

Matins Propers

Seventh Sunday after Pentecost

*in the Sixth Tone with the Seventh Resurrection Gospel
& with the Katavasiai from the Canon of the Theotokos,
which are sung through July 31st*

Hexapsalmos

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

Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 6

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

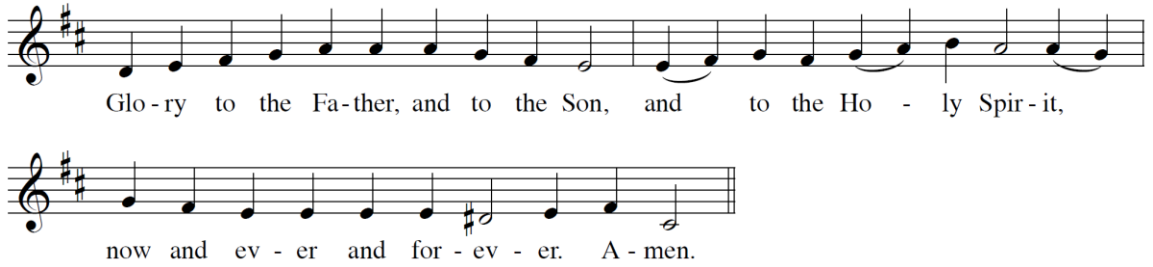
Troparia (page 9)

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 the troparion is omitted

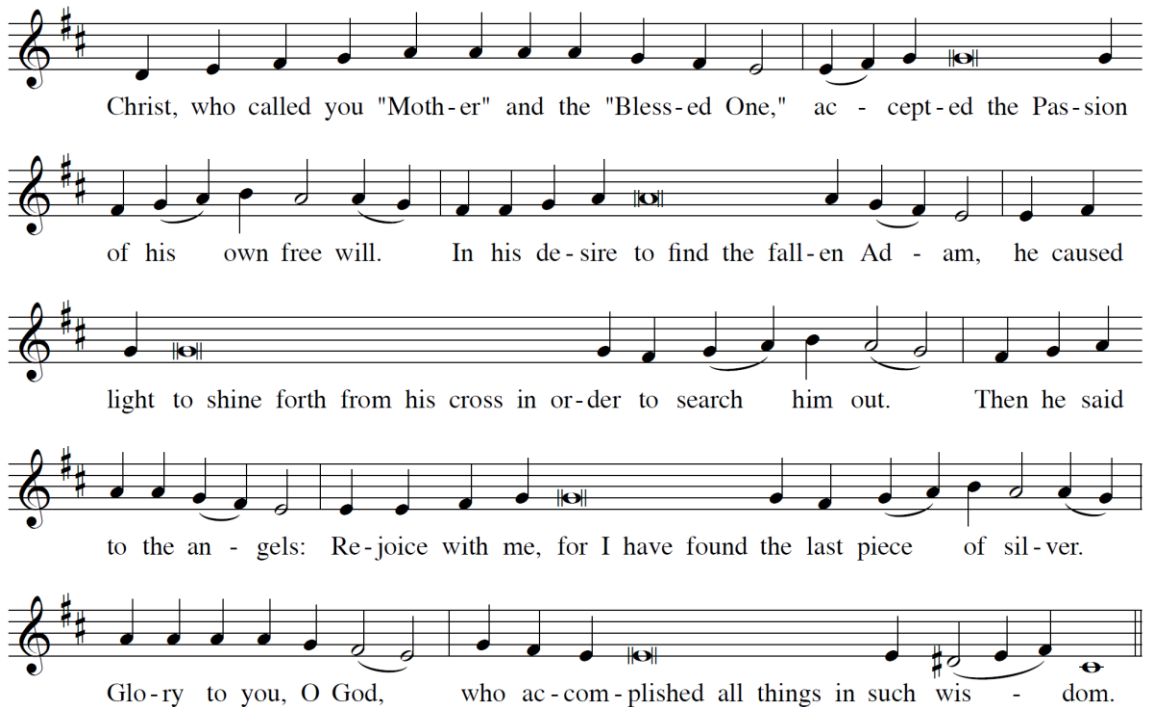
Cantor:



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.

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff contains the melody for "Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it," with a final note on a whole rest. The second staff contains the melody for "now and ev - er and for - ev - er. A - men." with a final note on a whole rest.

Festive Theotokion – Tone 6



Christ, who called you "Moth - er" and the "Bless - ed One," ac - cept - ed the Pas - sion
of his own free will. In his de - sire to find the fall - en Ad - am, he caused
light to shine forth from his cross in or - der to search him out. Then he said
to the an - gels: Re - joice with me, for I have found the last piece of sil - ver.
Glo - ry to you, O God, who ac - com - plished all things in such wis - dom.

The musical notation is in G major (one sharp) and 4/4 time. It consists of five staves. Each staff contains a line of text with a melody. The first staff ends with a double bar line and a repeat sign. The second staff ends with a double bar line and a repeat sign. The third staff ends with a double bar line and a repeat sign. The fourth staff ends with a double bar line and a repeat sign. The fifth staff ends with a double bar line and a repeat sign.

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.

The 1st Stasis of the 2nd Kathisma: **Psalm 9**

I shall praise you, Lord, with all my heart; I shall declare all your wondrous deeds. I shall rejoice in you and be glad, and sing psalms to your name, O Most High. See how my enemies turn back, how they stumble and perish before you. You upheld the justice of my cause; you sat enthroned, judging with justice. You have checked the nations, destroyed the wicked; you have wiped out their name forever and ever. The foe is destroyed, eternally ruined. You uprooted their cities; their memory has perished. But the Lord sits enthroned forever. He has set up his throne for judgment; he will judge the world with justice, he will judge the peoples with his truth. For the oppressed let the Lord be a stronghold, a stronghold in times of distress. Those who know your name will trust you; you will never forsake those who seek you. Sing psalms to the Lord who dwells in Zion. Declare his wondrous deeds among the peoples, for the Avenger of blood has remembered them, has not forgotten the cry of the poor. Have pity on me, Lord, see my sufferings, you who save me from the gates of death; that I may recount all your praise at the gates of the city of Zion and rejoice in your saving help. The nations have fallen in the pit which they made; their feet caught in the snare they laid. The Lord has revealed himself, and given judgment. The wicked are snared in the work of their own hands. Let the wicked go down among the dead, all the nations forgetful of God; for the needy shall not always be forgotten nor the hopes of the poor be in vain. Arise, Lord, let men not prevail! Let the nations be judged before you. Lord, strike them with terror, let the nations know they are but men. Lord, why do you stand afar off and hide yourself in times of distress? The poor man is devoured by the pride of the wicked: he is caught in the schemes that others have made. For the wicked man boasts of his heart's desires; the covetous blasphemes and spurns the Lord. In his pride the wicked says: "He will not punish. There is no God." Such are his thoughts. His path is ever untroubled; your judgment is far from his mind. His enemies he regards with contempt. He thinks: "Never shall I falter: misfortune shall never be my lot." His mouth is full of cursing, guile, oppression; mischief and deceit are under his tongue. He lies in wait among the reeds; the innocent he murders in secret. His eyes are on the watch for the helpless man. He lurks in hiding like a lion in his lair; he lurks in hiding to seize the poor;

he seizes the poor man and drags him away. He crouches, preparing to spring, and the helpless fall beneath such strength. He thinks in his heart: “God forgets, he hides his face; he does not see.” Arise then, Lord, lift up your hand! O God, do not forget the poor! Why should the wicked spurn the Lord and think in his heart: “God will not punish”? But you have seen the trouble and sorrow, you note it, you take it in hand. The helpless trusts himself to you; for you are the helper of the orphan. Break the power of the wicked and the sinner! Punish their wickedness till nothing remains! The Lord is king forever and ever. The heathen shall perish from the land he rules. Lord, you hear the prayer of the poor; you strengthen their hearts; you turn your ear to protect the rights of the orphan and oppressed, so that mortal man may strike terror no more.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: “Fly like a bird to its mountain? See the wicked bracing their bow; they are fixing their arrows on the string to shoot upright men in the dark. Foundations once destroyed, what can the just do?” The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal man. The Lord tests the just and the wicked; the lover of violence he hates. He sends fire and brimstone on the wicked; he sends a scorching wind as their lot. The Lord is just and loves justice; the upright shall see his face.

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

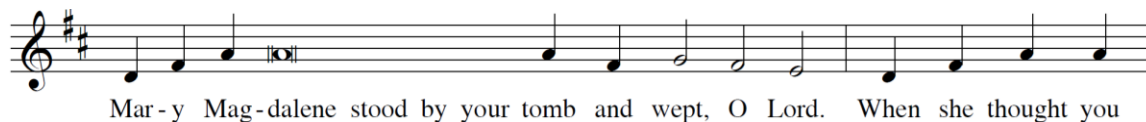
People: Now and ever and forever. Amen.

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 Sessional Hymn of the 1st set (Tone 6 Kontakion):



were the gard - 'ner, she said: Where have you hid - den the e - ter - nal Life?

Where have you placed him who sits on the throne of the Cher - u - bim?

When she saw those guarding him fearful and appearing as dead, she cried to them:

Give me my Lord or else cry out with me and say: You have come forth

from the tomb, and raised the dead, O Lord, glo - ry to you!

Matins continues with Ps. 118 on page 17.

Ἡπρακοε (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 Second Antiphon of the Stepenna (Gradual Hymns) in Tone 6:

Had the Lord not been with us, it would not be pos-si-ble for an-y one of us

to stand firm in wres-tling with the En-e-my; for on-ly there-by do the

vic-tors at-tain the ex-al-ta-tion of vic-to-ry. Woe is me! How shall

I es-cape the En-e-my while I am yet a lov-er of sin? O Word,

de-liv-er not my soul, like a bird, to their teeth. 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. Through the Holy Spir-it are all made di-vine;

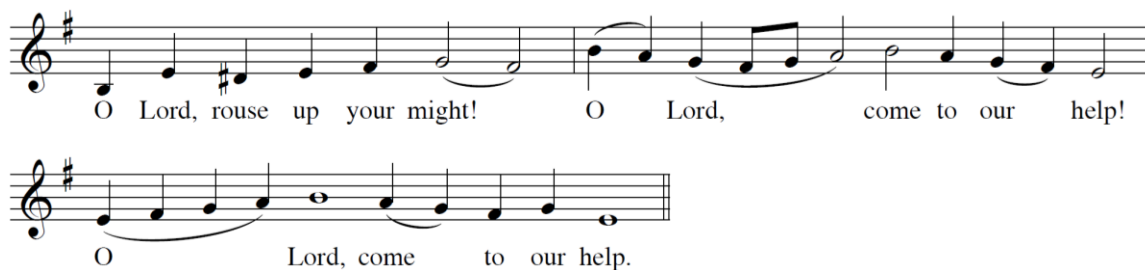
and in him is joy and un-der-stand-ing and peace and bless-ed-ness, for he is

e-qual to-gether with the Fa-ther and the Word.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon (page 22)

Psalm 79: 3, 2

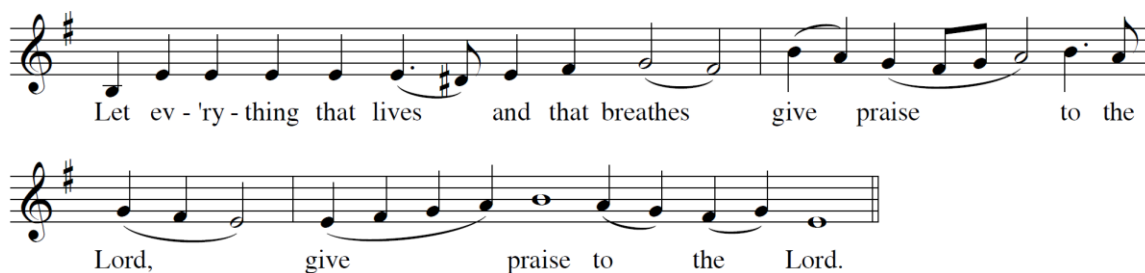


Deacon: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

Matins continues with the Preparation for the Gospel ("Let us pray...") on page 22.

Let everything that lives... (page 22)

Tone 6



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

The Seventh Resurrection Gospel is read (John 20:1-10).

The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).

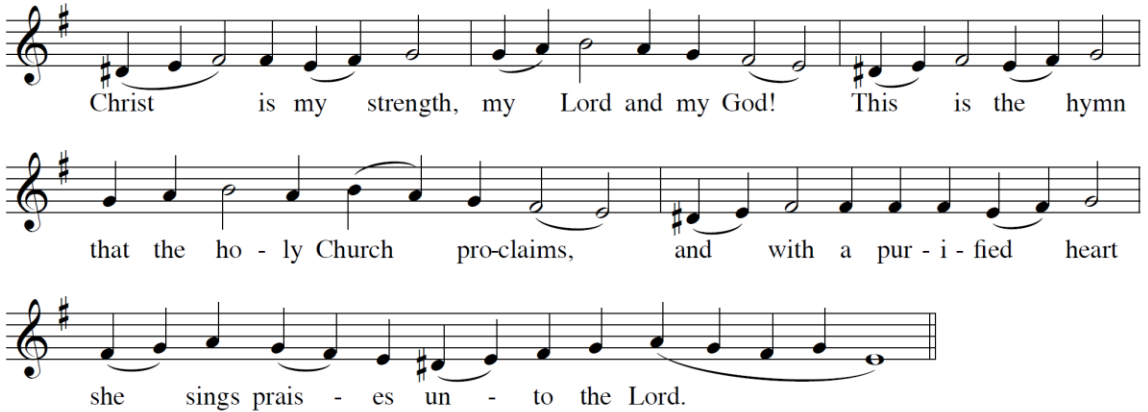
The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

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


Ode 4
Irmos

Tone 6



Christ is my strength, my Lord and my God! This is the hymn
that the ho - ly Church pro-claims, and with a pur - i - fied heart
she sings prais - es un - to the Lord.

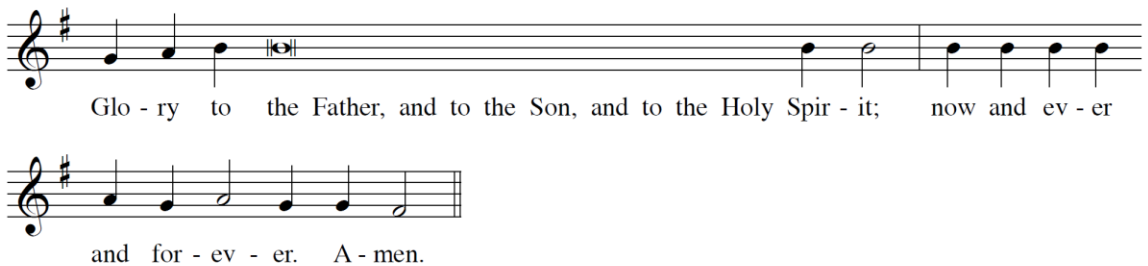
Refrain



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

The wood of the true life flourished, O Christ, when your cross was planted in the ground. Sprinkled with blood and water from your pure side, it made life spring up for us.
Refrain

Never again shall the Serpent deceive me by offering me the chance to become like God, for Christ, my divine Creator, has opened the path of life for me once again.



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.

Truly ineffable and impossible to encompass! Such are the mysteries of your divine birthing for those in heaven and on earth, O Mother of God and ever-Virgin Mary.

Katavasia 4 of the Theotokos

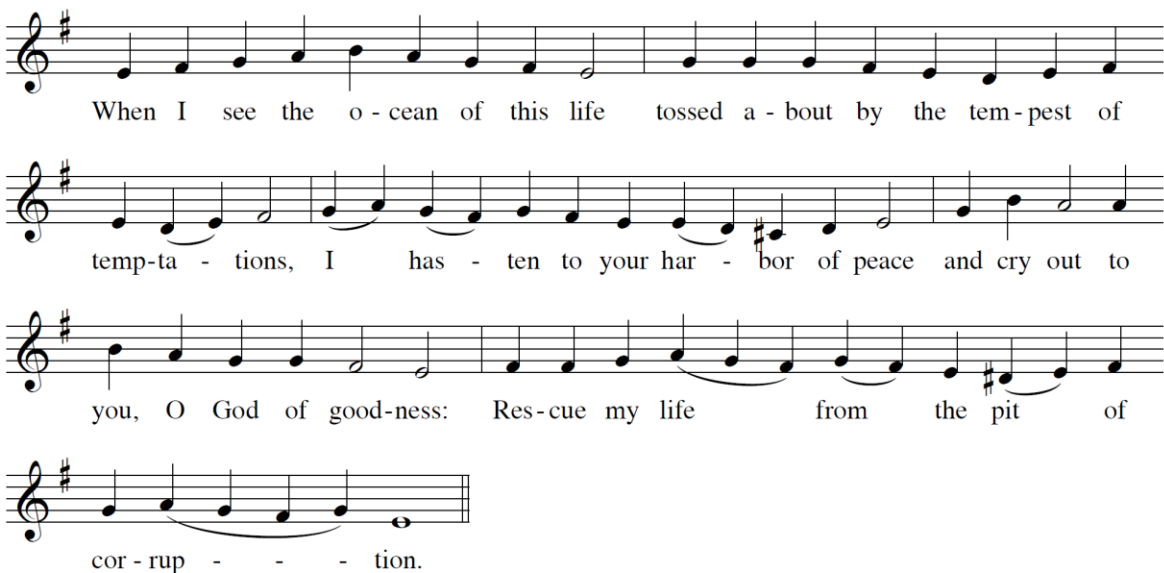


Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

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

Ode 6

Irmos



When I see the o - cean of this life tossed a - bout by the tem - pest of
temp - ta - tions, I has - ten to your har - bor of peace and cry out to
you, O God of good - ness: Res - cue my life from the pit of
cor - rup - - - tion.

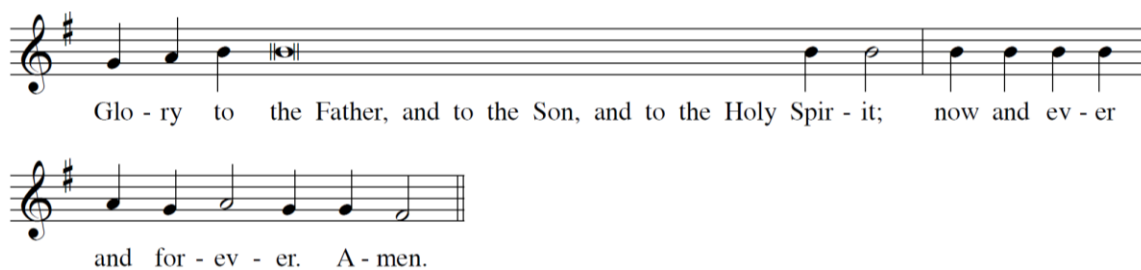
Refrain



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

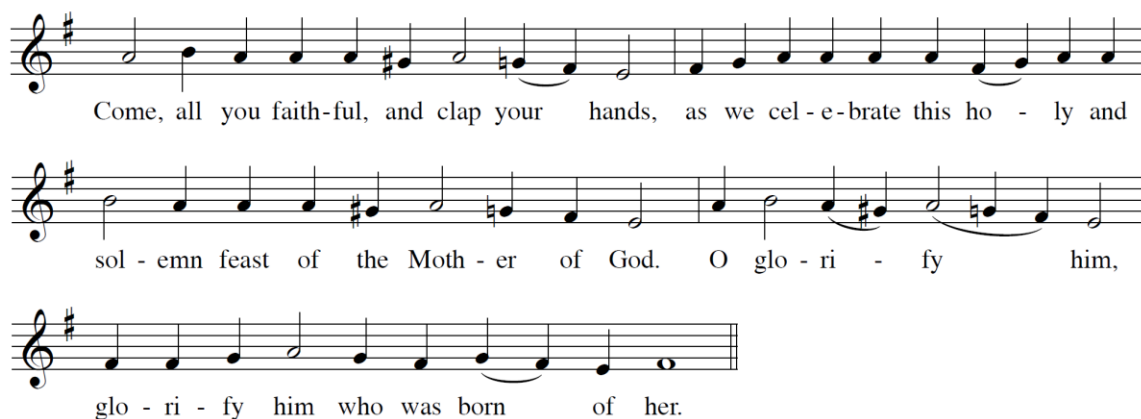
When you were nailed to the cross, O Lord, you wiped out the ancient curse; and when the lance pierced your side, you tore up the debt against Adam and set the whole world free.
Refrain

Deceived by the Serpent, Adam was hurled into the pit of Hades; but you, O God of compassion, have gone in search of him, and carrying him upon your shoulders, you have raised him with you.



O most pure Lady, who for the human race gave birth to their Lord and Leader, appease the unceasing stirrings of my violent passions and grant a calmness to my heart.

Katavasia 6 of the Theotokos



Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 6

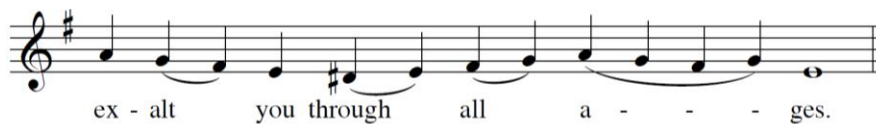
Christ our God, the Life - giv - er, with his life - giving hand raised the dead
from the val - ley of death, grant - ing res - ur - rec - tion to all of us.
He is the Sav - ior of All, the Resurrection, the Life, and the God of All.

Ikos: O Source of life, we the faithful, praise and bow before your cross and your tomb; for you have chained Hades, O immortal Lord, and as the almighty God, you have raised the dead with you. You shattered the gates of Hades and destroyed the dominion of Death. We mortals now praise you with love, for you have risen and demolished the power of the deadly enemy. You have raised all those who believe in you, and you delivered the world from the arrows of the Serpent. O all-powerful One, you have freed us from the deceits of the Enemy. Therefore, in faith we praise your Resurrection by which you save us, O God of the universe.

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

Ode 8 Irmos

You made dew spring forth a - mid the flames for your ho - ly ones,
and through wa - ter you set fire to the sac - ri - fice of your just one,
for you ac - com - plish all things through your will a - lone. O Christ, we

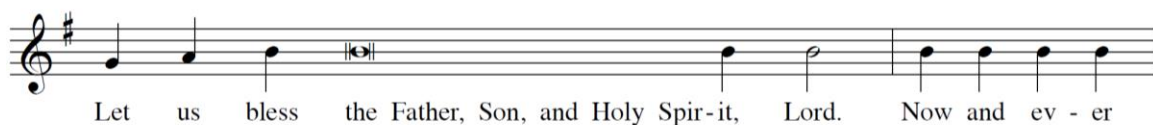


Refrain



The people who formerly killed the prophets have now been seized with envy and have crucified the Word of God, whom we exalt through all ages. *Refrain*

Without leaving the vaults of heaven, you descended into Hades, O Christ, and raised with you humanity who had been lying in the corruption of the grave, and who exalts you through all ages.



You conceived the Word, the Light of light, and are filled with glory for having given birth in a manner beyond expression, for the Holy Spirit made his dwelling in you. O Virgin, we exalt you through all ages.

Tone 4



Katavasia 8 of the Theotokos

Tone 4

The three youths in the fur - nace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

and he joins to - geth - er all cre - a - tion to sing: All you works

of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

Ode 9

Irmos

For the hu - man race, it is im - pos - si - ble to see God, up - on

whom e - ven the an - gels dare not gaze; but be - cause of you,

O most pure One, the Word made flesh is seen by mor - tals; and when

we ex - tol you, together with the ranks of heav - ens, we pro - claim you

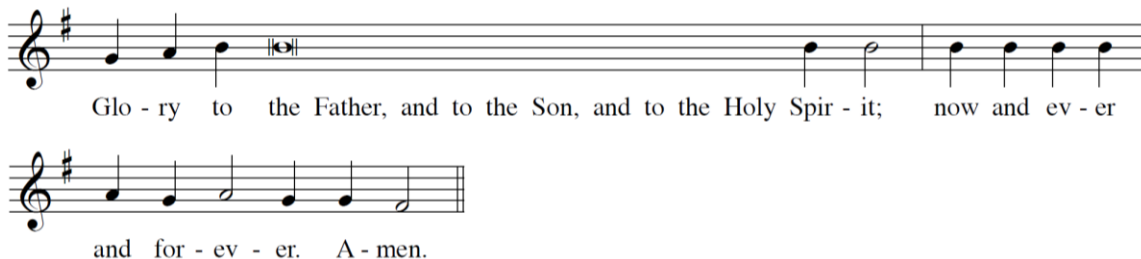


Refrain



You remained a stranger to passions, O Word of God, even though you lived our human condition in the flesh; but you delivered humanity from its passions, having overcome our passions by your own passion, O our Savior. For you alone are beyond all suffering and are almighty. *Refrain*

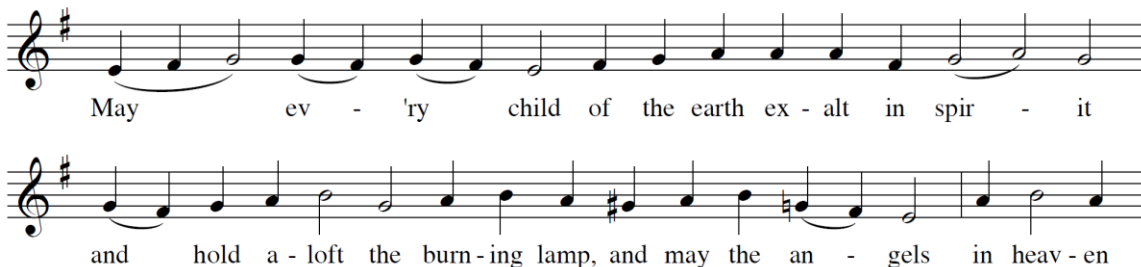
Descending into the abyss of death, you preserved your body from the corruption of the tomb; and your soul was not left in Hades, O Giver of life, but you were raised up as from sleep, O Lord, raising us with you.

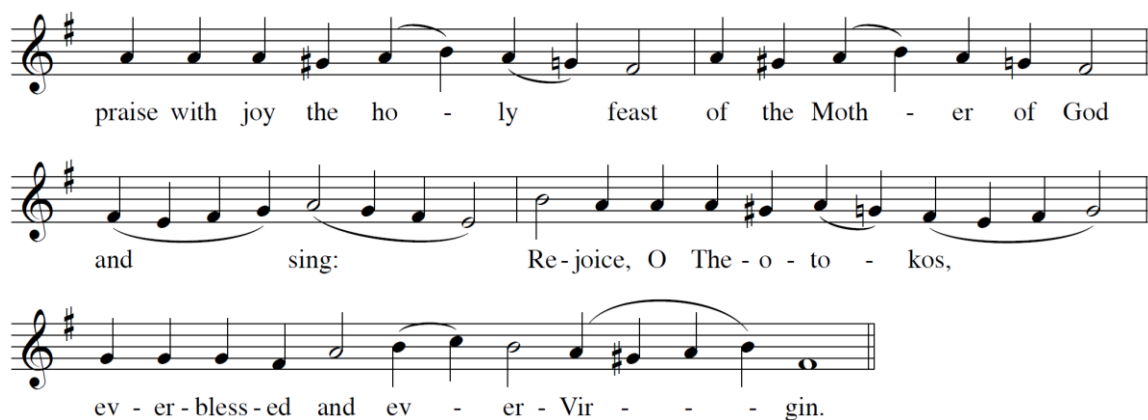


Let us mortals purify our lips that we may glorify God the Father and his coeternal Son, and venerate the ineffable and glorious power of the most Holy Spirit. For you alone are all-powerful, O indivisible Trinity.

Katavasia 9 of the Theotokos

Tone 4

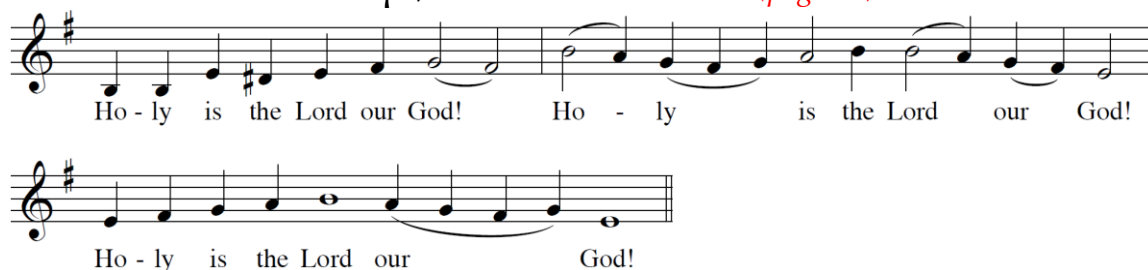




Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 6



Hymn of Light (page 37)

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory ... now and ever ...

O most merciful Christ, you performed wondrous deeds for my sake. You were born of a virgin Maiden in a manner beyond description; you suffered the crucifixion and death; and you rose in glory, releasing our nature from death. Therefore, glory to your majesty and power, O Christ.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 6

Psalm 148

Let ev - 'rything 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)

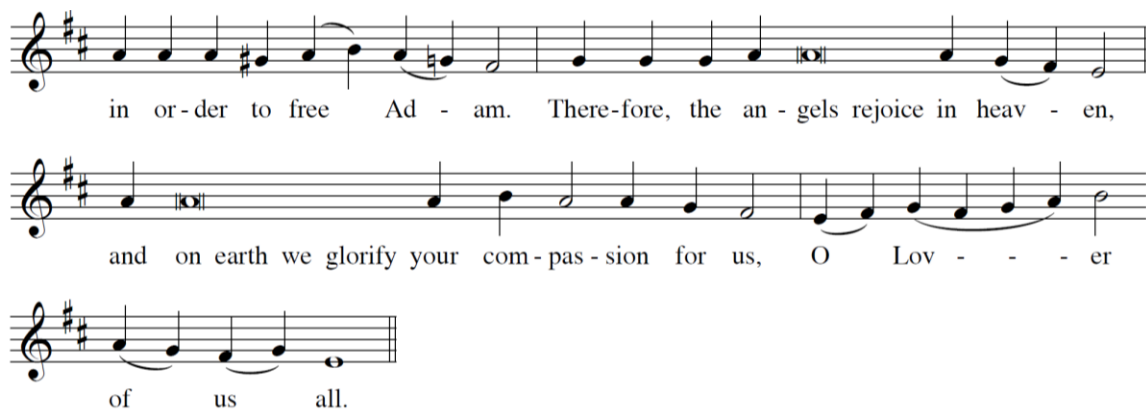
the 5th & 6th of the 8 Sunday stichera in Tone 6:

Cantor (Tone 6):

A-rise, O Lord, lift up your hand! O God, do not for - get the poor.

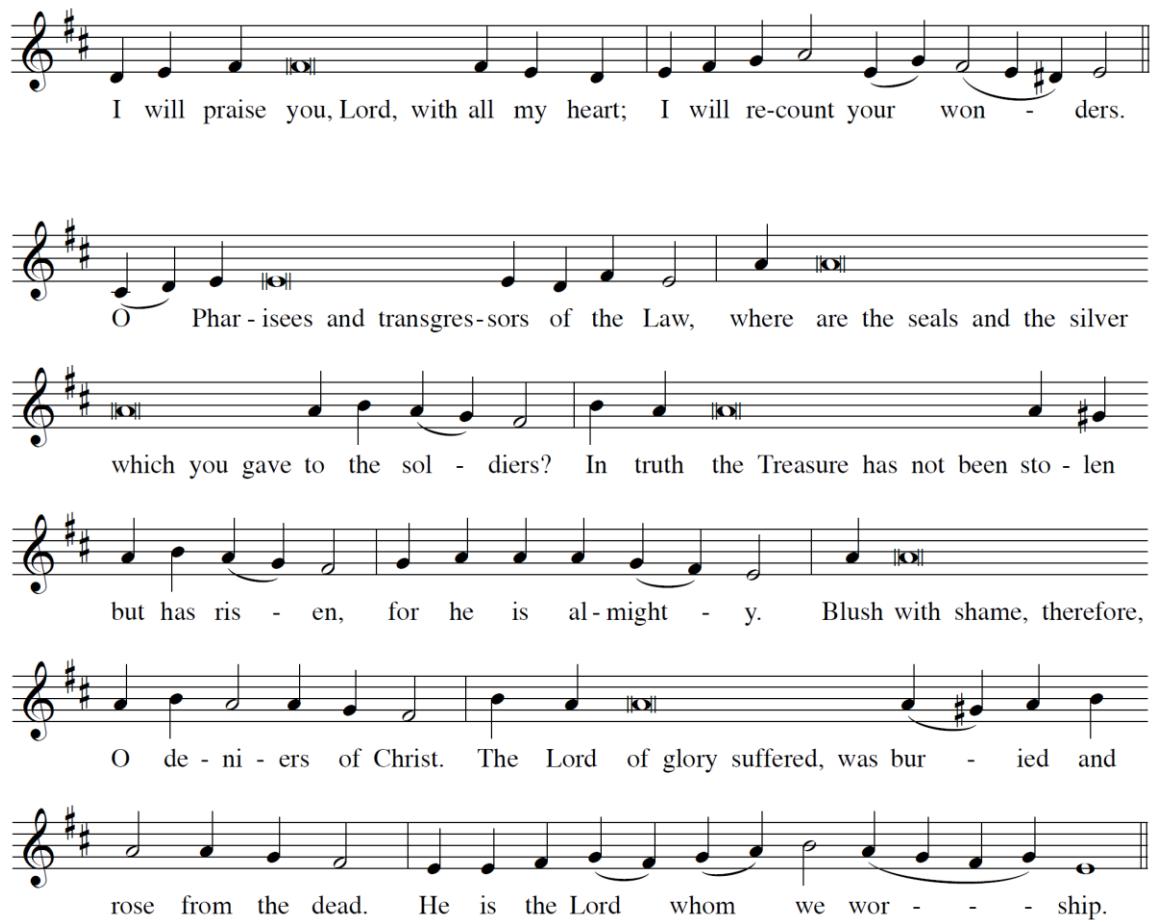
Great and awe - some is the mystery of your holy Resur-rec - tion, O Lord; for you

came forth from the tomb like a bridegroom from his cham - ber, de-destroy-ing Death



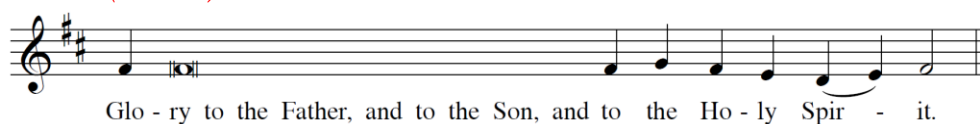
in or-der to free Ad - am. There-fore, the an - gels rejoice in heav - en,
and on earth we glorify your com - pas - sion for us, O Lov - - - er
of us all.

Cantor (*Tone 6*):



I will praise you, Lord, with all my heart; I will re-count your won - - - ders.
O Phar - isees and transgres-sors of the Law, where are the seals and the silver
which you gave to the sol - diers? In truth the Treasure has not been sto - len
but has ris - en, for he is al-might - y. Blush with shame, therefore,
O de - ni - ers of Christ. The Lord of glory suffered, was bur - ied and
rose from the dead. He is the Lord whom we wor - - - ship.

Cantor (*Tone 7*):



Seventh Gospel Stanza

Tone 7

Be - hold the end of night and dawn of day. Why have you stood at the
grave, O Mar-y? Great dark-ness covered your mind, so you asked the an-gel:
Where has Je - sus been placed? Be - hold, the dis - ci - ples who hastened
to the tomb saw a sign of his Resurrection in the burial wrap-pings and the
cloth and re - mem - bered what was said about him in the Scrip - tures.
There - fore, we who be - lieve through them praise you, O Christ,
the Giv - er of Life.

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