

Matins Propers

Twelfth Sunday after Pentecost

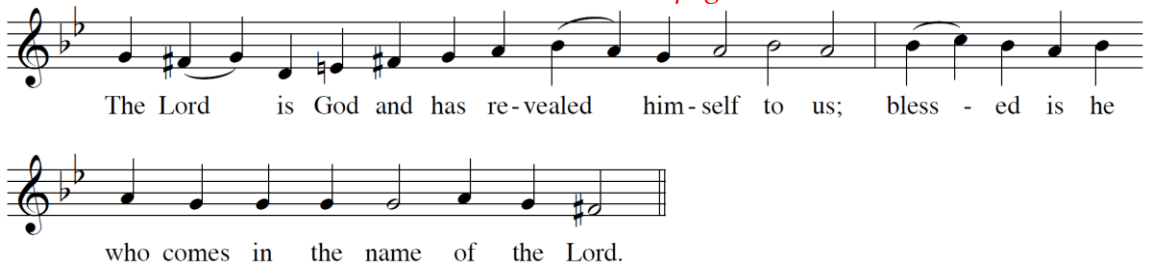
*in the Third Tone with the First Resurrection Gospel
with the Katavasiai from the First Canon of the Dormition,
which are sung from August 14th through August 23rd*

Hexapsalmos

*The people stand while the reader chants only **Psalm 3** on p. 2 followed by "Glory..." on p. 6
Matins then continues with the Litany of Peace on page 7.*

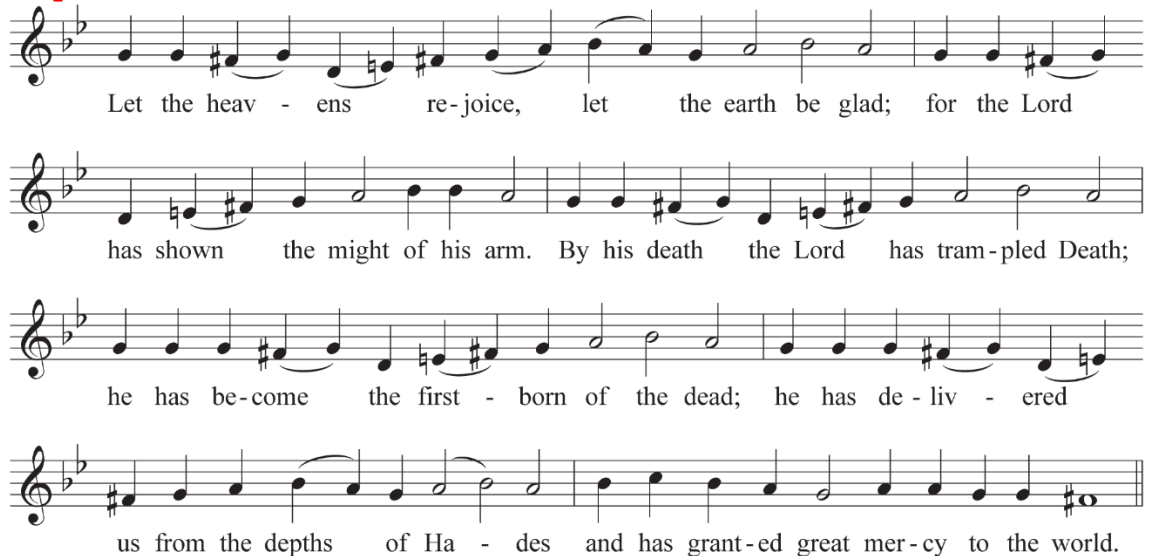
The Lord is God (page 9)

Tone 3



Troparia (page 9)

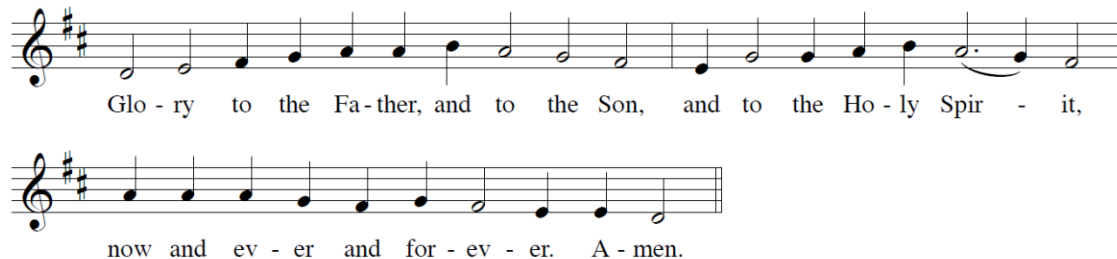
Troparion of the Resurrection – Tone 3



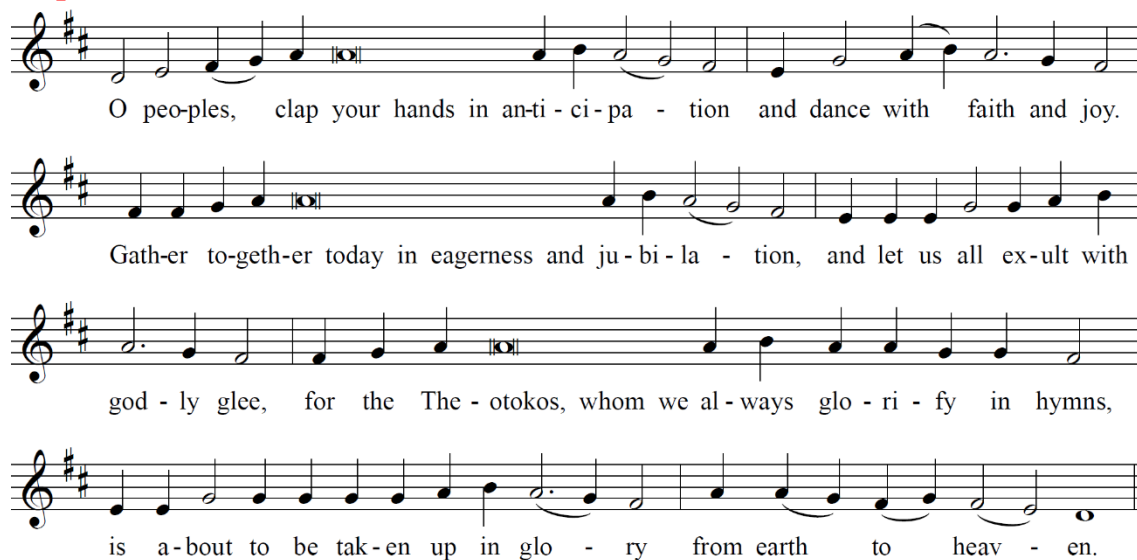
The repetition of this troparion is omitted.

*If it is August 14th, the following verse and Troparion of the Prefeast are sung.
After August 14th, the verse and Troparion of the Dormition are sung (p. 3 of this insert).*

Cantor *(Tone 4):*



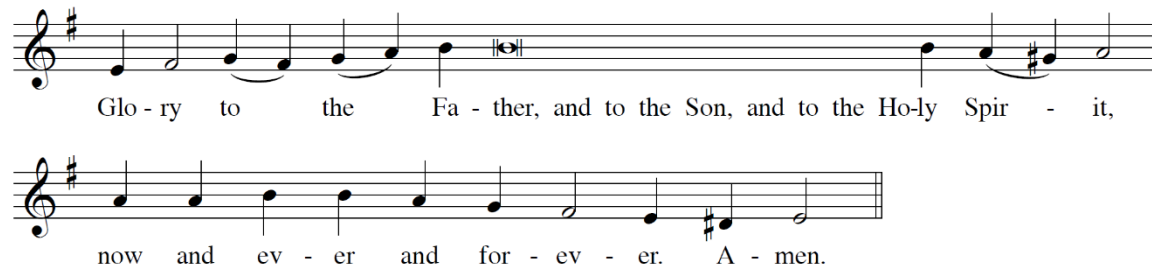
Troparion of the Prefeast – Tone 4



Matins continues with the Kathismata (see bottom of page 3 of this insert)

If it is after August 14th, the following verse and Troparion of the Dormition are sung.

Cantor *(Tone 1):*



Troparion of the Dormition – Tone 1



Kathismata *(page 6)*

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

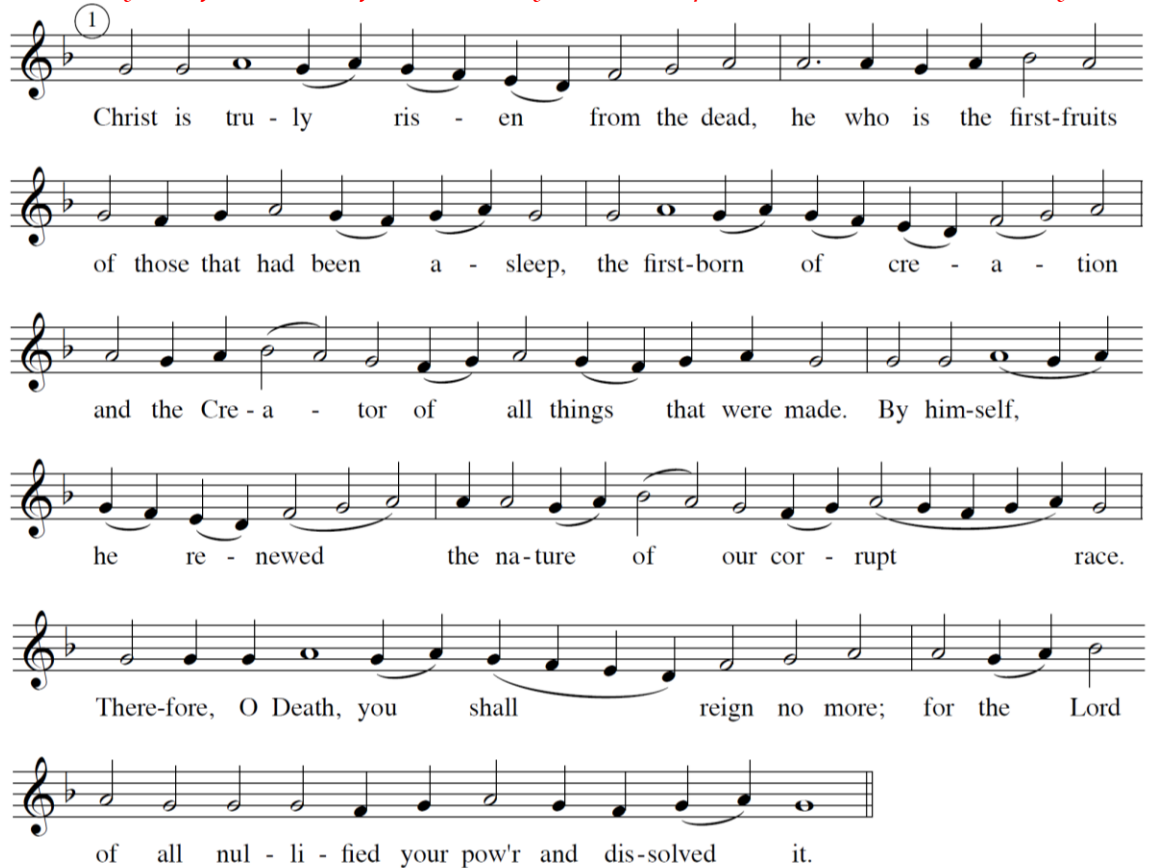
People: Now and ever and forever. Amen.

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

Matins continues with the small litany on page 10.

Sessional Hymns (page 11)

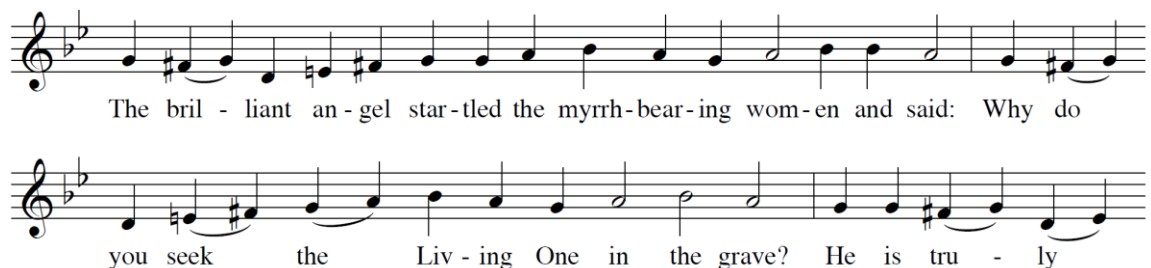
The 1st Hymn of the 1st set of Sessional Hymns (Samopodoben – Christos ot mertvych):



Christ is tru - ly ris - en from the dead, he who is the first-fruits
of those that had been a - sleep, the first-born of cre - a - tion
and the Cre - a - tor of all things that were made. By him-self,
he re - newed the na-ture of our cor - rupt race.
There-fore, O Death, you shall reign no more; for the Lord
of all nul - li - fied your pow'r and dis-solved it.

Matins continues with Psalm 118 on page 17 followed by Hosts of Angels on page 18.

Ύμνος (page 21)



The bril - liant an - gel star-tled the myrrh-bear-ing wom-en and said: Why do
you seek the Liv - ing One in the grave? He is tru - ly

ris - en and has emp - tied the tombs. Know, there - fore, that the

Change - less One changed corruption to in - cor - rup - tion. Say to him:

how dread - ful are your works, O Lord, for by your death

you have saved the hu - man race.

Stepenna (page 21)

The First Antiphon of the Stepenna in Tone 3:

You led the cap-tives of Zi - on out of Bab - y - lon. Now like-wise

draw me out from suf-fer-ing to life, O Word. Those who sow in tears for

God in dry land shall sing with joy and reap the sheaves of e - ter - nal life.

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

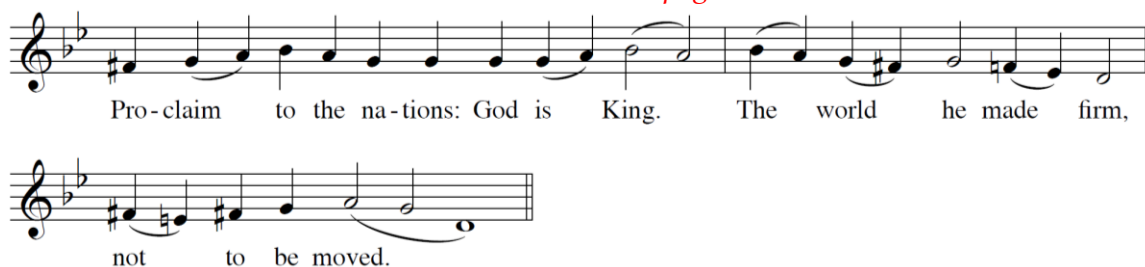
now and ev - er and for - ev - er. A - men. From the Ho - ly Spir - it



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

Prokeimenon (page 22)

Psalm 95:10, 1

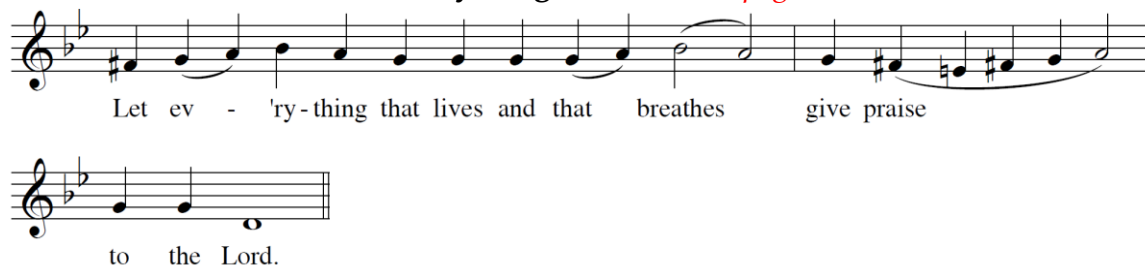


Deacon: O sing a new song to the Lord;
sing to the Lord, all the earth.

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

Let everything that lives... (page 22)

Tone 3



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

The First Resurrection Gospel is read (Matthew 28:16-20).

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)

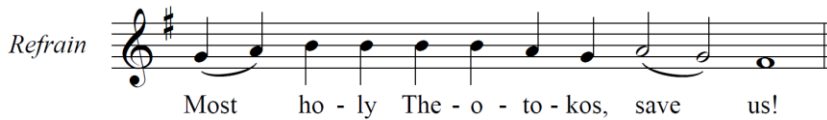
*The faithful come forward to venerate the Gospel Book on the tetrapod
as the Canon of the Theotokos is sung in Tone 3*

Ode 1

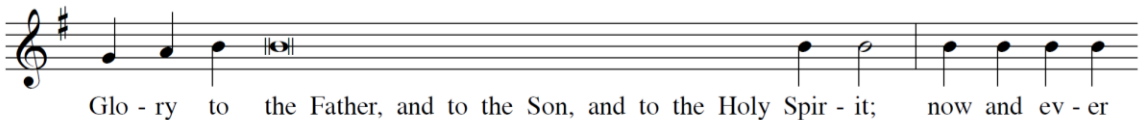
Irmos

Tone 3

O peoples, * let us sing a new song to him who was born of the Virgin for our salvation, * uniting the things of earth to those of heaven, * for his is gloriously triumphant!



O Virgin, every knee bends before the fruit of your womb, in heaven, on earth and under the earth, for he is gloriously triumphant!

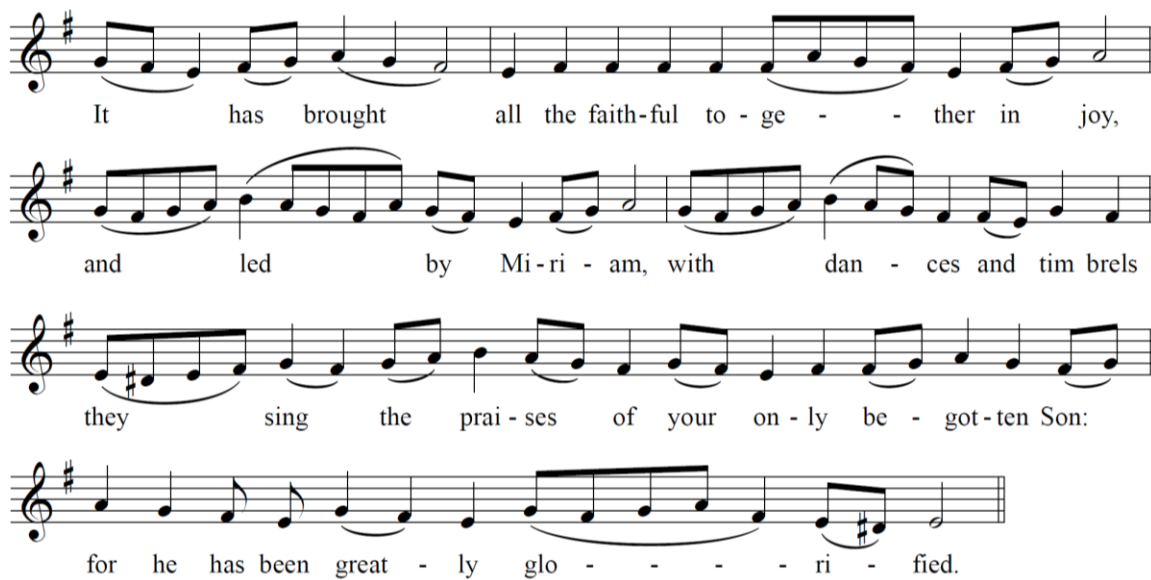


O wondrous exchange within your womb! The God who fills us with his blessings grants us his divine Spirit and receives our flesh in return, for he is gloriously triumphant!

Katavasia 1 of the Dormition

Tone 1 Samopodoben





It has brought all the faith-ful to - ge - - ther in joy,
and led by Mi-ri - am, with dan - ces and tim brels
they sing the prai - ses of your on - ly be - got - ten Son:
for he has been great - ly glo - - - - ri - fied.


Ode 3

Irmos

Tone 3

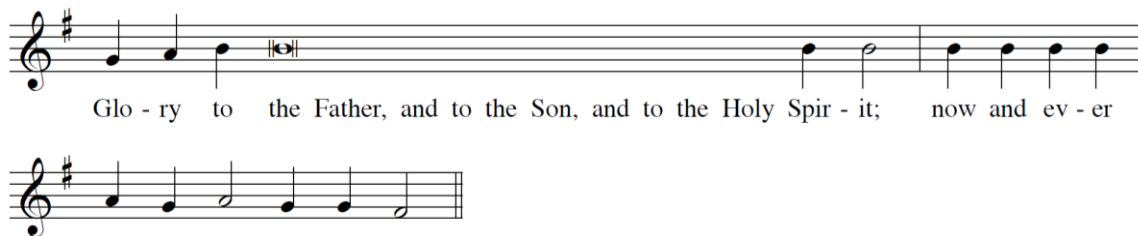
With strength, * you have broken the bow and the sword of the enemy, O Lord! *
O Christ, our fortified Rock, * holy are you, O Lord our God!

Refrain



Most ho - ly The - o - to - kos, save us!

A branch blossomed from the root of Jesse. The Virgin produced you as a
flower, O Christ, in keeping with the vision of the prophet. Holy are you,
O Lord our God!

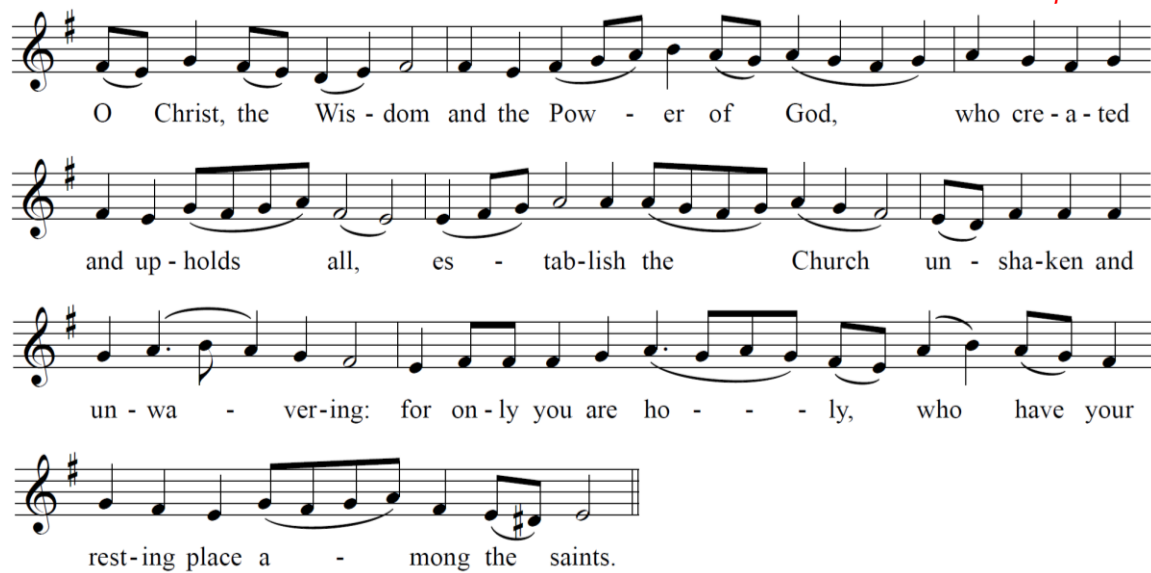


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

In order that we mortals might share in your divinity, you received our flesh from the Virgin. Holy are you, O Lord our God!

Katavasia 3 of the Dormition

Tone 1 Samopodoben

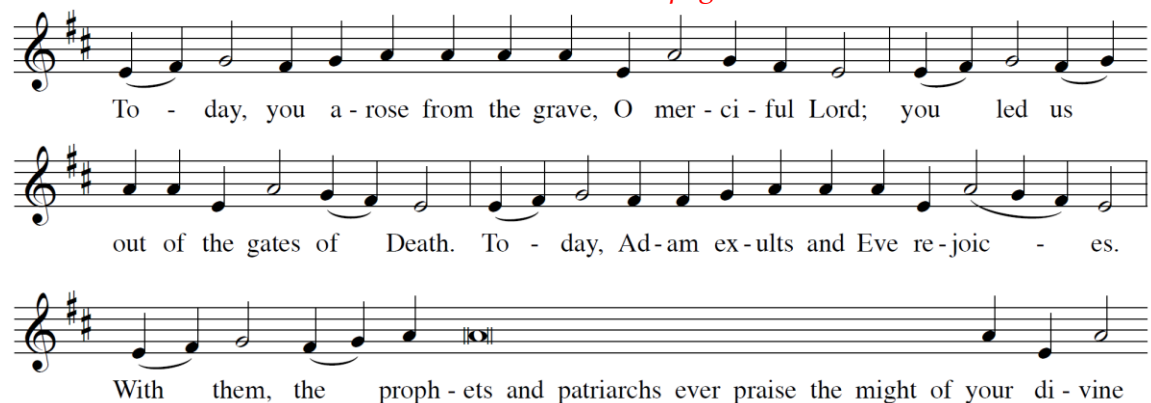


O Christ, the Wis - dom and the Pow - er of God, who cre - a - ted
and up - holds all, es - tab - lish the Church un - sha - ken and
un - wa - ver - ing: for on - ly you are ho - - - ly, who have your
rest - ing place a - mong the saints.

Matins continues with the Small Litany on page 33.

The Kontakion, Ikos, & Sessional Hymn after Ode 3, & Odes 4-6 are omitted & Matins continues with the Kontakion & Ikos of the Resurrection in the Third Tone.

Kontakion & Ikos (page 34)



To - day, you a - rose from the grave, O mer - ci - ful Lord; you led us
out of the gates of Death. To - day, Ad - am ex - ults and Eve re - joic - es.
With them, the proph - ets and patriarchs ever praise the might of your di - vine



Ikos: Let heaven and earth dance with joy today, and with one heart let them praise Christ our God who has raised the captives of death from their tombs. Let all creation rejoice, offering worthy hymns to the Creator of the world and our Redeemer. As the Source of life, he drew the human race from Hades and raised them up with him to heaven; he crushed the pride of the Enemy and shattered the gates of Hades by the power of his divinity.

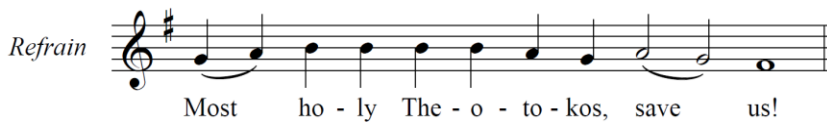
The Synaxarion & Ode 7 are omitted & the Canon continues with Ode 8.

Ode 8

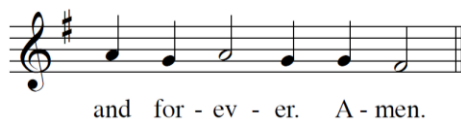
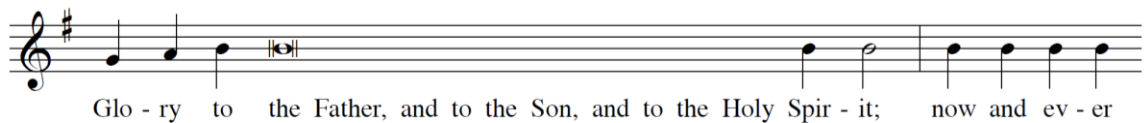
Irmos

Tone 3

Extinguishing the flames of the material fire by the immaterial flam of their piety,
* the wise young men began to sing: * "Bless the Lord, all you works of the Lord!"



O Mother who surpass the heavenly hosts and who stand now in the entourage of God, O blessed Virgin, we bless your child and exalt him above all forever!



You have increased the beauty of nature, making our God shine forth in the flesh. O blessed Virgin, we bless your child and exalt him about all forever!

Katavasia 8 of the Dormition

Tone 1 Samopodoben



The all-pow-er-ful An-gel of God re - vealed to the Youths a flame that brings
re-fresh-ment to the ho - ly, but con - sumes the un-god - ly; while he made the
The - o - to - kos a spring and a source of life, gush - ing forth
de - struc - tion for death, but life for those who sing:
We who have been de - liv - ered praise him who a - lone is Cre - a - tor,
and high - ly ex - alt - him un - to all age - - - - s."

The people stand &

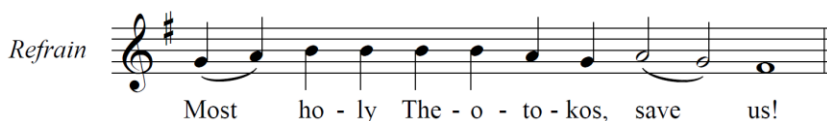
Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

Ode 9

Irmos

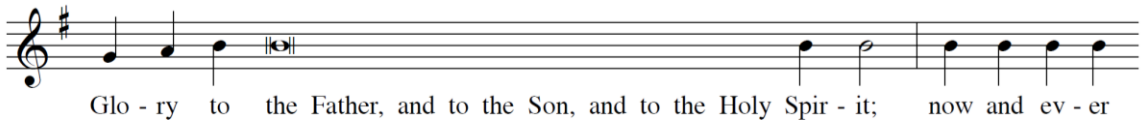
Tone 3

Moved by the extraordinary sweetness of your chaste birthgiving, O pure Virgin,
* and admiring your goodness so worthy of honor, O Theotokos, * like the Angels
in their choirs, * we rightly magnify you.



Refrain Most ho - ly The - o - to - kos, save us!

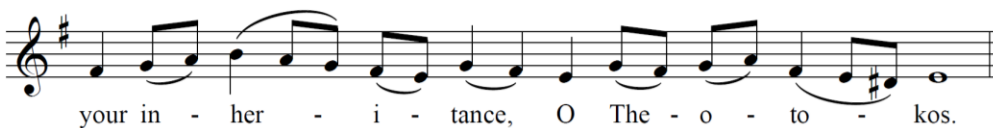
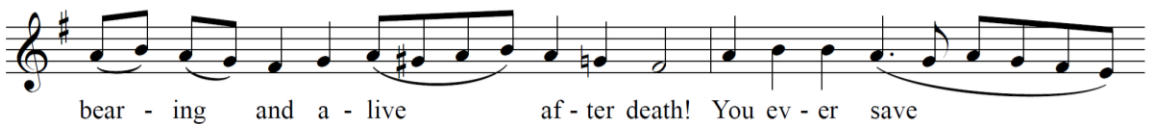
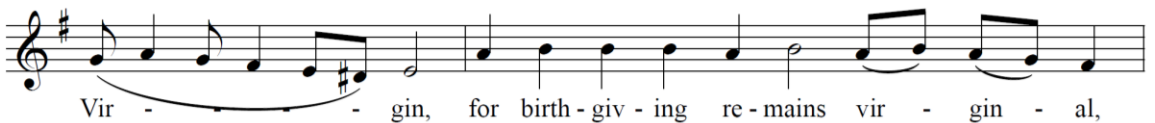
Your faithful servants, O Virgin, are never satisfied with their praise for you.
In the devotion of their heart, they ceaselessly grow in spiritual love for God,
O Theotokos, as they rightly magnify you!



O Christ, you gave us the Mother who gave birth to you as our advocate
before you. At her prayers and through your grace, grant us a share in the
treasury of goodness, the Spirit who proceeds from the Father through you.

Katavasia 9 of the Dormition

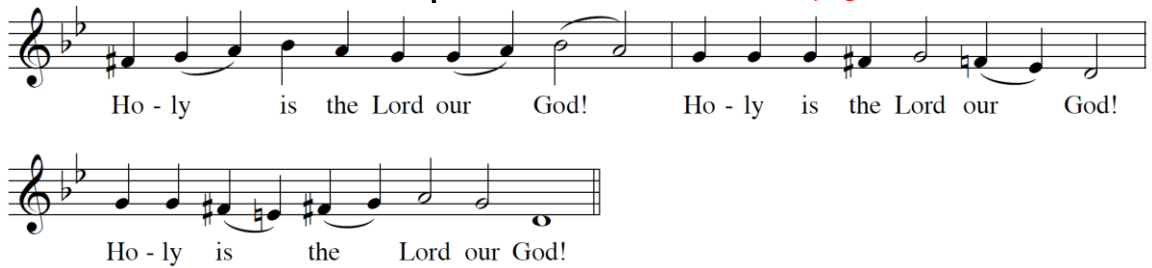
Tone 1 Samopodoben



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 3



Hymn of Light (page 37)

O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how he promised his disciples to be present with them to the end of the world.

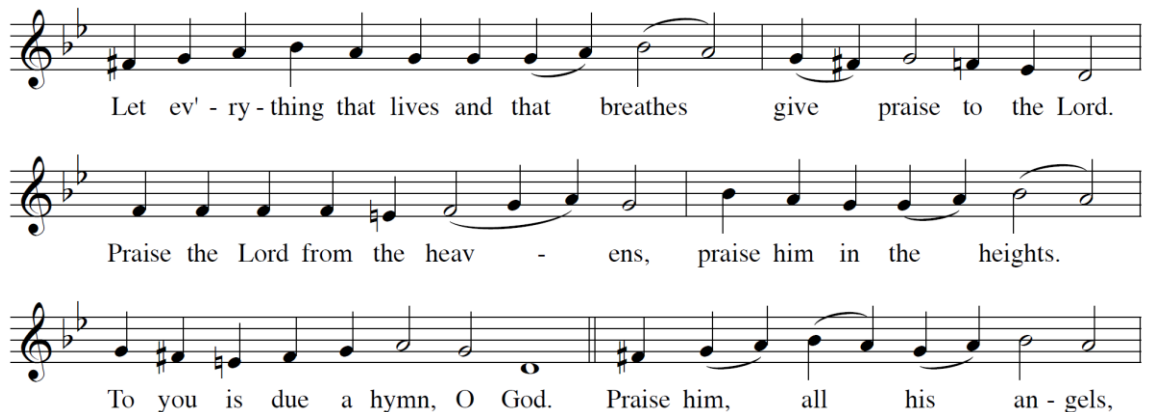
Glory... now and ever...

You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit so that we may believe in his Resurrection and that we may glorify you, O Theotokos.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 3



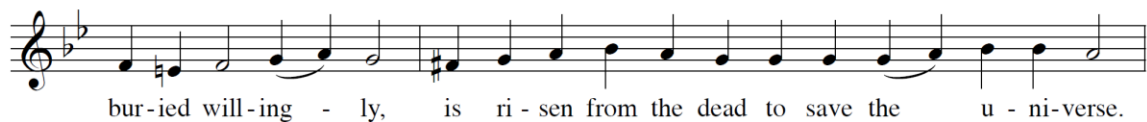
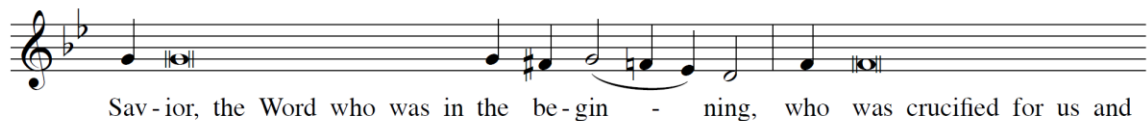
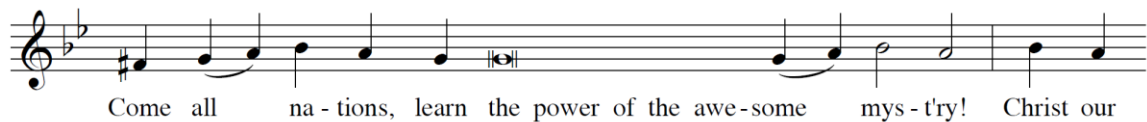
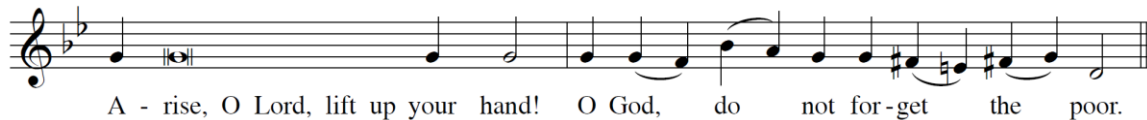


The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

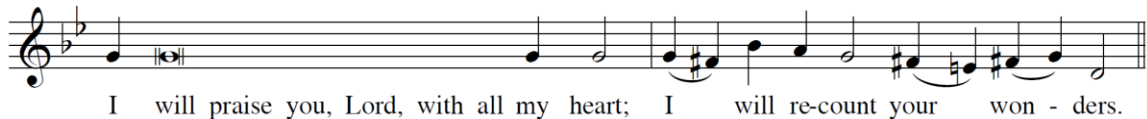
Stichera (page 40)

the 1st & 2nd of the 8 Sunday stichera:

Cantor (Tone 3):



Cantor (Tone 3):



Lord, the guards re-count-ed all your won-ders, but the vain Sanhedrin filled their hands with bribes and ordered them to conceal your res - ur - rec - tion, which the whole world glo - ri - fies. Have mer - cy on us, O Lord.

Cantor (*Tone 1*):

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

First Gospel Stanza

Tone 1

The Lord ap-peared to his dis - ci - ples who had has - tened to the mountain for his ascen-sion from here be - low, and they bowed be - fore him. They learned of his uni-ver - sal pow - - - er and were sent to all the peo-ples of the earth to an - nounce his resur-rec - tion from the dead

and his re - turn from earth to heav - en. He al - so promised to be with them

al - ways, and his word is truth; for he is Christ our God,

the Sav - ior of our souls.

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