

# Matins Propers

## Fifth Sunday of the Great Fast. St. Mary of Egypt.

*on the Forty-Second Sunday after Pentecost  
in the First Tone with the Ninth Resurrection Gospel*

### Hexapsalmos

*The reader chants only **Psalm 62** on page 3 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!

Glo - ry to your sal - va - tion! You a - lone love us all.

*The repetition of the Troparion is omitted.*

**Troparion of our Venerable Mother Mary of Egypt - Tone 8**

In you, O moth - er, the di - vine im - age was strict - ly pre - served;

tak - ing up your cross, you fol - lowed Christ. You taught us by

ex - am - ple how to spurn the flesh, for it pass - es a - way,

and how to care for the soul, which is im - mor - tal. There - fore, O

ven - er - a - ble Mar - y, your soul re - joic - es with the an - gels.

**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 3<sup>rd</sup> Kathisma:*

### Psalm 18

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day unto day pours out the word and night unto night imparts knowledge. No speech, no word, no voice is heard yet through all the earth their voice resounds; their message reaches to the ends of the world. There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course. At the end of the sky is the rising of the sun; to

the furthest end of the sky is its course. There is nothing concealed from its burning heat. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted; it gives wisdom to the simple. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. May the spoken words of my mouth, the thoughts of my heart, win favor in your sight, O Lord, my rescuer, my rock!

**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 2nd Hymn of the 2<sup>nd</sup> set of Sessional Hymns (Samopodoben: Ženy ko hrobu):*

The Life of all was nailed to the Cross, the im-mor-tal Lord was num-bered  
a-mong the dead. He is our Sav-ior who rose on the third day,  
rais-ing A-dam from cor-rup-tion. The heav'n-ly pow-ers cry a-loud to you, O  
Giv - er of Life: Glo - ry to your Res - ur - rec - tion! Glo - ry to your

con - de - scen - - - sion, O Lov - er of us all!

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

### Ἡσάκωε (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.

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

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

*Tone 1*

Let ev - 'ry - thing that lives and that breathes give praise  
to the Lord, give praise to the Lord.

The image shows two staves of musical notation in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are printed below the notes.

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

*The Ninth Resurrection Gospel is read (John 20: 19-31).*

*Matins continues with the Hymn of the Resurrection on page 24.*

*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 Theotokos, and of the Saint are omitted.*

*Odes 1-4 are omitted and the Canon continues with Ode 5.*

**Ode 5**

**Irmos**

Why have you driv - en me far from your face, O in - ac - ces - si - ble Light?  
The out - er dark - ness has en - vel - oped me, wretch - ed crea - ture that I am.  
Make me re - turn, I pray you, and di - rect my paths toward the  
light of your law.

The image shows four staves of musical notation in G major. The first staff contains the melody for the first line of text, the second for the second line, the third for the third line, and the fourth for the fourth line. The lyrics are printed below the notes.

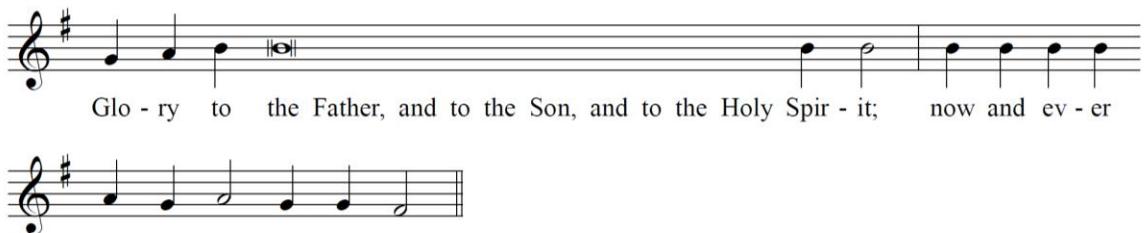
**Refrain** 

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

When the rich man saw Lazarus in the bosom of Abraham, enjoying the glorious light, he cried: Have mercy on me, Father Abraham, for I am condemned to this fire, and my tongue is burning up with thirst. *Refrain*

Abraham answered: You enjoyed the riches of life; therefore, you now receive your eternal punishment in the fire, but poor Lazarus shall rejoice with unending joy. *Refrain*

The rich man wasted his whole life in luxury and false pleasures; like him, I have also become rich, but I pray to you in your goodness, spare me from the fire as you did Lazarus.

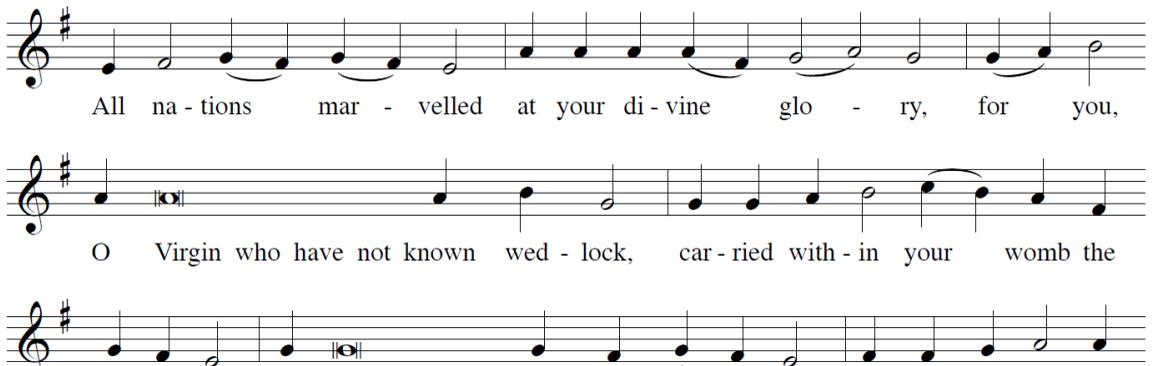


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er  
and for - ev - er. A - men.

Having you as our pledge before your Son, we beseech you, O all-holy Virgin: Turn not your protection away from the Christian people, for you are our only intercessor before Christ, our Lord and Master.

**Katavasia 5 of the Theotokos**

**Tone 4**



All na - tions mar - velled at your di - vine glo - ry, for you,  
O Virgin who have not known wed - lock, car - ried with - in your womb the  
God of all, the eternal Son to whom you gave birth; he grants sal - va - tion

to all who sing your prais - es. -

**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.

The rich man was condemned to the fire by his life filled with pleasures; but the poor Lazarus, having chosen poverty in this life, in exchange, receives unending joy. *Refrain*

Lazarus was deemed worthy to receive the fullness of eternal life in the bosom of Abraham; but, for his punishment, the rich man was condemned, body and soul, into the fire. *Refrain*

Because he despised Lazarus, the rich man was condemned to the fire; I pray to you, O Lord and Lover of us all, do not condemn me, wretched though I am; but, like Lazarus, receive me into your light.

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.

Through your prayers, O holy Theotokos, may we be delivered from our sins, and obtain, O most pure Virgin, the divine illumination of the Son of God, who was wondrously incarnate in your womb.

**Katavasia 6 of the Theotokos**



Come, all you faith-ful, and clap your hands, as we cel - e - brate this ho - ly and



sol - emn feast of the Moth - er of God. O glo - ri - fy him,



glo - ri - fy him who was born of her.

*Matins continues with the Small Litany on page 33  
and then the Kontakion and Ikos of St. Mary of Egypt:*

**Kontakion & Ikos (page 34)**

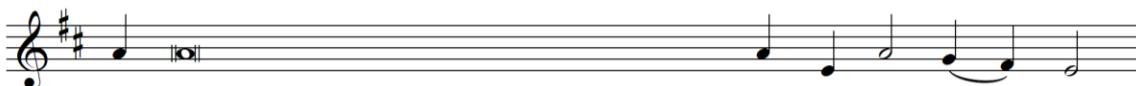
*Tone 3*



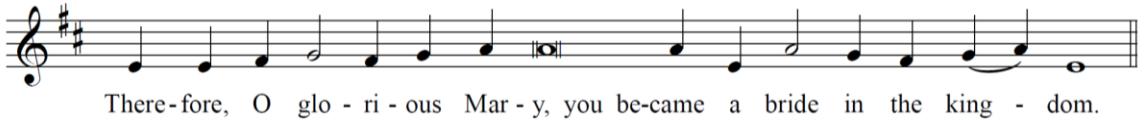
Once you were filled with all kinds of har - lot - ry; but to - day, through



re - pent - ance, you have shown yourself to be a bride of Christ. Yearn - ing



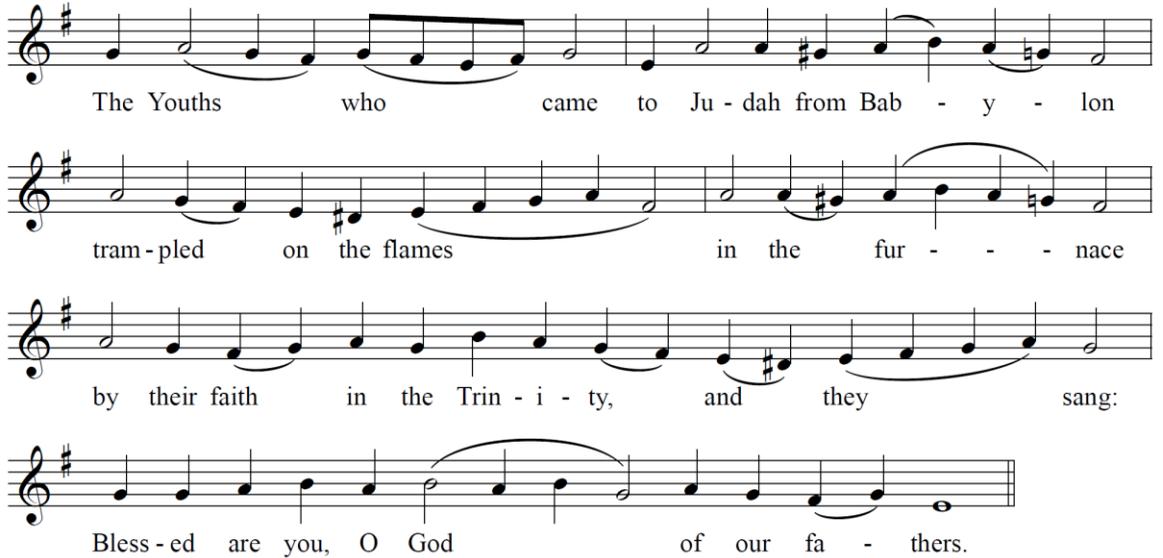
for the angelic life, you crushed the devils with the weap - on of the Cross.



**Ikos:** We now praise you with our hymns, O lamb and daughter of Christ; for you came forth from the stock of the Egyptians, and you have become a precious flower for the Church, struggling in temperance and prayer beyond the measure of mortals; thus, you were exalted in Christ by the merits of your life and deeds; therefore, the venerable Mary has become a bride of the kingdom.

**Ode 7**

**Irmos**



Like Job of olden days, who sat upon the dunghill filled with worms, so the poor Lazarus lies before the gate of the rich man, singing: Blessed are you, O God of our fathers. *Refrain*

As an outcast before the gate of the merciless rich man, Lazarus once longed for the scraps that fell from his meal, and no one offered him anything; but he is now filled to satisfaction in the bosom of Abraham. *Refrain*

Spare me, I beg you, O Christ, the fate of the merciless rich man; grant that I may be with Lazarus the poor, that I may sing with joy: 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.

You came forth from the womb of the Virgin, clothed in our flesh for our salvation; and we, who recognize you as the Theotokos, in thanksgiving now sing: Blessed are you, O God of our fathers.

**Katavasia 7 of the Theotokos**

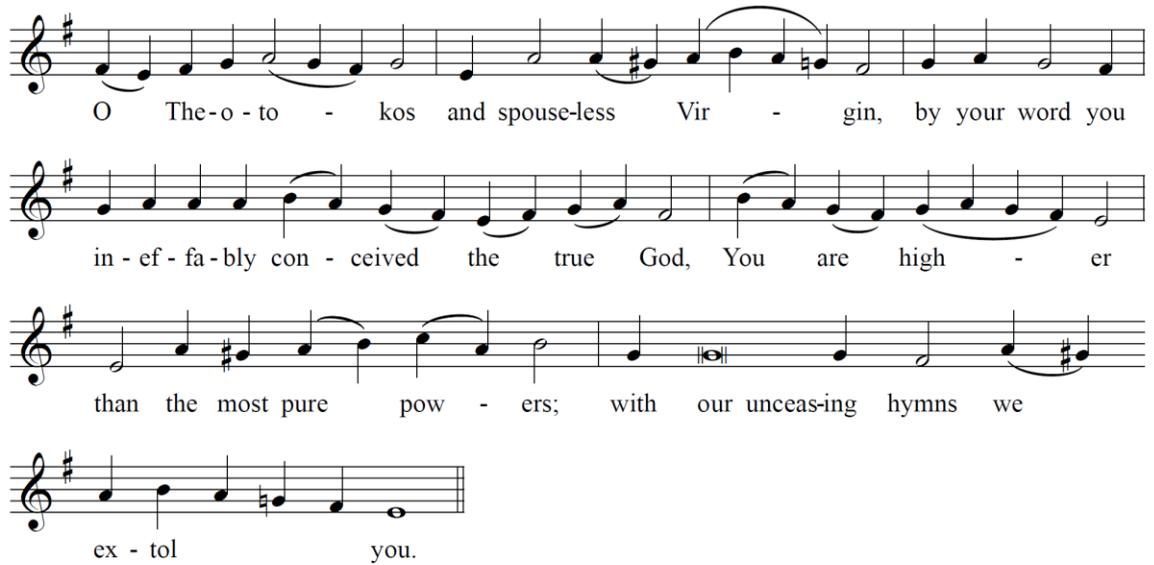
**Tone 4**

The three youths walked cou-ra - geously about in the flam-ing fur - nace,  
pre - fer - ring to wor-ship the Cre - a - tor ra - ther than cre - a - ted things  
and they sang out in joy: Bless - ed are you and praised a - bove all, O God  
of our fa - thers.

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

## Ode 9

### Irmos



O The-o - to - kos and spouse-less Vir - gin, by your word you  
in - ef - fa - bly con - ceived the true God, You are high - er  
than the most pure pow - ers; with our unceas-ing hymns we  
ex - tol you.

### Refrain

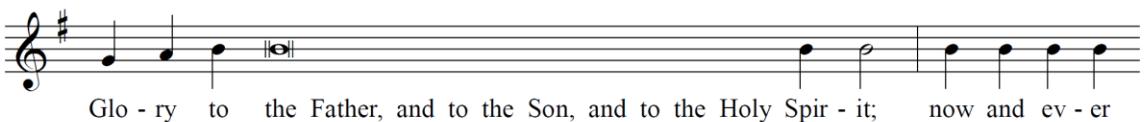


Glo - ry to you, our God, glo - ry to you.

Grant me the poverty of Lazarus, O Christ; in your power, restrain my drives for pleasure; grant me the rich abundance of virtue, that I may praise and extol you. *Refrain*

Like the merciless rich man, I have scorned your commandments, O Lord; and now, in my misery, I lie beofer your gate; but in your love and compassion, raise me up from the abyss like Lazarus your friend. *Refrain*

We all know the parable of the Lord; let us detest the heartlessness of the rich man, that we may avoid the same punishment; and then, in the bosom of Abraham, we shall rejoice with an unending joy.



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.

You have carried the invisible God in your arms, the One whom the angels glorify in heaven, and whom all creation praises; through you, he grants us salvation, and in faith, we extol him.

**Katavasia 9 of the Theotokos**

**Tone 4**



May ev - 'ry child of the earth ex - alt in spir - it



and hold a - loft the burn - ing lamp, and may the an - gels in heav - en



praise with joy the ho - ly feast of the Moth - er of God



and sing: Re - joyce, O The - o - to - kos,



ev - er - bless - ed and ev - er - Vir - - - gin.

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

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

**Tone 1**



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)*

*The Hymn of the Light of the Resurrection Gospel is omitted.*

In you we have a model of conversion. Implore Christ, O Mary, that in this time of the Fast, we may praise you in faith and love.

Glory... Now and ever...

O sweetness of the angels and consolation of the afflicted, O protectress of Christians, O Virgin Mother of the Lord, deliver us and save us from eternal punishment.

*Matins continues with the Psalms of Praise.*

## Psalms of Praise *(page 38)*

*Tone 1*

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 5th & 6th of the 8 Stichera of the Resurrection from the Octoechoes:*

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



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



When you were nailed up - on the tree of the cross, you de - stroyed the power



of the En - e - my. Then cre - a - tion trem - bled in fear of you;



by your might, Ha-des was van - quished. You raised the dead from their graves



and o - pened the gate of Par - a - dise to the thief. O Christ our God,

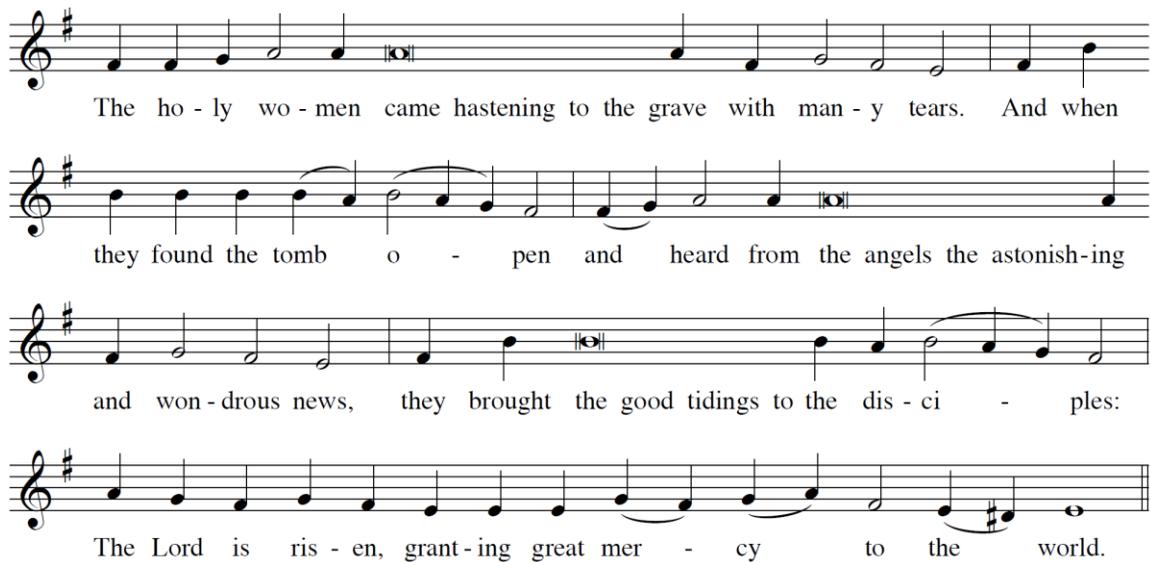


glo - - - ry to you!

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



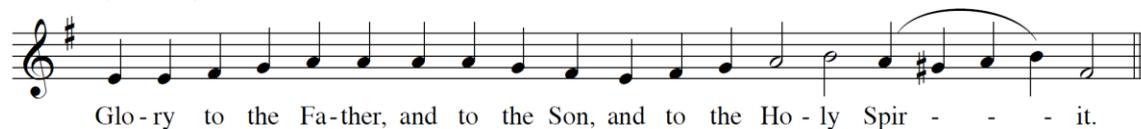
I will praise you, Lord, with all my heart; I will re-count your won - ders.



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.

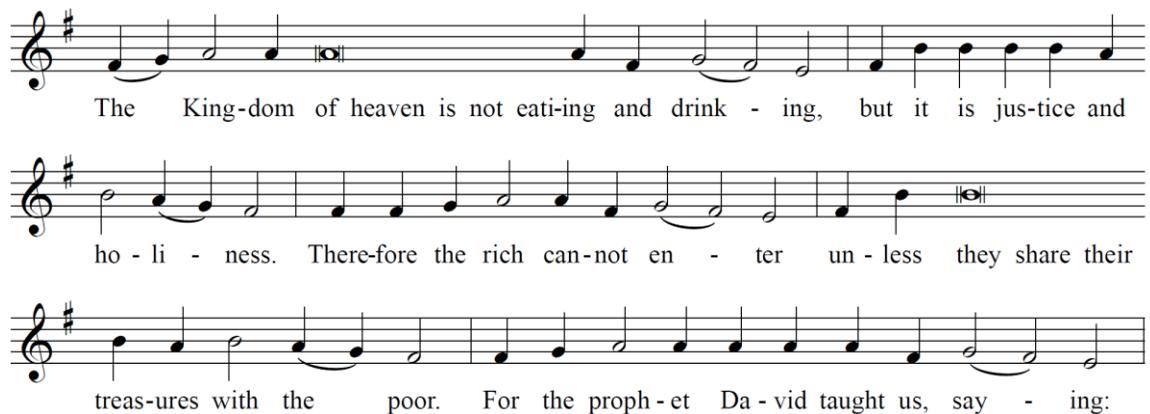
*All the rest of the Stichera from the Octoechoes are omitted.  
The Stichera continue with the following from the Triodion:*

**Cantor (Tone 1):**



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - - - it.

**Doxastikon - Tone 1 samohlasen**



The King - dom of heaven is not eat - ing and drink - ing, but it is jus - tice and  
ho - li - ness. There - fore the rich can - not en - ter un - less they share their  
treas - ures with the poor. For the proph - et Da - vid taught us, say - ing:

The just ones show mer-cy all day long and place their de-light in the  
law of the Lord; they walk in the light and their steps do not fal-ter.  
All this was writ-ten for our un-der stand-ing, to join good deeds with fast-ing,  
and, in ex-change for earth-ly good, the Lord will grant the rich-es of  
heav-en.

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