

# Matins Propers

## Eighteenth Sunday after Pentecost

*in the First Tone with the Seventh Resurrection Gospel  
& with the Katavasiai from the Canon of the Theotokos,  
which are sung after September 21st*

### Hexapsalmos

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

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

### The Lord is God (page 9)

*Tone 1*

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)

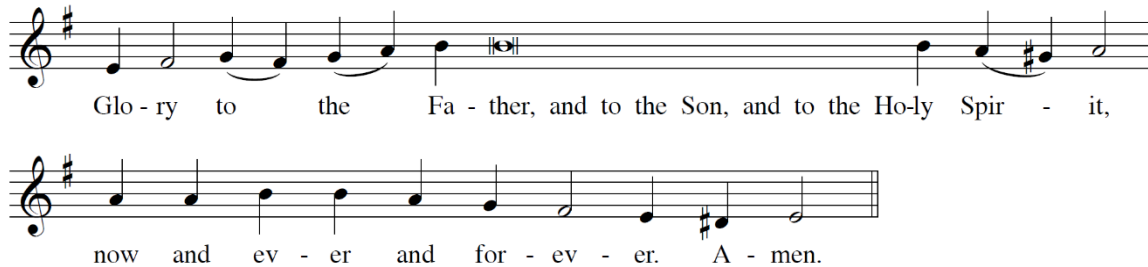
#### Troparion of the Resurrection – Tone 1

The stone was sealed by the Jews, sol - diers guard - ed your most pure  
bod - y, but you, O Sav - ior, a - rose on the third day granting life to the world.  
There - fore, the heav - en - ly pow - ers acclaimed you, O Giv - er of Life:  
Glo - ry to your res - ur - rec - tion, O Christ! Glo - ry to your King - dom!

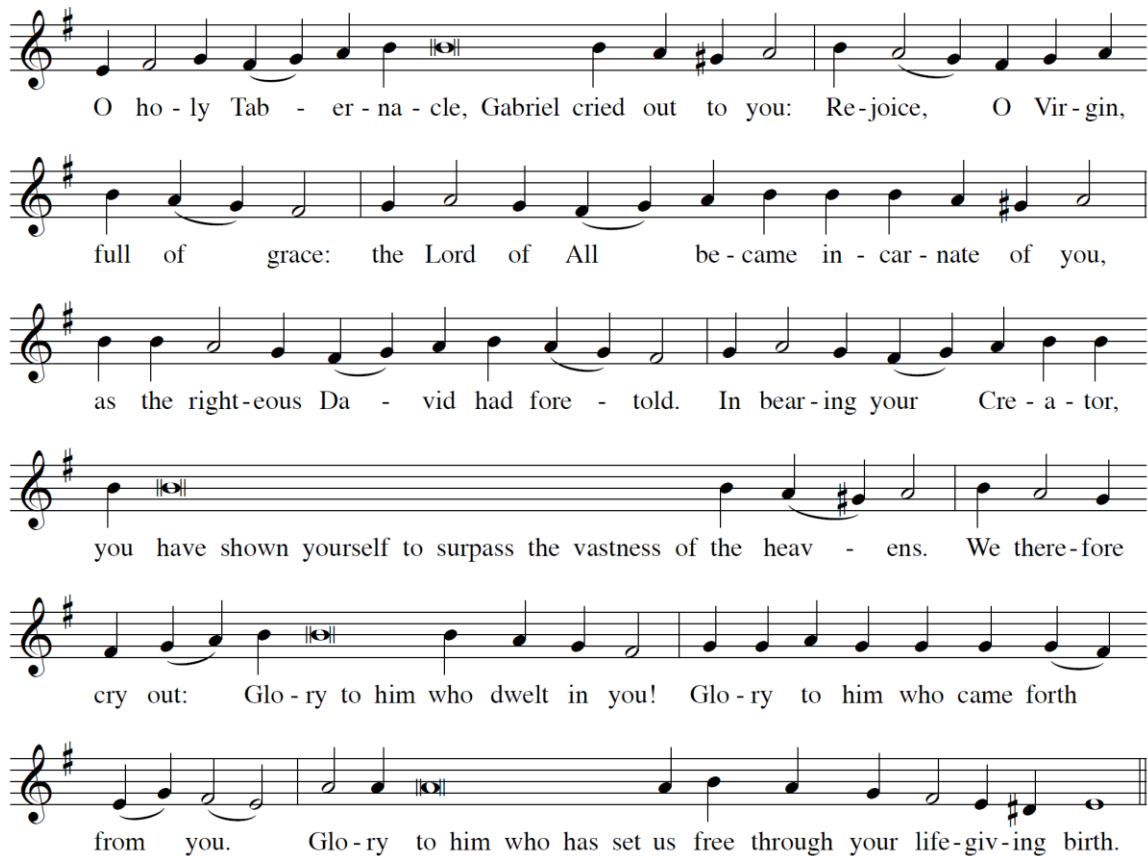


*The repetition of the troparion is omitted.*

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



**Festive Theotokion – Tone 1**



## 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 1<sup>st</sup> stasis of the 2<sup>nd</sup> 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

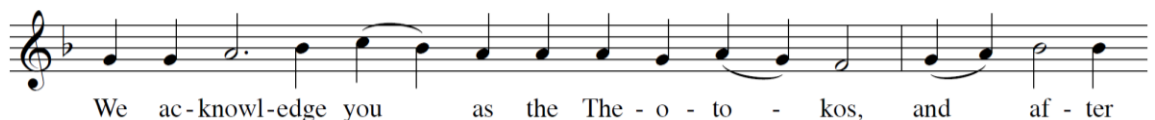
**People:** Now and ever and forever. Amen.

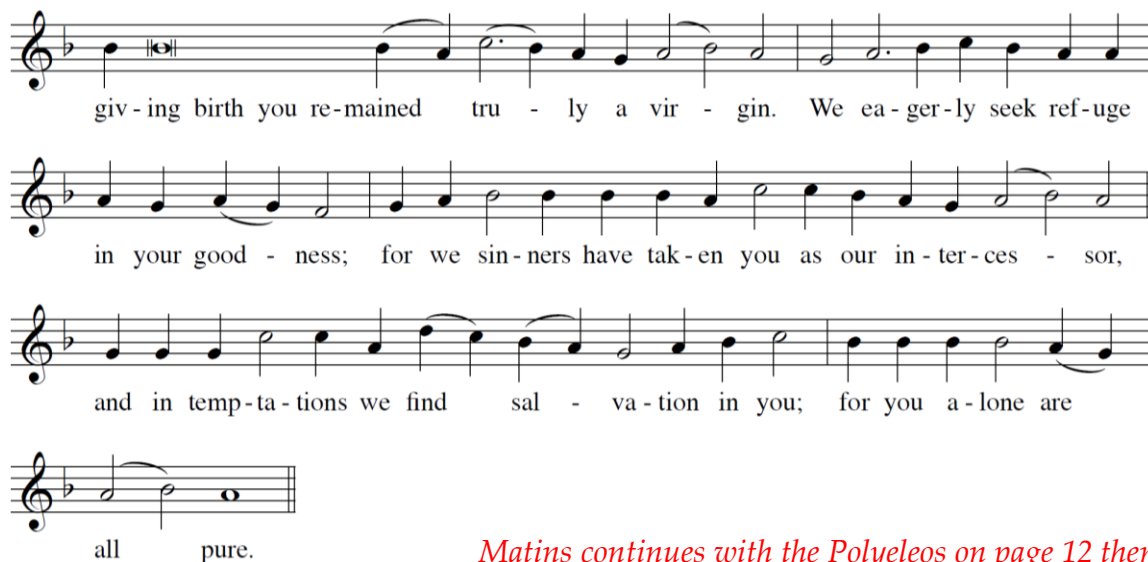
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

*Matins continues with the Small Litany on page 10.*

### Sessional Hymn (*page 11*)

*the Theotokion of the 1<sup>st</sup> set of Sessional Hymns (Samopodoben: Hrob tvoji):*



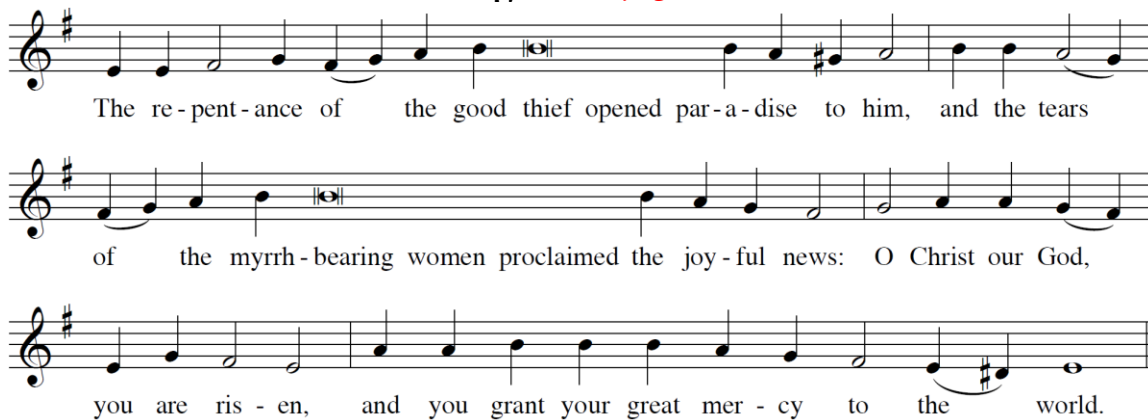


giv-ing birth you re-mained tru - ly a vir - gin. We ea-ger-ly seek ref-uge  
in your good - ness; for we sin-ners have tak-en you as our in - ter-ces - sor,  
and in temp-ta-tions we find sal - va-tion in you; for you a-lone are  
all pure.

*Matins continues with the Polyelos on page 12 then  
"Hosts of Angels..." is omitted and  
Matins continues with the Small Litany on page 21*

## Ύμνος (page 21)

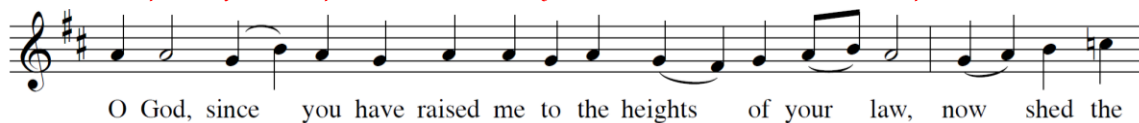
*Tone 1*



The re-pent-ance of the good thief opened par-a-dise to him, and the tears  
of the myrrh-bearing women proclaimed the joy-ful news: O Christ our God,  
you are ris-en, and you grant your great mer-cy to the world.

## Στεπenna (page 21)

*The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted. The 2nd Antiphon in Tone 1:*



O God, since you have raised me to the heights of your law, now shed the

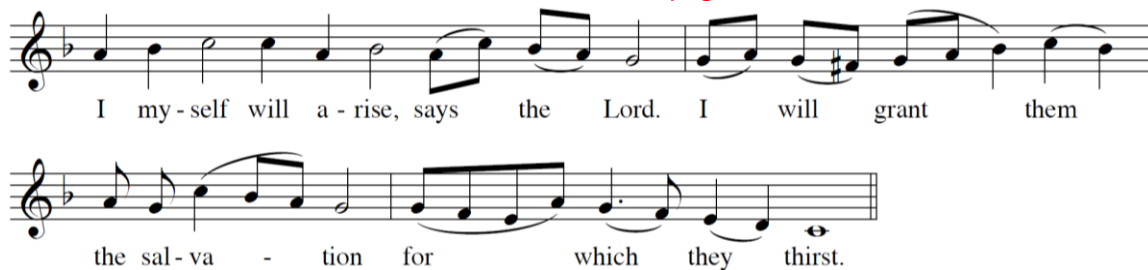


bright light of vir - tue up - on me, that I may praise you. O Word, hold me  
fast with your right hand; watch o - ver me and pre - serve me,  
lest the fire of sin con - sume me. Glo - ry to the Fa - ther,  
and to the Son, and to the Ho - ly Spir - it, now and ev - er and  
for - ev - er. A - men. Tru - ly all cre - a - tion is re - newed by the  
Ho - ly Spir - it, and re - turns to its o - rig - i - nal con - di - tion,  
for he shares the same pow - er as the Fa - ther and the Son.

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

### **Prokeimenon** (page 22)

*Psalms 12:5*



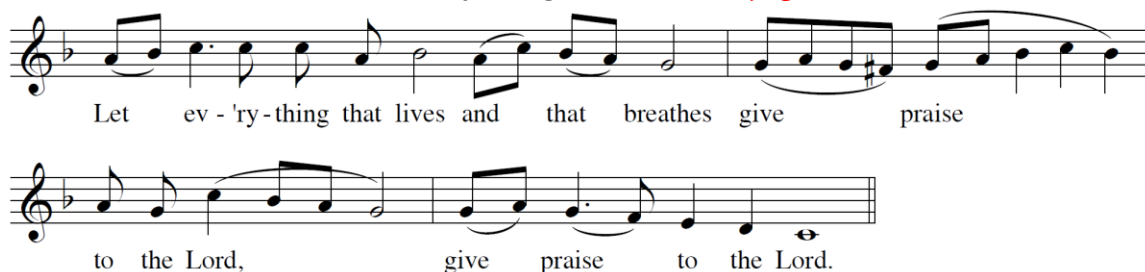
I my - self will a - rise, says the Lord. I will grant them  
the sal - va - tion for which they thirst.

**Deacon:** The words of the Lord  
are words without alloy.

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

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

*Tone 1*



*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.*

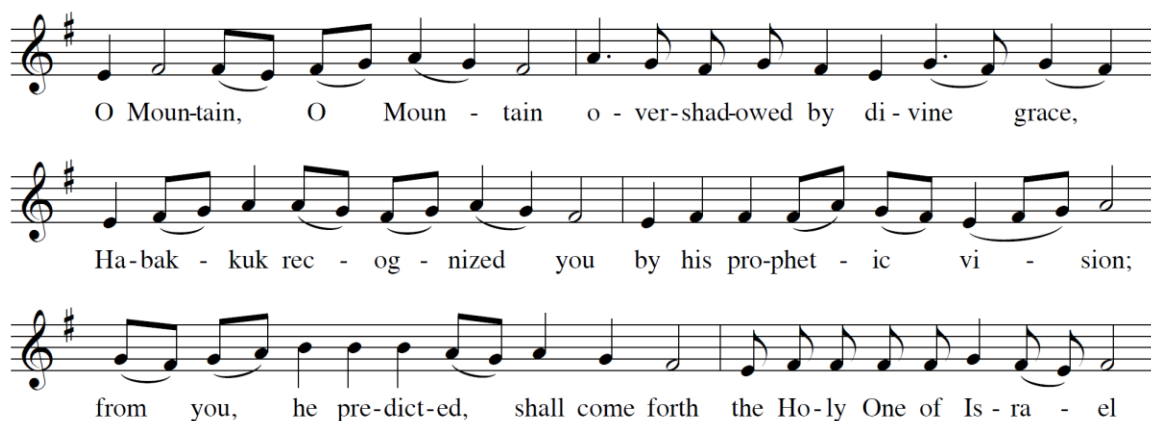
**The Canon (page 32)**

*Tone 1*

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

*(The Canons of the Cross-Resurrection, and of the Theotokos are omitted)*

**Ode 4  
Irmos**



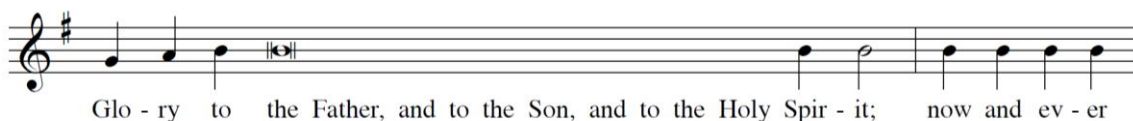


### Refrain



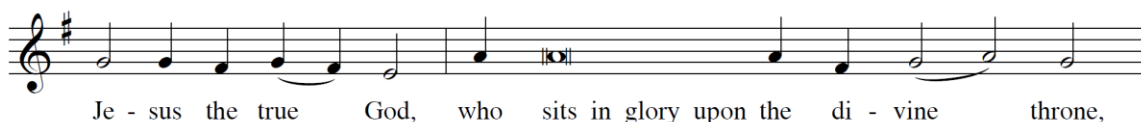
Who is this Savior who comes from Edom, his robe tinted with purple, crowned with thorns, and hung on the wood? He is the Holy One of Israel, for our salvation and restoration. *Refrain*

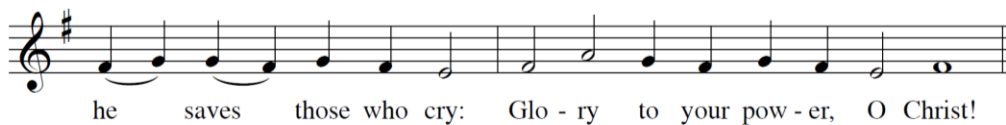
O rebellious people, look and blush with shame, for the One whom you asked Pilate to raise on the cross as a criminal has destroyed the power of Death and as God he is resurrected from the grave.



O Virgin, we recognize in you the Tree of Life, for it is not a fruit of death that has sprouted from you as nourishment for the human race, but the enjoyment of eternal life, for the salvation of us who sing to you.

### Katavasia 4 of the Theotokos

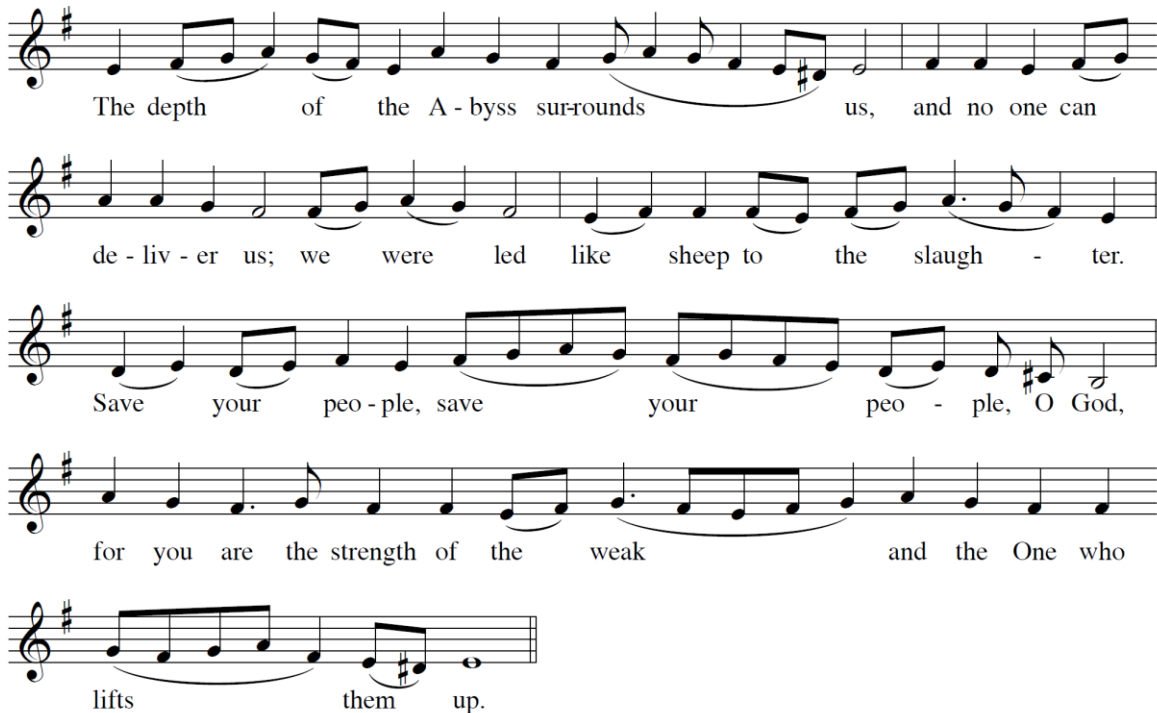




*Ode 5 is omitted and the Canon continues with Ode 6.*

## Ode 6

### Irmos

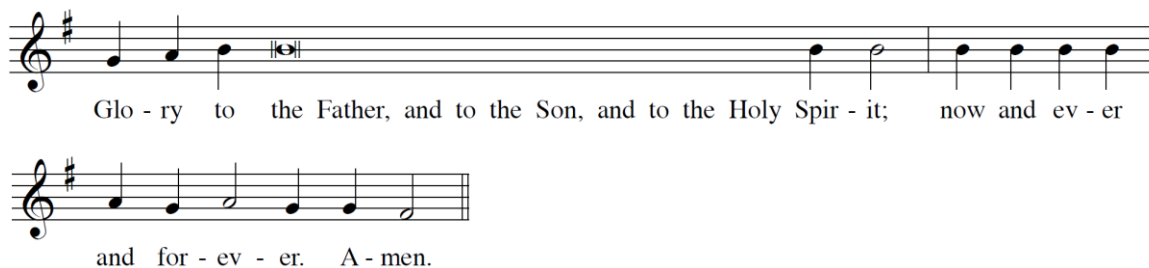


### Refrain



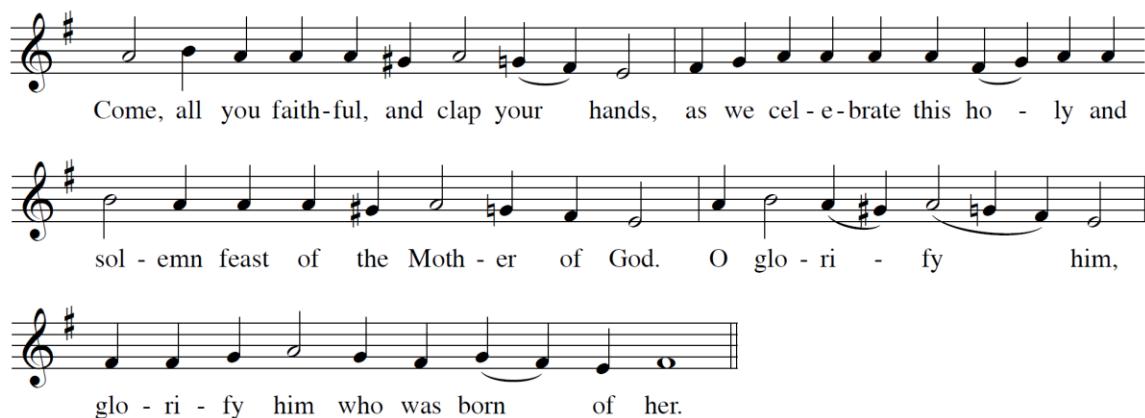
By the fault of our first parents, O Lord, we were sorely wounded, but by the wounds you suffered for us, O Christ, we are healed. You are the strength of the weak and the One who lifts them up. *Refrain*

O Lord, you led us out of Hades after overcoming the ravening monster, casting down his power by your strength, O all-powerful One; for you are the Life, the Light, and the Resurrection.



In you, O immaculate Virgin, the ancestors of our race rejoice. Because of you they have regained the paradise that was lost through their sin, for you are pure both before and after your giving birth.

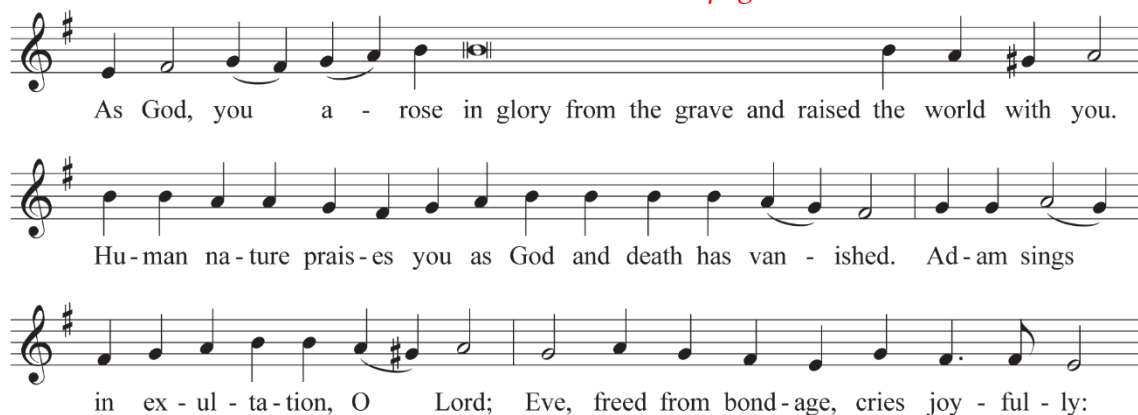
### Katavasia 6 of the Theotokos



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

### Kontakion & Ikos (page 34)

*Tone 1*





O Christ, it is you who give res - ur - rec - tion to all.

**Ikos:** Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten to announce the signs of victory to the disciples. Hades groans aloud and Death laments, but the world rejoices and all share in his joy;



O Christ, it is you who give res - ur - rec - tion to all.

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

#### Ode 8

##### Irmos



In the fur-nace as in a melt - ing pot, the chil - dren of Is - ra - el



shine more bright-ly than gold by the bright - ness of their



pi - e - ty as they sing: Bless the Lord, all you works of the Lord;



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

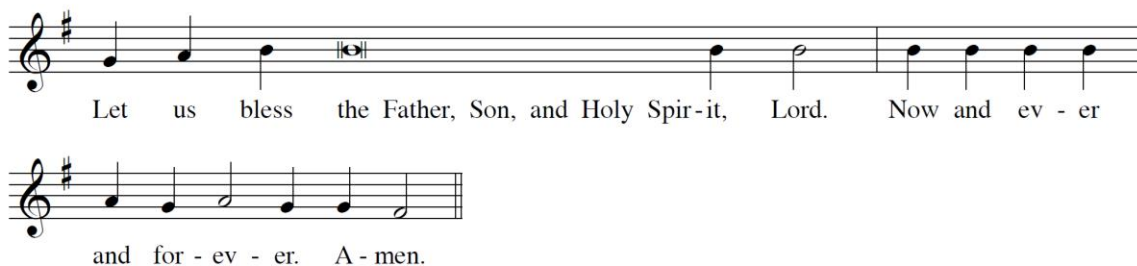
##### Refrain



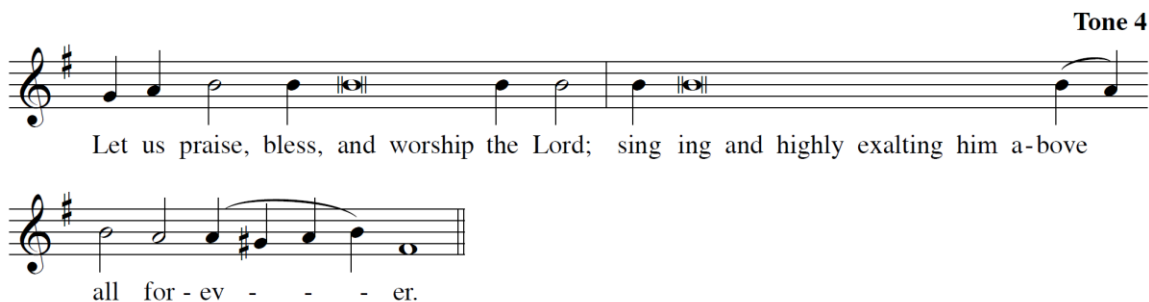
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

By your will you create and transform the universe. By your passion, O Word of God, you change the shadow of death into life eternal. And we, the works of your hands, all sing to you unceasingly, O Lord, and we exalt you forever. *Refrain*

O Christ, risen from the tomb on the third day, you have destroyed the wretchedness and ruin of the gates and strongholds of Hades. All your works sing to you unceasingly, O Lord, and we exalt you forever.

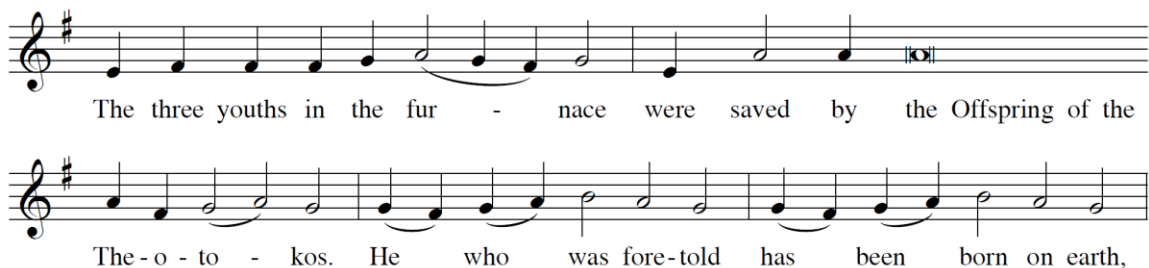


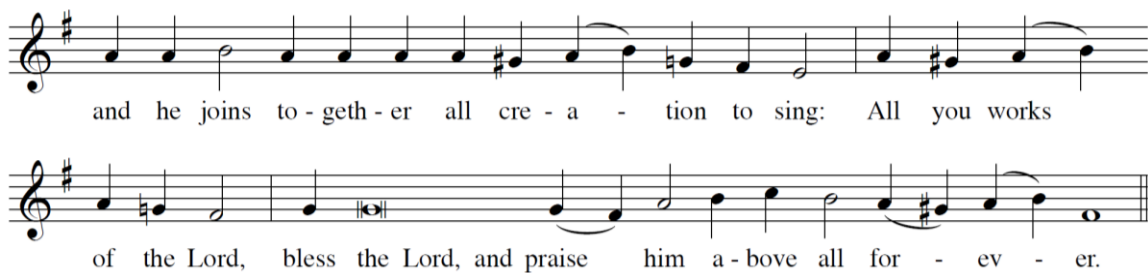
Let us sing to her who, by the flash of divine lightning, without seed and beyond the laws of nature, gave birth to the precious Pearl who is Christ; and let us say: Bless the Lord, all you works of the Lord; sing and exalt him forever.



#### Katavasia 8 of the Theotokos

**Tone 4**



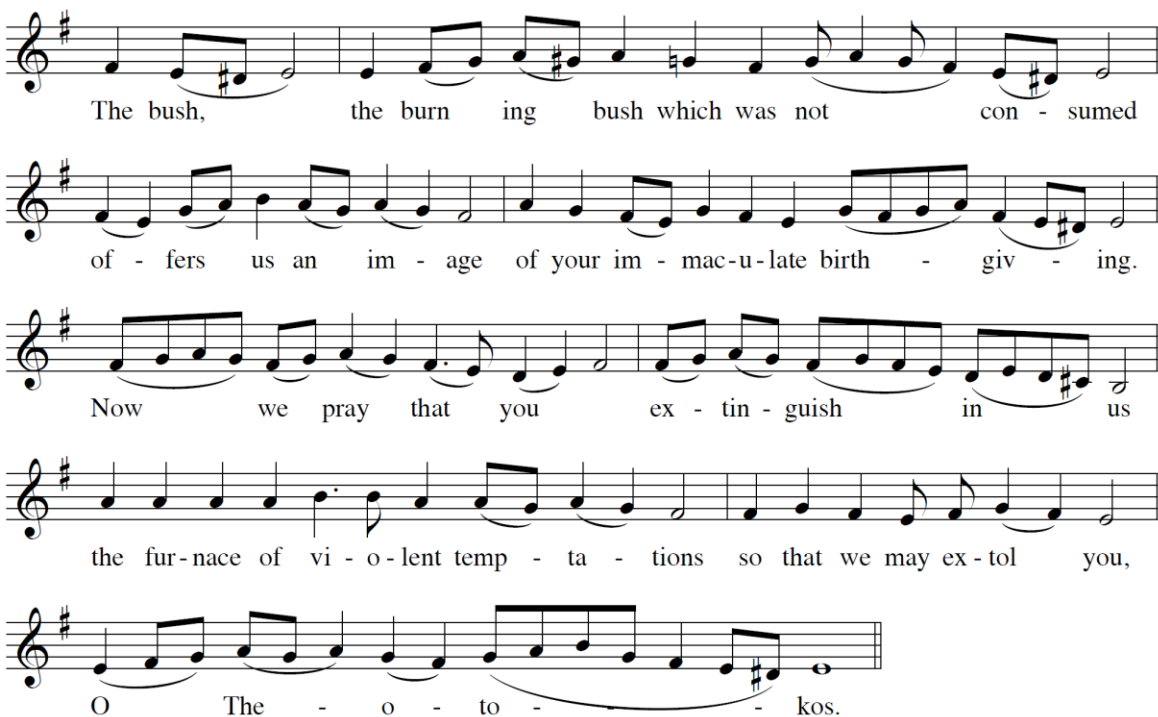


*The people stand &*

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

### Ode 9

#### Irmos

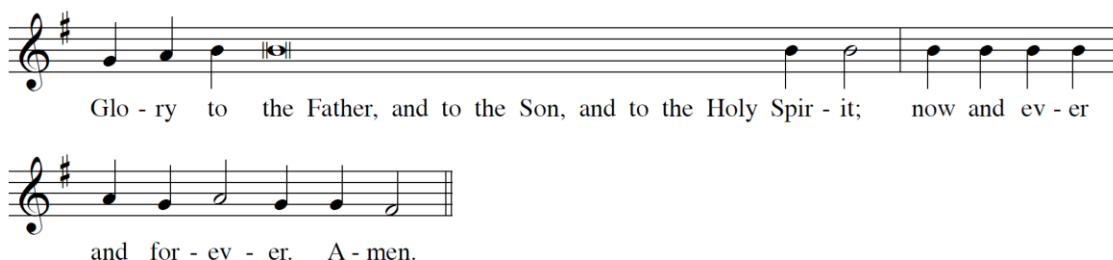


#### Refrain



How has this people of evil deeds, disobedient and perverse in their designs, justified the detestable and impious one, and condemned to the cross the Just One, the Lord of glory! Let us extol him as it is fitting. *Refrain*

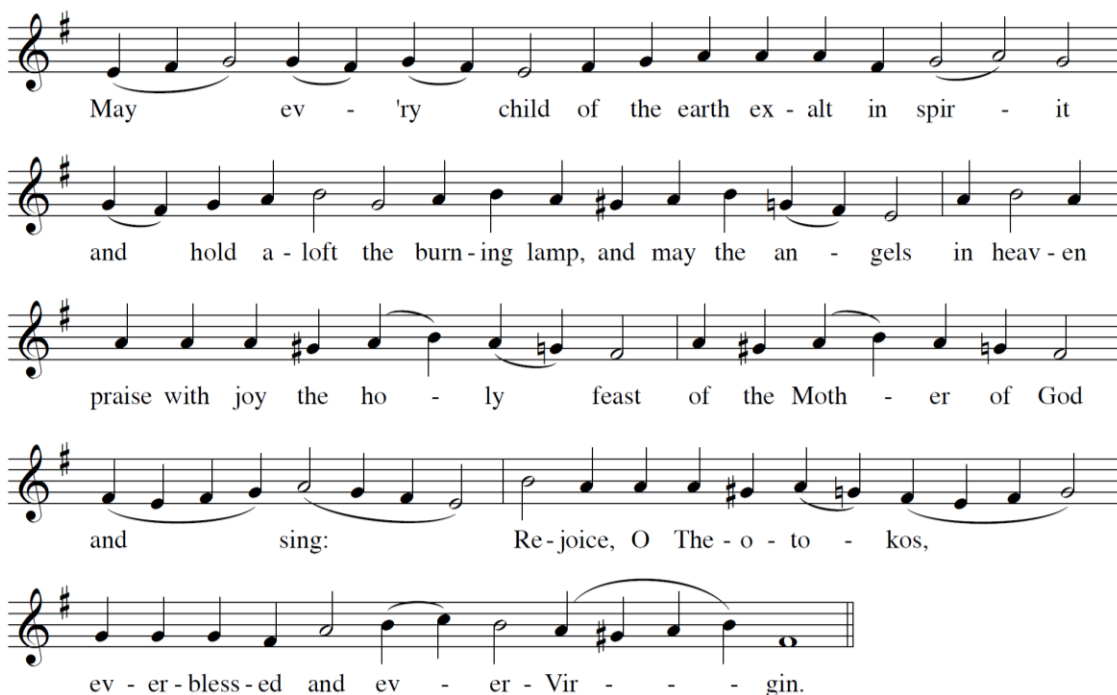
O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, we extol you.



O Lord, save your people which you established by your precious blood. Grant strength to our civil authorities, give peace to the Churches, O Lover of us all, through the supplication of the Theotokos.

#### 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 1*



## 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.

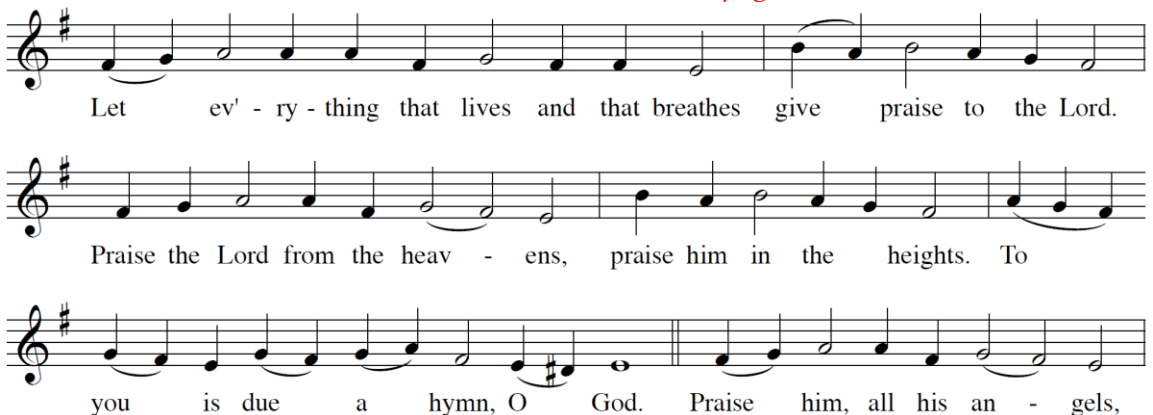
Glory ... now and ever ...

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 1*



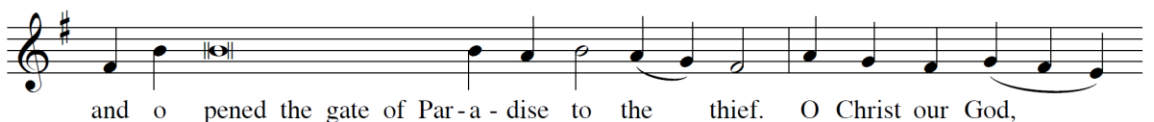
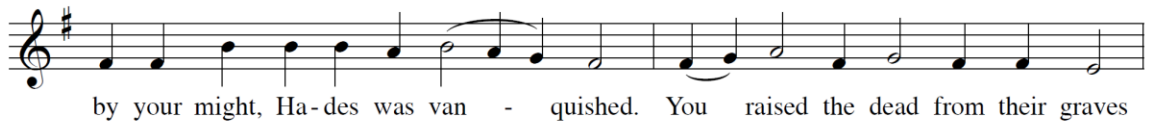
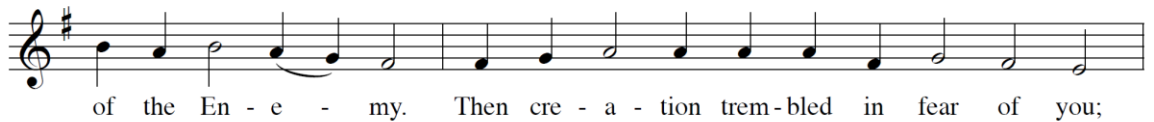
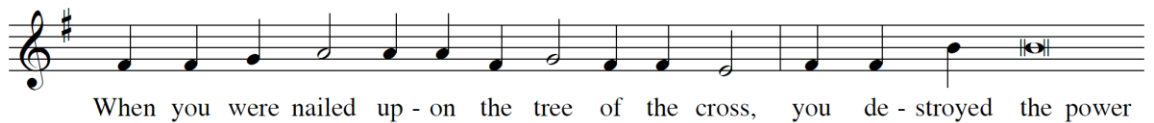


*The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.*

### **Stichera (page 40)**

*The 5<sup>th</sup> & 6<sup>th</sup> of the 8 Sunday stichera (all the rest are omitted):*

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



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



I will praise you, Lord, with all my heart; I will re-count your won - ders.



The ho - ly wo - men came hastening to the grave with man - y tears. And when



they found the tomb o - pen and heard from the angels the astonish-ing

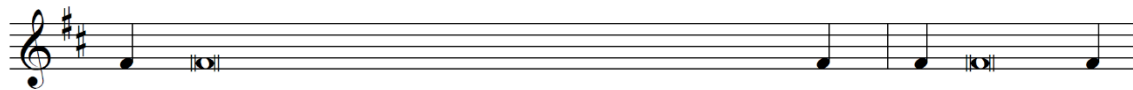


and won - drous news, they brought the good tidings to the dis - ci - ples:



The Lord is ris - en, grant - ing great mer - cy to the world.

**Cantor** (*Tone 7*):



Glo - ry to the Father and to the Son and to the Holy Spir-it, now and ever and



for - ev - er. A - men.

# 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 "Now and ever..." & the Theotokion for normal Sundays on p. 41.*