

Matins Propers

Sunday of the Prodigal Son

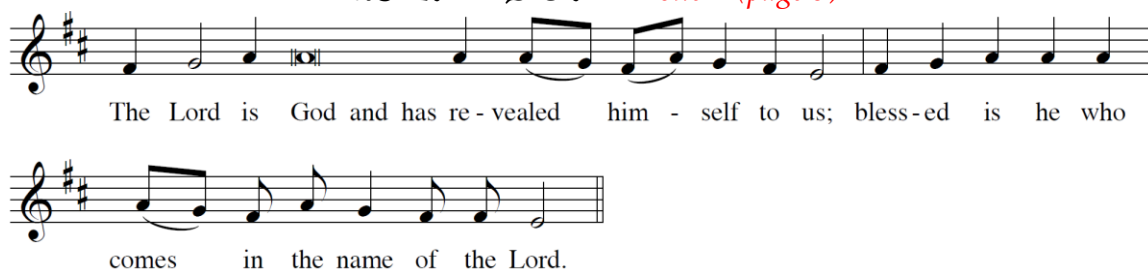
*on the Thirty-Fifth Sunday after Pentecost
in the Second Tone with the Second Resurrection Gospel*

Hexapsalmos

*The reader chants only **Psalm 37** on pages 2-3 followed by "Glory..." on page 6.*

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

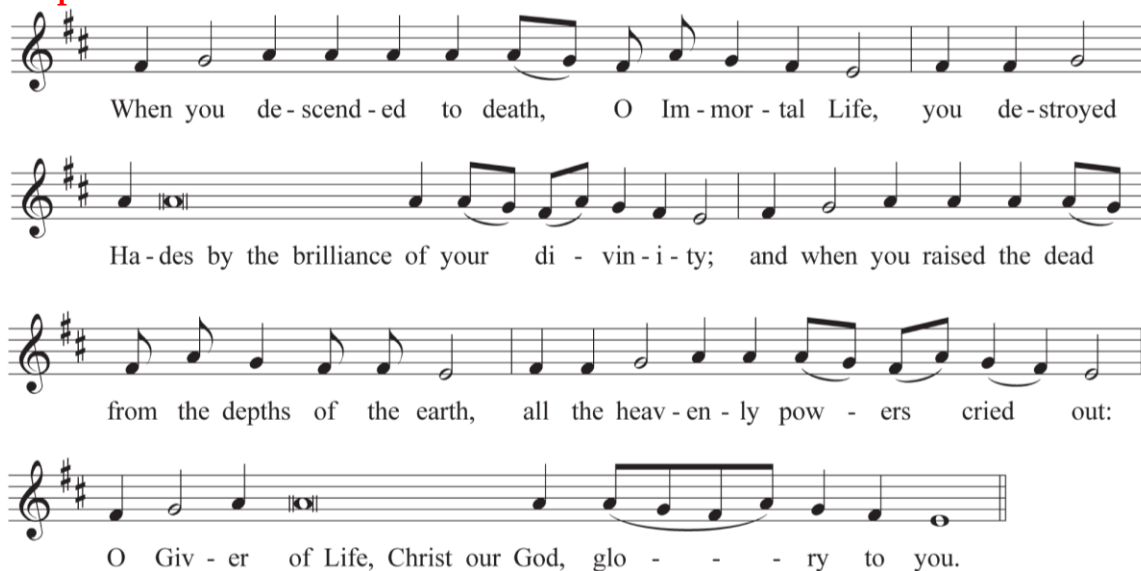
The Lord is God – Tone 2 (page 9)



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

Troparia (page 9)

Troparion of the Resurrection – Tone 2



When you de - scend - ed to death, O Im - mor - tal Life, you de - stroyed
Ha - des by the brilliance of your di - vin - i - ty; and when you raised the dead
from the depths of the earth, all the heav - en - ly pow - ers cried out:
O Giv - er of Life, Christ our God, glo - - - ry to you.

The repetition of the troparion is omitted.

Cantor (*Tone 2*):

Glo - ry to the Father, 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 written on two staves in G major (one sharp). The first staff contains the melody for "Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it," and the second staff contains the melody for "now and ev - er and for - ev - er. A - men." The melody is a simple, melodic line with some rests and a final cadence.

Festive Theotokion – Tone 2

O The - o - tokos, the mysteries surrounding you are ex - ceed - ing - ly glo - rious,
and be - yond the pow - er of un - der - stand - ing. For you re - tained
the seal of pur - i - ty, and your vir - ginity re - mained in - vi - o - late;
yet you are ac - knowl - edged, with - out doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to en - treat him to save our souls.

The musical notation is written on five staves in G major (one sharp). The melody is a simple, melodic line with some rests and a final cadence. The text is written below the staves, with hyphens indicating syllables that span across 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.

from the 2nd Kathisma:

Psalm 9:21-39

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.

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 1st Hymn of the 1st set of Sessional Hymns from the Octoechoes (Samopodoben: Blahoobraznyj Josif):



bod - y from the cross; he wrapped it in a
clean shroud and with fra - grant spi - ces laid it in
bur - ial in a new tomb. But you a - rose in three days, O Lord,
be - stow - ing great mer - cy up - - - on the world.

*The rest of the Sessional Hymns are omitted,
Matins continues with the Polyelos (p. 12) followed by Psalm 136 (p.14).
Hosts of Angels is omitted and Matins continues with the Small Litany on page 21.*

Ἡράκλες (page 21)

Tone 2

The wom - en went to the tomb af - ter your pas - sion to a - noint your
bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;
for they heard them cry - ing with a loud voice: The Lord is risen and grants great
mer - cy to the world.

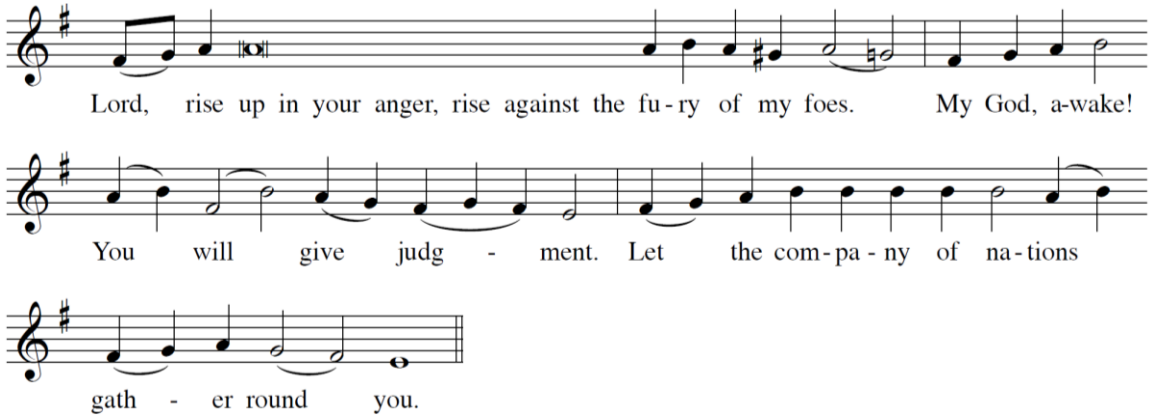
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon (page 22)

Psalm 7:6,7



Lord, rise up in your anger, rise against the fu-ry of my foes. My God, a-wake!

You will give judg - ment. Let the com-pa - ny of na-tions

gath - er round you.

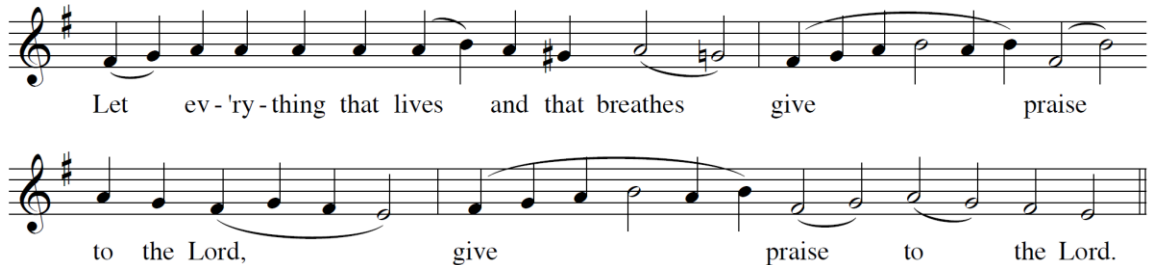
Deacon: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

The Prokeimenon is repeated and then

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

Let everything that lives... (page 22)

Tone 2



Let ev - ry - thing that lives and that breathes give praise

to the Lord, give praise to the Lord.

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

The Second Resurrection Gospel is read (Mark 16:1-8).

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

The Penitential Stichera at Psalm 50 on page 29 are sung.

The Canon (page 32)

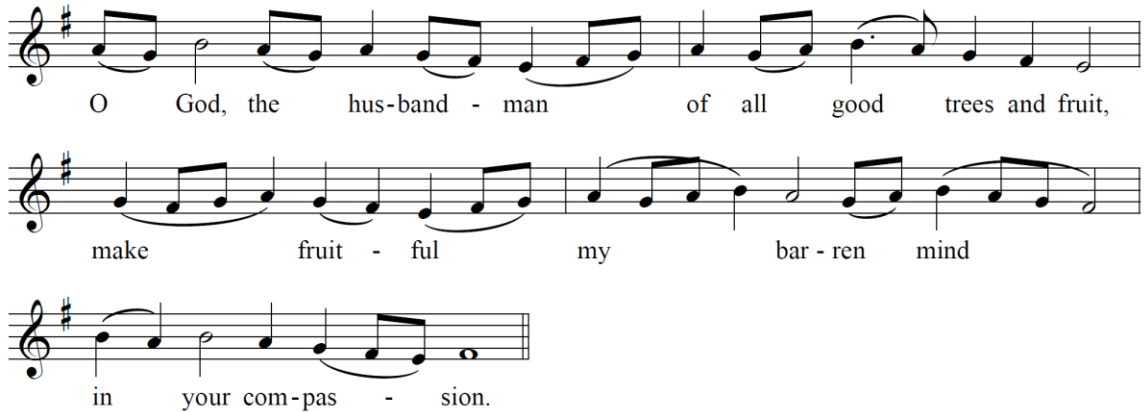
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

The Canons of the Resurrection, of the Cross-Resurrection, & of the Theotokos are omitted.

Ode 1 is omitted & the Canon of the Prodigal Son from the Triodion continues with Ode 3:

Ode 3

Irmos - *Tone 2 samopodoben*



O God, the hus-band - man of all good trees and fruit,
make fruit - ful my bar - ren mind
in your com-pas - sion.

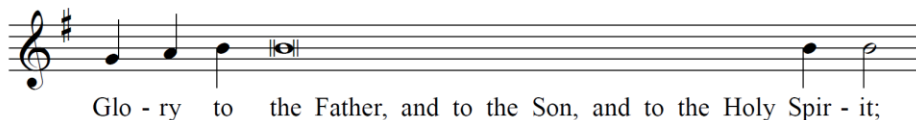


Refrain
Glo - ry to you, our God, glo - ry to you.

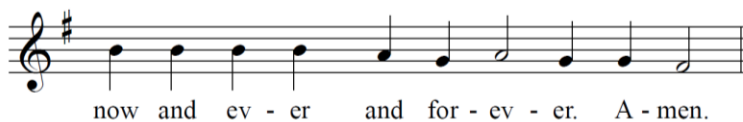
Having lost my right reason, I have followed the force of my passions; but deign to accept me, O Lord, as the Prodigal. *Refrain*

As the Prodigal, I cry to you: O Father, I have sinned. Embrace me as you did him, and do not drive me far from you. *Refrain*

Open wide your arms, O Christ, and in your compassion receive me; for I am returning from a distant country, the land of passions and sin.



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



O immaculate Virgin, fairest of all, enrich my heart which has been impoverished by sin. Grant that it may contemplate all that is beautiful, so that I may glorify you.

*The Katavasia, which would repeat the Irmos, is omitted and
Matins continues with the Small Litany on page 33.*

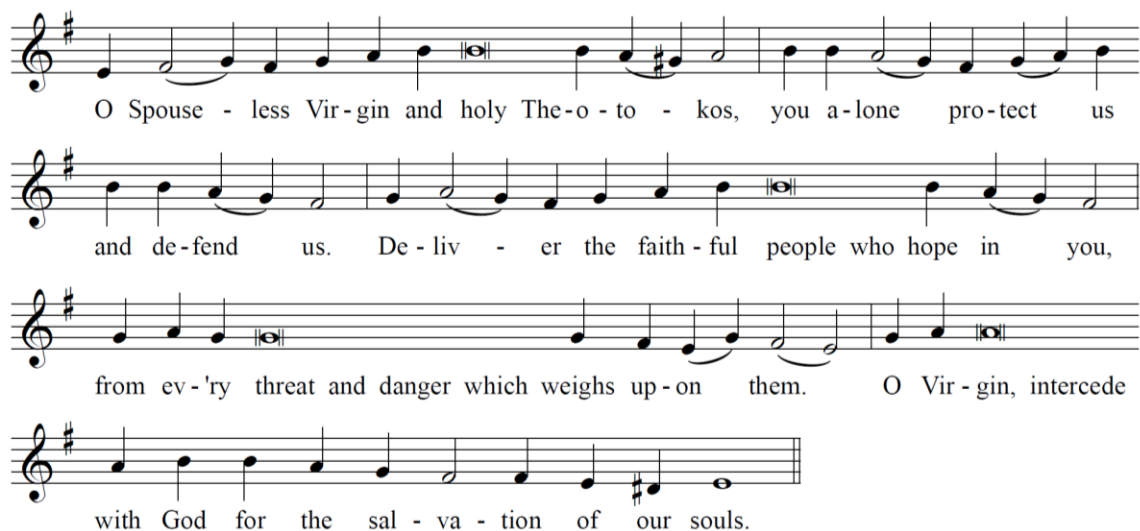
Sessional Hymns from the Triodion

Tone 1 troparion

Make haste to o-pen your fatherly arms, O Lord, for I have fool-ish-ly
was-ted my whole life. In the in - ex - haus-ti - ble treasure of your mercy,
O Sav - ior, do not des-pise the pov - er - ty of my heart. I cry
to you, O Lord, full of com-punc-tion: Fa-ther, I have sinned a-against heav-en
and a-against you.

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.



O Spouse - less Vir - gin and holy The - o - to - kos, you a - lone pro - tect us
and de - fend us. De - liv - er the faith - ful people who hope in you,
from ev - 'ry threat and danger which weighs up - on them. O Vir - gin, intercede
with God for the sal - va - tion of our souls.

Odes 4-6 are omitted and

Matins continues with the Kontakion & Ikos of the Prodigal Son from the Triodion:

Kontakion & Ikos (page 34)

Tone 3



When I fool - ish - ly spurned your fa - ther - ly glo - ry, I squan - dered the
rich - es you had given me on e - vil deeds. So now I cry out to you with the voice
of the Prod - i - gal Son: I have sinned a - gainst you, O mer - ci - ful Fa - ther;
ac - cept my re - pen - tance and treat me as one of your hired serv - ants.

Ikos: Each day the Savior speaks to us and instructs us with his own voice. Let us listen to what the Scriptures teach us about the Prodigal who became repentant; in faith let us imitate his praiseworthy conversion. In the

humility of our hearts, let us say to our God who sees all our secrets: O Father of mercy, we have sinned against you; we are no longer worthy to be called your children. But because of your great love for all of us, receive me, repentant, and make me as one of your hired servants.

The Synaxarion is omitted & the Canon continues with Ode 7:

Ode 7

Irmos - *Tone 2 samopodoben*

As the cher - u - bim in heav - - - en, the Chil - dren sang
to - geth-er in the fur - nace: Bless-ed are you, O God,
for in truth and judg-ment have you brought all these
things up - on us be - cause of our sins;
and you are praised a - bove all and glo - ri - fied
for - ev - - - er.

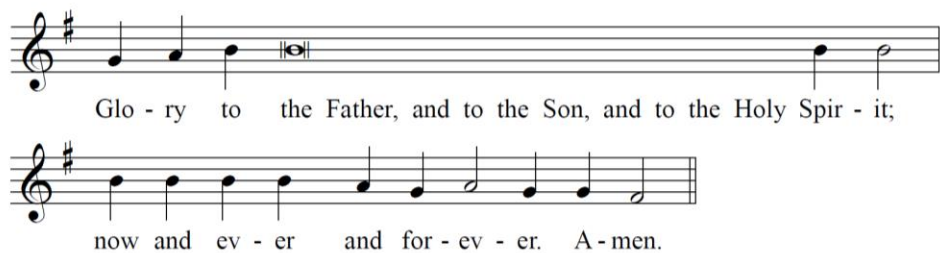
Refrain

Glo - ry to you, our God, glo - ry to you.

Woefully dominated by sensual pleasures, I have become completely enslaved by my passions. I have separated myself from your love, O Christ; but now as the Prodigal I cry out to you: I have sinned; in your goodness, do not reject me. *Refrain*

I dare not raise my eyes to heaven; O King of all, I confess my sin. I alone have provoked your anger by disobeying your commandments. But I hope in your unique mercy; do not reject me far from your face. *Refrain*

By my fault I have angered you, O Christ, who are so good. Pardon all the sins I have committed, O Lord, by the prayers of your apostles, the prophets, the holy ones, the just ones and the martyrs, so that I may sing your eternal praise.

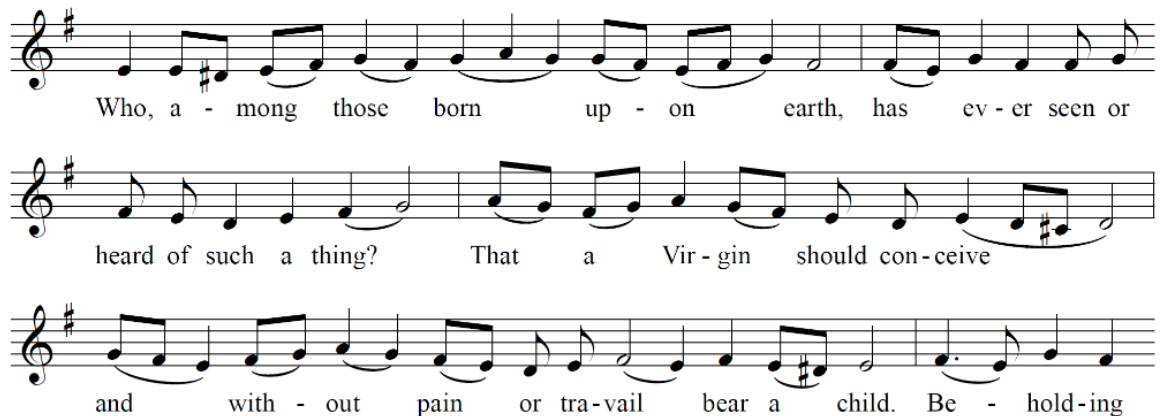


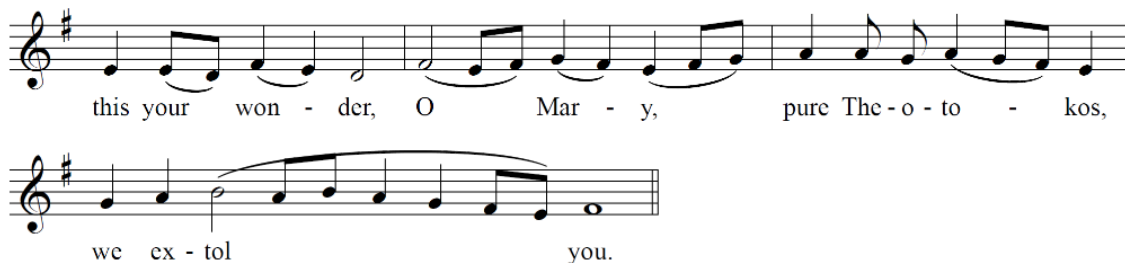
O Theotokos, whose brightness surpasses the Cherubim, the Seraphim and all the angels of heaven, together with them, entreat the One to whom you gave birth, the Son and Word of God, that we may enjoy eternal blessings.

The Katavasia, which would repeat the Irmos, & Ode 8 are omitted. The people stand & Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

Ode 9

Irmos - *Tone 2 samopodoben*



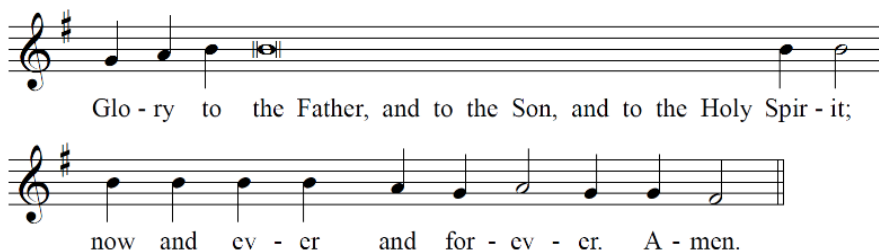


O Christ, behold the affliction of my heart; do not despise my conversion and my tears. Embrace me in your mercy, and add me to the number of your elect, so that in thanksgiving I may praise your love. *Refrain*

As the Thief I cry out: Remember me. As the humble Publican, I strike my breast and implore your mercy. As the Prodigal, deliver me from all iniquity, O God of mercy, so that I may praise the condescension of my King. *Refrain*

Let your sighs be heard, O my soul, and say to Christ: O Lord, you freely chose poverty; behold my poverty in good deeds. Make me rich with virtues because you alone are all good and merciful. *Refrain*

As you once prepared a feast for the Prodigal Son who freely returned to your goodness, now prepare one for my soul. Take me in your arms, the pitiful person that I am, so that I may praise the compassion of my Savior.

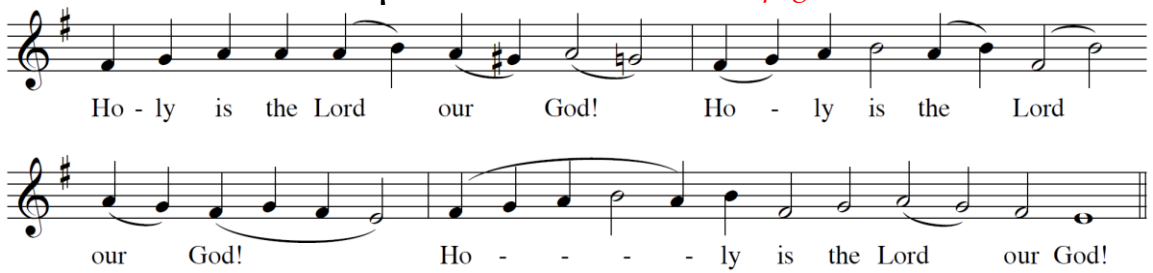


By the brightness of your intercession, O Virgin, enlighten the dark eyes of my spirit. Lead me on the paths of repentance, so that I may praise you as is fitting. For you have brought into the world in an ineffable manner the Word of God.

*The Katavasia, which would repeat the Irmos, is omitted and
Matins continues with the Small Litany on page 36.*

Holy is the Lord our God (page 37)

Tone 2



Hymns of Light (page 37)

When the myrrh-bearing women saw the stone rolled away, they rejoiced; for they saw a young man sitting at the grave, who said to them: Behold, Christ is risen! Say to Peter, the disciple of the Lord: Hasten to the mountain in Galilee; there you shall see Christ as he had said to his friends.

The treasury of grace that you have given me, O God and Savior, I have wasted in a wretched way. Wickedly I squandered it, living far from you in foolish company. But now I return to you: Accept me, O God of mercy, as you once received the Prodigal, and save me.

Glory ...

I squandered your riches, O Lord, and in my misery, I served the perverse demons. But in the tenderness of your heart, O Savior, have mercy on me a prodigal, wash away my sin, and give me the choice robe in your kingdom, O Lord.

Now and ever...

O holy Virgin and Theotokos, the glory of apostles, martyrs, prophets and all the saints, pierce the heart of your Son and Lord, in behalf of your servants, when he shall come to judge us and render to all according to their deeds.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 2

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.

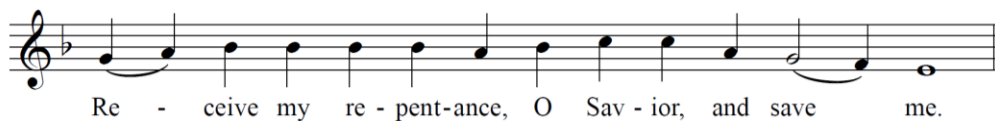
Stichera (page 40)

The Stichera of the Resurrection from the Octoechoes are omitted.

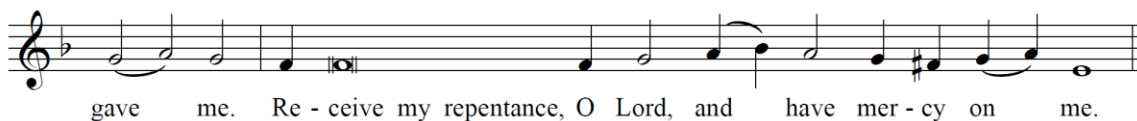
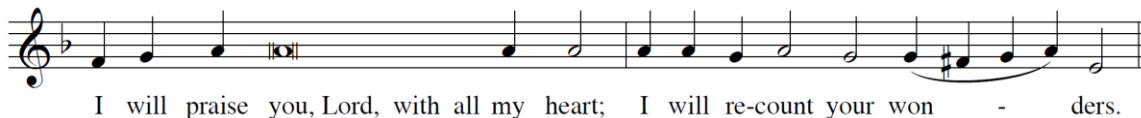
The first two of the Stichera of the Prodigal Son from the Triodion:

Cantor (Tone 2):

A - rise, O Lord, lift up your hand! O God, do not for - get the poor.
O Lord, I offer you the con - fes - sion of the Prod - i - gal; I have sinned
be - fore you, and I have squand - ered the treas - ure of your grace.

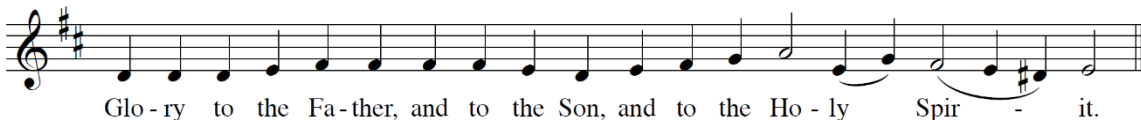


Cantor (*Tone 4*):

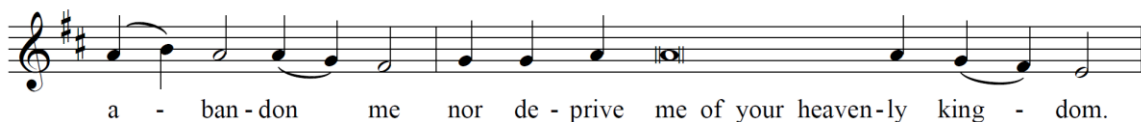
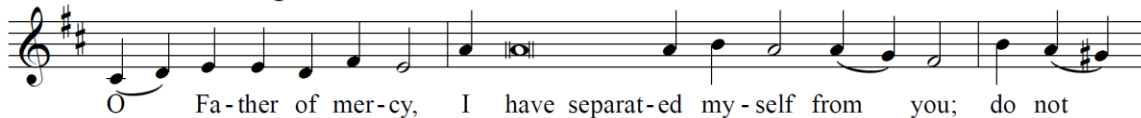


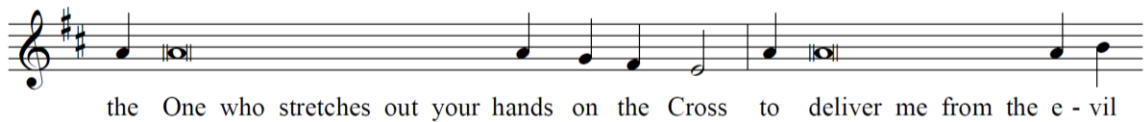
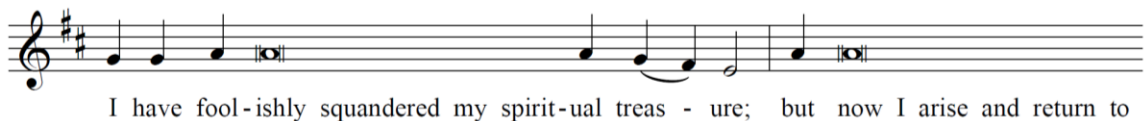
The third Sticheron from the Triodion is omitted.

Cantor (*Tone 6*):



Doxastikon of the Prodigal Son - Tone 6 samohlasen





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