

Matins Propers

Palm (Flowery) Sunday

on the Forty-Third Sunday after Pentecost

Hexapsalmos

*The reader chants only **Psalm 87** on page 4 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.

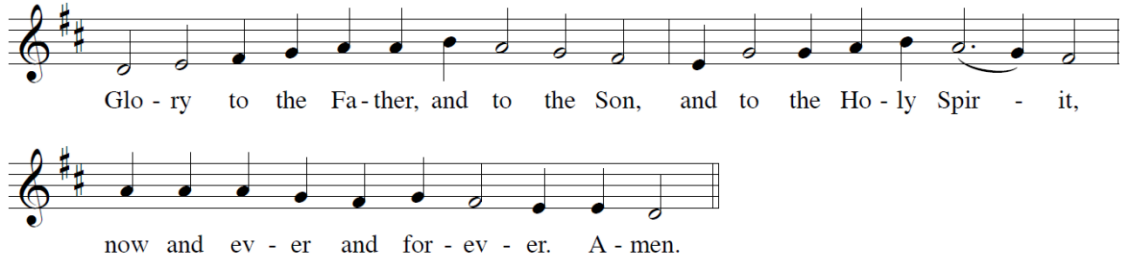
Troparia (page 9)

Troparion of Lazarus – Tone 1

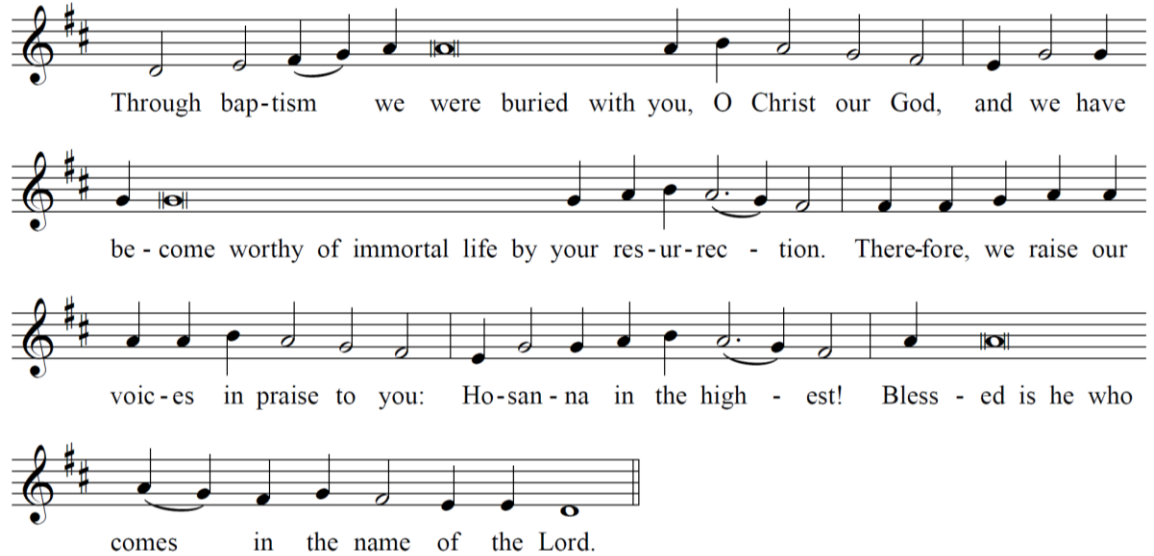
Christ our God, be-fore your pas - sion you confirmed our common res-ur - rec - tion
when you raised Laz - a - rus from the dead. There-fore, like the chil-dren,
we car - ry the symbols of vic - to - ry and cry out to you, the Vic - tor
o - ver Death: Ho-san - na in the high-est! Bless - ed is he who comes
in the name of the Lord.

The repetition of the Troparion is omitted.

Cantor (*Tone 4*):



Troparion of Palm Sunday – Tone 4



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 19

May the Lord hear you on the day of distress; may the name of Jacob's God protect you. May he send you help from his shrine and give you support from Zion. May he remember all your offerings and receive your sacrifice with favor. May he give you your heart's desire and fulfill every one of your plans. May we ring out our

joy at your victory and rejoice in the name of our God. (May the Lord grant all your prayers.) I am sure now that the Lord will give victory to his anointed, will reply from his holy heaven with the mighty victory of his hand. Some trust in chariots or horses, but we in the name of the Lord. They will collapse and fall, but we shall hold and stand firm. O Lord, save the king, and hear us when we call upon you.

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 2nd set of Sessional Hymns from the Triodion (Tone 1 podoben:

Kameni zapecatanu):

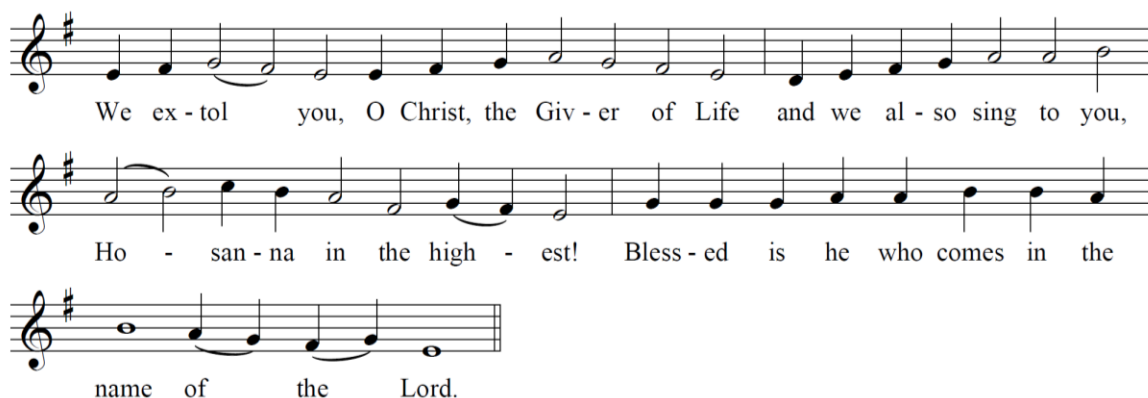
O peo-ples and na-tions, sing with one voice: the King of the angels comes,
seated upon the colt of a don-key, to con-quer the En - emy by the
pow-er of the Cross. The chil-dren carry palms and cry out to him:
Glo - ry, vic - to - ry and wel - come; glo - ry to you, O Christ
our Sav - ior; glo - ry and praise to our on - ly God!

The rest of the Sessional Hymns are omitted.

Matins continues with the Polyeleos (p. 12) followed by the Festal Exaltation.

Festal Exaltation (page 14)

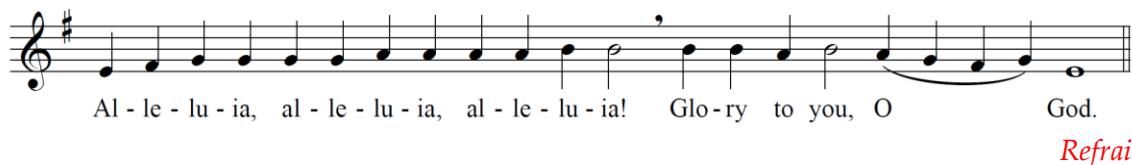
Refrain



We ex - tol you, O Christ, the Giv - er of Life and we al - so sing to you,
Ho - san - na in the high - est! Bless - ed is he who comes in the
name of the Lord.

Cantor: How great is your name, O Lord our God, * through all the earth! *Refrain*
On the lips of children and of babes, * you have found praise. *Refrain*
The Lord is great in Zion. * He is supreme over all the peoples. *Refrain*
Mount Zion rejoices; * the people of Judah rejoice. *Refrain*
O praise the Lord, Jerusalem! * Zion, praise your God! *Refrain*
May the name of the Lord be proclaimed in Zion, *
and his praise in the heart of Jerusalem. *Refrain*
The Lord is God and has revealed himself to us. *
Blessed is he who comes in the name of the Lord. *Refrain*
The Lord will reign forever, * Zion's God, from age to age. *Refrain*
Glory to the Father and to the Son and to the Holy Spirit: *
now and ever and forever. Amen. *Refrain*

Three times, each with a reverence:



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Glo - ry to you, O God.

Refrain

"Hosts of Angels..." is not sung & Matins then continues with the Small Litany on page 21.

Sessional Hymn

after the Small Litany (p. 21) after the Festal Exaltation (Tone 8 podobn: Povel'innoje tajno):



He is seat - - - ed on the cher - u - bim
and for us mounts up - on a colt;
he hears the chil - dren cry - ing to him: Ho - san - - - na!
The crowds al - so shout: Bless - ed are you, O Son of Da - vid!
Has - ten to save those whom your hand has fash - - - ioned;
for our sal - va - tion, you have come to re - veal your glo - ry.

Ύμνος (page 21)

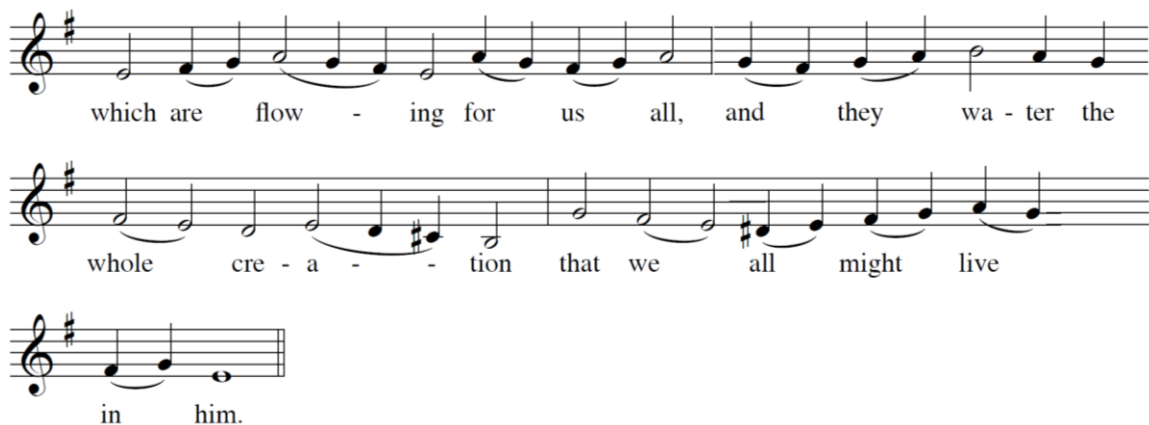
Because it is a Great Feast of the Lord, the Hypakoe is not sung.

Stepenna (page 21)

The 4th Festal Gradual Hymn (Stepenna) Tone 4:



The Ho - ly Spir - - - it caus - es streams of grace



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

Prokeimenon (page 22)

Tone 4 – Psalm 8:3,2

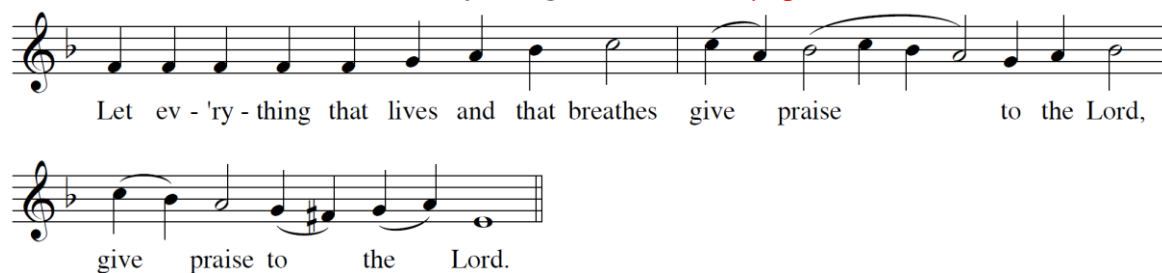


Deacon: How great is your name, O Lord our God,
through all the earth

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

Let everything that lives... (page 22)

Tone 4



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

The Matins Gospel is read (Matthew 21:1-11, 15-17).

*The Hymn of the Resurrection (p. 24) is **not** sung.*

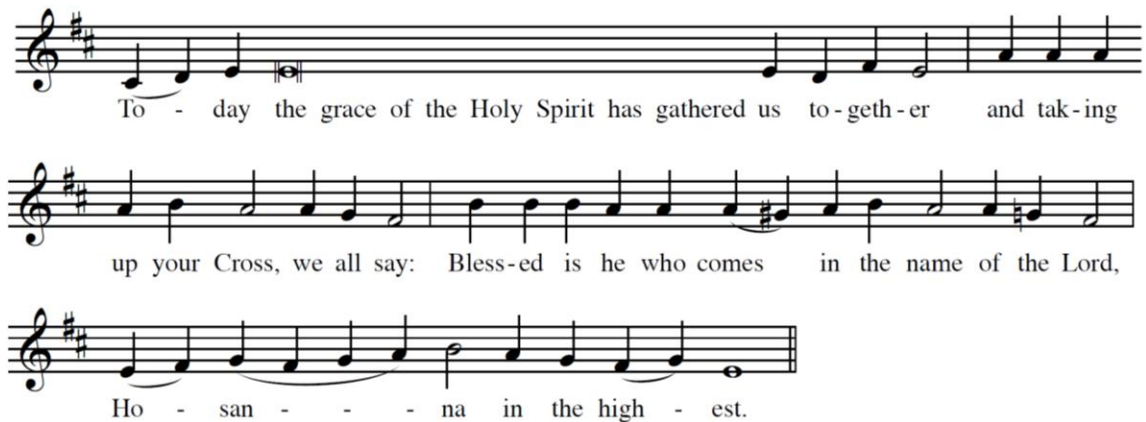
Matins continues with Psalm 50 on page 26.

After Psalm 50 & before the stichera of the feast that follow it, palms & pussy willows are blessed:

Blessing of Palms & Pussy Willows

While the following sticheron is sung, the priest censes the palms crosswise.

Tone 6 samohlasen



To - day the grace of the Holy Spirit has gathered us to - geth - er and tak - ing
up your Cross, we all say: Bless - ed is he who comes in the name of the Lord,
Ho - san - - - na in the high - est.

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: O Lord our God, enthroned upon the cherubim: you have reaffirmed your power and sent your only-begotten Son, our Lord Jesus Christ, to save the world through his Cross, Burial, and Resurrection. When he drew near to Jerusalem for his voluntary Passion, the people that sat in darkness and the shadow of death took, as tokens of his victory, boughs of trees and branches of palms, thus foretelling his resurrection. O Master, keep and preserve us also as, following their example on this eve of the Feast we carry in our hands palms and branches like the crowds and the children crying "Hosanna!" to you.

With hymns and spiritual songs, may we attain the life-giving Resurrection on the third day; through Jesus Christ our Lord, with whom you are blessed, together with your most holy, good, and life-creating Spirit, now and ever and forever.

Then the priest sprinkles the branches with holy water, saying:

Priest: These branches are blessed by the grace of the All-Holy Spirit, through sprinkling with this holy water: in the name of the Father and of the Son and of the Holy Spirit.

Response: Amen

Matins continues with the festal stichera at Psalm 50:

Stichera at Psalm 50

Cantor




Glo-ry to the Fath - er and to the Son and to the Ho-ly Spi - rit.


All *Tone 2 Bolhar*



To-day Christ en - ters the ci - ty of Beth - a - ny, seat-ed up - on the colt




of a don - key, to sig - ni - fy the sub - mis - sion of the pa - gans



to the Wis - dom and the Word of God.


Cantor




Now and ev - er and for - ev - er, A - men.

All repeat "Today Christ enters..."

Cantor




Have mer-cy on me, God, in your kind-ness. In your com-pas - sion blot out




my of - fense.


All *Tone 6 samohlasen*



To - day the grace of the Holy Spirit has gathered us to - geth - er and tak - ing



up your Cross, we all say: Bless - ed is he who comes in the name of the Lord,



Ho - san - - - na in the high - est.

*The deacon goes before the icon of the Lord and
Matins continues with "Save your people..." on page 31.*

The Canon (page 32)


Tone 1

*While singing the Canon, the the faithful **come forward** to venerate the holy gospel book and the festal icon. The celebrant does not anoint them, but gives to each of the faithful the blessed branches. The palms and pussy willows are then **carried** for the rest of Matins and for the Divine Liturgy. The celebrant sets them aside as necessary.*

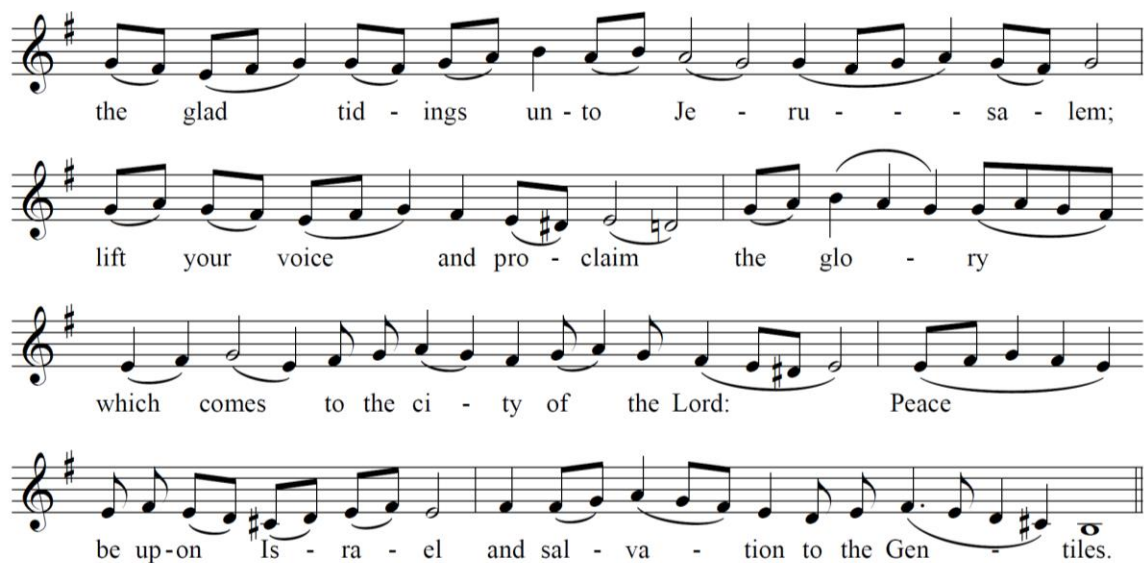
Odes 1 & 3, the Hypakoe of the Feast, & Ode 4 are omitted

Ode 5
Irmos


Tone 4 samopodoben



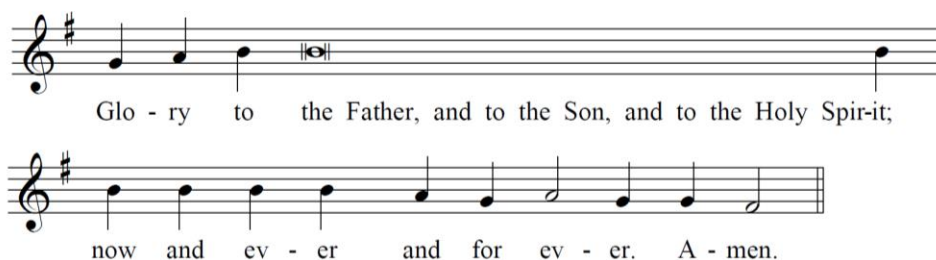
Go and an - nounce on the moun-tain of Zi - on



the glad tid - ings un - to Je - ru - - - sa - lem;
 lift your voice and pro - claim the glo - ry
 which comes to the ci - ty of the Lord: Peace
 be up-on Is - ra - el and sal - va - tion to the Gen - tiles.

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

God, who is seated upon the throne of the Cherubim in the highest heaven, shall himself come in the glory of his lordship; the world shall be filled with his divine praise: Peace be upon Israel and salvation to the Gentiles.



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.

Zion, the holy mountain of God, Jerusalem, look around you; behold the children gathered around your walls; they have come to adore your King: Peace be upon Israel and salvation to the Gentiles.

Katavasia

Tone 6 (simple setting)

Go and an-nounce on the moun-tain of Zi - on the good tid - ings un - to
Je - ru - sa - lem; lift your voice and pro-claim the glo - ry which comes
to the ci - ty of God: Peace be up - on Is - ra - el and sal - va - tion to the
Gen - - - tiles.

Ode 6

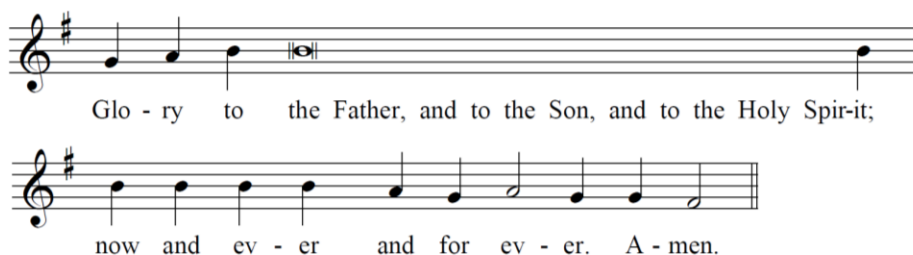
Irmos

Tone 4 samopodoben

The hearts of the just ex - ult with joy. A
new cov - e - nant is grant-ed
to the world. The cov - - - e - nant is
re - newed in the blood of God.

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

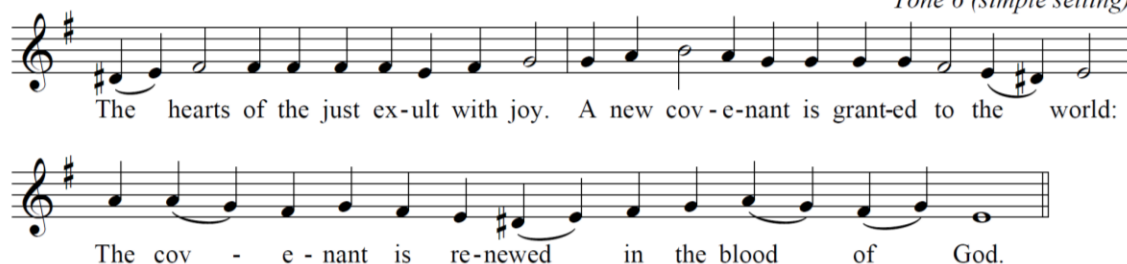
The reign of God stretches across the new Israel; those who walked in darkness have seen the great light: The covenant is renewed in the blood of God.



O Zion, you have set the captives free from the waterless pit, the captives who were waiting now return to you: The covenant is renewed in the blood of God.

Katavasia

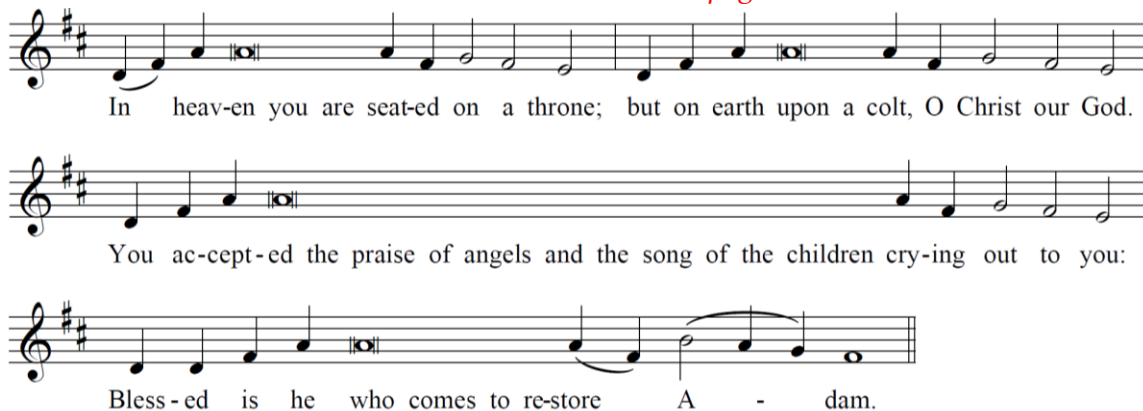
Tone 6 (simple setting)



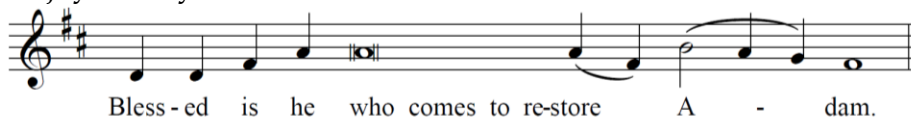
*Matins continues with the Small Litany on page 33
and then the Kontakion and Ikos of the Feast:*

Kontakion & Ikos (page 34)

Tone 6



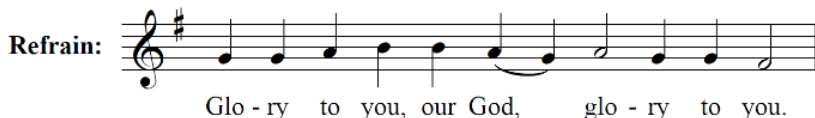
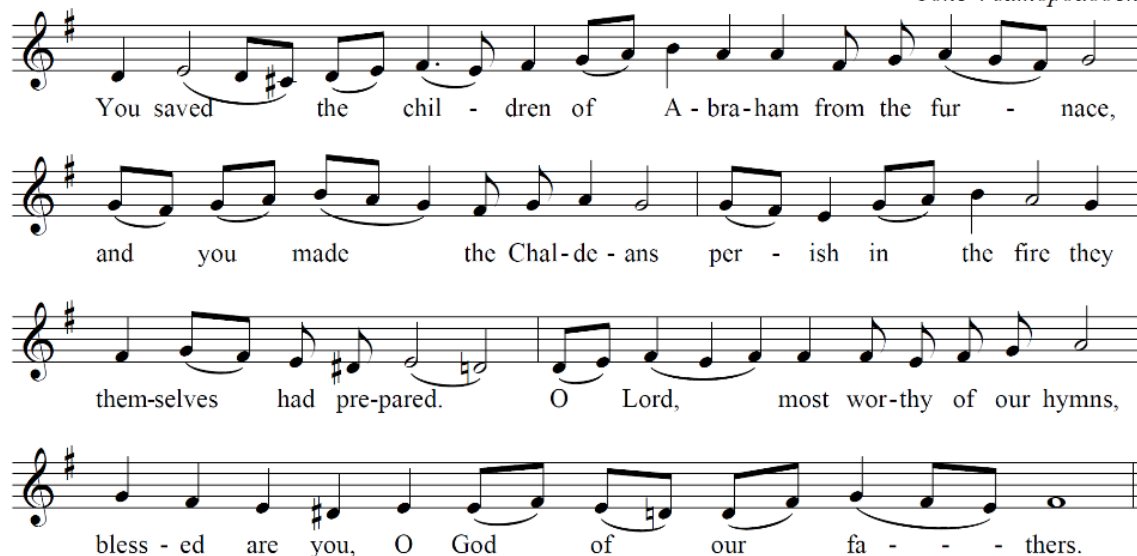
Ikos: O immortal Lord, you have triumphed over Hades, trampled Death and raised the whole world. The children carrying branches praise your victory, O Christ and they cry out to you today: Hosanna to the Son of David! No longer shall the children be slaughtered because of the Son of Mary; instead, you are crucified for the salvation of all, young and old alike. No longer shall the sword be drawn against us, for a lance shall pierce your side. Therefore, in joy we say:



Ode 7

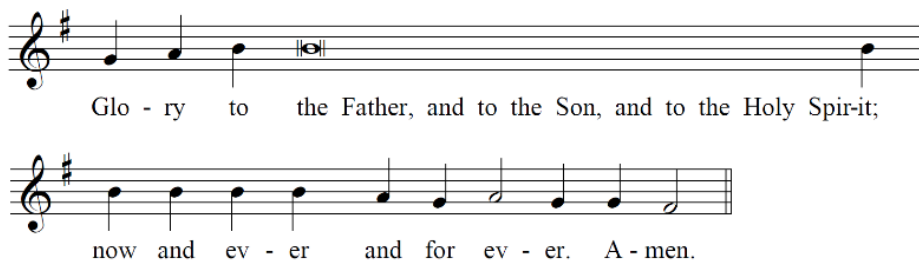
Irmos

Tone 4 samopodoben



Carrying their palms, the crowds knelt in worship as they shared in the joy of the apostles and cried out: Hosanna to the Son of David! O Lord, most worthy of our hymns, blessed are you, O God of our fathers. *Refrain*

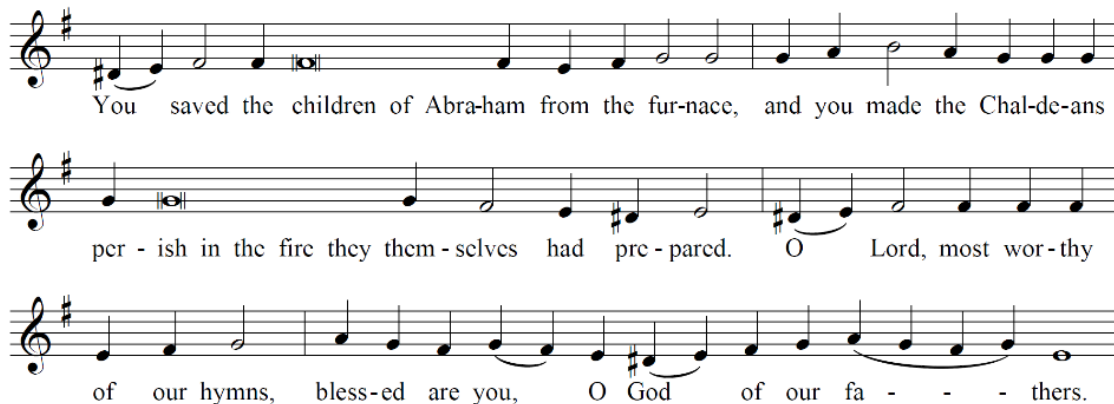
The innocent company of children sang praises to you as God, O King of angels and King of Israel: O Lord, most worthy of our hymns, blessed are you, O God of our fathers.



With palms and branches, the crowds praised you, O Christ, King of the ages: Blessed is he who comes! O Lord, most worthy of our hymns, blessed are you, O God of our fathers.

Katavasia

Tone 6 (simple setting)



*Ode 8 is omitted, the people stand,
& Matins continues with "Let us greatly extol..." on page 34.
The Cantic of the Theotokos is **not** sung and we continue with Ode 9.*

Ode 9

Magnification

ex - tol, O my soul, O my soul,
the Lord seat - ed on a colt, the Lord seat - ed on a colt.

The musical notation for the Magnification is written on two staves in G major (one sharp). The first staff contains the melody for "ex - tol, O my soul, O my soul," with a long note on "tol," and a half note on "O my soul," followed by a whole note on "O my soul,". The second staff contains the melody for "the Lord seat - ed on a colt, the Lord seat - ed on a colt." with a long note on "colt," and a half note on "the Lord seat - ed on a colt," followed by a whole note on "the Lord seat - ed on a colt,". The piece ends with a double bar line.

Irmos

Tone 4 samopodoben

The Lord is God and has re - vealed him - self to us. Pre - pare the
fes - - - ti - val! Come, and with great re - joic - ing,
let us ex - tol Christ. With palms and branch - es in our hands,
let us sing his prais - - - es: Bless - ed is he who
comes in the name of the Lord our Sav - - - ior.

The musical notation for the Irmos is written on five staves in G major (one sharp). The melody is characterized by eighth and sixteenth notes, with some longer notes. The first staff contains the melody for "The Lord is God and has re - vealed him - self to us. Pre - pare the", with a long note on "us." and a half note on "Pre - pare the". The second staff contains the melody for "fes - - - ti - val! Come, and with great re - joic - ing," with a long note on "val!" and a half note on "Come, and with great re - joic - ing,". The third staff contains the melody for "let us ex - tol Christ. With palms and branch - es in our hands," with a long note on "Christ." and a half note on "let us ex - tol Christ. With palms and branch - es in our hands,". The fourth staff contains the melody for "let us sing his prais - - - es: Bless - ed is he who", with a long note on "es:" and a half note on "let us sing his prais - - - es: Bless - ed is he who". The fifth staff contains the melody for "comes in the name of the Lord our Sav - - - ior." with a long note on "ior." and a half note on "comes in the name of the Lord our Sav - - - ior.".

Refrain:

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

The musical notation for the Refrain is written on a single staff in G major (one sharp). The melody consists of a series of eighth and sixteenth notes, with a long note on "God," and a half note on "glo - ry to you.".

Why this tumult among the nations? O Scribes and Pharisees, why do you murmur in vain when you say: Who is this to whom the children sing as they carry their palms and branches, and say: Blessed is he who comes in the name of the Lord, our Savior! *Refrain*

This is God, who has no equal! Having opened the path to holiness, he has given it to Israel his beloved: then he revealed himself in our humanity, so that, having seen him, we may sing: Blessed is he who comes in the name of the Lord, our Savior!



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.

Why do the rebellious people place so many obstacles on the path of salvation? Their feet hasten to pour out the blood of the Lord; but surely, he shall rise to save those who sing to him: Blessed is he who comes in the name of the Lord, our Savior!

Katavasia

Tone 6 (simple setting)



The Lord is God and has revealed him-self to us. Pre - pare the fes - ti-val!



Come, and with great re - joic - ing, let us ex - tol Christ.



With palms and branch - es in our hands, let us sing his prais - es:

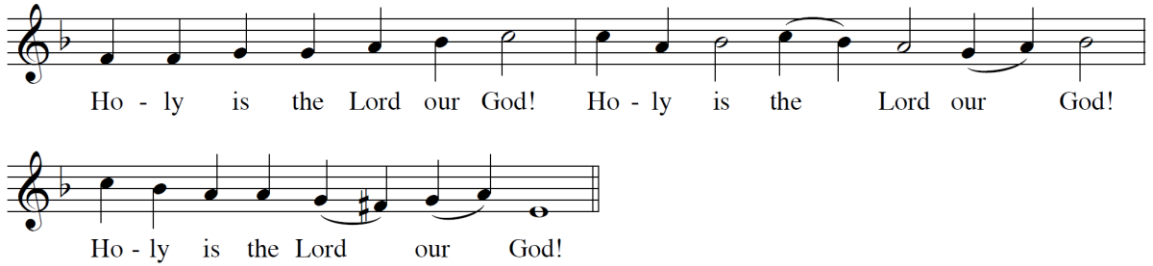


Bless-ed is he who comes in the name of the Lord our Sav - - ior.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 4

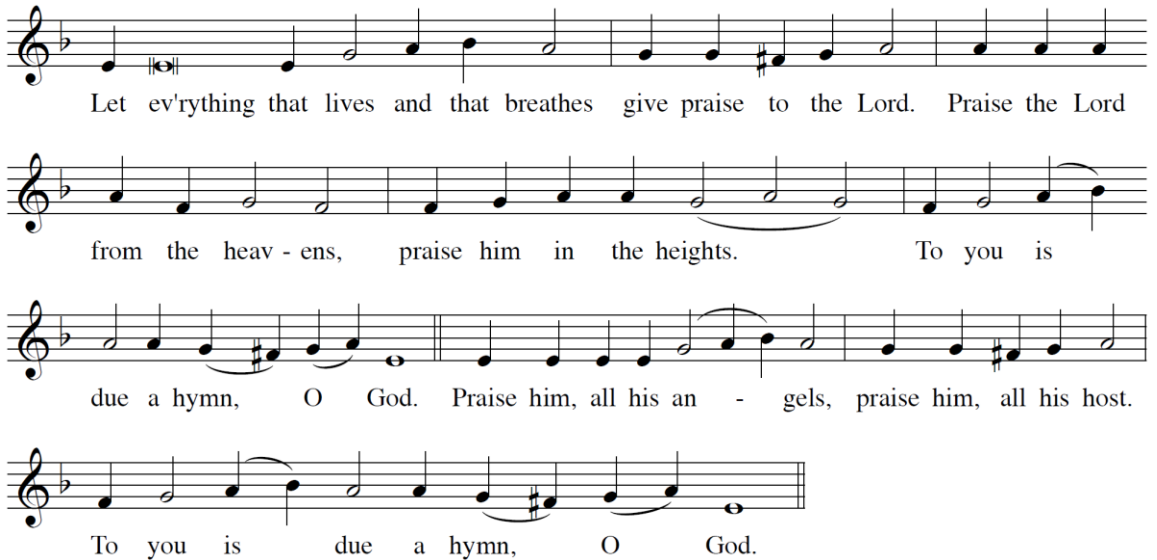


Hymn of Light (page 37)

There are no other Hymns of Light & 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 Sunday verses are not used.

The 3rd & 4th of the stichera for Palm Sunday (all the rest are omitted):

Cantor (Tone 4):

(on 2)



Praise him with tim - brel and dance, praise him with strings and pipes.

Come, all you peoples and na - tions, and contemplate today the King of heav-en;

he enters Jerusalem humbly seat-ed up - on a colt; as up - on an ex - alt - ed throne.

O peo - ples, see the Lord who became flesh to save us, ac - cording to the

vision of the proph-et I - sai - ah. Be - hold, the Spouse of the new Zi - on:

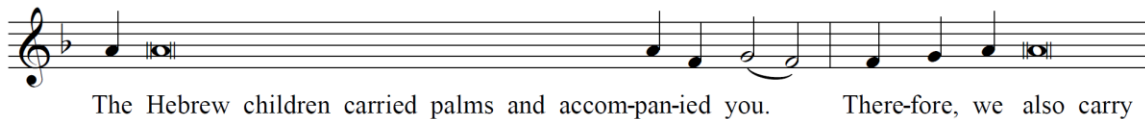
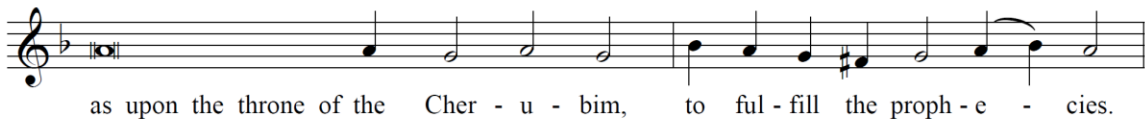
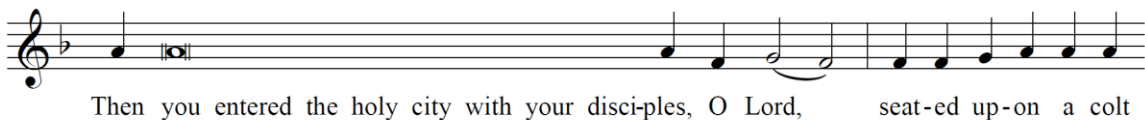
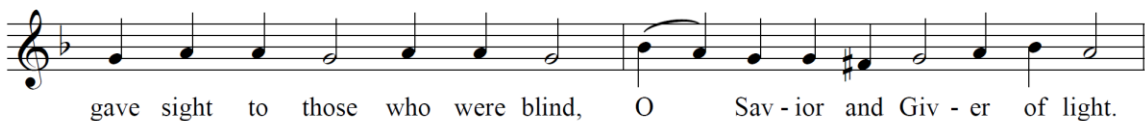
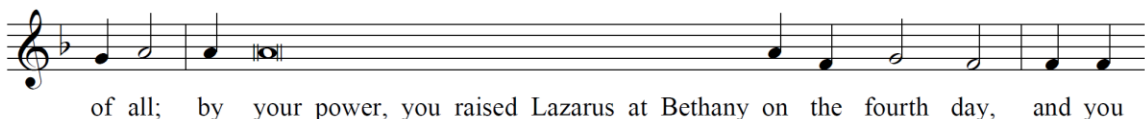
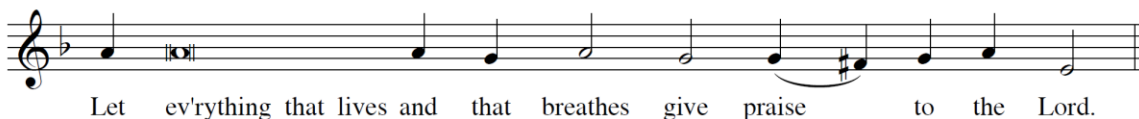
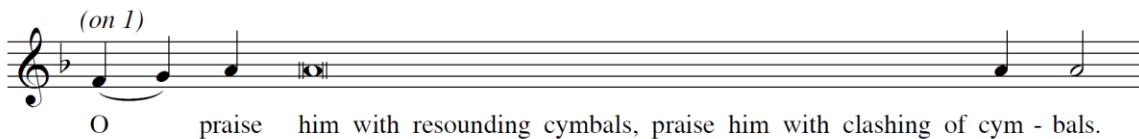
for his most pure and immac-u - late wed-ding feast, the multitude of innocent

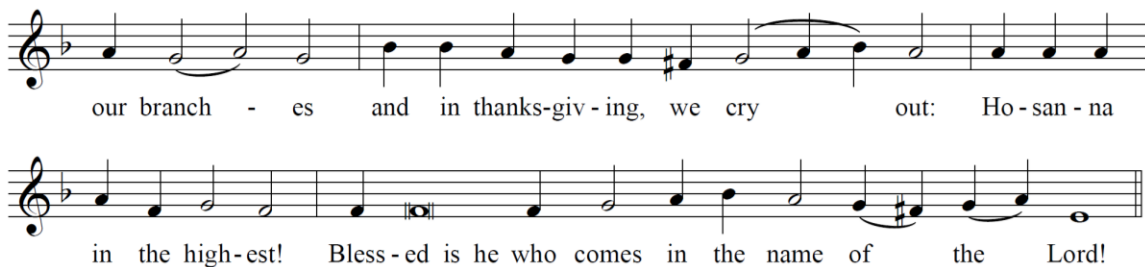
children run af-ter him, sing-ing praise. There-fore, with the angels, we al - so sing:

Ho - san-na in the high - est! Bless-ed is he who brings sal - va - tion

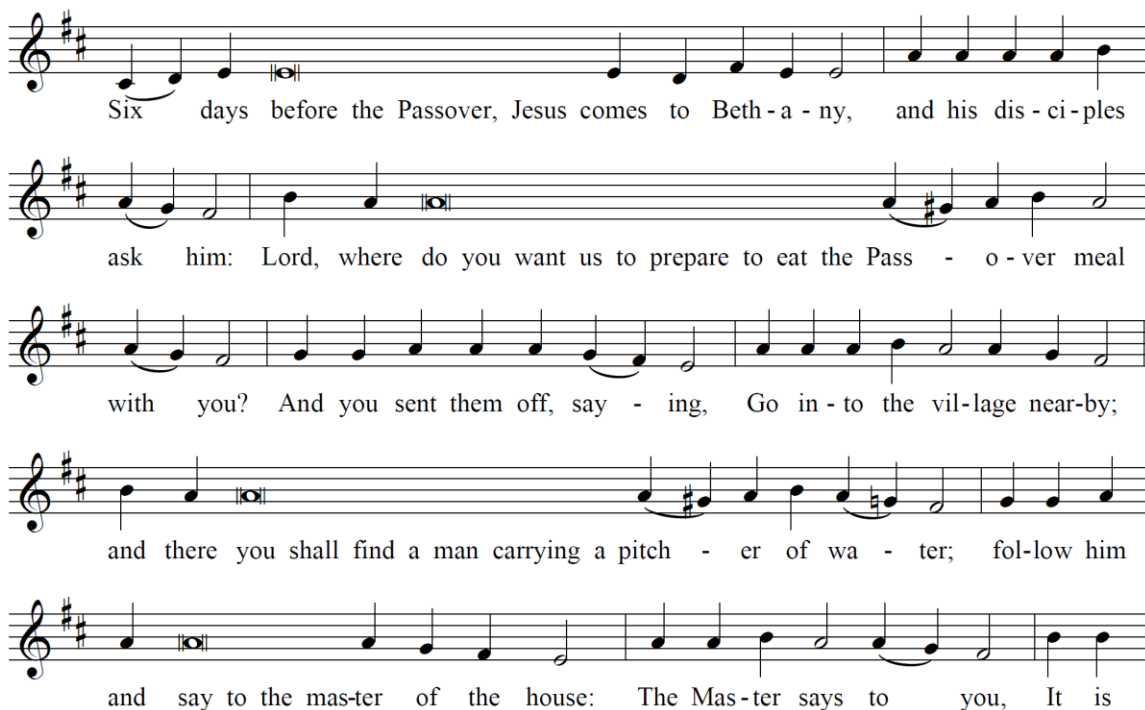
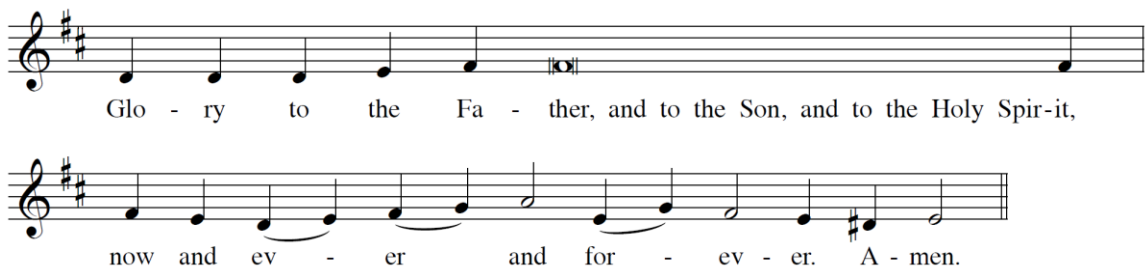


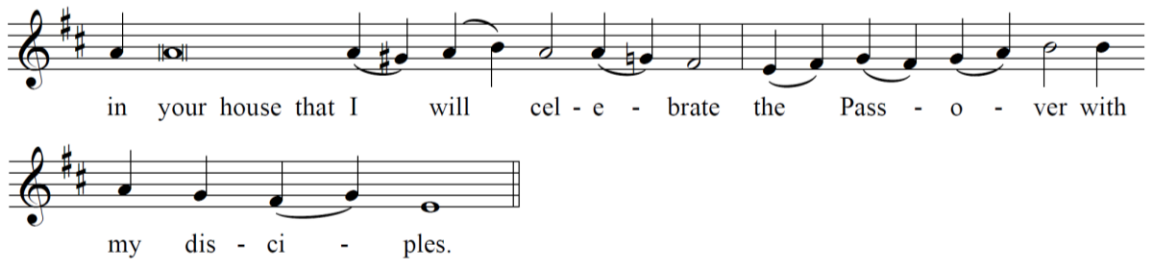
Cantor *(Tone 4)*:





Cantor (*Tone 6*):



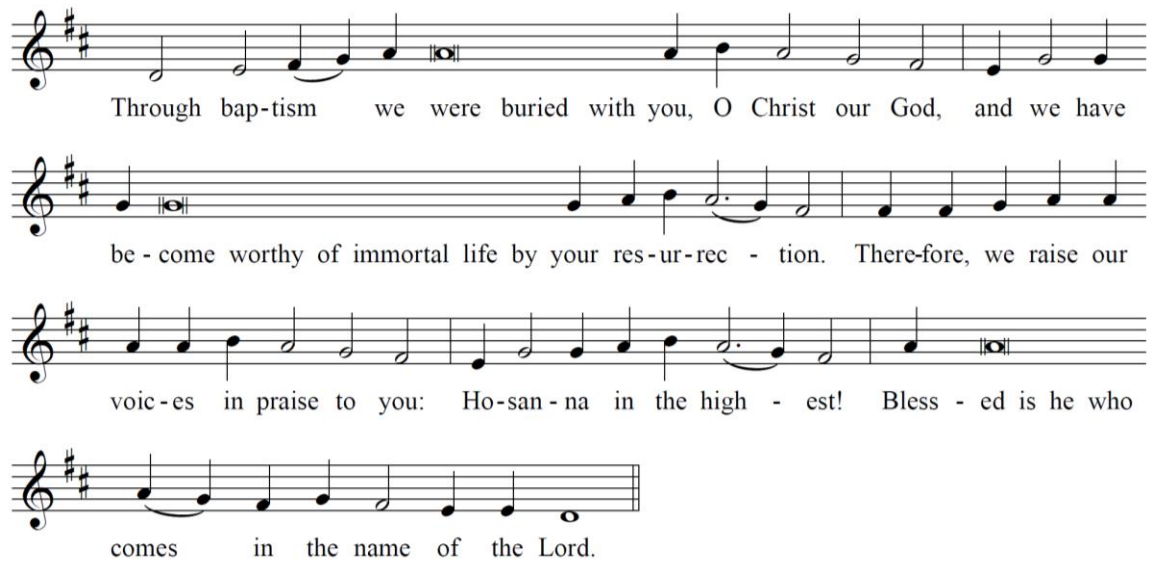


*The Theotokion for normal Sundays is **not** sung and Matins continues with the Great Doxology on page 42.*

Troparion of the Day (page 45)

Tone 4

The usual Sunday Troparion is not sung. Instead, the Troparion of Palm Sunday is sung:



Matins continues with the Litany of Supplication on page 46.

Procession

A procession with the celebrant and faithful carrying the newly blessed palms and willows may take place after Matins and before the Divine Liturgy. The celebrant, preceded by candles and incense, processes through the northern door of the icon screen. The procession then proceeds around the church, with the singing of the Palm Sunday troparion (above) and Kontakion. (Stichera from the litija may be substituted or added.) The Divine Liturgy begins immediately after the procession.