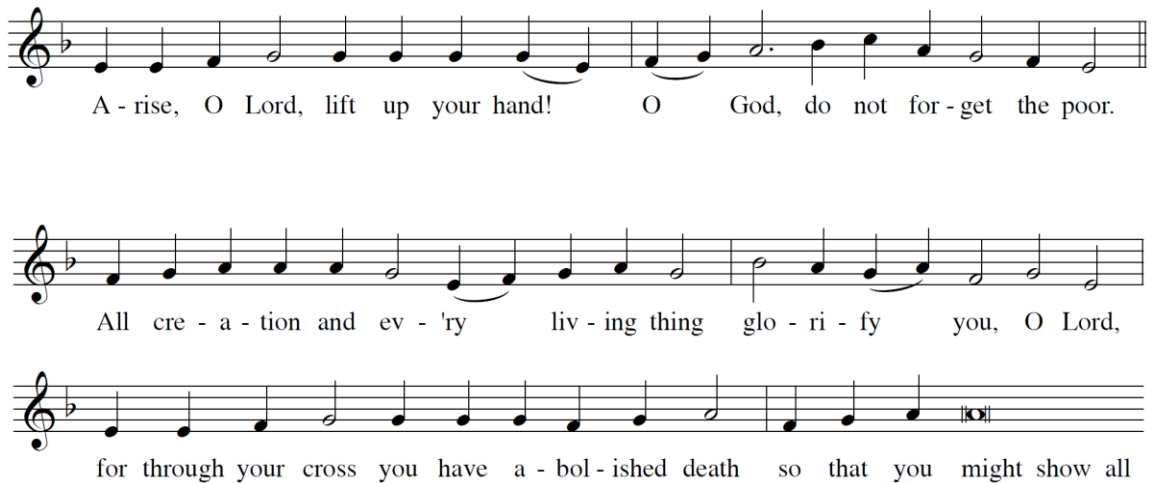
Let ev - ry - thing that lives and that breathes give praise
to the Lord. Praise the Lord from the heav - ens, praise him in the heights.
To you is due a hymn, O God. Praise him, all his an - gels,
praise him, all his host. To you is due a hymn, O God.

The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

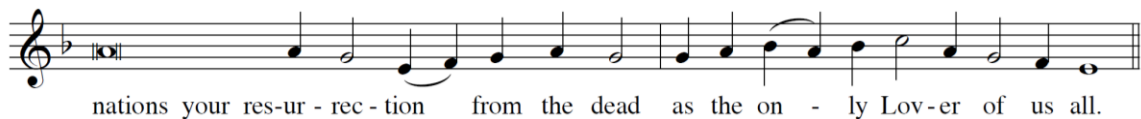
Stichera *(page 40)*

the 1st and 2nd of the 8 Sunday stichera from the Octoechoes:

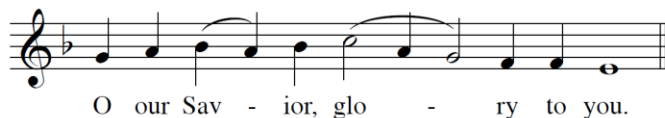
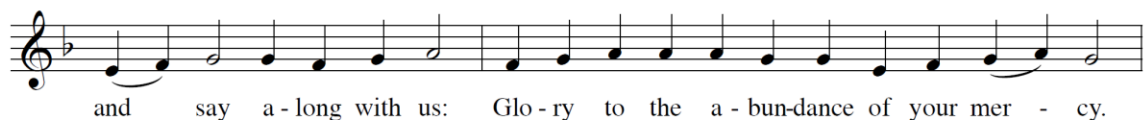
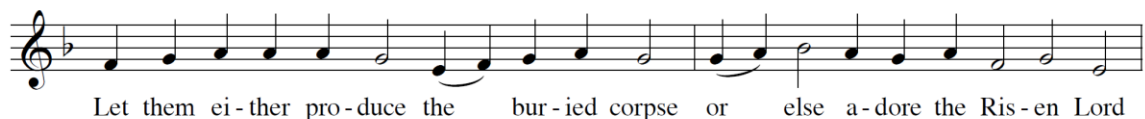
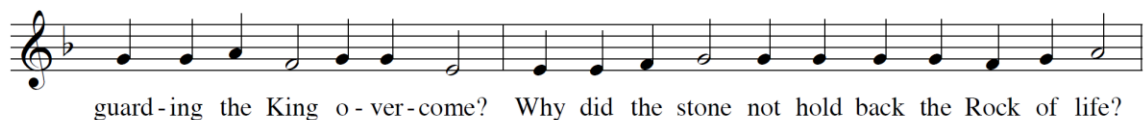
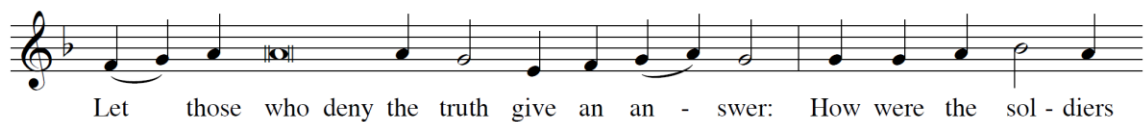
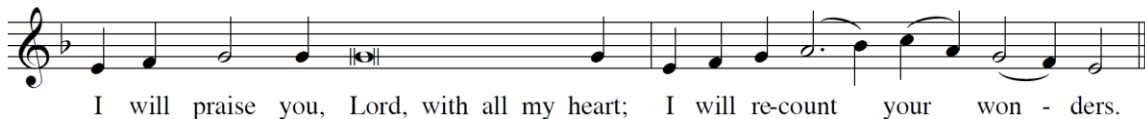
Cantor *(Tone 2):*



A - rise, O Lord, lift up your hand! O God, do not for - get the poor.
All cre - a - tion and ev - 'ry liv - ing thing glo - ri - fy you, O Lord,
for through your cross you have a - bol - ished death so that you might show all



Cantor (*Tone 2*):



Cantor (*Tone 2*):



They who were with Mar - y came and brought oint - ments, but they won - dered

how they would a - chieve their goal. How - ev - er, they saw that the stone had

already been rolled a - way, and a di - vine angel appeared and gave peace

to their trou - bled souls. He said: The Lord Je - sus has ris - en.

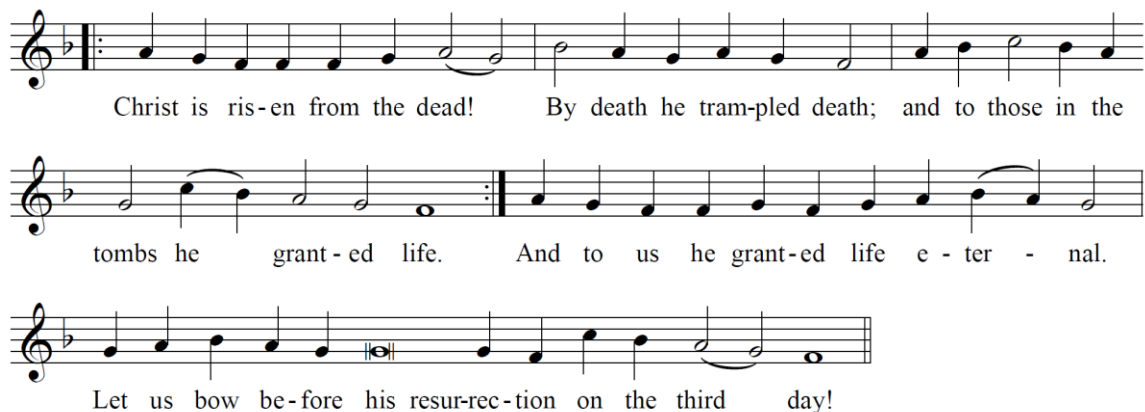
There - fore, pro - claim to his dis - ci - ples that they should has - ten

to Galilee and behold him ris - en from the dead, for he is the Lord,

the Giv - er of life.

Matins continues with "Now and ever..." & the Theotokion for normal Sundays on p. 41.

After the Dismissal (pp. 49-50), the celebrant says three times: "Christ is risen!" and the faithful respond each time: "Indeed he is risen!" The celebrant then sings once: "Christ is risen from the dead! By death..., " and the faithful sing:



Christ is ris-en from the dead! By death he tram-pled death; and to those in the
tombs he grant-ed life. And to us he grant-ed life e - ter - nal.
Let us bow be-fore his resur-rec-tion on the third day!

The musical score is written on three staves in G major (one sharp) and 4/4 time. The first staff begins with a repeat sign and contains the melody for "Christ is ris-en from the dead!". The second staff contains the response "Indeed he is risen!" and the celebrant's phrase "By death he tram-pled death; and to those in the tombs he grant-ed life.", ending with a repeat sign. The third staff contains the faithful's response "And to us he grant-ed life e - ter - nal." and the concluding phrase "Let us bow be-fore his resur-rec-tion on the third day!".