

Matins Propers

Sunday of the Holy Fathers of the First Council of Nicaea

in the Sixth Tone with the Tenth Resurrection Gospel

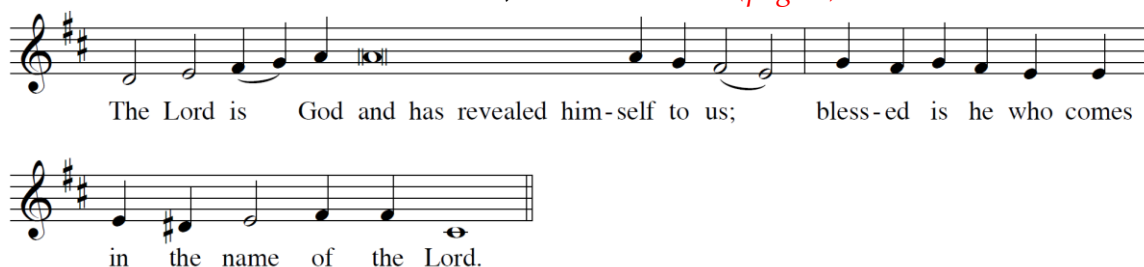
(The 50th Sunday since last Pentecost – the 5th Sun. of the Great Fast having been in Tone 1)

Hexapsalmos

*The reader chants only **Psalm 142** followed by “Glory...” on page 6.*

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

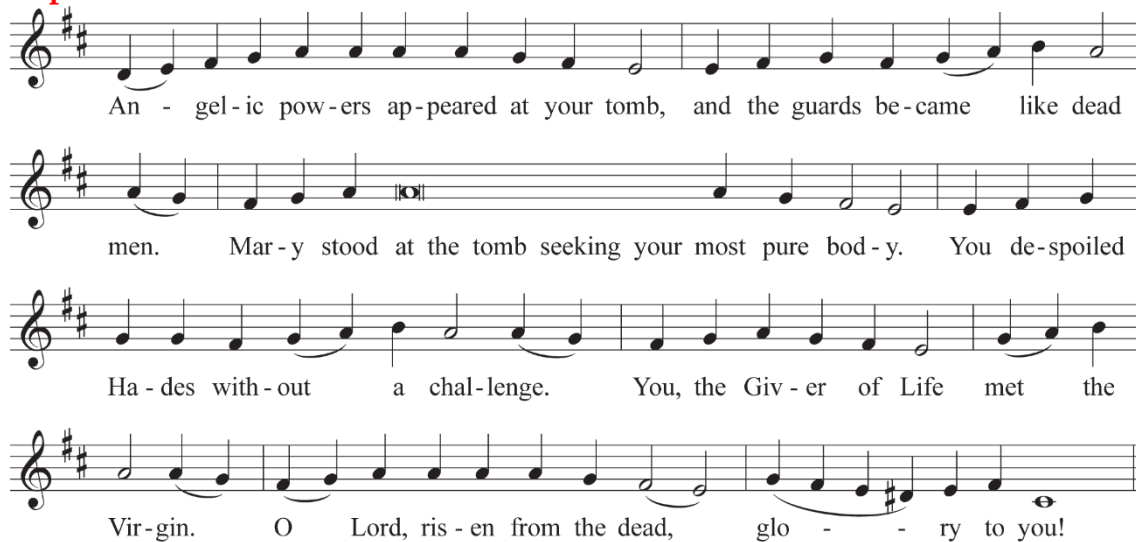
The Lord is God – Tone 6 (page 9)



The Lord is God and has revealed him-self to us; bless-ed is he who comes
in the name of the Lord.

Troparia (page 9)

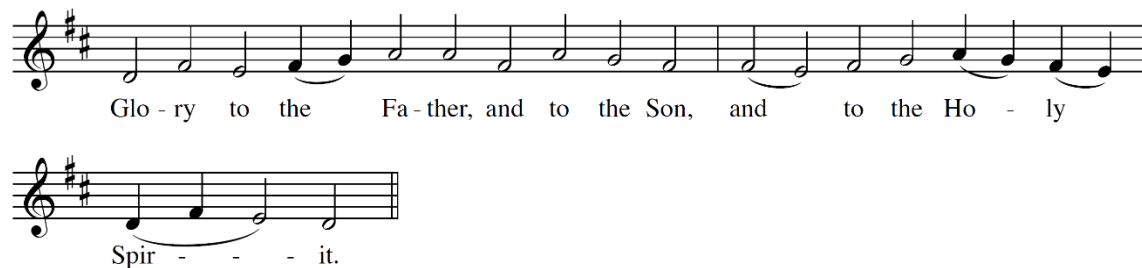
Troparion of the Resurrection – Tone 6



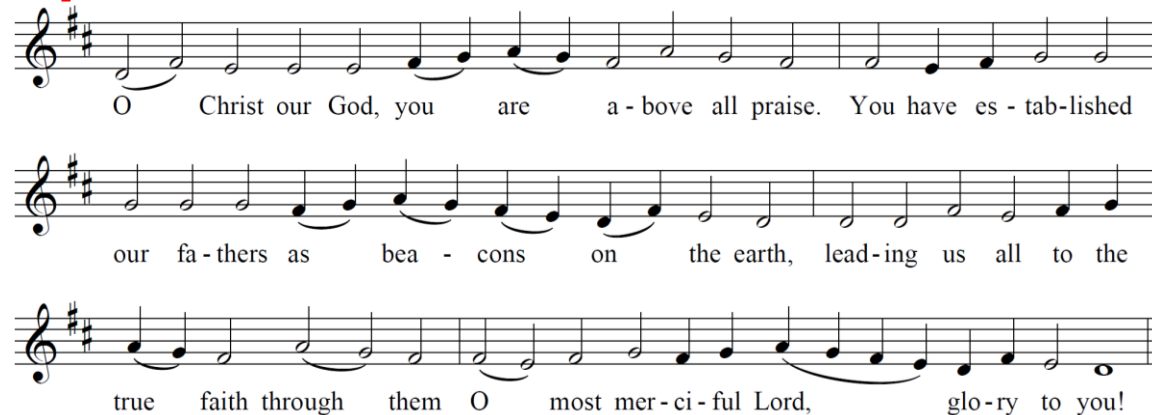
An - gel - ic pow - ers ap - peared at your tomb, and the guards be - came like dead
men. Mar - y stood at the tomb seeking your most pure bod - y. You de - spoiled
Ha - des with - out a chal - lenge. You, the Giv - er of Life met the
Vir - gin. O Lord, ris - en from the dead, glo - - ry to you!

The repetition of this Troparion is omitted.

Cantor (*Tone 8*):



Troparion of the Council Fathers – Tone 8



Troparion of Ascension – Tone 4



Kathismata (page 10)

The 2nd Kathisma is omitted

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.

From the 3rd Kathisma:

Psalm 22

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. Your mercy, O Lord, shall follow me all the days of my life. In the Lord's own house shall I dwell forever and ever.

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

People: Now and ever and forever. Amen.

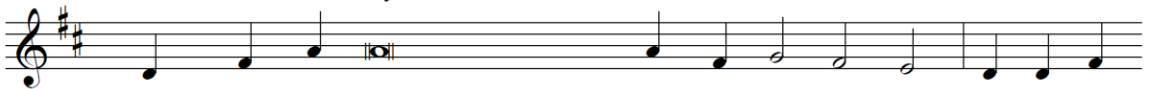
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

the 2nd hymn of Sessional Hymn 2 from the Pentecostarion (Tone 6):

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



Through your vol - untary death we have found e - ter - nal life; for in your



Re - surrection, O al-migh-y Sav - ior, you called all mor-tals back to you.

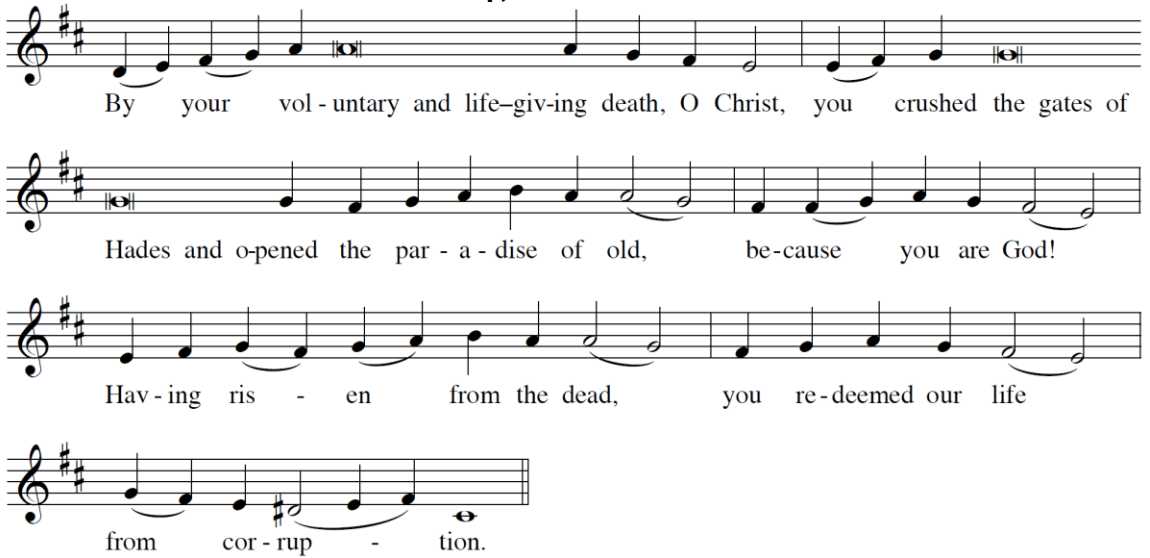


You wiped out the victo-ry of Ha - des and broke the sting of Death.

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

Ἡψαλμὸς (page 21)

Tone 6



By your vol-untary and life-giv-ing death, O Christ, you crushed the gates of
Hades and o-pened the par-a-dise of old, be-cause you are God!
Hav-ing ris-en from the dead, you re-deemed our life
from cor-rup-tion.

Stepenna (page 21)

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

Prokeimenon (page 22)

Psalms 79: 3, 2



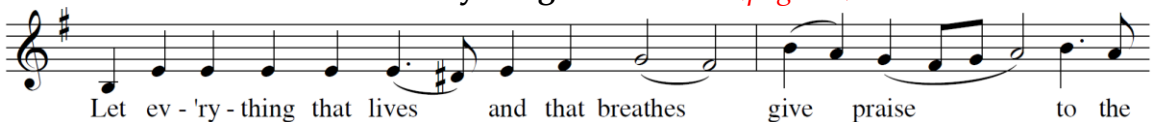
O Lord, rouse up your might! O Lord, come to our help!
O Lord, come to our help.

Deacon: O Shepherd of Israel, hear us;
you who lead Joseph like a flock

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

Let everything that lives... (page 22)

Tone 6



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



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

The Tenth Resurrection Gospel is read (John 21: 1-14).

Matins continues with the Hymn of the Resurrection on p. 24

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

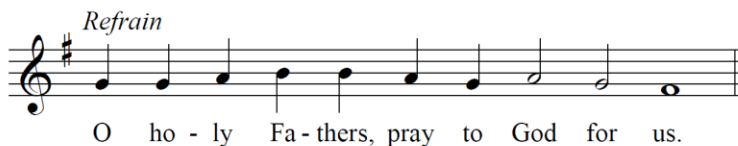
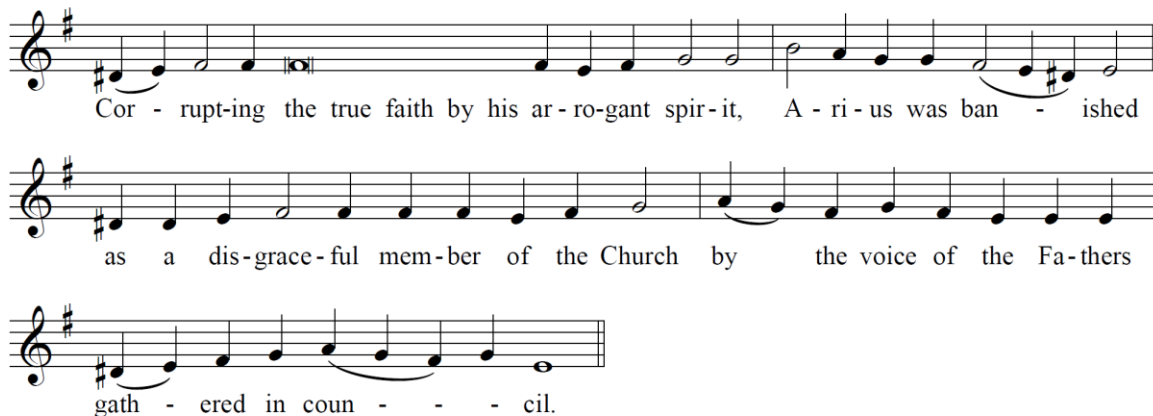
The Canon *(page 32)* with Katavasiai of Pentecost

Odes 1-3, the Kontakion & Ikos of Ascension, & the Sessional Hymns after Ode 3 are omitted.

Ode 4

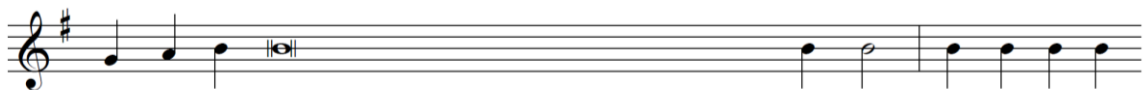
Irmos

Tone 6




The assembly of the Fathers led the battle for you, O Lord; they routed the enemy and proclaimed you as consubstantial with the Father and the Spirit. *Refrain*

By your divine humanity, you have become the mediator between God and people; for this reason the holy Fathers have proclaimed you, o christ, as the only Son who is glorified in two natures.



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.


Beneath the forbidden tree, my gluttony has killed me but the Tree of Life who has come forth from you, O Virgin, has raised me up and made me an inheritor of the delights of Paradise.

Katavasia


Tone 7



Med-i - tat - ing on your final com-ing, O Christ, the proph-et cried out:



I have seen your pow - er, O Lord, for you have come to save those




who are con - se - crat - ed to you.

Ode 5 is omitted and the Canon continues with Ode 6.


Ode 6

Irmos


Tone 6



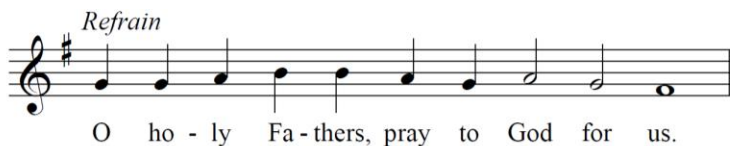
The sow - er of dissension could not re-main hid-den from the in - ef - fa - ble



jus - tice of God, he whose name means the quar-rel-some fu - ry; for, hav-ing

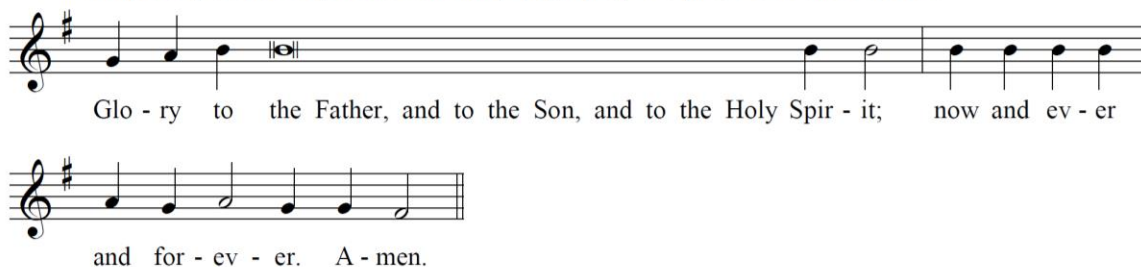


im - i - tat - ed Ju - das, he then died in the same dis - tress.



The august assembly of the holy Fathers, O Lord, has proclaimed you as the only Son and reflection of the Father, who makes his essence shine forth, and as the Son who was begotten before all ages. *Refrain*

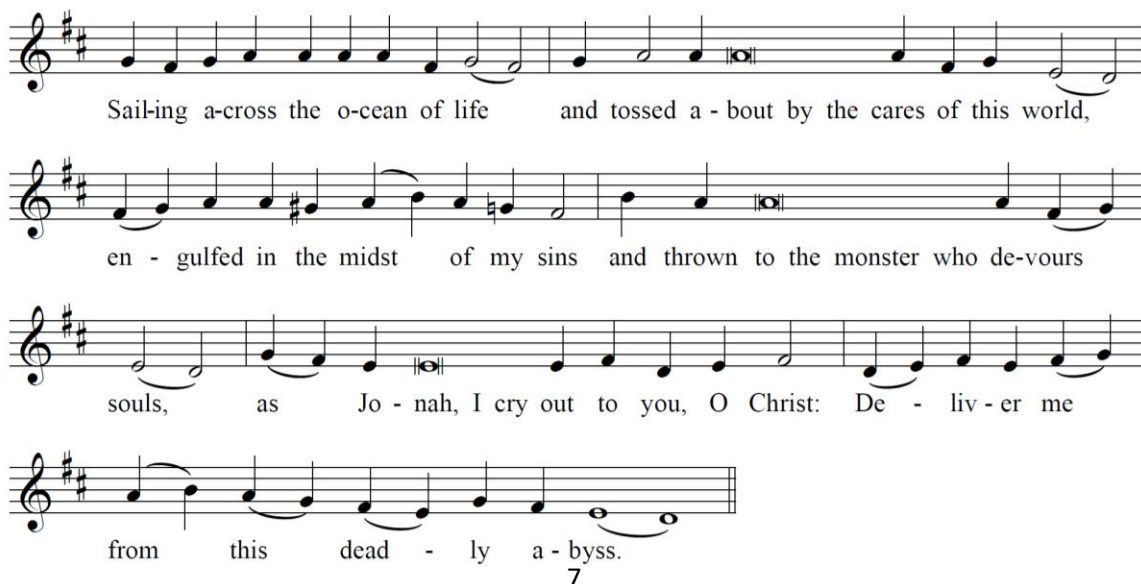
The well which produced the muddy and undrinkable water of godless heresies was completely shattered; it was carefully dug up by the prayers of the Fathers.



Moses, the greatest of the prophets, showed you in advance to be the ark and golden vessel, the holy table and the candlestand. He prefigured you in symbols, O Virgin and Mother, the Most High taking flesh in your womb.

Katavasia

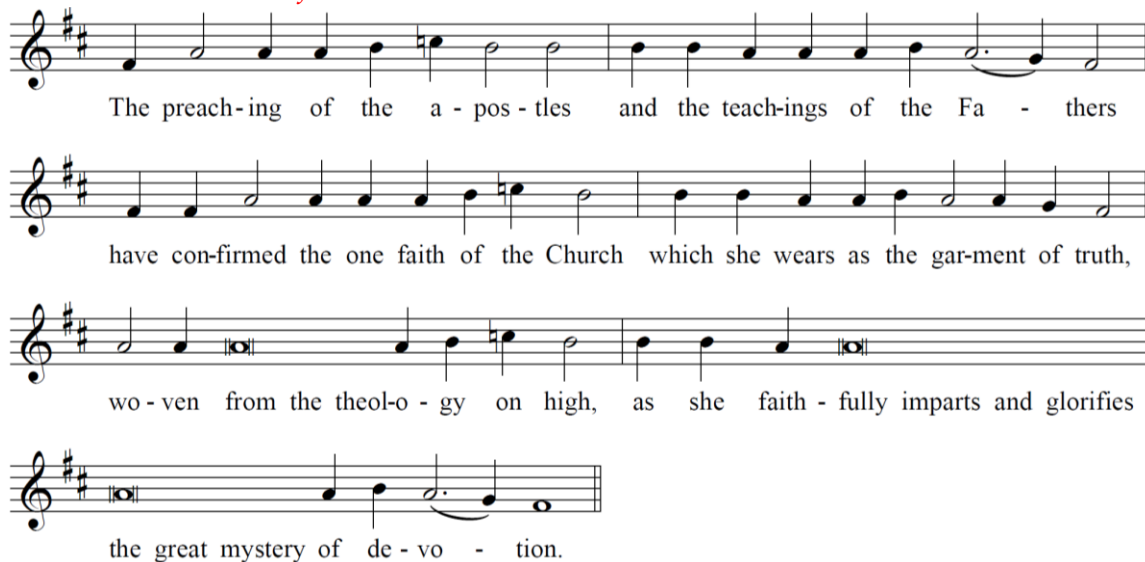
Tone 7



Matins continues with the Small Litany on page 33.

Kontakion & Ikos *(page 34)*

From the Pentecostarion for the Council Fathers (Tone 8):



The preach-ing of the a - pos - tles and the teach-ings of the Fa - thers
have con-firmed the one faith of the Church which she wears as the gar-ment of truth,
wo - ven from the theol-o - gy on high, as she faith - fully imparts and glorifies
the great mystery of de - vo - tion.

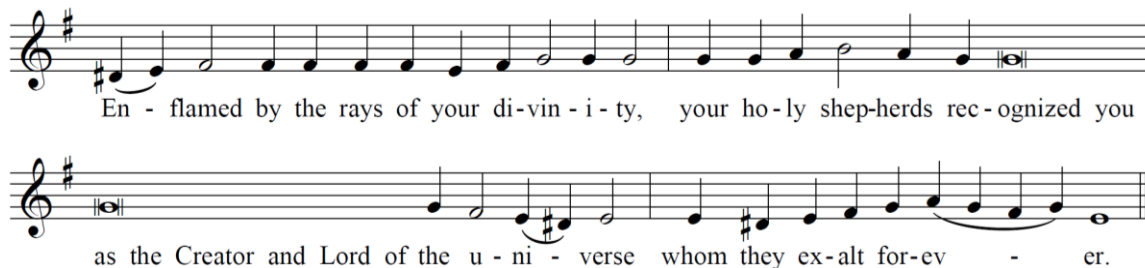
Ikos: Let us listen to the Church of God which cries out to us in a sublime proclamation: Whoever thirsts, let them come to me and drink! It is in the cup of Wisdom that I mix my wine; I have mixed it with the world of truth; and the water I pour out is not the water of strife, but that of harmony in the faith which the new Israel drinks, to whom God appeared, saying: Look and see! I am the same, I have not changed, I am the God both before and after all time. There is no other but I. Those who drink this water will be satisfied and shall praise the great mystery of faith.

Ode 7 is omitted and the Canon continues with Ode 8.

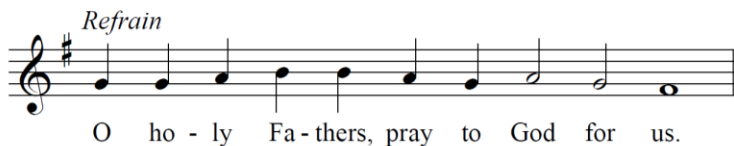
Ode 8

Irmos

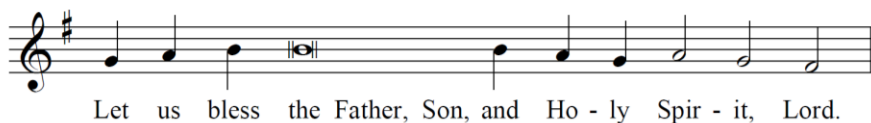
Tone 6



En - flamed by the rays of your di-vin - i - ty, your ho - ly shep-herds rec - ognized you
as the Creator and Lord of the u - ni - verse whom they ex - alt for-ev - er.



The illustrious choir of the shepherds, in their council, defined the uncreated Trinity; and they call the faithful to sing: It is he whom we exalt forever.



The honored bishops and shepherds illumine the Church of Christ; they make it shine resplendently in all places and exalt it forever.

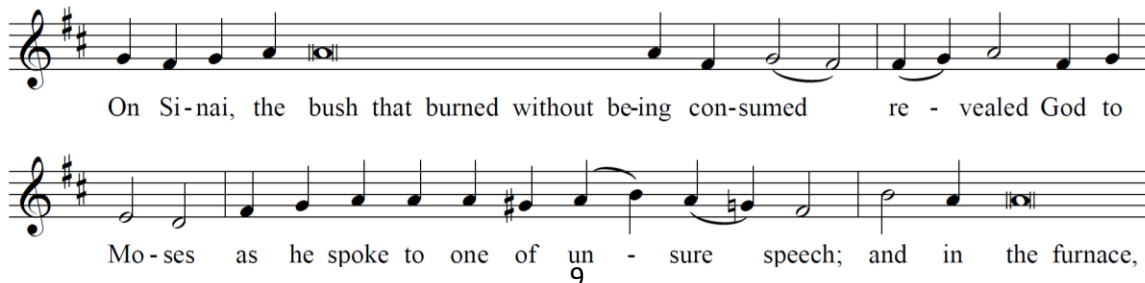


In symbols the prophets has mystically foreseen you, the Birthgiver of the Word of God; he took flesh and came forth from your womb in two natures; he is the One whom we exalt forever.



Katavasia

Tone 7



the three youths, in - vin - ci - ble in their zeal for God, be - gan
to sing a hymn of praise: Sing to the Lord, all you his works,
and ex - alt him for - ev - er.

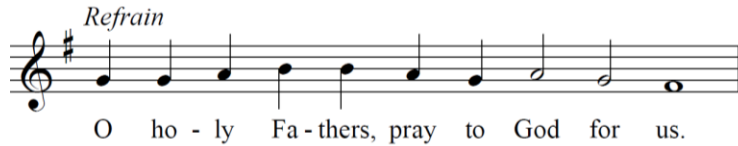
Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on page 34.

Ode 9

Irmos

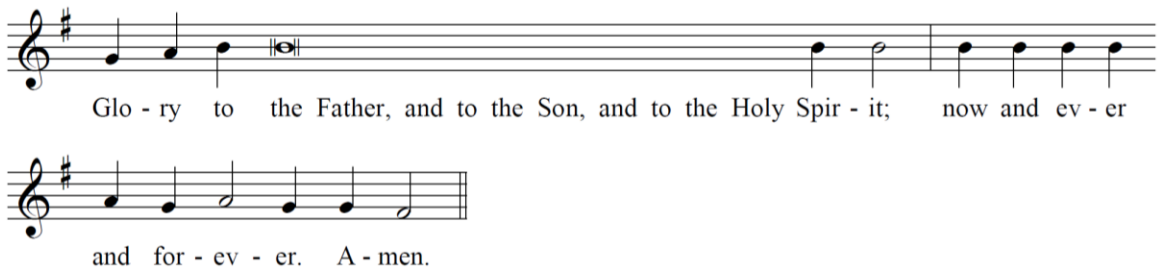
Tone 6

The Word who is from be-fore all a - ges, and who shares the same throne
and e - ter - ni - ty with the Fa - ther in heav - en, fills you
with the power of the Spir - it and u-nites you in coun-cil. He makes you
his com-pan-ions in bat - tle, and now with the heav-en - ly ar - mies,
O ho - ly Fa - thers, you glo - ri - fy him for - ev - er.



As wise physicians of body and soul, you have stopped Arius and his terrible heresy; you established the Symbol of Faith for the people, and we, who now profess this faith, glorify your sacred memory without ceasing. *Refrain*

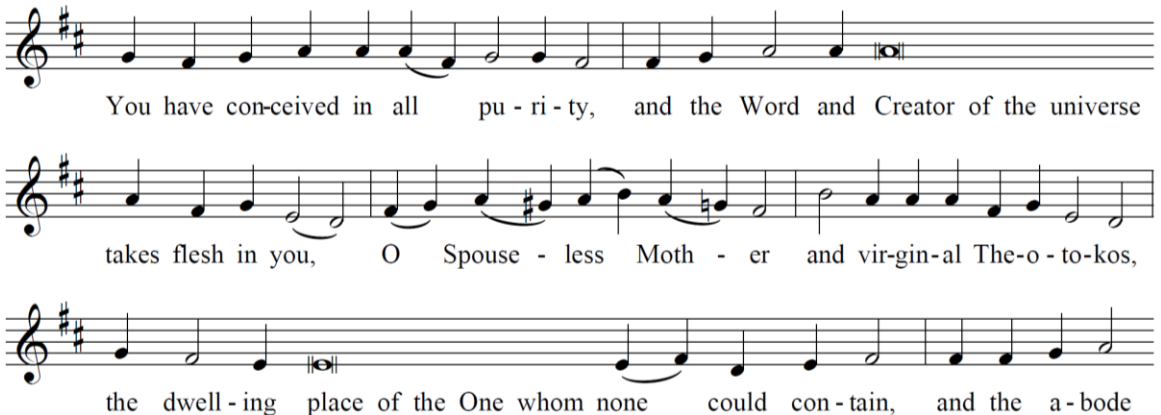
O Light all-pure, you deliver my soul from the darkness of passions by the prayers of these holy bishops, O Christ; in council they proclaimed you to be eternal and uncreated, the Creator of the universe, and the God who shares the same eternity with the Father.

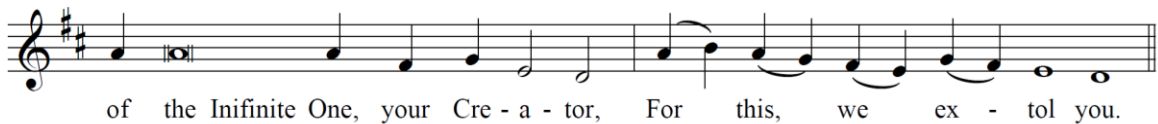


O Theotokos and Queen, by your ineffable birthgiving which no one can comprehend, resurrection is given to the dead; for the Lord of life comes from you. He is clothed in our flesh; and dispelling the darkness of death, he has filled the whole world with light.

Katavasia

Tone 7

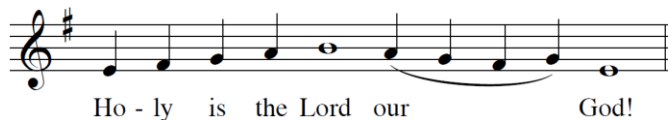
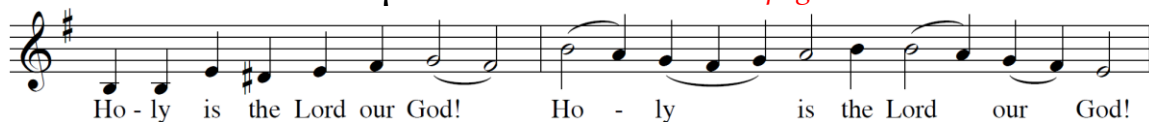




Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 6



Hymn of Light (page 37)

The two sons of Zebedee, with Peter, Nathaniel, and Thomas, and two others were fishing in the Lake of Tiberias, By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming towards him. This was the third appearance of the Lord after his Resurrection. Then he shared with them bread and fish from the fire.

Glory...

Celebrating today the memory of our holy Fathers, we beseech you through their prayers, O Master of tenderness: Safeguard our people from all error and heresy; and grant that we may praise your glory, O Lord: the Father, the Word, and the Holy Spirit.

Now and ever...

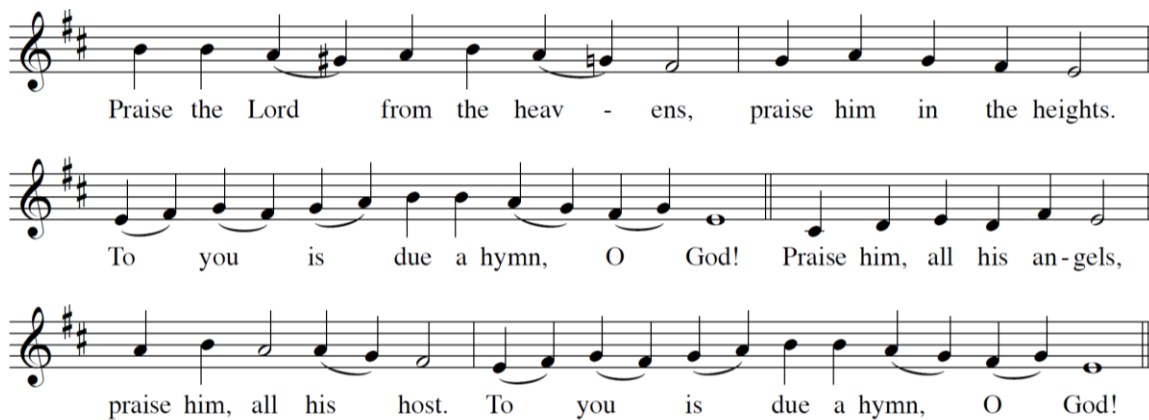
O Christ, you were raised up to heaven in the sight of your disciples; you again went up to share your Father's throne. The angels who came to meet you at the heavenly gate cried out: Open your gates and lift up your lintels so that the King of glory may come in, for our King comes again to the Source of light.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 6





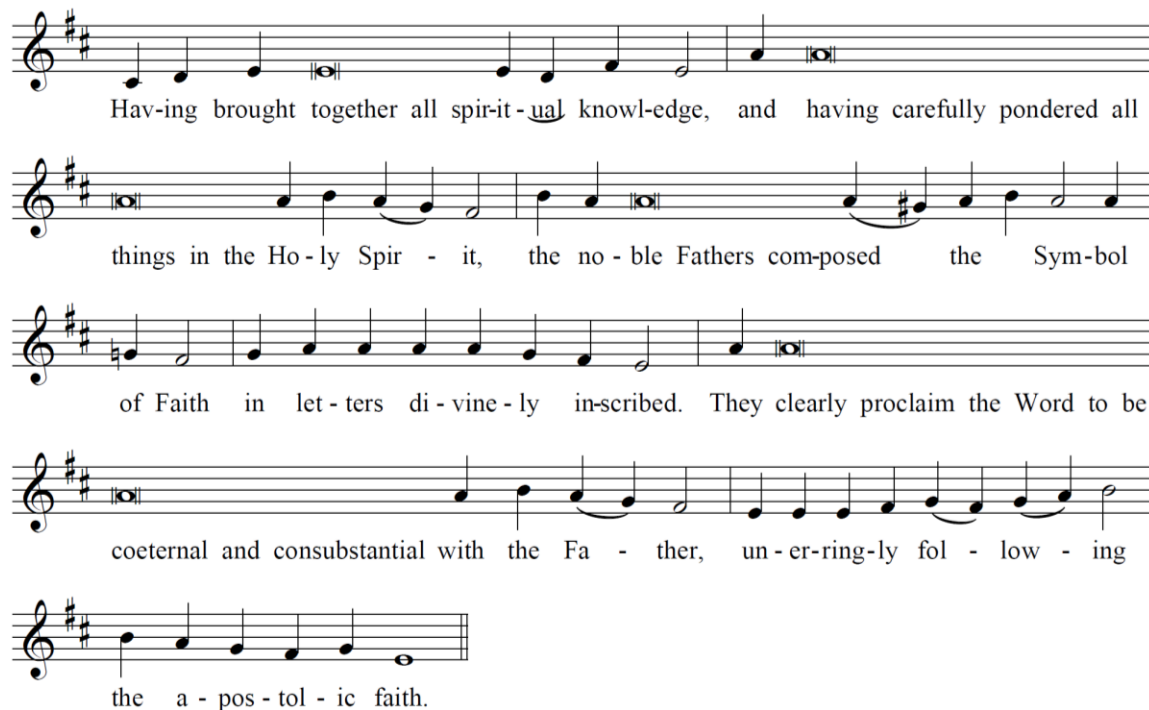
The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

The usual Sunday verses are not used.

Cantor (Tone 6): Blessed are you, and praiseworthy, O Lord, the God of our fathers,
and glorious forever is your name.

Stichera of the Council Fathers - Tone 6



Cantor (*Tone 6*): Summon before me my people
who made covenant with me by sacrifice.

The bless - ed preach - ers of Christ received the torch of the Ho - ly Spir - it;
they spoke with divine in - spi - ra - tion, us - ing few words, but rich in
mean - ing. They pro - claimed with boldness the doctrines of the Gos - pel
and the traditions of right - eous - ness. Clear - ly they have been il - lu - mined with
truth from on high; they have made firm the founda - tion of the faith
as a strong moun - - - tain.

Cantor (*Tone 8*):

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

Doxastikon

Tone 8



The choir of the holy Fathers hastened from the ends of the earth to pro-claim
the unique es-sence and na - ture of the Fa - ther, the Son, and the Ho-ly
Spir - it; and to trans - mit clearly the di-vine teach - ing of the Church.
Prais - ing them in faith, we call them bless - ed and we sing: Di - vine
guard of the Lord and brilliant stars of the spirit-ual fir - ma - ment, un-con - querable
watchmen of the mys-tic - al Zi - - - on, sweet flow - ers of Paradise and
gold-en mouths of the Word, you are the glory of Nicea and the splendor of
the u - ni - verse; in - ter - cede with the Lord for our souls.

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

The Tenth Gospel Stanza after the Dismissal is omitted.