

Matins Propers

Sunday of Saint Gregory Palamas

*on the Thirty-Ninth Sunday after Pentecost
in the Sixth Tone and with the Sixth Resurrection Gospel*

Hexapsalmos

*The reader chants only **Psalm 142** followed by "Glory..." on page 6.*

Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 6

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

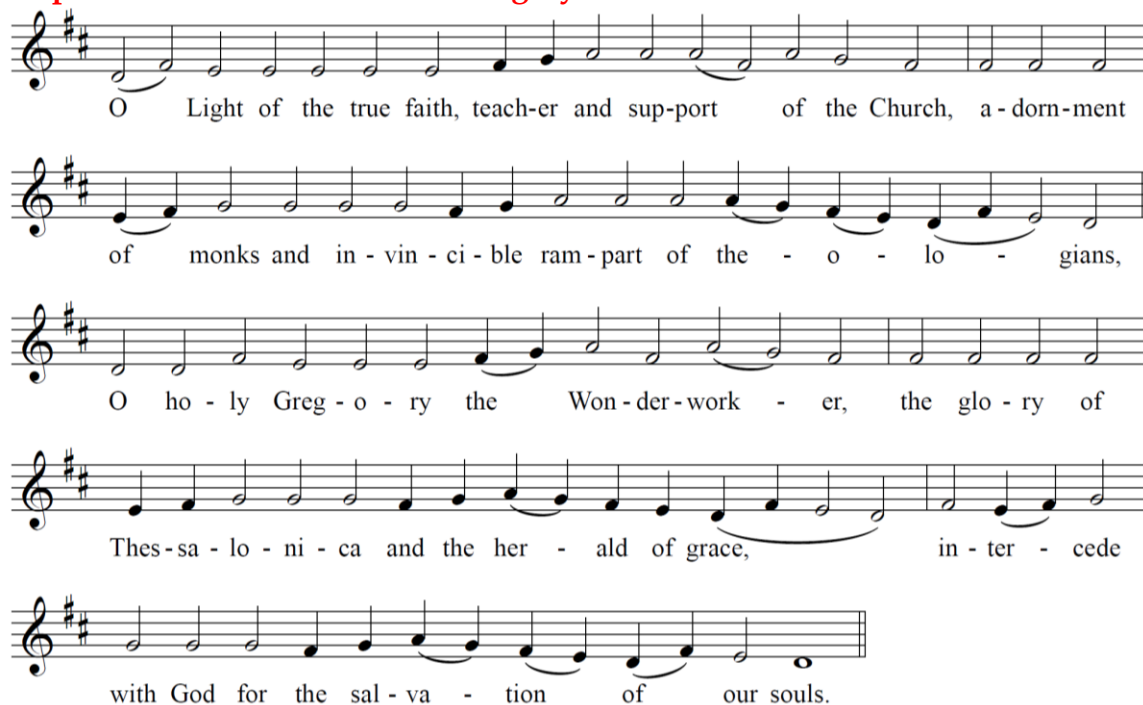
Troparia (page 9)

Troparion of the Resurrection – Tone 6

An - gel-ic pow-ers ap-peared at your tomb, and the guards be-came like dead
men. Mar-y stood at the tomb seeking your most pure bod-y. You de-spoiled
Ha-des with-out a chal-lenge. You, the Giv-er of Life met the
Vir-gin. O Lord, ris-en from the dead, glo-ry to you!

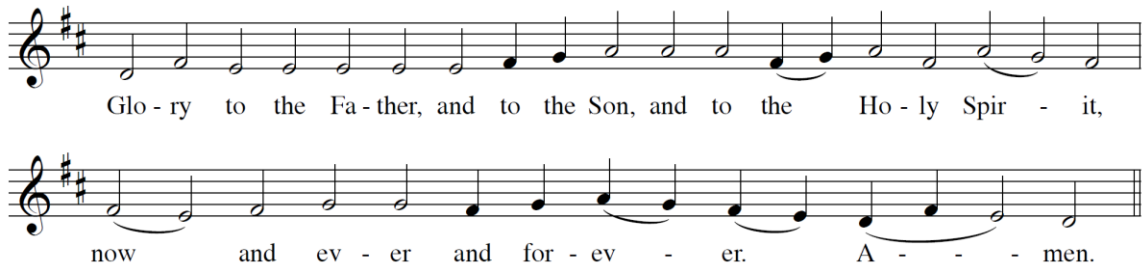
The repetition of the troparion is omitted

Troparion of the Triodion – St. Gregory Palamas – Tone 8



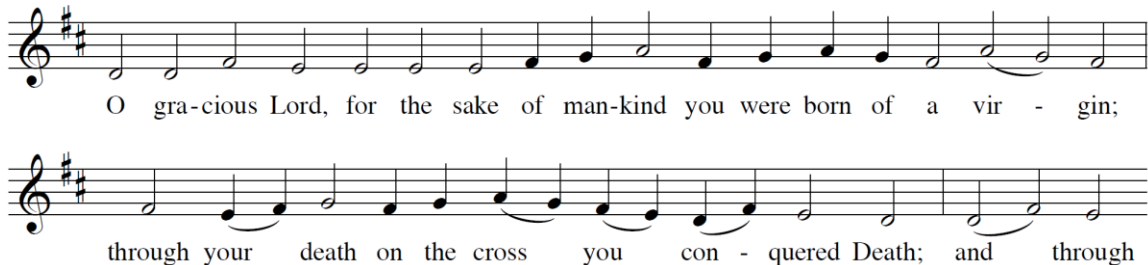
O Light of the true faith, teach-er and sup-port of the Church, a - dorn-ment
of monks and in - vin - ci - ble ram - part of the - o - lo - gians,
O ho - ly Greg - o - ry the Won - der - work - er, the glo - ry of
Thes - sa - lo - ni - ca and the her - ald of grace, in - ter - cede
with God for the sal - va - tion of our souls.

Cantor (Tone 8):

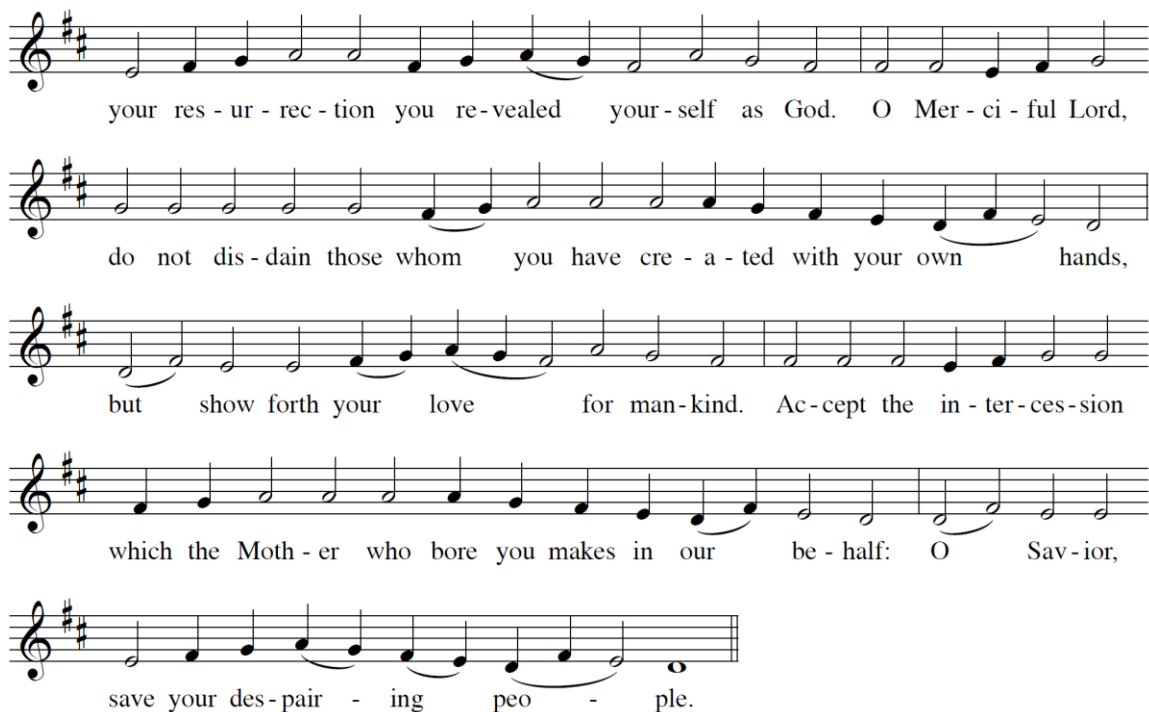


Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - - - men.

Festive Theotokion – Tone 8



O gra-cious Lord, for the sake of man-kind you were born of a vir - gin;
through your death on the cross you con - quered Death; and through



your res - ur - rec - tion you re - vealed your - self as God. O Mer - ci - ful Lord,
do not dis - dain those whom you have cre - a - ted with your own hands,
but show forth your love for man - kind. Ac - cept the in - ter - ces - sion
which the Moth - er who bore you makes in our be - half: O Sav - ior,
save your des - pair - ing peo - ple.

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 17:31-50

Who is God but the Lord? Who is a rock but our God? The God who girds me with strength and makes my way blameless. My feet you make swift as the deer's; you have set me upon the high places. You have trained my hands for battle and my hands to bend the heavy bow. You gave me your saving shield; you upheld me, trained me with care. You gave me freedom for my steps; my feet have never slipped. I pursued and overtook my foes, never turning back till they were slain. I smote them so they could not rise; they fell beneath my feet. You girded me with strength for battle; you made my enemies fall beneath me; you made my foes take flight; those who hated me I destroyed. They cried, but there was no one to save them; they cried to the Lord, but

in vain. I crushed them fine as dust before the wind; trod them down like dirt in the streets. You saved me from the feuds of the people and put me at the head of the nations. People unknown to me served me: when they heard of me, they obeyed me. Foreign nations came to me cringing: foreign nations faded away. They came trembling out of their strongholds. Long life to the Lord, my rock! Praise be the God who saves me, the God who grants me vindication and subdues people under me. You saved me from my furious foes. You set me above my assailants. You saved me from violent men, so I shall praise you, Lord, among the nations: I shall sing a psalm to your name. He has given great victories to his king and has shown his love for David, his anointed, and his descendants forever.

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)*

2nd Hymn of the 2nd set of Sessional Hymns (Tone 6 Kontakion):

Jo-nah pre-fig-ured your tomb, O im-mor-tal Lord, and Sim-eon interpreted
your divine Re-sur-rec-tion; for you de-scend-ed into the grave as One who is dead.
You, the Mas-ter, shattered the gates of Ha-des, and free of corruption,
you rose for the sal-va-tion of the world. O Christ our God, you give light to

those in dark - ness.

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

Ηγυρακοε (page 21)

Tone 6

By your vol - untary and life-giv - ing death, O Christ, you crushed the gates of

Hades and o - pened the par - a - dise of old, be - cause you are God!

Hav - ing ris - en from the dead, you re - deemed our life

from cor - rup - tion.

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 79: 3, 2

O Lord, rouse up your might! O Lord, come to our help!

O Lord, come to our help.

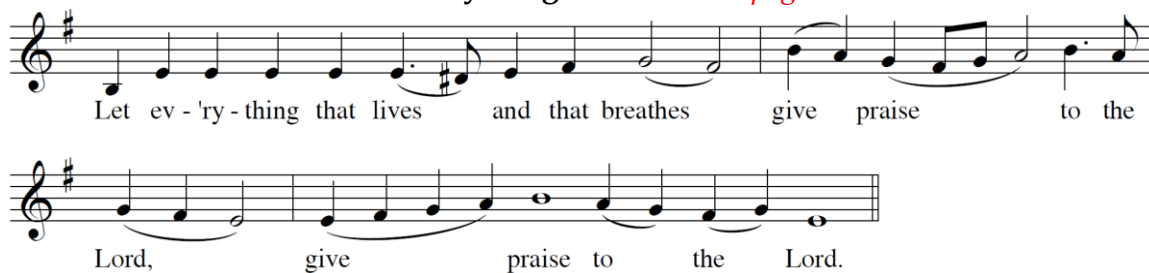
Deacon: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

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 6



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

The Sixth Resurrection Gospel is read (Luke 24:36-53).

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.

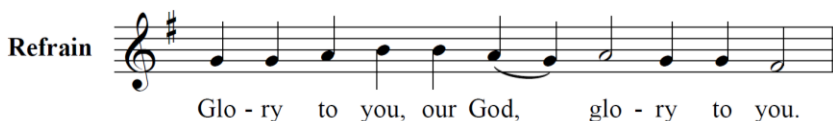
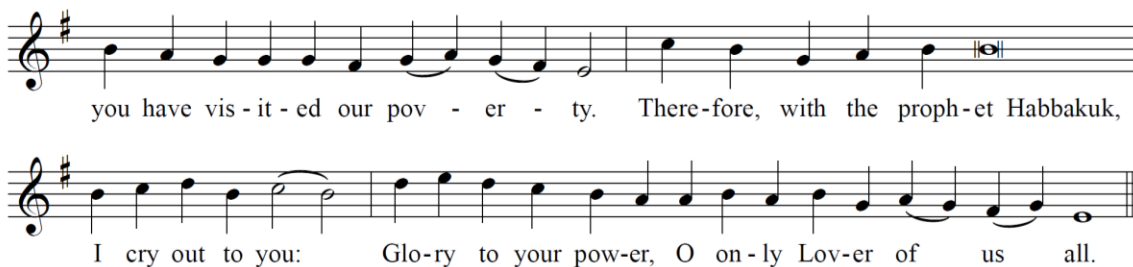
The Canons of the Resurrection and of St. Gregory Palamas are omitted.

Odes 1 & 3, and the Kontakion, Ikos and Sessional Hymn of St. Gregory Palamas are omitted.

Ode 4

Irmos

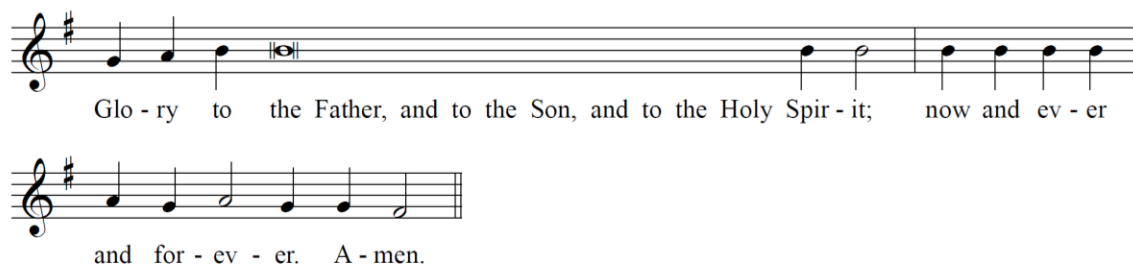




I threw away the riches of the Father's commandments you gave me, spending them on sensual delights and proving myself poor in divine gifts. Therefore, I cry to you in confession: Do not despise me, Master and Lord. *Refrain*

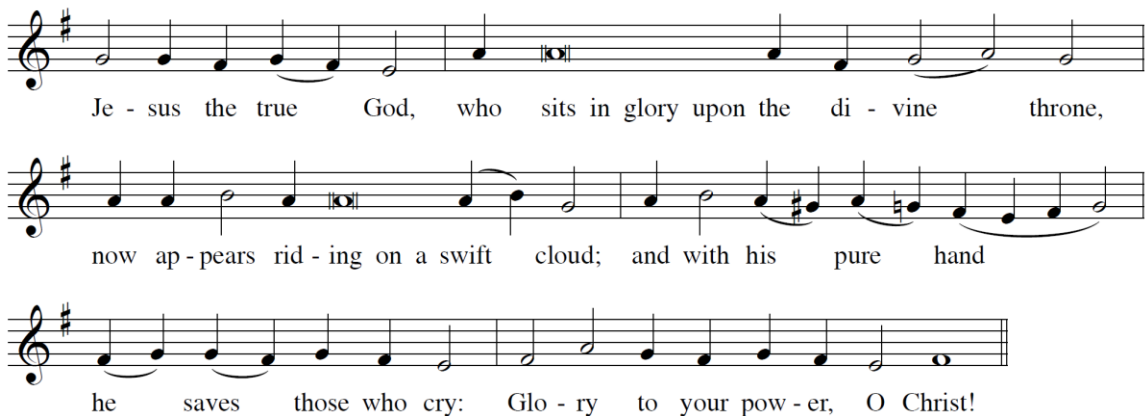
As God who loves us all, you accepted my poverty. Though I had wandered far from you, you made my nature your own, and you set me apart for happiness, O Word, making your divine body my restoration and my joy. *Refrain*

Like the prodigal, let us cry out from afar with constant tears: O Father, we have sinned against you; welcome us who hasten to your mercy. May we thus be saved from the eternal torments God has prepared for the evil spirits.



The Word, coeternal with the Father and the Spirit, was born of the unwed Virgin outside the laws of nature. He remains God, but remains also what he has received from us. He is one Son in two natures, keeping what is natural to each.

Katavasia 4 of the Theotokos



Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

Ode 5 is omitted & the Canon continues with Ode 6.


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

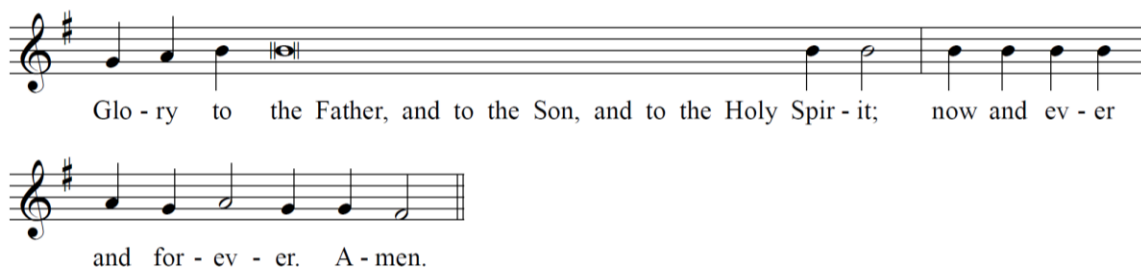


Glo - ry to you, our God, glo - ry to you.

I was your younger child, I spent your inheritance in evil. I left you for an evil life and squandered my gifts, O Lover of us all. I come back to you, my father and my God, and beg your forgiveness. *Refrain*

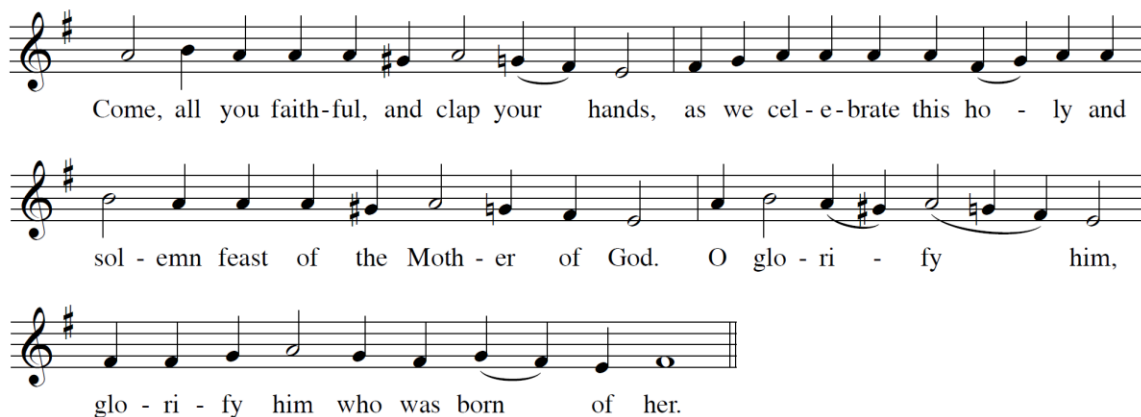
I have wandered into a harsh land and am condemned to feed pigs, for I have wasted the riches which you had so kindly just given me, and I am stripped of everything; yet be merciful to me, for you are God. *Refrain*

I have no confidence before you, O Lover of us all. Look down and see, I have sinned before heaven and before the heights above. I am unworthy to be called your child; but be merciful to me freely, for your mercy is without end.



The manner in which you gave birth, O Virgin, is indescribable in words or images, for you remained a pure virgin when God was born in a way beyond understanding. Therefore, we all worthily glorify you as the true Theotokos.

Katavasia 6 of the Theotokos



Matins continues with the Small Litany on page 33.

After the Small Litany, the Kontakion & Ikos from the Triodion:

Kontakion & Ikos (page 34)

Tone 4

Now the sea-son for vir-tues has ar-rived and the Judge is at the door.

With-out look-ing gloom-y, let us fast, of-fer-ing tears, vig-ils, and alms,

and let us ex-claim: Our sins ex-ceed the grains of sand by the sea.

But for-give us all, O Cre-a-tor of All, that we may re-ceive the

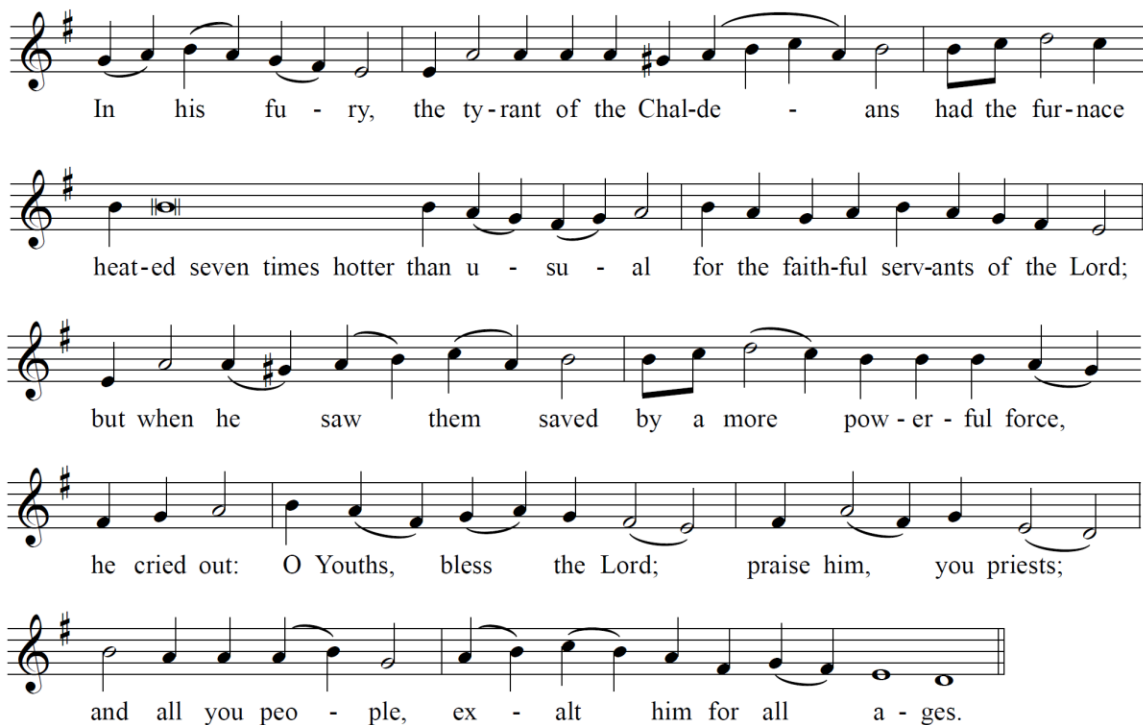
in - cor - rup - ti - ble crown.

Ikos: I have loved the fleeting pleasures of the earth and have thrown away eternal blessings, O Christ Jesus. You alone love us all, and you do not cut off sinners without hope, pouring out mercy upon those who repent. O Jesus, do not turn from me now as I repent, but see in me the thief who was saved by his confession, the tax-collector who was cleansed by mercy, and the prodigal who resolved to weep, for in all these you have instilled a pattern of repentance. When you see me from afar repenting and running to you as Father, come out with warm and tender mercy. If you wish, you can forgive the sins by which I have polluted myself after baptism and my promise to lead a blameless life: but forgive us, O Creator of all, that we may receive the incorruptible crown.

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


Ode 8

Irmos



In his fu - ry, the ty-rant of the Chal-de - ans had the fur-nace
heat-ed seven times hotter than u - su - al for the faith-ful serv-ants of the Lord;
but when he saw them saved by a more pow - er - ful force,
he cried out: O Youths, bless the Lord; praise him, you priests;
and all you peo - ple, ex - alt him for all a - ges.

Refrain

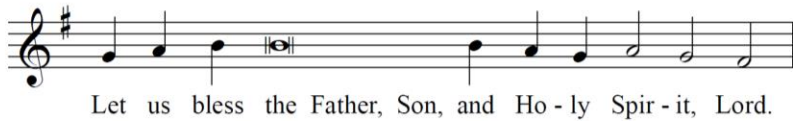


Glo - ry to you, our God, glo - ry to you.

O Master, we, your faithful, know the depths of your infinite and great mercy. Therefore, we fervently prostrate before you with the prodigal. Receive us sinners as we hasten to you, for there is no sin at all that can conquer your love for all of us. *Refrain*

O Master, in your mercy you humbled yourself before your fallen son when he approached you. O Lover of us all, you kissed him and gave him salvation, for you love people and show mercy and not anger to those who fall. *Refrain*

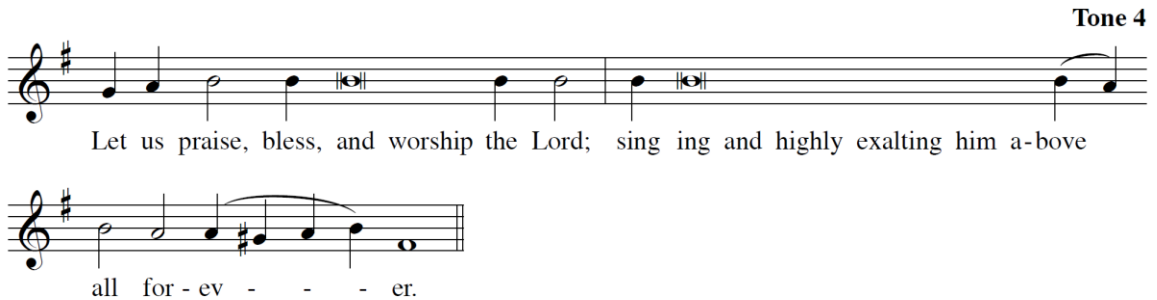
A very terrible judgment will be passed on me, O Master, for though I see that you are a merciful and gracious Lover of us all, I do not hasten to you repeating the words of the prodigal, but instead spend my life in laziness. However, be merciful to me, compassionate Lord, and save me from this judgment through repentance.



We do not glorify three gods, but only one Divinity. In truth, we honor three Persons: the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father, the Trinity of one God, and in faith, we glorify each with the name of God.



O all-pure Theotokos, by your prayers save me from the onslaught of temptations and the tempest of sorrows that threaten to drown me. O refuge of salvation, by your prayers, deliver me from all these evils and grant that I may worthily glorify you forever as my faithful guardian.



Katavasia 8 of the Theotokos

Tone 4



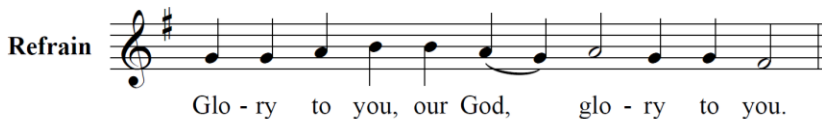
The-o-to-kos. He who was fore-told has been born on earth,
and he joins to-gether all cre-a-tion to sing: All you works
of the Lord, bless the Lord, and praise him a-bove all for-ev-er.

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

Ode 9

Irmos

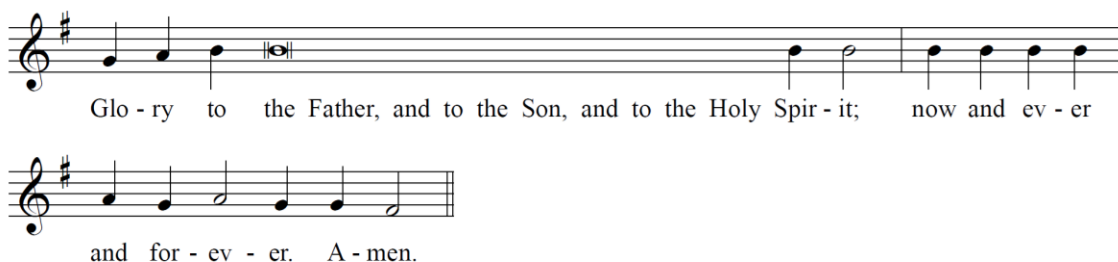
Heav-en was seized with won-der and the ends of the earth struck with
a-ston-ish-ment when God re-vealed him-self to us
clothed in our flesh. And your womb has be-come more spa-cious
than the heav-ens; O The-o-to-kos, the as-sem-bly of an-gels
and peo-ple ex-tol you.



My soul puts its trust in you, O God: fill me with joy and gladness, kill the fattened calf. I have gone astray, welcome me back; I was dead, raise me up to life, and clothe me in the divine garment of salvation and purity. *Refrain*

O souls far from God and deprived of his gifts, come with fervor and imitate the conversion of the prodigal, crying out: Good Father, who are in heaven, we have all sinned against you; purify and save us as we hasten to your mercy. *Refrain*

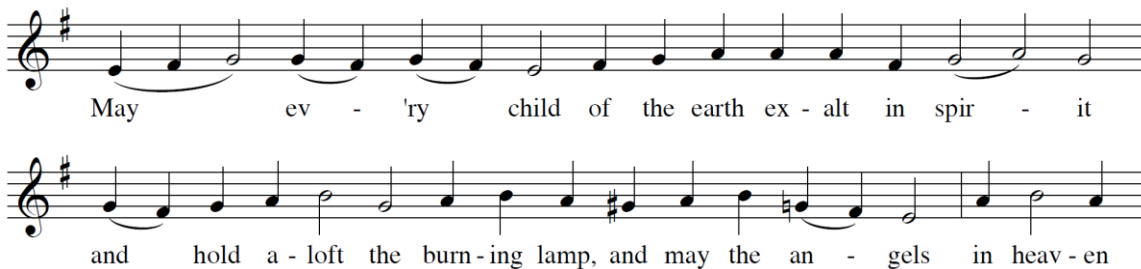
O Lord, O Lord, your mercy is abundant beyond measure, but I have spent these riches in many pleasures. Do not turn from me, as now I run to you and cry out with the words of the prodigal: I have sinned before you, save me as I flee to your mercy.

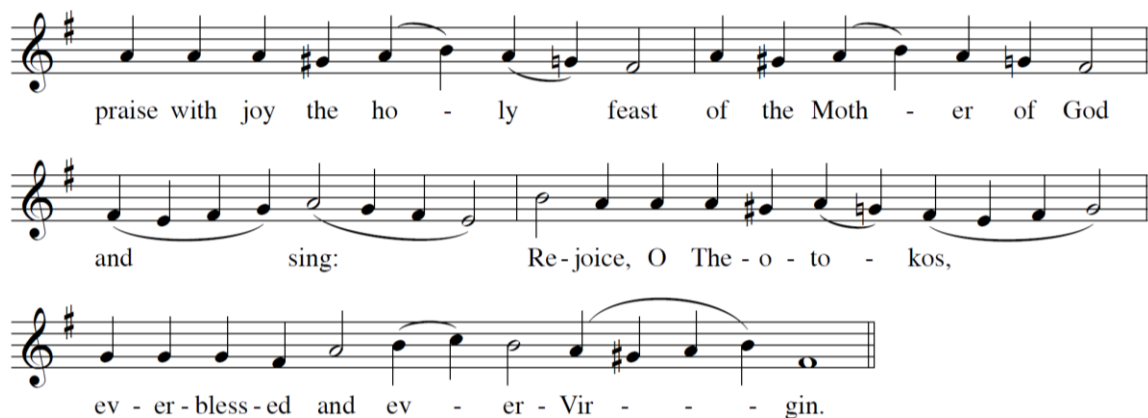


You are a refuge of salvation for me, your servant. You are my guide and protectress, the opponent of all cruelty. As our blessed Lady, pray to God for my salvation, for in you I place all my hope, and in love and faith proclaim your greatness.

Katavasia 9 of the Theotokos

Tone 4

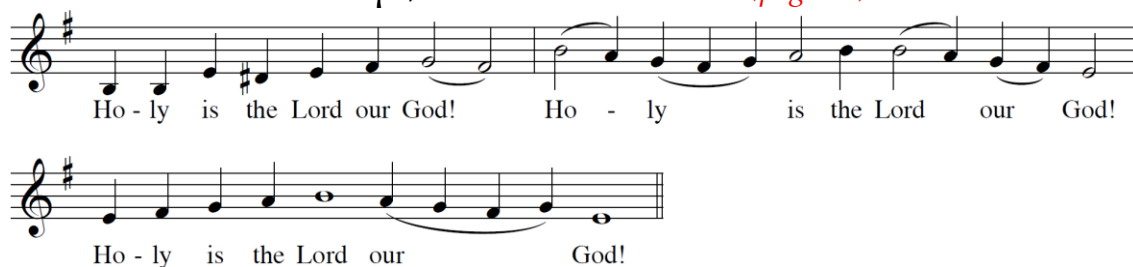




Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 6



Hymns of Light (page 37)

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

Rejoice, pride of our holy fathers; rejoice, voice of inspired theologians, tabernacle of inward stillness, dwelling-place of knowledge and throne of doctrine, spiritual ocean where action and contemplation blend, healer of human illness. You are the temple of the Spirit, O Father who are dead and yet still alive.

Glory... now and ever...

O Virgin and Queen of the universe, come to our aid in peril and affliction; help us in times of distress; rescue us from the Devil, from Hades and perdition; make us worthy to stand fearlessly before the awesome judgment seat of your Son, through your prayers, O Theotokos.

Psalms of Praise (page 38)

Tone 6

Psalm 148

Let ev - 'rything 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 3rd & 4th of the 8 Sunday stichera from the Octoechoes:

Cantor (Tone 6):

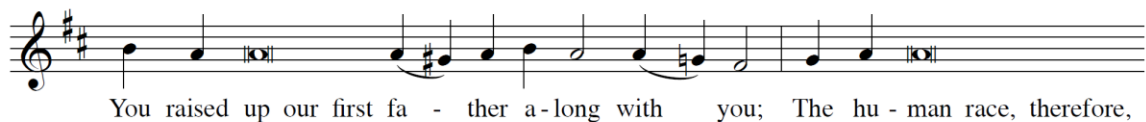
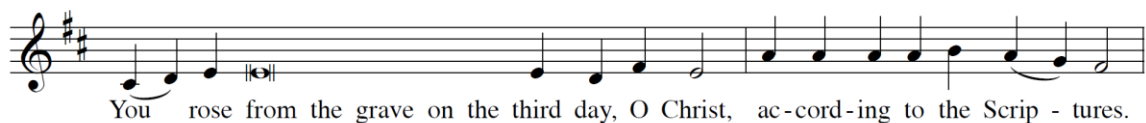
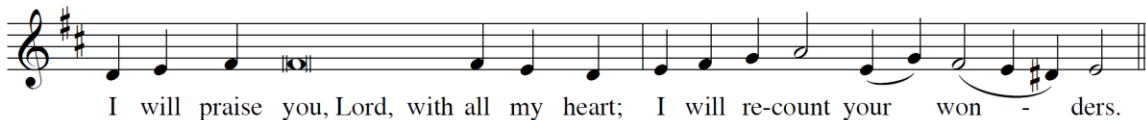
A-rise, O Lord, lift up your hand! O God, do not for - get the poor.

Let us praise Christ, ris-en from the dead, to - gether with the Father and the Spir - it,

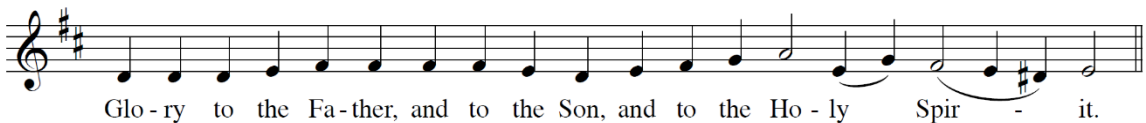
and let us cry out to him: You are our life and re-sur - rec - tion;



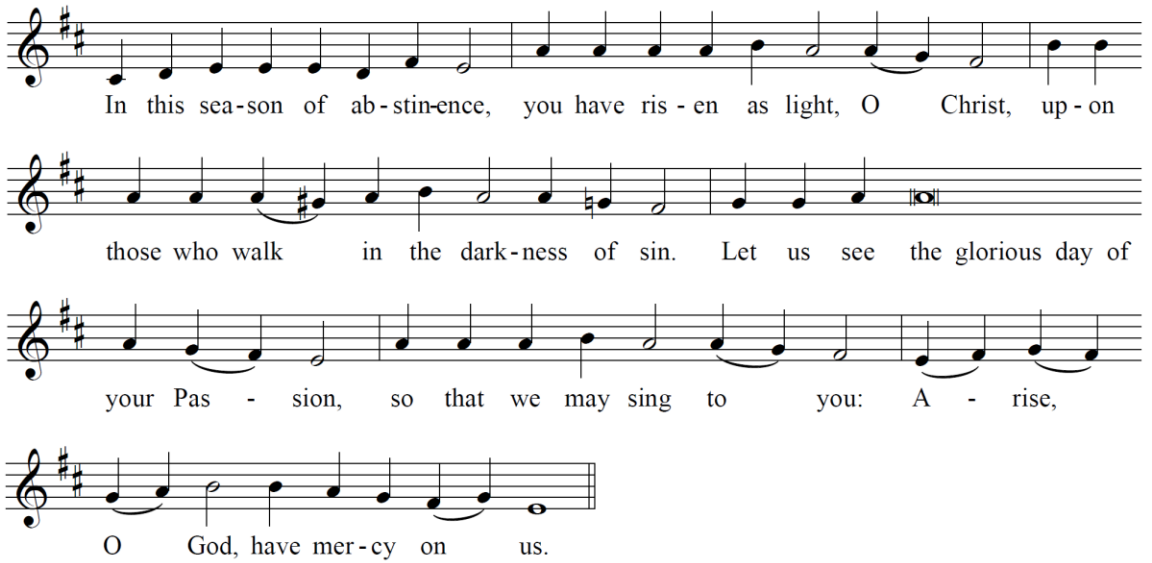
Cantor (*Tone 6*):



Cantor (*Tone 6*):



Doxastikon - Tone 6 samohlasen



The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is a single line with lyrics underneath. The first staff contains the lyrics 'In this sea-son of ab-stin-ence, you have ris-en as light, O Christ, up-on'. The second staff continues with 'those who walk in the dark-ness of sin. Let us see the glorious day of'. The third staff continues with 'your Pas-sion, so that we may sing to you: A-rise,'. The fourth staff concludes with 'O God, have mer-cy on us.' The melody features a mix of eighth and quarter notes, with some phrases spanning across bar lines.

In this sea-son of ab-stin-ence, you have ris-en as light, O Christ, up-on
those who walk in the dark-ness of sin. Let us see the glorious day of
your Pas-sion, so that we may sing to you: A-rise,
O God, have mer-cy on us.

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