

Matins Propers

Sunday of Orthodoxy. Memory of the Holy Prophets

*on the Thirty-Eighth Sunday after Pentecost
in the Fifth 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 5

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 5:

O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther
and the Spir-it, and born of the Vir-gin for our sal-va-tion.
For he chose to as-cend the cross in the flesh and to suf-fer death, and to
raise the dead by his glo-ri-ous res-ur-rec-tion.

omit repetition of the troparion

Troparion of the First Sunday of the Great Fast - *Tone 2*

We bow be - fore your sa-cred im-age, O gra-cious Lord, and beg for - givenness for
our of-fens-es, O Christ our God; for you, of your own good will, ascended
the cross in your hu - man na - ture to de - liv - er from the enemy's
bondage those whom you cre - a - ted. There-fore, we grate - ful - ly cry
out to you: By your com - ing to save the world, O Sav - ior,
you have filled all with joy.

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.

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.

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 3rd Kathisma: **Psalm 17:15-30**

From on high [the Lord] reached down and seized me; he drew me forth from the mighty waters. He snatched me from my powerful foe, from my enemies whose strength I could not match. They assailed me in the day of my misfortune, but the Lord was my support. He brought me forth into freedom, he saved me because he loved me. He rewarded me because I was just, repaid me, for my hands were clean, for I have kept the way of the Lord, and have not fallen away from my God. For his judgments are all before me: I have never neglected his commands. I have always been upright before him; I have kept myself from guilt. He repaid me because I was just and my hands were clean in his eyes. You are loving with those who love you: you show yourself perfect with the perfect. With the sincere you show yourself sincere, but the cunning you outdo in cunning. For you save a humble people but humble the eyes that are proud. You, O Lord, are my lamp, my God who lightens my darkness. With you I can break through any barrier, with my God I can scale any wall. As for God, his ways are perfect; the word of the Lord, purest gold. He indeed is the shield of all who make him their refuge.

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*)

The rest of the Kathismata are omitted & Matins continues with the Small Litany on p. 10.

Sessional Hymn (*page 11*)

The 1st Hymn of the 2nd set of Sessional Hymns (Tone 5):

Af-ter your Res-ur-rec-tion on the third day, O Lord, the dis-ci-ples
bowed be-fore you and Pe - ter cried out: The wom-en ran to you, but
I cowed with fear; the thief spoke of your di - vin - i - ty,
and I de - nied you un-grate-ful - ly. Will you still call me a
dis-ci - ple; or will you send me back to my nets and to the sea?
O God, re - ceive me in my re-pen - tance and save me.

*The rest of the Sessional Hymns are omitted,
Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).*

Ἡψαλμὸς (page 21)

Tone 5

The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,
and their souls were il - lu - mined by the di - vine Res - ur - rec - tion.
There-fore they spoke to the a - pos - tles, say - ing: De - clare
to the na - tions the Re-sur - rec - tion of the Lord who works his
won - ders with us and be - stows on us great mer - cy.

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 9:12a, 33a, 8a, 2

A - rise, then, Lord! My God, lift up your hand! The Lord is
King for - ev - er and ev - er, for - ev - er! The Lord is King
for - ev - - - er.

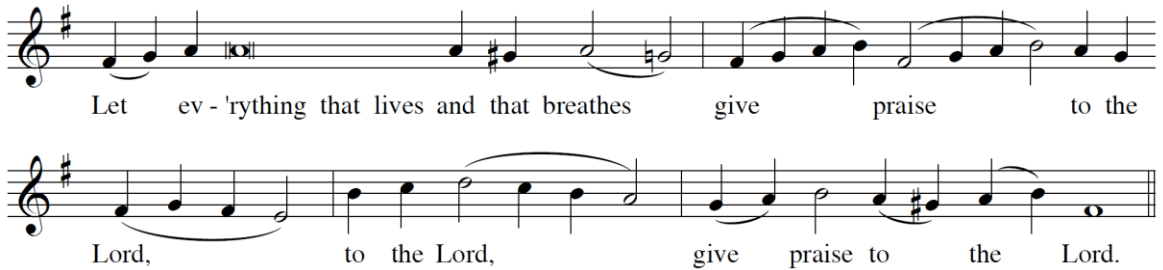
Deacon: I will praise you, Lord, with all my heart;
I will recall all your wonders.

The Prokeimenon is repeated.

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

Let everything that lives... (page 22)

Tone 5



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).

After Psalm 50, the Penitential Stichera are sung (p. 29).

The Canon (page 32)

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

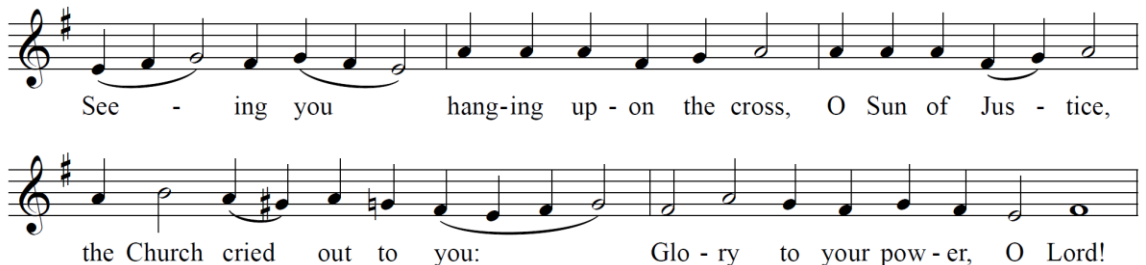
The Canons of the Resurrection, of the Cross-Resurrection & of the Theotokos are omitted.

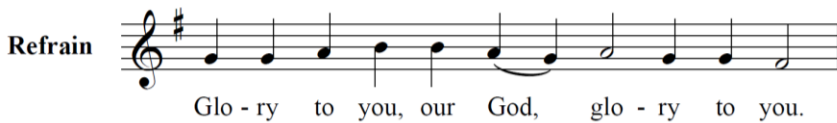
Odes 1 & 3 and the Sessional Hymns from the Triodion are omitted.

Ode 4

Irmos

Tone 4



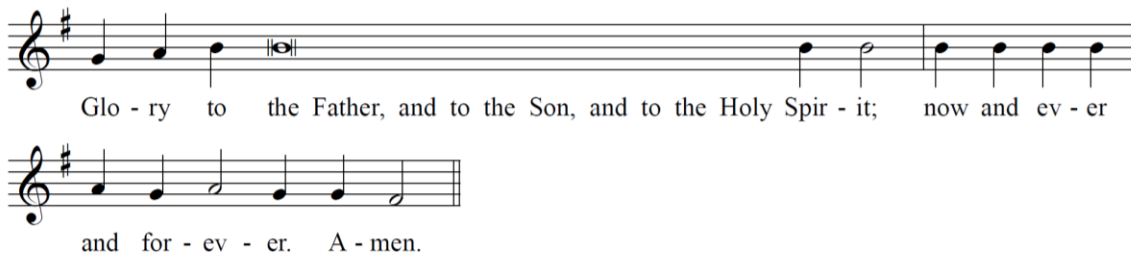


By the visitation of the Paraclete, sanctify the Temple which is consecrated to you; and by the coming of the Spirit, dispel error and heresy, O most merciful Word of God. *Refrain*

You have saved the people who belong to you from the violence of the ungodly; grant that they may now sing to you in the zeal of their devotion: Glory to your power, O Lord. *Refrain*

In the holy portrayal of the icons of Christ and the Theotokos, we see the heavenly dwelling-places brilliantly represented; and we exult with a holy joy. *Refrain*

The crowned Empress, who loved and cherished the true kingdom of Christ, once again portrayed the icons of Christ and of the saints.



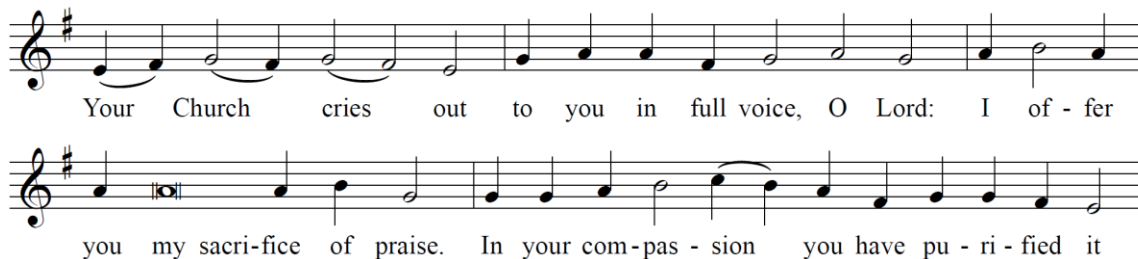
Having given birth in the flesh to the Word of God, O full of grace, you have appeared as the sanctuary worthy of him. We also make your temple resplendent with a new brightness.

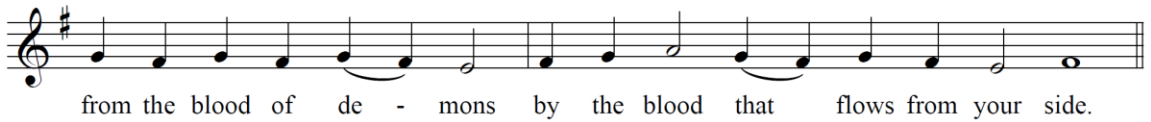
The Katavasia, which would repeat the Irmos, and Ode 5 are omitted.

The Canon continues with Ode 6.

Ode 6

Irmos

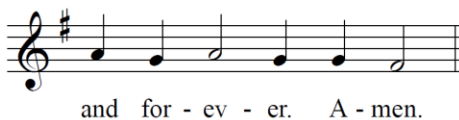
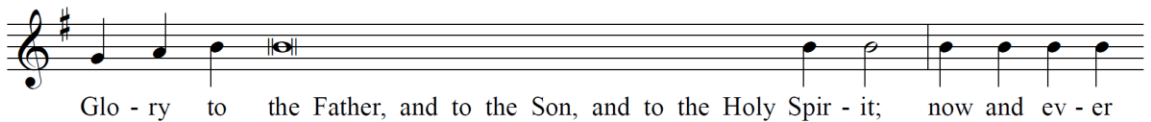




The image of the Lord is depicted, honored, and faithfully adorned; the Church once again takes courage and piously glorifies the Savior. *Refrain*

Sadness and the darkness of heresy now cease for the Church of Christ; she is clothed in the garment of joy and is surrounded by divine grace and brightness. *Refrain*

The people of the true faith have again found the glory of their former brightness, thanks to the Empress Theodora and the pious ruler Michael.



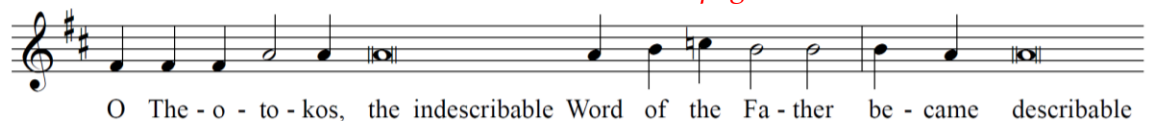
He who formerly ordered the Ark of the Covenant to be set up, now makes his dwelling in you as a spiritual ark; the only Lord, who is filled with glory, now glorifies your holy temple, O Virgin.

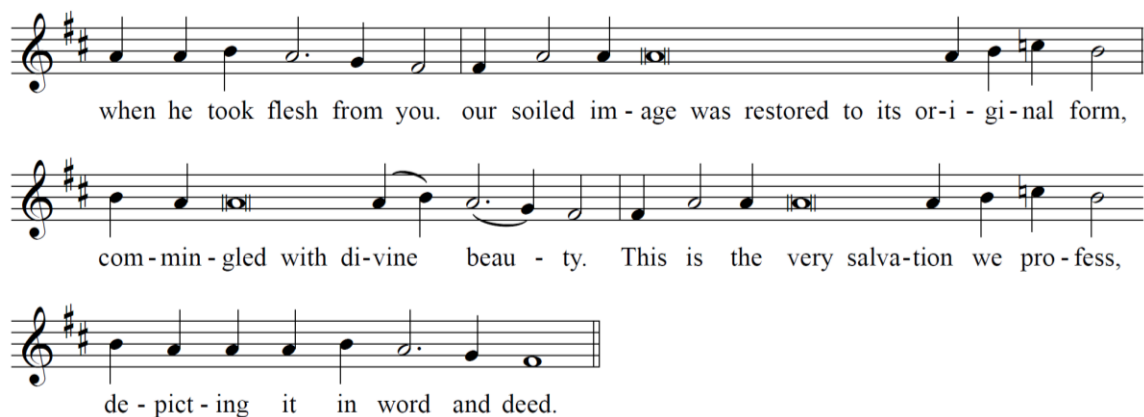
*The Katavasia, which would repeat the Irmos, is omitted and
Matins continues with the Small Litany on page 33.*

After the Small Litany, the Kontakion & Ikos of the Sunday of Orthodoxy from the Triodion:

Kontakion & Ikos (page 34)

Tone 8





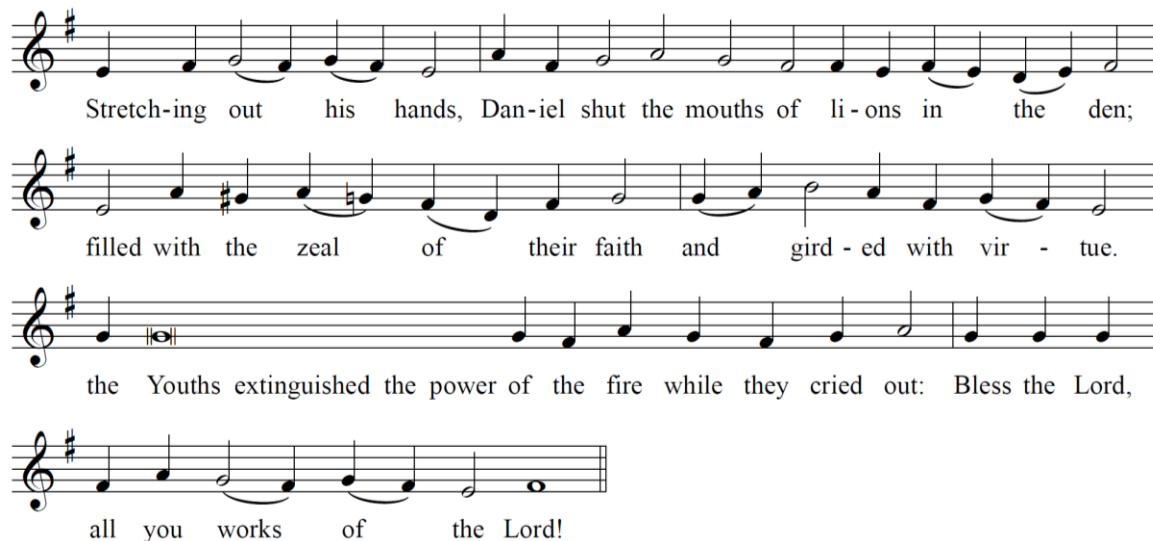
when he took flesh from you. our soiled im-age was restored to its or-i-gi-nal form,
com-min-gled with di-vine beau-ty. This is the very salva-tion we pro-fess,
de-pict-ing it in word and deed.

Ikos: The mystery of our salvation was announced in times of old by the divinely inspired prophets. They foretold this illumination for us who have come to these last days. Through this we come to the knowledge of God, one God and Lord, glorified in three Persons, the only one whom we serve. Having one faith and one baptism, we have been clothed with Christ. May we, who believe in salvation, clothe ourselves in the same image both in word and deed.

Ode 7 is omitted and the Canon continues with Ode 8.

Ode 8

Irmos



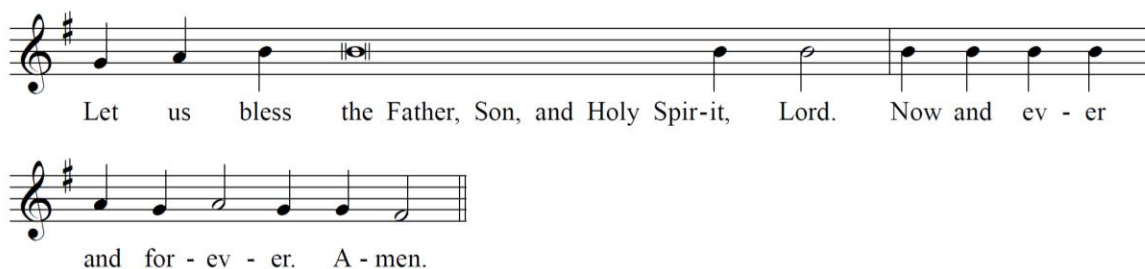
Stretch-ing out his hands, Dan-iel shut the mouths of li-ons in the den;
filled with the zeal of their faith and gird-ed with vir-tue.
the Youths extinguished the power of the fire while they cried out: Bless the Lord,
all you works of the Lord!



Following the tradition of our holy Fathers, we paint the images of Christ and all the saints, and with our lips, our heart and spirit, we venerate these icons as we cry out: Bless the Lord, all you works of the Lord. *Refrain*

The honor and veneration of the icon truly pass over to the prototype, following the teaching of the holy theologians; and in faith we sing to Christ: Bless the Lord, all you works of the Lord. *Refrain*

Enlightened by the Holy Spirit, the pious Empress truly cherished the splendor and beauty of the Church of Christ; and with the faithful, she blessed Jesus, who is God in human form.

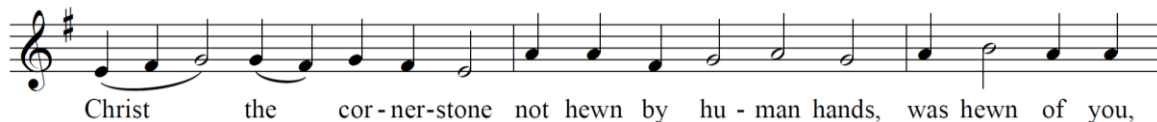


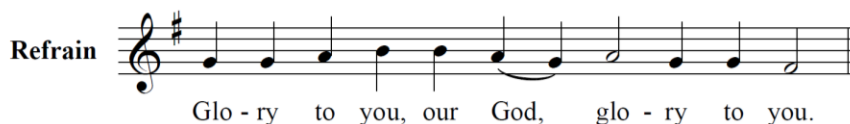
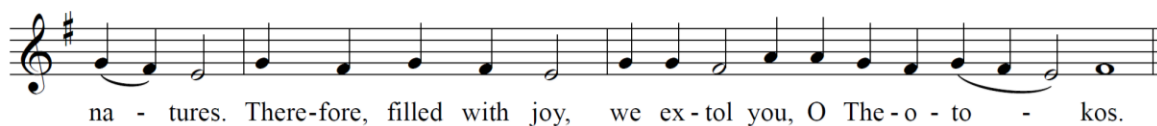
Illumined by the rays of spiritual brightness, O Theotokos, your holy temple overshadows us with the cloud of the Spirit and sanctifies the faithful who sing with one voice: Bless the Lord, all you works of the Lord.

*“Let us praise...” & the Katavasia, which would repeat the Irmos, are omitted. **The people stand** & Matins continues with “Let us greatly extol...” & the Canticle of the Theotokos on p. 34.*

Ode 9

Irmos

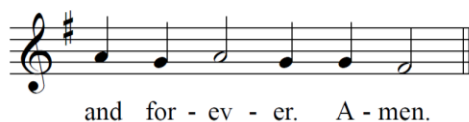
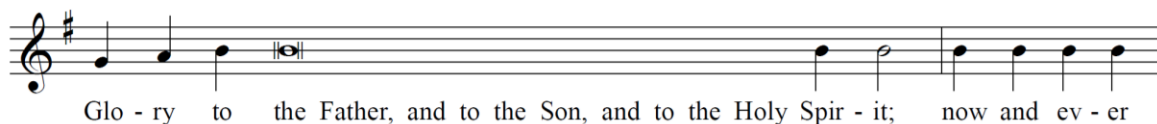




Contemplating the Church once again adorned with the holy icons, in faith we hasten to sing out joyfully: We extol you, O thrice-holy Lord. *Refrain*

Possessing your precious Cross and the venerable icons of the saints as a high honor, the Church extols you with a joyful heart, O Lord. *Refrain*

Let our Church shine with your divine glory, O merciful Lord; surround it with angelic protection as with a rampart, and put an end to the arrogance of the pagans.

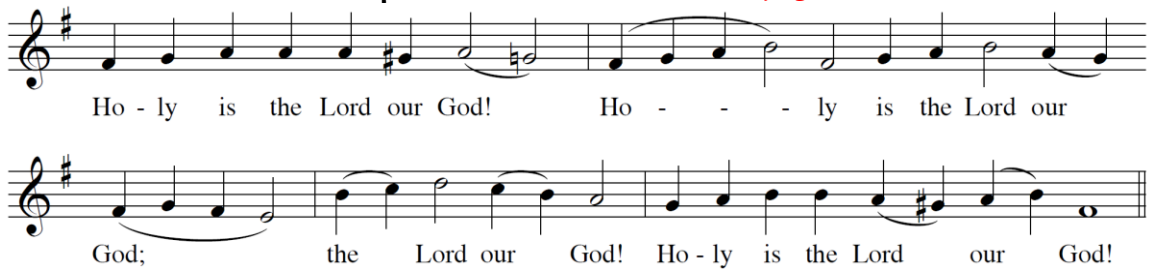


The condemnation of the first mother is wiped out, O holy Mother of God, for you have given birth in an ineffable manner to the Master of the universe, whose image we now venerate in his icon.

*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 5



Hymn of Light (page 37)

The Hymn of the Light corresponding to the Resurrection Gospel is omitted.

Let us exult in joy and clap our hands, and in joy, let us sing: How wonderful are your works, O Christ! Who can tell of your power, O Lord? For you gather your Church in peace and harmony.

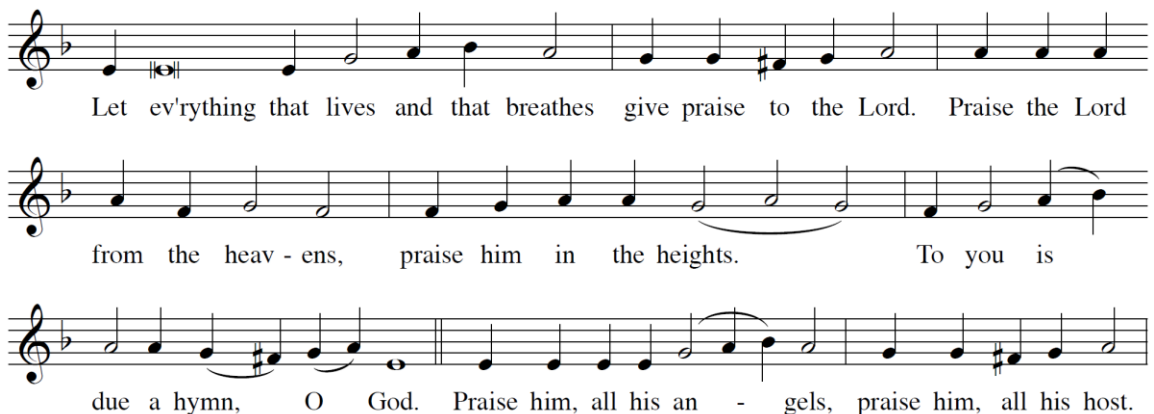
Glory... now and ever...

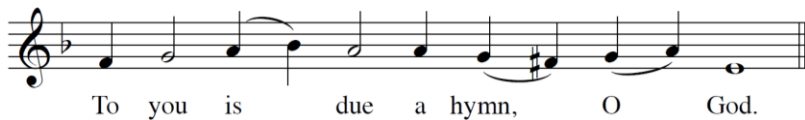
The sword of heresy has disappeared and its memory has forever vanished; and when we see your temple, O Theotokos, adorned with the grace of the venerated icons, we are filled with joy and delight.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 4





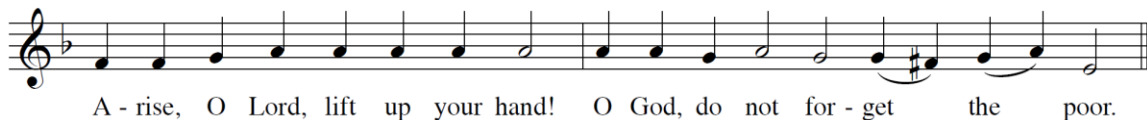
The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

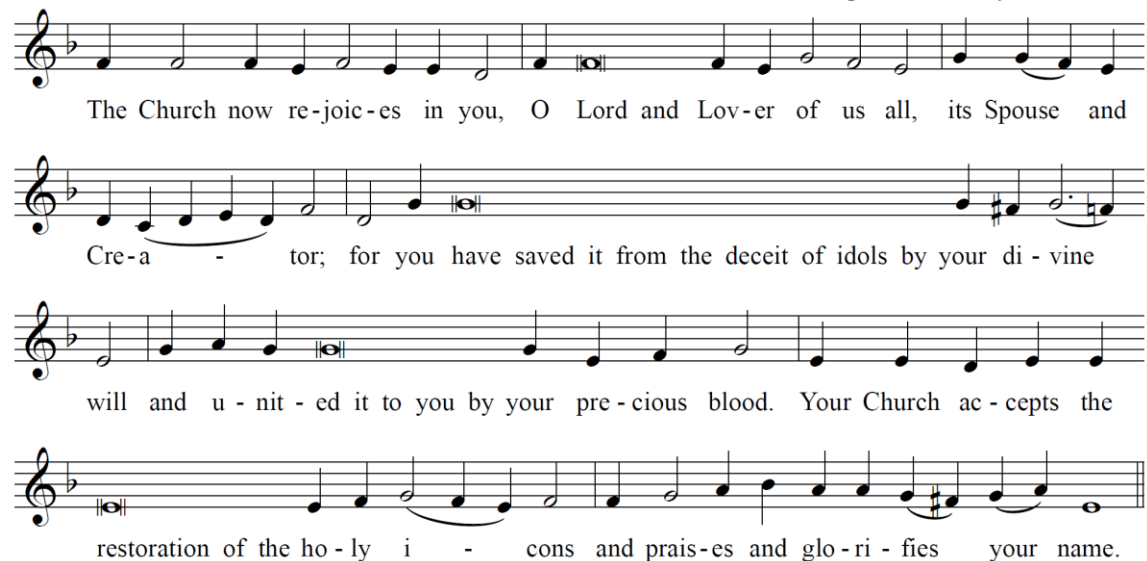
The Stichera of the Resurrection from the Octoechoes are omitted.

The first two of the stichera from the Triodion:

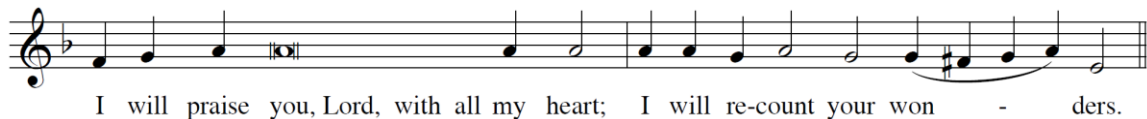
Cantor (Tone 4):



Tone 4 podoben: Dal jesi znamenie



Cantor (Tone 4):

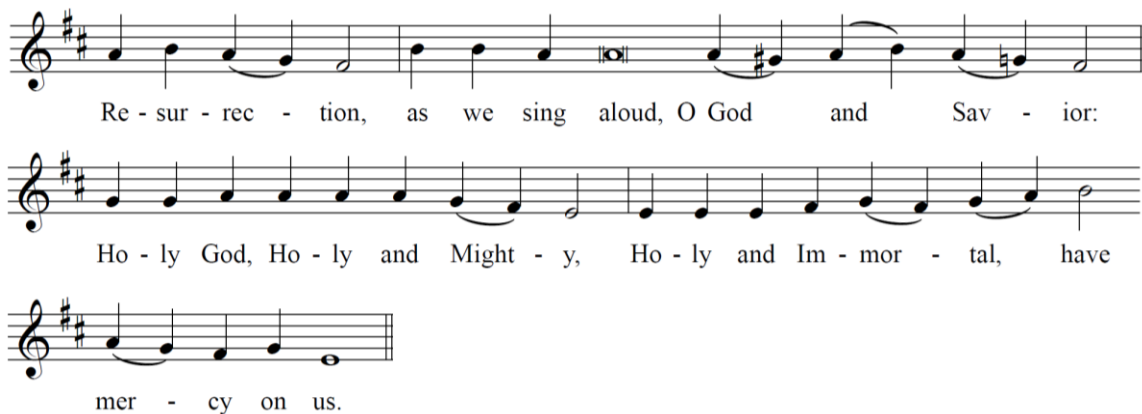


Ex - posing your bodily image for ven - e - ra - tion, O Lord, we proclaim the great
mystery of your work of sal - va - tion. O Christ and Lov - er of us all,
you have been shown to our eyes, not mere - ly as an appearance as the Manichaeans
false - ly be - lieve, but in the real - i - ty of the flesh, whose na - ture brings us
to your love.

The third Sticheron from the Triodion is omitted.

Cantor *(Tone 6 samohlasen):*

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.
Mo - ses re - ceived the Law while fast - ing; E - lijah, by fasting, closed the heav - ens;
and the three ho - ly chil - dren of A - bra - ham were vic - to - rious over the
evil tyrant through their ab - stin - ence. By fasting, grant that we may partake in your



Matins continues with the “Now and ever...” & the Theotokion for normal Sundays on page 41.

“After the Dismissal at the end of Mattins, it is the custom in cathedrals, monasteries and many parish churches to go in procession with the holy ikons round the outside of the church, and then to read the special Office celebrating the triumph of Orthodoxy.”¹

¹ Mary and Ware, K. (1984). *The Lenten Triodion*. London: Faber and Faber, p.311.