

# Matins Propers

## Thirty-third Sunday after Pentecost

*in the Eighth Tone with the Eleventh Resurrection Gospel  
& with the Katavasiai from the Canon of the Encounter,  
which are sung after January 14th*

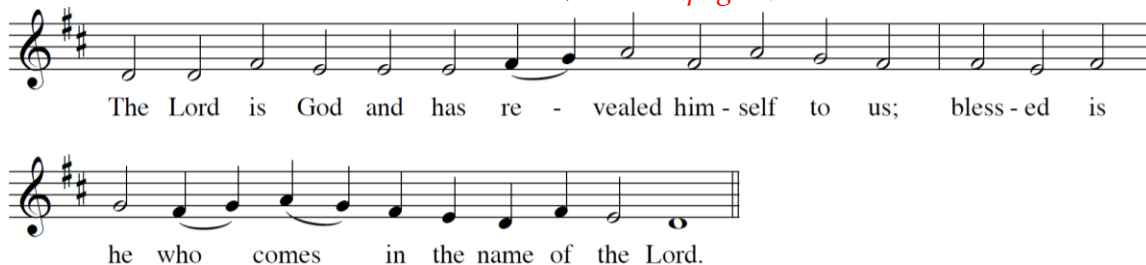
### Hexapsalmos

*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.*

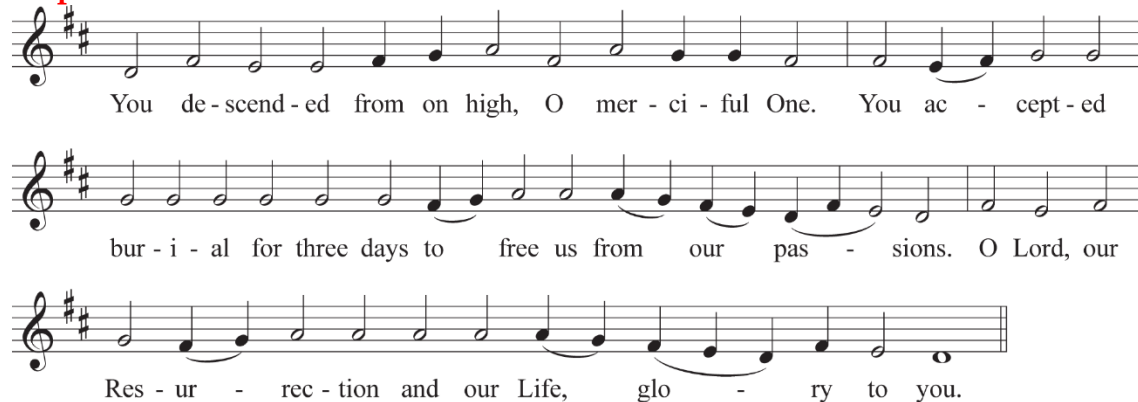
### The Lord is God (page 9)

*Tone 8*



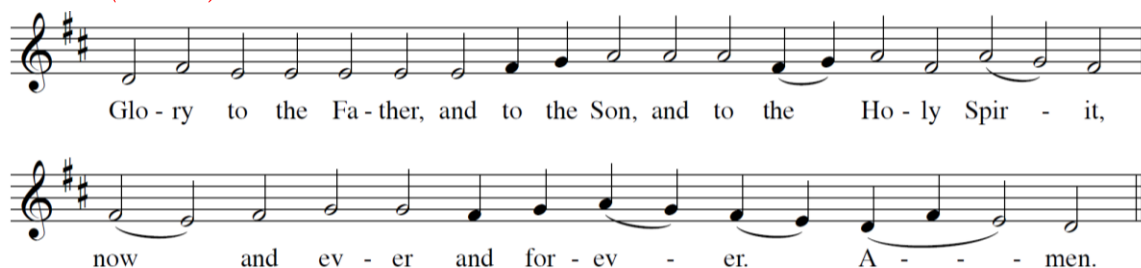
### Troparia (page 9)

#### Troparion of the Resurrection – Tone 8



*The repetition of the troparion is omitted*

**Cantor** (*Tone 8*):



*The Troparion of the Saint is omitted.*

**Festive Theotokion – Tone 8**



## 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.

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

### Psalm 21

My God, my God, hear me; why have you forsaken me? Far from my salvation are the words of my transgressions. O my God, I call by day and you give no reply; I call by night and I find no peace. Yet you, O God, are holy, enthroned on the praises of Israel. In you our fathers put their trust; they trusted and you set them free. When they cried to you, they escaped. In you they trusted and never in vain. But I am a worm and no man, the butt of men, laughing-stock of the people. All who see me deride me. They curl their lips; they toss their heads. "He trusted in the Lord, let him save him; let him release him if this is his friend." Yes, it was you who took me from the womb, entrusted me to my mother's breast. To you I was committed from my birth, from my mother's womb you have been my God. Do not leave me alone in my distress; Come close, there is none else to help. Many bulls have surrounded me, fierce bulls of Bashan close me in. Against me they open wide their jaws, like lions, rending and roaring. Like water I am poured out, disjointed are all my bones. My heart has become like wax, it is melted within my breast. Parched as burnt clay is my throat, my tongue cleaves to my jaws. Many dogs have surrounded me, a band of the wicked beset me. They tear holes in my hands and my feet and lay me in the dust of death. I can count every one of my bones. These people stare at me and gloat; they divide my clothing among them, they cast lots for my robe. O Lord, do not leave me alone, my strength, make haste to help me! Rescue my soul from the sword, my life from the grip of these dogs. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. I shall tell of your name to my brethren and praise you in the middle of the church. "You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons. For he has never despised nor scorned the poverty of the poor. From him he has not hidden his face, but he heard the poor man when he cried." You are my praise in the great assembly. My vows I shall pay before those who fear him. The poor shall eat and shall have their fill. They shall praise the

Lord, those who seek him. May their hearts live forever and ever! All the earth shall remember and return to the Lord, all families of the nations worship before him; for the kingdom is the Lord's, he is ruler of the nations. They shall worship him, all the mighty of the earth; before him shall bow all who go down to the dust. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: "These things the Lord has done."

### **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.

### **Psalm 23**

To the Lord belong the earth and its fullness, the world and all who dwell in it. It is he who set it on the seas; on the waters he made it firm. Who shall climb the mountain of the Lord? Who shall stand in his holy place? The man with clean hands and pure heart, who desires not worthless things, who has not sworn so as to deceive his neighbor. He shall receive blessings from the Lord and reward from the God who saves him. Such are the men who seek him, seek the face of the God of Jacob. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is the king of glory? The Lord, the mighty, the valiant, the Lord, the valiant in war. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is he, the king of glory? He, the Lord of armies, he is the king of glory.

**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 2<sup>nd</sup> set of Sessional Hymns (Tone 8 Kontakion):*

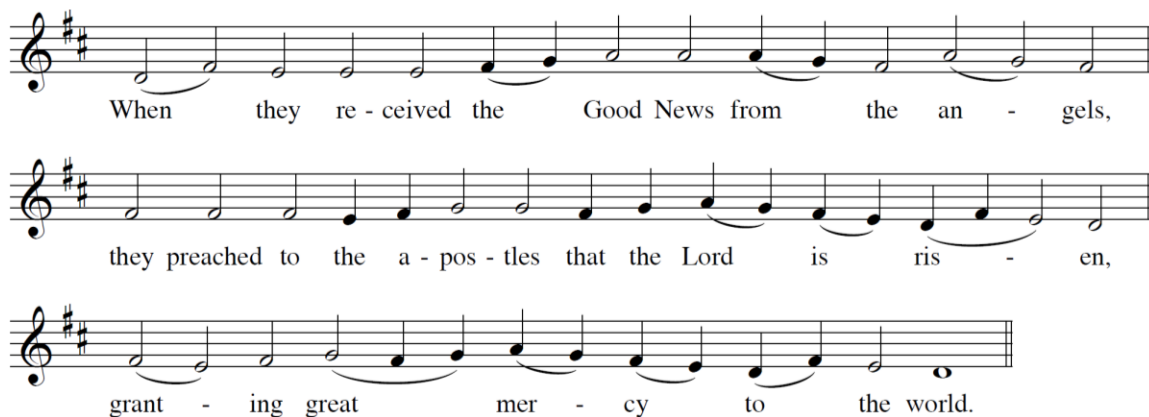
In you, O Wom-an Full of Grace, all cre - a - tion re-joic - es: the an - gels  
in their ranks and the hu-man race. San - ctified Temple and Ra-tion-al Par - a - dise,  
Boast of Vir - gins from whom our God took flesh and be - came a child  
while remaining God from be - fore all time. He made your womb a throne,  
set - ting it apart, a room more spacious than the heav - ens. In you, O Wom-an  
Full of Grace, all cre - a - tion re - joic - es. Glo - ry to you!

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

## Ἡρακλε (page 21)

*Tone 8*

The myrrh-bear-ing wom-en came to the tomb of the Giv - er of Life,  
seek - ing a - mong the dead the Lord, who is death - less.

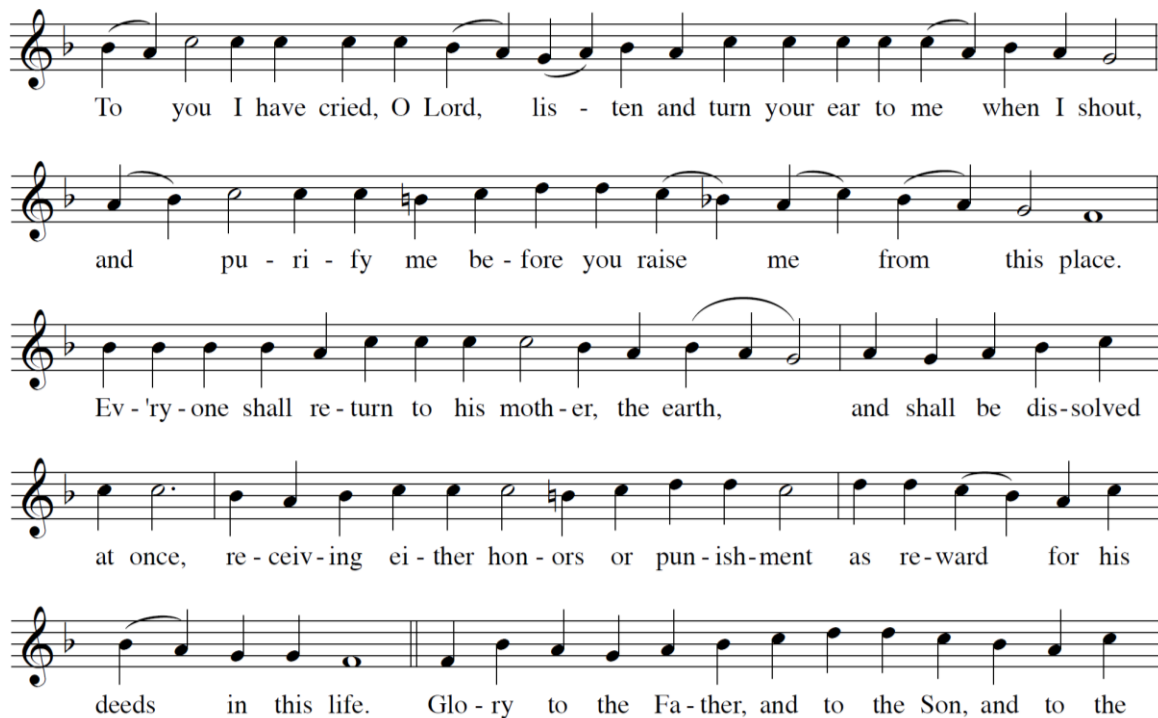


*Any Sessional Hymn & Theotokion from the Menaion are omitted.*

## Stepenna (page 21)

*The first two Antiphons of the Stepenna (Gradual Hymns) are omitted.*

*The 3<sup>rd</sup> Antiphon in Tone 8:*



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

Through the Ho - ly Spir - it is made known to us the one God who is

thrice - ho - ly: the e - ter - nal Fa - ther, and the Son be - fore

all a - ges, and the con - sub - stan - tial Spir - it who pro - ceeds from

the Fa - ther.

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

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

*Psalm 145:10, 1-2*

The Lord will reign for - ev - - er; Zi - on's God from age to age.

**Deacon:** My soul, give praise to the Lord!  
I will praise my God all my days.

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

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

*Tone 8*

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 Eleventh Resurrection Gospel is read (John 21:15-25).*

*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.*

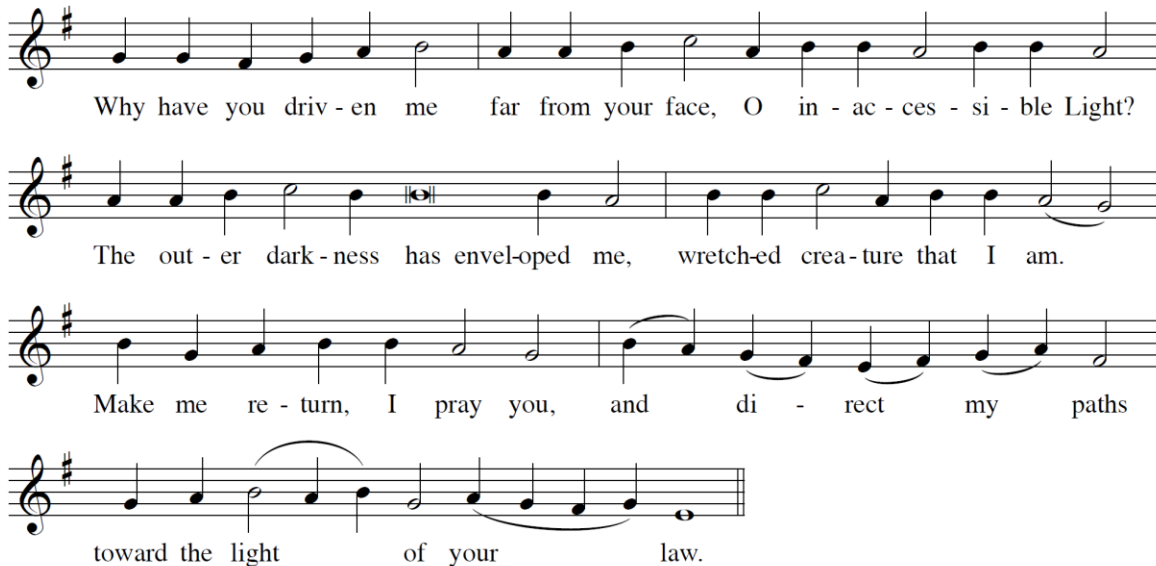
## **The Canon** (page 32)

**Tone 8**

*The faithful **come forward** to venerate the Gospel Book on the tetrapod  
Odes 1-4 are omitted & the Canon of the Resurrection continues with Ode 5.*

*(The Canons of the Theotokos & of the Saint are omitted)*

### **Ode 5 Irmos**

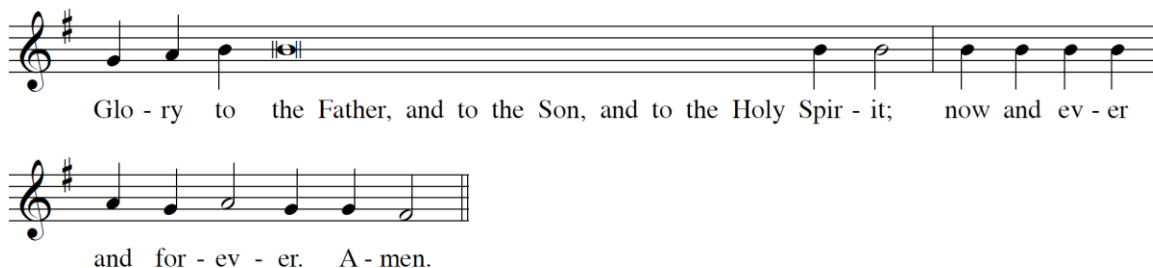


### **Refrain**



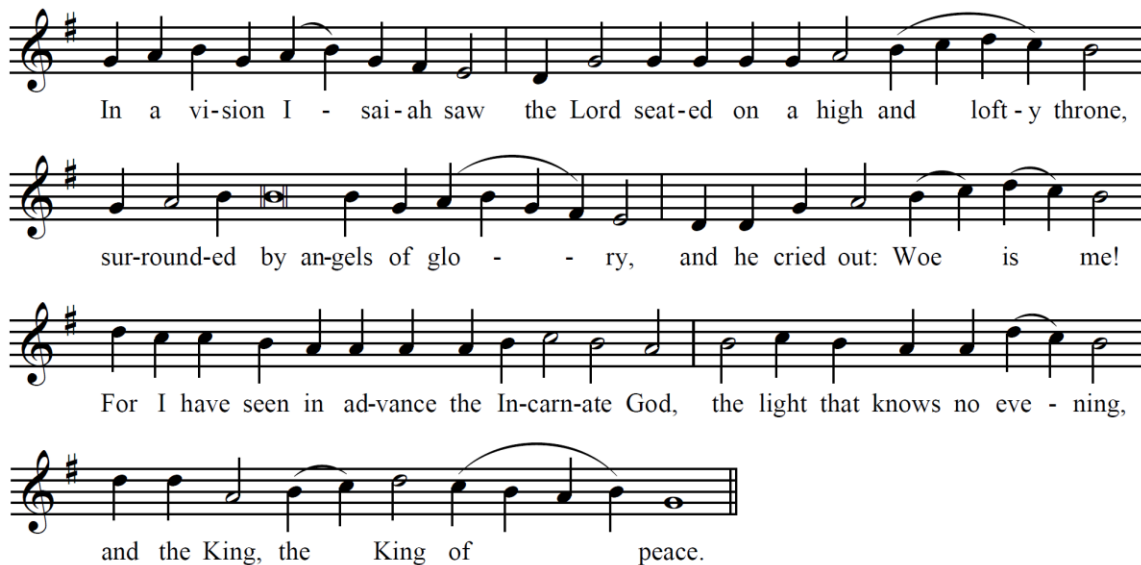
Before your sufferings, O Savior, you allowed yourself to be clothed by the soldiers with a cloak of derision to cover the nudity of our first parents; and naked, you let yourself be nailed to the cross, setting aside the tunic, the symbol of death. *Refrain*

When you were resurrected, O Christ, you refashioned my fallen being from the dust of the tomb. You have adorned me with eternal youth, making me in the likeness of the King shining with eternal brightness.

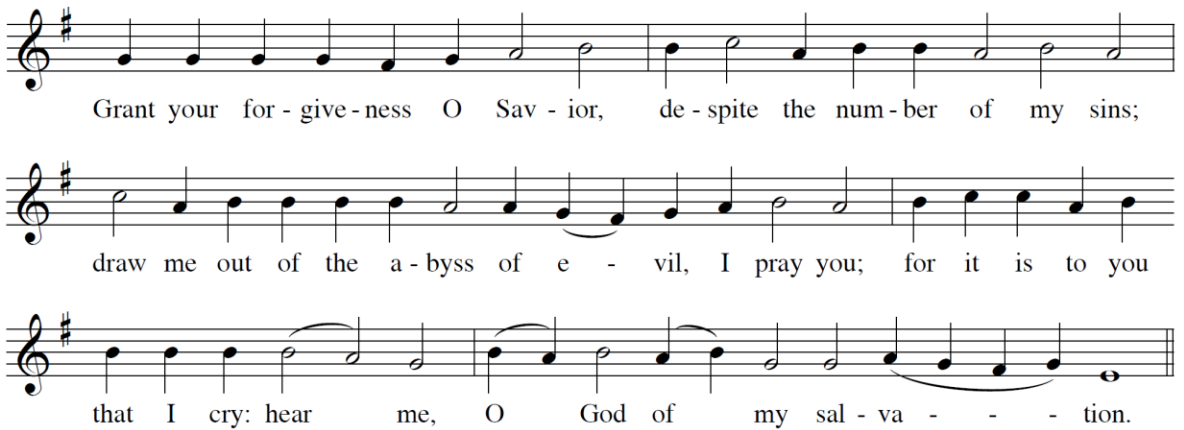


O most pure Virgin, you have the assurance of a Mother before her Son; we pray you, do not refuse your protection to the Christian people, for you alone can gain favor before Christ our Lord and Master.

### Katavasia 5 of the Meeting



**Ode 6**  
**Irmos**



Grant your for - give - ness O Sav - ior, de - spite the num - ber of my sins;  
draw me out of the a - byss of e - vil, I pray you; for it is to you  
that I cry: hear me, O God of my sal - va - - - tion.

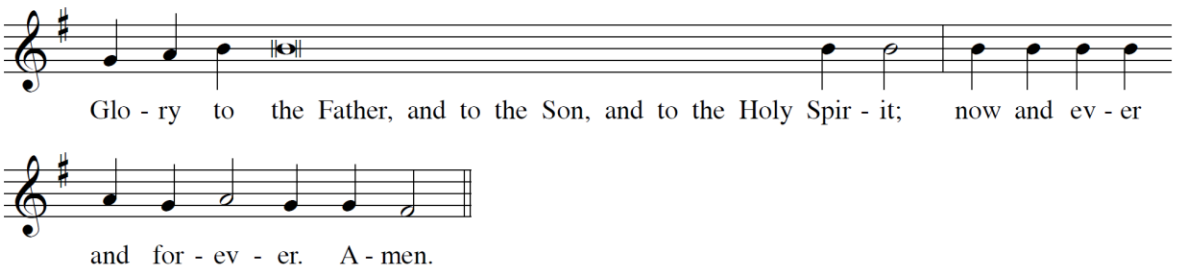
**Refrain**



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

Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. *Refrain*

Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.



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.

By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

## Katavasia 6 of the Meeting

When Sim-eon be-held with his own eyes the sal-va-tion which was to  
come from God to the na-tions, he cried out to you:  
O Christ, You are my God.

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

## Kontakion & Ikos (page 34)

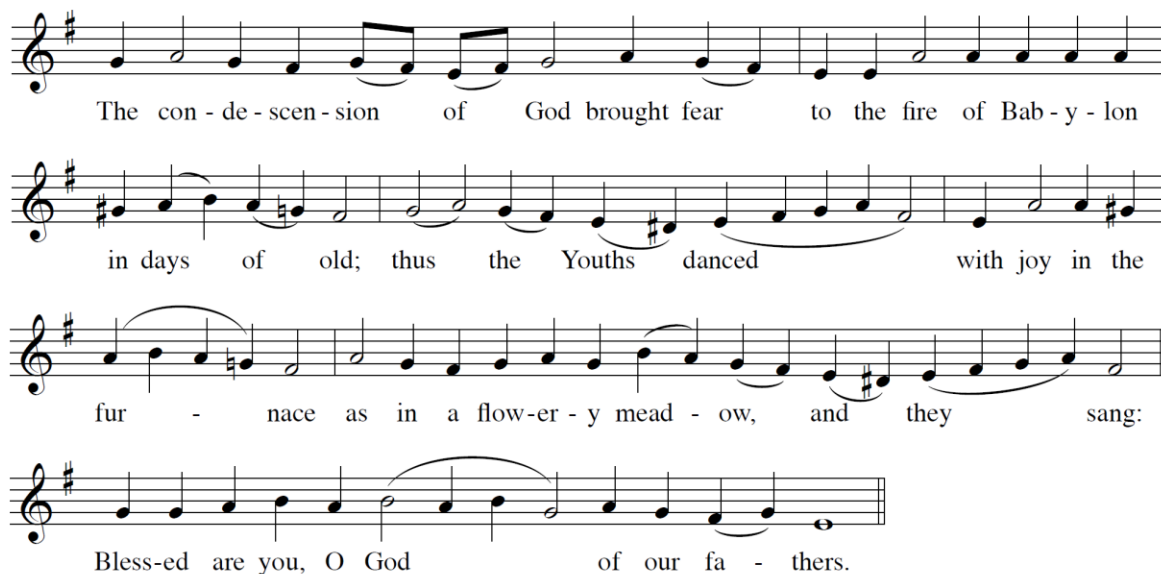
*Tone 8*

Ris-ing from the grave, you raised the dead. You lift-ed up Ad-am,  
and Eve rejoices in your res-ur-rec-tion. The whole world cel-ebrates your  
resurrec-tion from the dead, O Most Mer-ci-ful One.

**Ikos:** Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles, O Savior and Source of life. And You enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

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

# Ode 7 Irmos



The con - de - scen - sion of God brought fear to the fire of Bab - y - lon  
in days of old; thus the Youths danced with joy in the  
fur - nace as in a flow - er - y mead - ow, and they sang:  
Bless - ed are you, O God of our fa - thers.

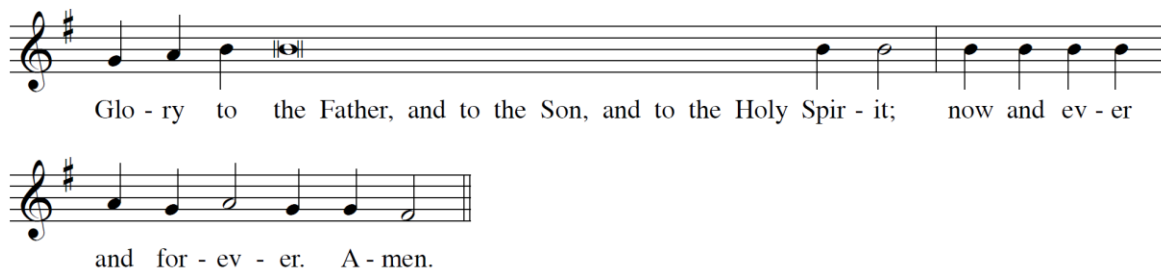
## Refrain



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

Your glorious condescension, O Christ, and the divine treasure of your humble heart struck the angels with wonder when they saw you nailed upon the cross to save those who sing to you in faith: Blessed are you, O God of our fathers. *Refrain*

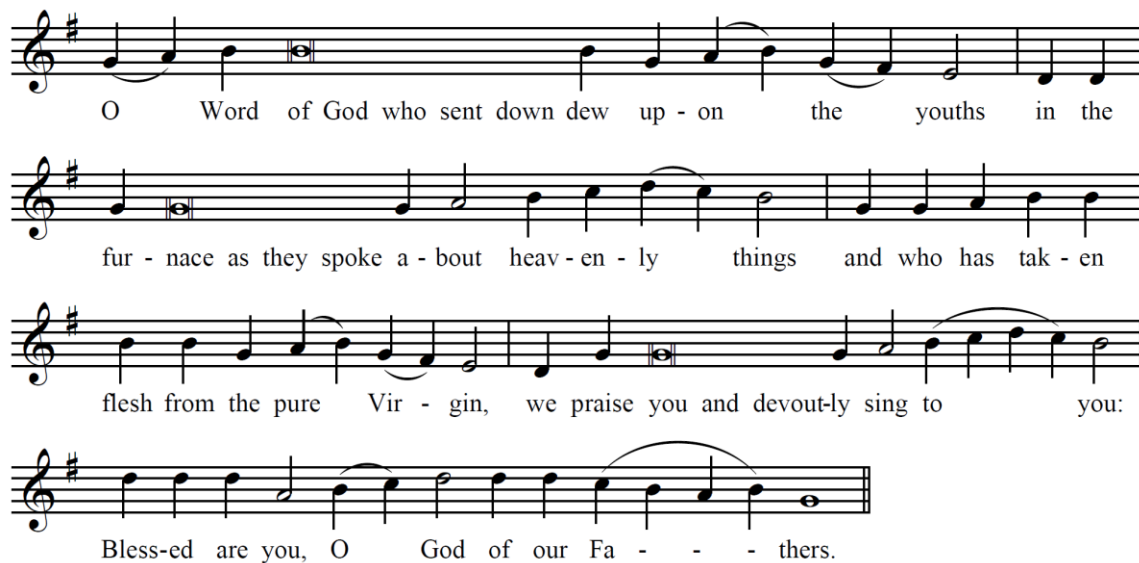
When you descended, O God, the dens of Hades were filled with light; the gloomy darkness was dispelled; and the captives who had been chained for centuries were raised up, and they began to sing: Blessed are you, O God of our fathers.



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.

When we praise your Divinity according to the true faith, we proclaim you the Lord of the universe, the Father of the only Son, and we recognize one Spirit of righteousness who proceeds from you, sharing the same nature and eternity.

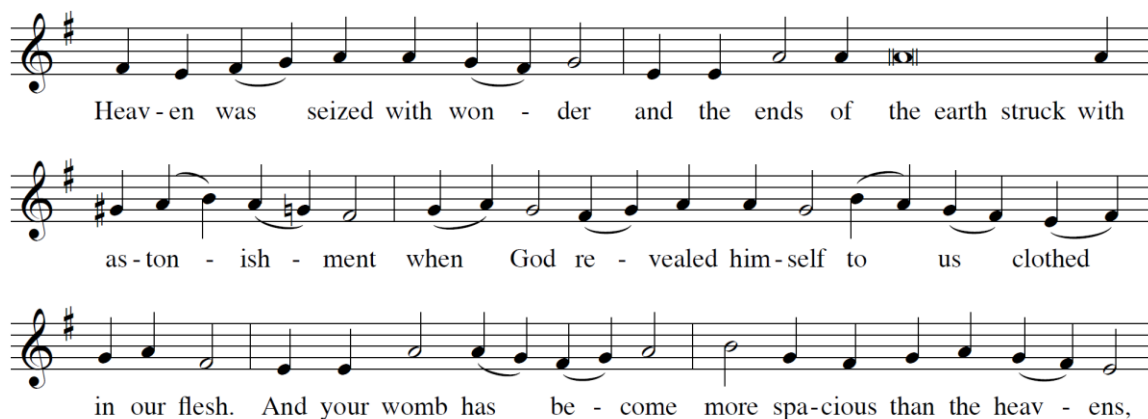
### Katavasia 7 of the Meeting



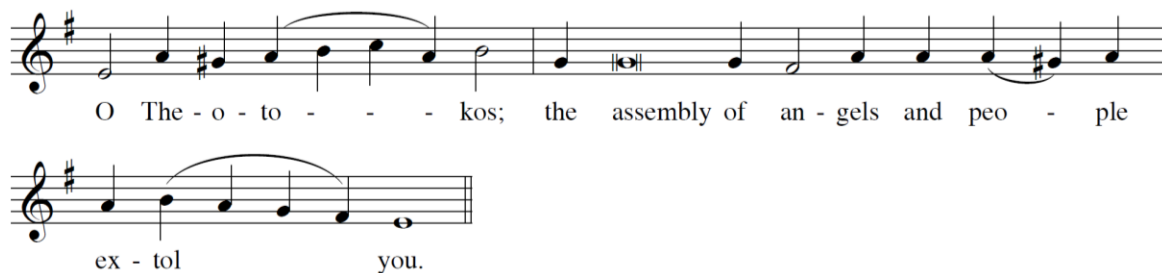
O Word of God who sent down dew up - on the youths in the  
 fur - nace as they spoke a - bout heav - en - ly things and who has tak - en  
 flesh from the pure Vir - gin, we praise you and devout-ly sing to you:  
 Bless-ed are you, O God of our Fa - - - thers.

*Ode 8 is omitted, the people stand & Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.*

### Ode 9 Irmos



Heav - en was seized with won - der and the ends of the earth struck with  
 as - ton - ish - ment when God re - vealed him - self to us clothed  
 in our flesh. And your womb has be - come more spa - cious than the heav - ens,

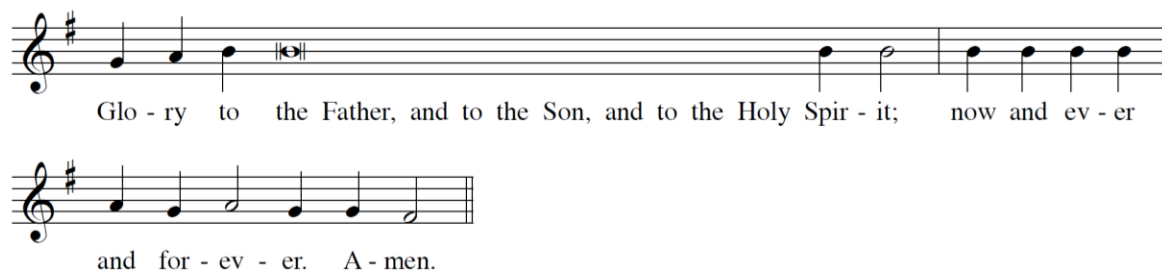


### Refrain



Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.



O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

### Katavasia 9 of the Meeting



let - ter of the Law which says: Ev - 'ry male child who  
o - pens the womb is sanc - ti - fied to God. There - fore,  
the first - born Word and Son of the  
Fa - ther with-out be - gin - ning, the first-born Son of a moth - er  
who had not known man: him, let us ex - tol.

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

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

*Tone 8*

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

### **Hymn of Light** (page 37)

After his Resurrection the Lord asked Peter three times: Do you love me? Then the Lord set Peter as a shepherd over his sheep. When Peter saw the disciple whom Jesus loved following him, he asked the Lord: What about him? And the Lord said: If I want him to wait until I come again, what is that to you, O Peter, my beloved?

Glory... now and ever ...

*The Hymn of Light of the Saint is omitted*

What an awesome mystery; what a dazzling wonder! Death has been abolished completely by death. O Word, who will not then praise, and who will not glorify your Resurrection? Who will not praise the Theotokos, who gave birth to you in the flesh and in purity? Therefore, by her prayers, save us all from Hades.

*Matins continues with the Psalms of Praise.*

## Psalms of Praise (page 38)

*Tone 8*

### Psalm 148

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 40)

*the 7<sup>th</sup> & 8<sup>th</sup> of the 8 Sunday stichera:*

### Cantor (Tone 8):

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

In truth the transgressors of the Law guard-ed your life - giv - ing tomb;

they sealed it and placed guards by it. But since you are immortal and the

al-might - y God, you rose on the third day.

**Cantor** (*Tone 8*):

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

When you passed through the gates of Ha - - des, and de - mol - ished them,

O Lord, as a cap - tive, Ha - des shout - ed and said: Who is this who is not

condemned to the a-byss of the earth, but who has pulled down the prison of the

dead like a tent? For tru - ly I received him as a mortal and have feared him as God.

There - fore, O almight - y Sav - - ior, have mer - cy on us.

**Cantor** (*Tone 8*):



**Eleventh Gospel Stanza**

**Tone 8**

When you showed yourself to the dis - ci - - ples af - ter your Res - ur - rec - tion,

O Sav - ior, you ap - point - ed Simon to watch o - ver your sheep as a

rec - om - pense for his love; you asked him to tend the flock with care.

You said to him: If you love me, O Pe - ter, feed my lambs and feed

my sheep. But at once he inquired concerning the oth - er dis - ci - - ple,

re - veal - ing him to be the be - lov - ed. There - fore, by the interces - sion

of both, O Christ, keep your flock from the rav - ag - ing wolves.

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