

# Matins Propers, September 19<sup>th</sup>, 2020

## Sunday after the Exaltation of the Cross

*in the Seventh Tone with the Fifth Resurrection Gospel*

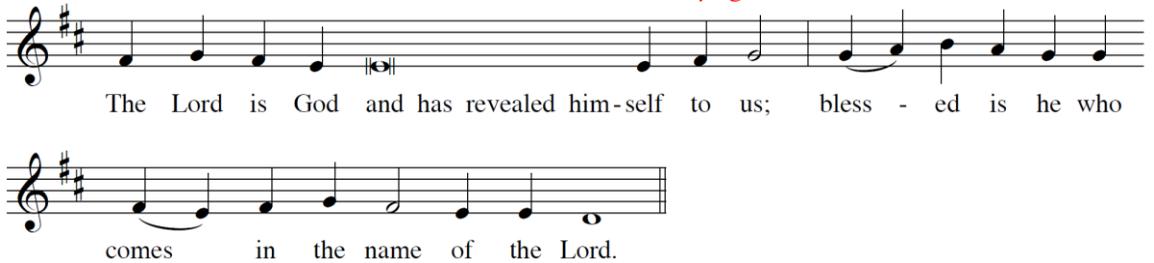
### Hexapsalmos

*The reader chants only **Psalm 102** on page 5 followed by "Glory..." on page 6.*

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

### The Lord is God (page 9)

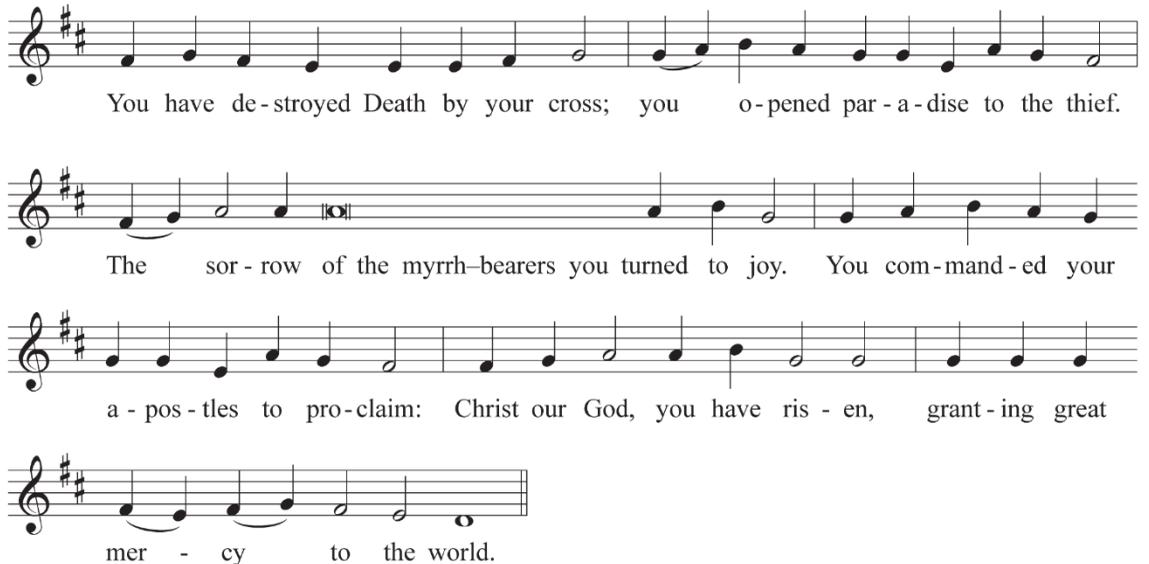
*Tone 7*



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 7



You have de-stroyed Death by your cross; you o-pened par - a -dise to the thief.  
The sor - row of the myrrh-bearers you turned to joy. You com-mand-ed your  
a - pos - tles to pro-claim: Christ our God, you have ris - en, grant - ing great  
mer - cy to the world.

*The repetition of this troparion is omitted*

**Cantor** (*Tone 1*):

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 consists of two staves in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is written in a simple, melodic style with a mix of quarter and eighth notes.

**Troparion of the Cross – Tone 1**

Save your peo - ple, O Lord, and bless your in - her - i - tance. Grant vic - to - ry  
to your Church o - ver e - vil, and pro - tect your peo - ple by your cross.

The musical notation consists of two staves in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is written in a simple, melodic style with a mix of quarter and eighth notes.

**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.

*Only the following psalms are read. The rest are omitted*

*2<sup>nd</sup> stasis of the 3<sup>rd</sup> Kathisma:*

**Psalm 18**

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day unto day pours out the word and night unto night imparts knowledge. No speech, no word, no voice is heard yet through all the earth their voice resounds; their message reaches to the ends of the world. There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course. At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. There is nothing concealed from its burning heat. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted; it gives wisdom to the simple. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth

and all of them just. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. May the spoken words of my mouth, the thoughts of my heart, win favor in your sight, O Lord, my rescuer, my rock!

### **Psalm 19**

May the Lord hear you on the day of distress; may the name of Jacob's God protect you. May he send you help from his shrine and give you support from Zion. May he remember all your offerings and receive your sacrifice with favor. May he give you your heart's desire and fulfill every one of your plans. May we ring out our joy at your victory and rejoice in the name of our God. (May the Lord grant all your prayers.) I am sure now that the Lord will give victory to his anointed, will reply from his holy heaven with the mighty victory of his hand. Some trust in chariots or horses, but we in the name of the Lord. They will collapse and fall, but we shall hold and stand firm. O Lord, save the king, and hear us when we call upon you.

### **Psalm 20**

Lord, your strength gladdens the king; he rejoices greatly in your salvation. You have granted him his heart's desire; you have not refused the prayer of his lips. You came to meet him with the blessings of success, you have set on his head a crown of precious stones. He asked you for life and this you have given, days that will last from age to age. Your saving help has given him glory. You have laid upon him majesty and splendor; you have granted your blessings to him forever. You have made him rejoice with the joy of your presence. The king has put his trust in the Lord: through the mercy of the Most High he shall stand firm. His hand will seek and find all his foes, his right hand finds out those that hate him. You will burn them like a blazing furnace on the day when you appear. And the Lord will destroy them in his anger; fire will swallow them up. You will wipe out their race from the earth and their children from the sons of men. Though they plan evil against you, though they plot, they shall not prevail. For you will force them to retreat; at them you will aim with your bow. Be exalted, O Lord, in your strength; we will sing and praise your mighty deeds.

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

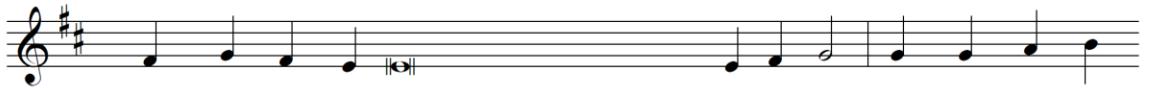
**People:** Now and ever and forever. Amen.

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

*Matins continues with the small litany on page 10.*

## Sessional Hymn (page 7)

*the 1<sup>st</sup> Hymn of the 2<sup>nd</sup> set of Sessional Hymns (Tone 7):*



Though the tomb was sealed, you came forth from it, O Life, and though the doors



were closed you came to your disci-ples, O Christ our God, you are



the Resur-rec-tion of all. Through them you re - new an upright spir - it



in us ac - cording to the great-ness of your mer - cy.

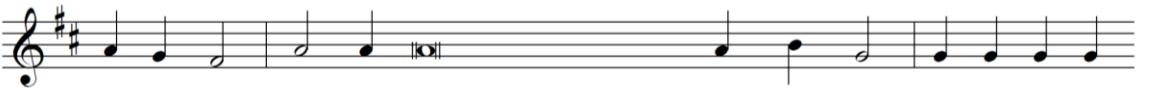
*Matins continues with Psalm 118 on page 17 followed by Hosts of Angels on page 18.*

## Ύμνος (page 21)

*Tone 7*



You have tak - en our im-age and like - ness and en-dured cru - ci - fix - ion



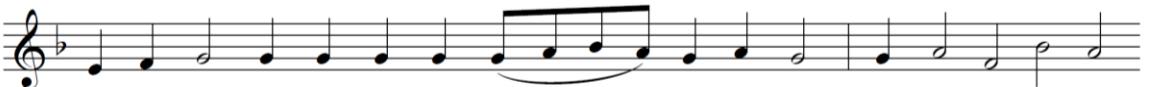
in the flesh; save me by your resurrection, O Christ our God, for you are the



Lov - er of us all.

## Stepenna (page 21)

*The 1<sup>st</sup> Antiphon of the Stepenna (Gradual Hymns) is omitted. The Second Antiphon in Tone 7:*



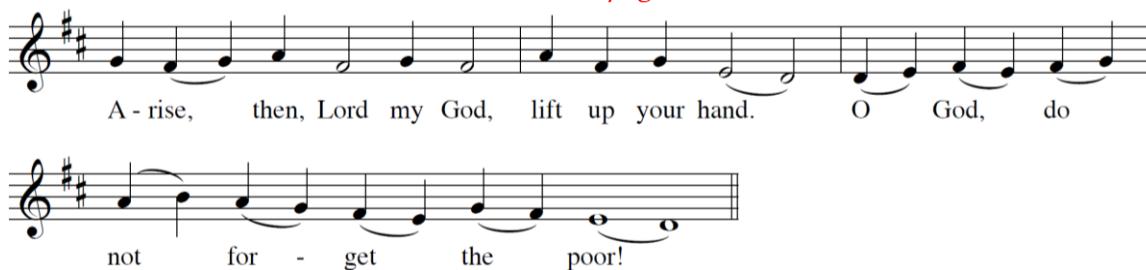
If the Lord does not build the house of the soul, then vain-ly do we

la - bor, for with-out him no deed or say - - - ing is ev - er  
 complete. As the fruit of the womb, the saints have brought forth  
 the faith-ful teach-ing by their fil - ial a - dop-tion through the move-ment of  
 the Spir - - - it. 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.  
 By the Ho - ly Spirit was ex - ist-ence be-stowed on all cre - a - - - - tion,  
 for he is God be - fore all, and Lord of all; he is the  
 un - ap - proach - a - - ble Light and Life of all.

*The 3rd Antiphon of the Stepenna is omitted & Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.*

## Prokeimenon (page 22)

*Psalm 9: 12, 33, 2*



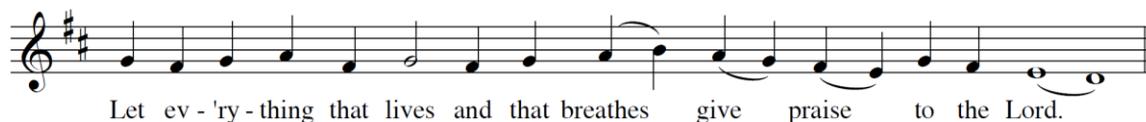
A - rise, then, Lord my God, lift up your hand. O God, do  
not for - get the poor!

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

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

## Let everything that lives... (page 22)

*Tone 7*



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

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

*The Fifth Resurrection Gospel is read (Luke 24: 12-35).*

*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.*

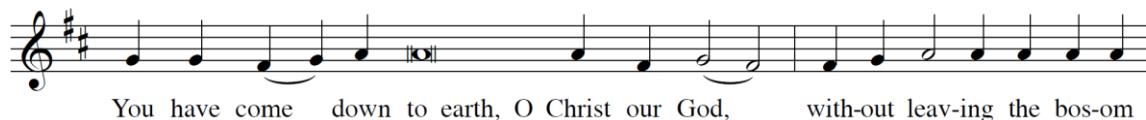
## The Canon (page 32)

*Tone 7*

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

*(The Canons of the Theotokos, of the Exaltation of the Cross, and of the Saint are omitted)*

### Ode 4 Irmos



You have come down to earth, O Christ our God, without leav-ing the bos-om

of the Fa-ther; I have heard of the mystery of the plan of your sal - va - tion,

and I glo - ri - fy you, O Lov - er of us all.

**Refrain**

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

The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.

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.

O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

**Katavasia of the Exaltation of the Cross**

*Tone 6 simple*

I have re - ceived the mystery of your Law, O Lord; I have med - i - tat - ed upon

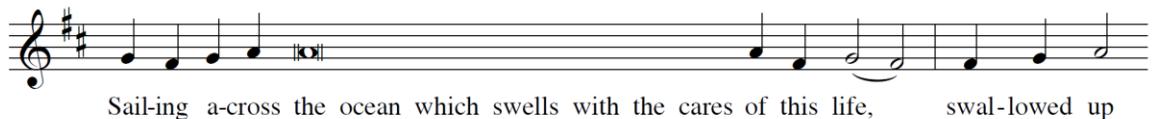


your works; and I have glo - ri - fied your di - vin - i - ty.

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

**Ode 6**

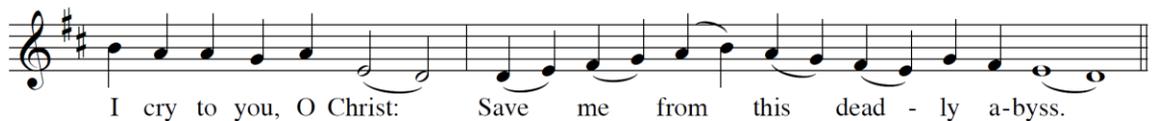
**Irmos**



Sail-ing a-cross the ocean which swells with the cares of this life, swal-lowed up



in the midst of my sins, and thrown to the monster who de-vours souls,



I cry to you, O Christ: Save me from this dead - ly a-byss.

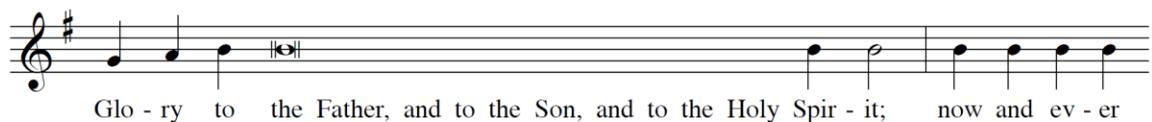
**Refrain**



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

Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. *Refrain*

The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.



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

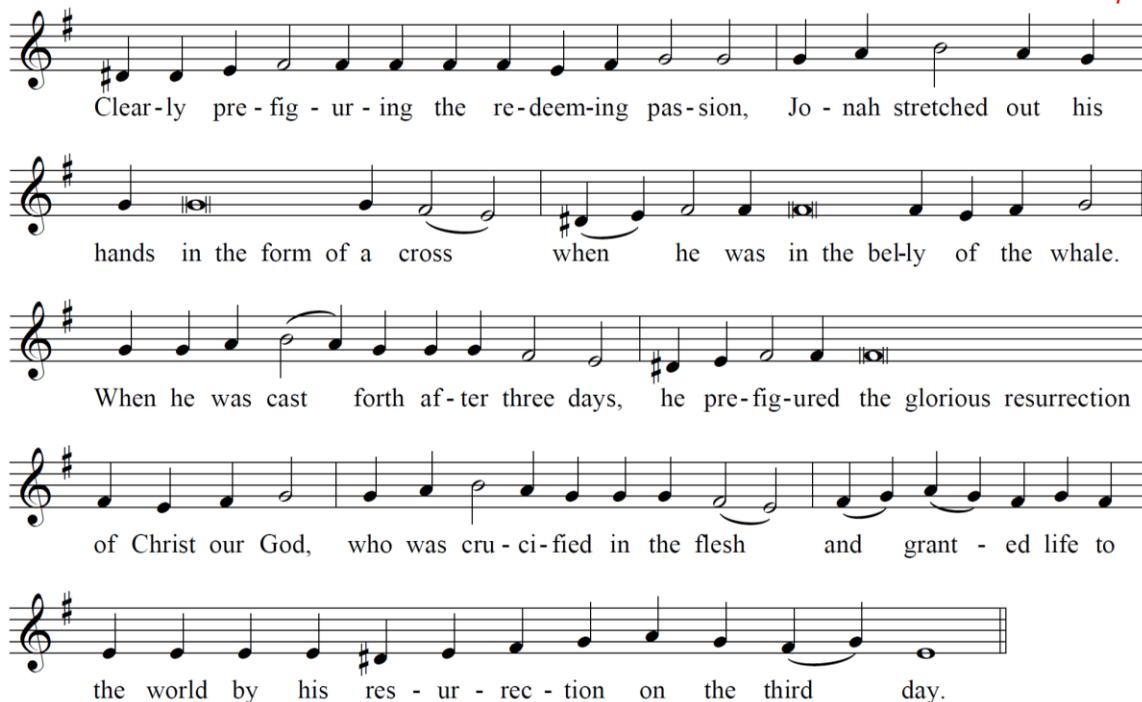


and for - ev - er. A - men.

O all-immaculate One, who could explain the manner in which you gave birth for us?  
For it is the Word, God whom nothing can contain, who was united to you and took flesh in  
your womb.

### Katavasia of the Exaltation of the Cross

*Tone 6 simple*

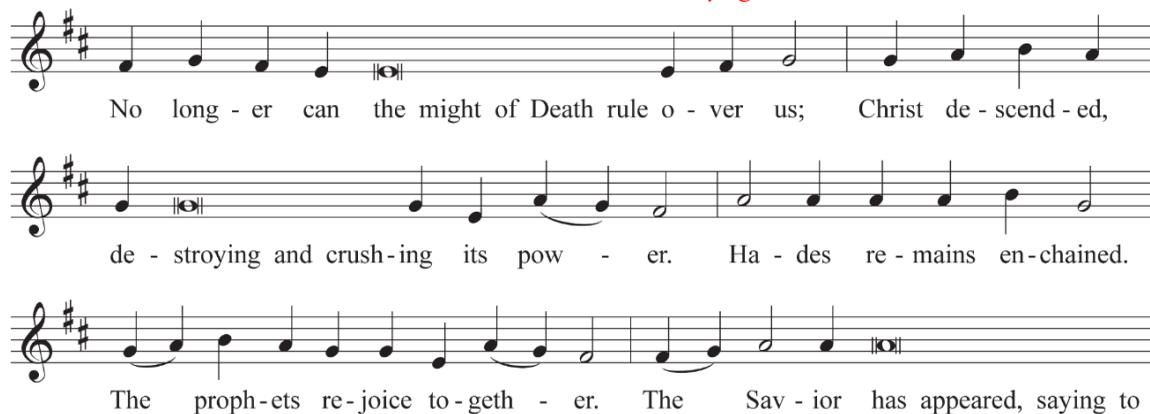


Clear-ly pre - fig - ur - ing the re - deem - ing pas - sion, Jo - nah stretched out his  
hands in the form of a cross when he was in the bel - ly of the whale.  
When he was cast forth af - ter three days, he pre - fig - ured the glorious resurrection  
of Christ our God, who was cru - ci - fied in the flesh and grant - ed life to  
the world by his res - ur - rec - tion on the third day.

*Matins continues with the Small Litany on page 33.*

### Kontakion & Ikos (page 34)

*Tone 7*



No long - er can the might of Death rule o - ver us; Christ de - scend - ed,  
de - stroying and crush - ing its pow - er. Ha - des re - mains en - chained.  
The proph - ets re - joi - ce to - geth - er. The Sav - ior has appeared, saying to

those in dark-ness: Come forth, faithful to the Res - ur - rec - tion.

**Ikos:** Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth quakes and the gates of Hades are seized with fear at your sight. Together with the prophets, all creation rejoices and sings a hymn of victory to you, our God and our Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us share in the Resurrection!

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

**Ode 8  
Irmos**

The bush on Si - nai which burned with - out be - ing con - sumed

re - vealed God to Mo - ses, the man of un - cer - tain speech;

and in the fire, the three youths, in - vin - ci - ble in their zeal for God,

sang a hymn of praise: Sing to the Lord, all you works of the Lord,

and ex - alt him for - - - ev - er.

**Refrain**

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

The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. *Refrain*

Our flesh, which was assumed by the Creator, was not incorruptible before the passion; but after the cross and resurrection it was no longer accessible to the corruption of the grave, and it revived all mortals who cry out: Sing to the Lord, all you works of the Lord, and exalt him forever.

Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er

and for - ev - er. A - men.

Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

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

a - - - bove all for ev - er.

### Katavasia of the Exaltation of the Cross

*Tone 6 simple*

O you chil - dren, equal in num-ber to the Trin - i - ty, O bless the

Fa - ther and Creator of all; sing the prais - es of the Word who came

to earth and changed the flames to dew; and ex - alt a - bove all for - ev - er  
the most Ho - ly Spir - it who gives life to all.

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

**Ode 9  
Irmos**

You con - ceived in all pu - ri - ty, and in you the Word and Creator  
of the universe be - came in - car - nate; O spouse - less Moth - er  
and vir - gin - al The - o - to - kos, the a - bode of him whom none could con - tain,  
and dwell - ing - place of the Infinite One and your cre - a - tor, we  
ex - tol you!

**Refrain**

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

Let all those who are in error, by saying the Divinity has suffered, now be silenced! Indeed it is not in his divine nature but in his flesh that the Lord of glory was crucified. He is One in two natures, and we now extol him! *Refrain*

You deny the resurrection of the body; now go to the tomb of Christ, and there you shall learn. The flesh of the Author of life has been put to death; but it has been raised up again to confirm the final resurrection in which we hope.

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.

It is not a triad of divinities that we venerate but a Trinity of persons; not only one person but one sole Divinity. We cut short those who divide the Trinity, and we confound those who in their audacity do not distinguish the Persons. This is the Trinity whom we extol!

### Katavasia of the Exaltation of the Cross

*Tone 6 simple*

You are a mystical paradise, O The-o-to-kos; Christ has blos-somed forth from  
you with-out till-ing. He plant-ed the life-bearing Tree of the Cross up-on the earth.  
As we now ex - alt the cross and bow be-fore it, we pro-claim  
your great - - - ness.

*Matins continues with the Small Litany on page 36.*

## Holy is the Lord our God *(page 37)*

*Tone 7*

Ho - ly is the Lord our God! Ho - ly is the Lord our God!

Ho - ly is the Lord our God!

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of the hymn, with lyrics 'Ho - ly is the Lord our God! Ho - ly is the Lord our God!'. The second staff contains the melody for the second line, with lyrics 'Ho - ly is the Lord our God!'. The notes are quarter notes and half notes, with some slurs and ties.

## Hymn of Light *(page 37)*

### **Exapostilarion of the Resurrection:**

Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

Glory...

### **Exapostilarion of the martyr:**

With your divinely wise children and your most blessed wife, you have received the glory of immortality and never-ending life, O blessed Eustace, having abandoned the pleasures of the world. Wherefore, with love we celebrate your most sacred and divine memory.

Now & ever ...,

### **Exapostilarion of the feast:**

Placing our hope on thee, O Theotokos, we win a most perfect victory of twofold foes, having the Cross of thy Son as our weapon and trophy, our shield, sword, spear and arrow against Belial.

*Matins continues with the Psalms of Praise.*

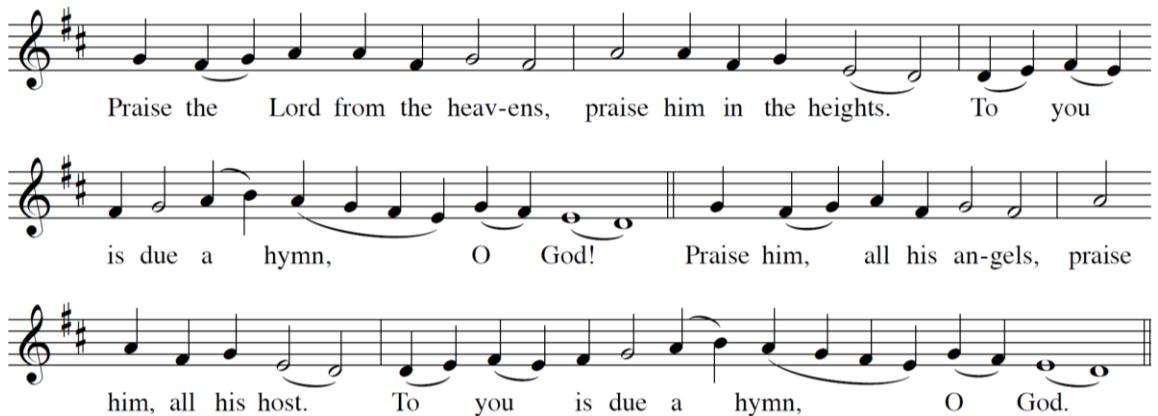
## Psalms of Praise *(page 38)*

*Tone 7*

### **Psalm 148**

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

The image shows a single staff of musical notation in G major (one sharp). The melody consists of quarter notes and half notes, with some slurs and ties. The lyrics are 'Let ev - 'ry-thing that lives and that breathes give praise to the Lord.'



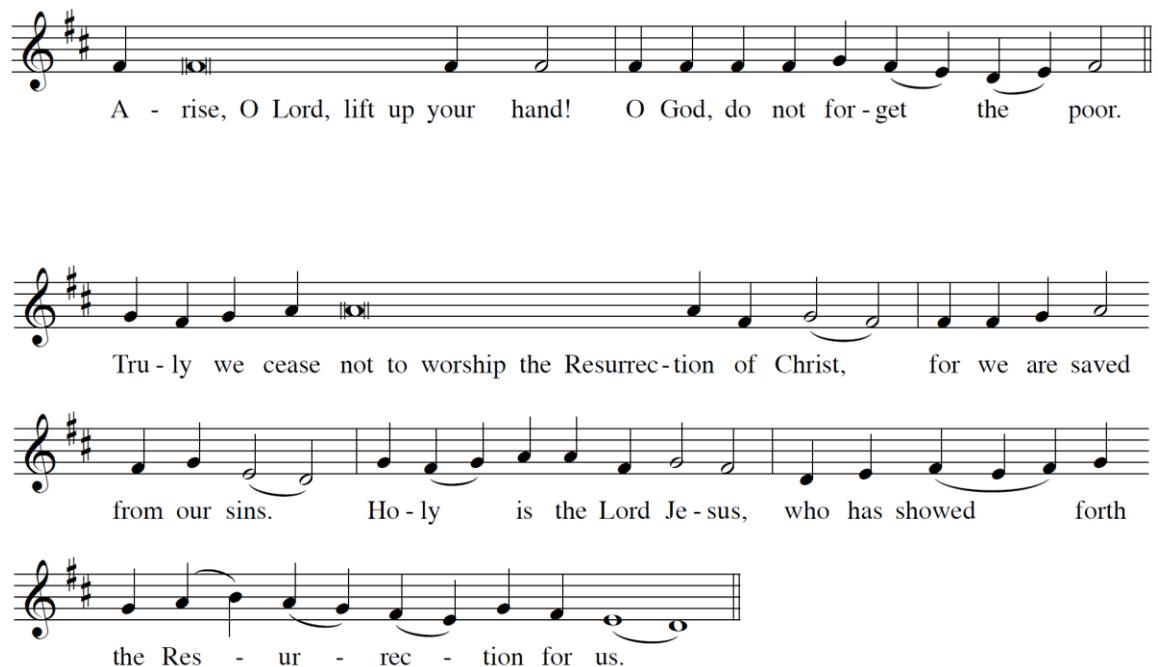
Praise the Lord from the heav-ens, praise him in the heights. To you  
 is due a hymn, O God! Praise him, all his an-gels, praise  
 him, all his host. To you is due a hymn, O God.

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

### Stichera (page 36)

*All but the 3<sup>rd</sup> & 4<sup>th</sup> of the 8 Sunday stichera are omitted:*

**Cantor (Tone 7):**



A - rise, O Lord, lift up your hand! O God, do not for - get the poor.  
 Tru - ly we cease not to worship the Resurrec - tion of Christ, for we are saved  
 from our sins. Ho - ly is the Lord Je - sus, who has showed forth  
 the Res - ur - rec - tion for us.





prophets had spo-ken con - cern - ing you. In the break - ing of the bread they  
rec - og - nized you be - cause their hearts were already burning with the de - sire to  
know you. When they came to - geth - er with the dis - ci - ples,  
they pro - claimed openly your divine Re - sur - rec - tion by which we ask that  
you have mer - cy on us.

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