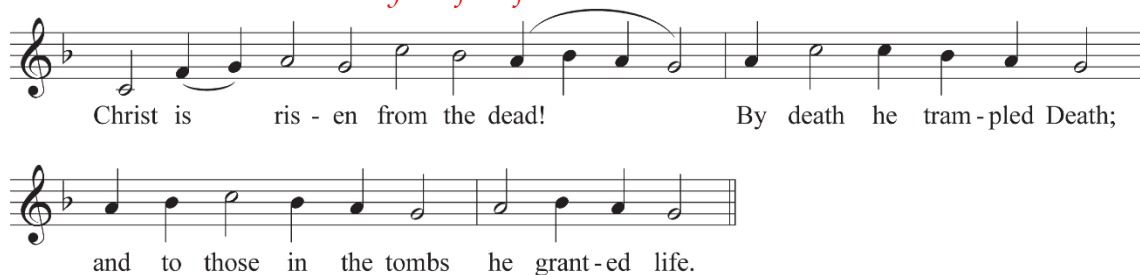


Matins Propers

Sunday of the Samaritan Woman

in the Fourth Tone with the Seventh Resurrection Gospel
(On the 48th Sunday since last Pentecost)

After "Glory to the holy, consubstantial...Amen." (page 1) the following is sung once by the celebrant and then twice by the faithful:



Matins then continues with "Glory to God in the highest..." on page 1

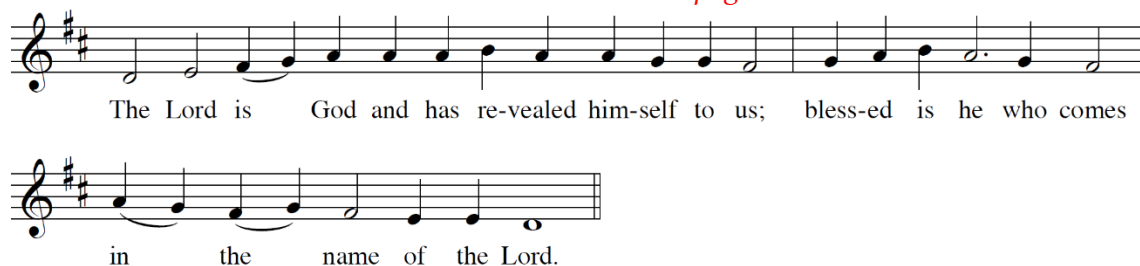
Hexapsalmos

*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.

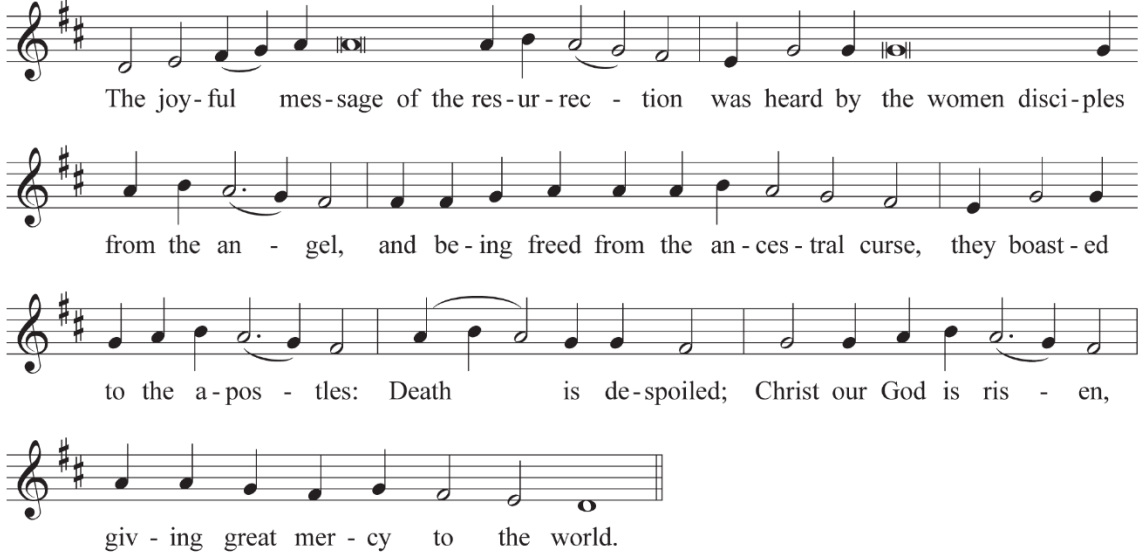
The Lord is God (page 9)

Tone 4



Troparia (page 9)

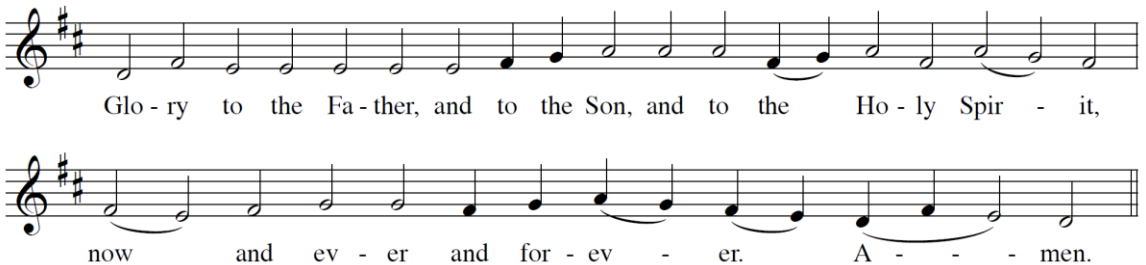
Troparion of the Resurrection – Tone 4



The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples
from the an - gel, and be-ing freed from the an-ces-tral curse, they boast-ed
to the a-pos - tles: Death is de-spoiled; Christ our God is ris - en,
giv - ing great mer - cy to the world.

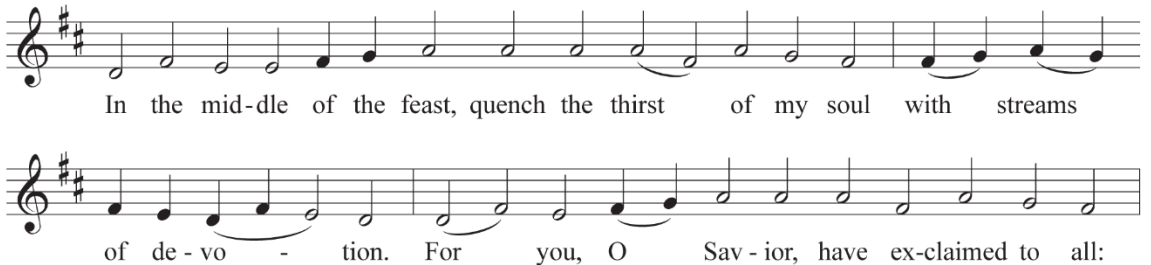
The repetition of this Troparion is omitted.

Cantor (Tone 8):

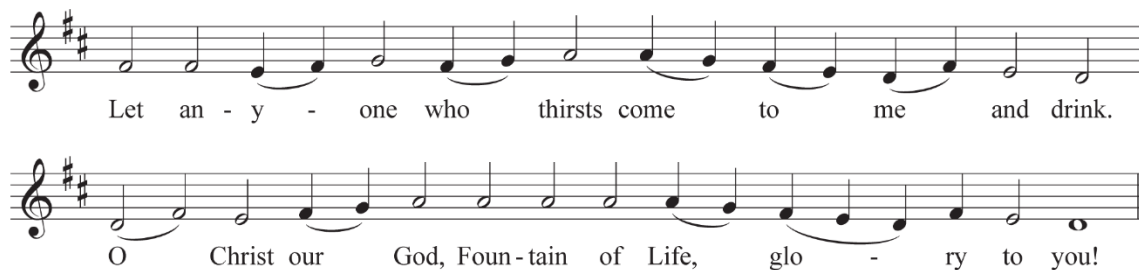


Glo - ry to the Fa-ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - - - men.

Troparion of Mid-Pentecost – Tone 8



In the mid-dle of the feast, quench the thirst of my soul with streams
of de - vo - tion. For you, O Sav - ior, have ex-claimed to all:



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 21

My God, my God, hear me; why have you forsaken me? Far from my salvation are the words of my transgressions. O my God, I call by day and you give no reply; I call by night and I find no peace. Yet you, O God, are holy, enthroned on the praises of Israel. In you our fathers put their trust; they trusted and you set them free. When they cried to you they escaped. In you they trusted and never in vain. But I am a worm and no man, the butt of men, laughing-stock of the people. All who see me deride me. They curl their lips; they toss their heads. "He trusted in the Lord, let him save him; let him release him if this is his friend." Yes, it was you who took me from the womb, entrusted me to my mother's breast. To you I was committed from my birth, from my mother's womb you have been my God. Do not leave me alone in my distress; Come close, there is none else to help. Many bulls have surrounded me, fierce bulls of Bashan close me in. Against me they open wide their jaws, like lions, rending and roaring. Like water I am poured out, disjointed are all my bones. My heart has become like wax, it is melted within my breast. Parched as burnt clay is my throat, my tongue cleaves to my jaws. Many dogs have surrounded me, a band of the wicked beset me. They tear holes in my hands and my feet and lay me in the dust of death. I can count every one of my bones. These people stare at me and gloat; they divide my clothing among them, they cast lots for my robe. O Lord, do not leave me alone, my strength, make haste to help me! Rescue my soul from the sword, my life from the grip of these dogs. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. I shall tell of your name to my brethren and praise you in the middle of the church. "You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons. For he has never despised nor scorned the poverty of the poor.

From him he has not hidden his face, but he heard the poor man when he cried." You are my praise in the great assembly. My vows I shall pay before those who fear him. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live forever and ever! All the earth shall remember and return to the Lord, all families of the nations worship before him; for the kingdom is the Lord's, he is ruler of the nations. They shall worship him, all the mighty of the earth; before him shall bow all who go down to the dust. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: "These things the Lord has done."

Reader: Glory to the Father and to the Son and to the Holy Spirit

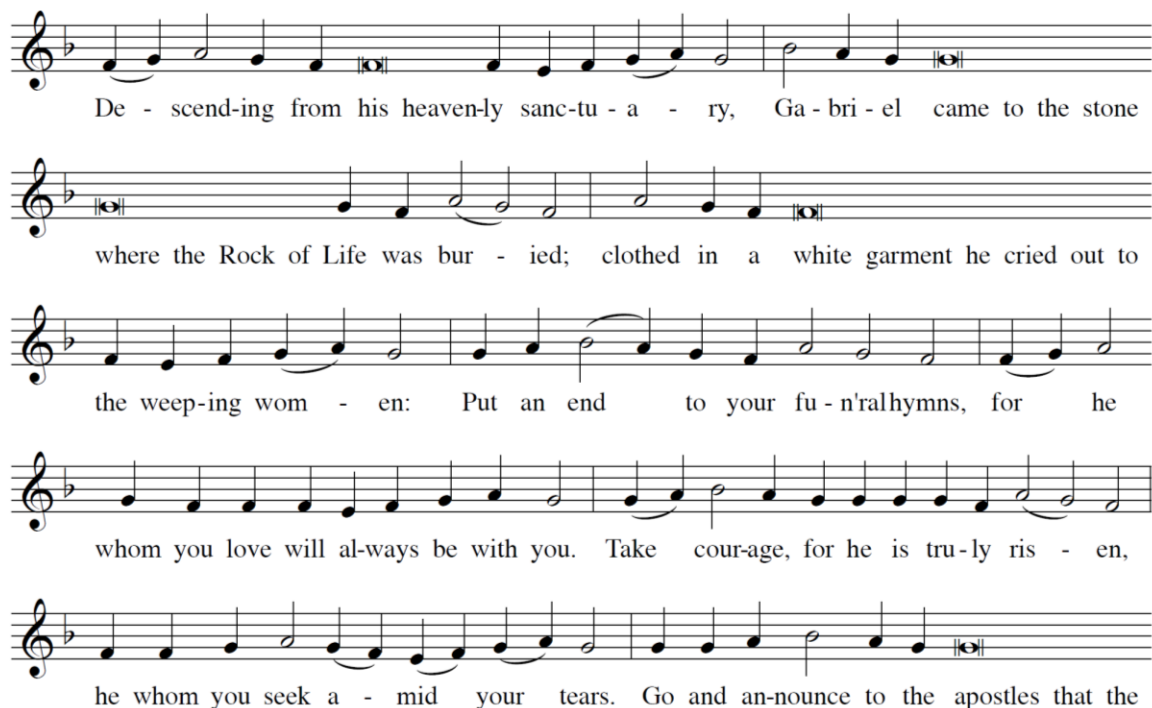
People: Now and ever and forever. Amen.

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 second Sessional Hymn from the Pentecostarion (Tone 4 podoben: Udivisja Josif):



De - scend-ing from his heav-en-ly sanc-tu - a - ry, Ga - bri - el came to the stone

where the Rock of Life was bur - ied; clothed in a white garment he cried out to

the weep-ing wom - en: Put an end to your fu - n'ral hymns, for he

whom you love will al-ways be with you. Take cour-age, for he is tru-ly ris - en,

he whom you seek a - mid your tears. Go and an-nounce to the apostles that the

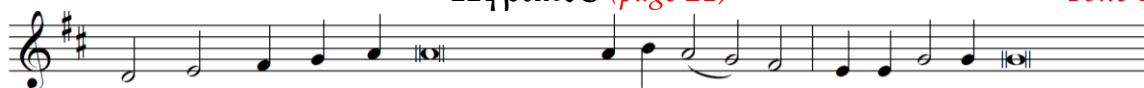


Lord is ris - en.

Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).

Ἡπρακοε (page 21)

Tone 4



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the



account of your Resurrection, O Christ, say - ing: you rose be-cause you



are God, and you grant great mer - cy to the world.

Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted & Matins continues with the Prokeimenon.

Prokeimenon (page 22)

Psalms 43: 27, 1



Stand up and come to our help! Re - deem us



be - cause of your love!

Deacon:

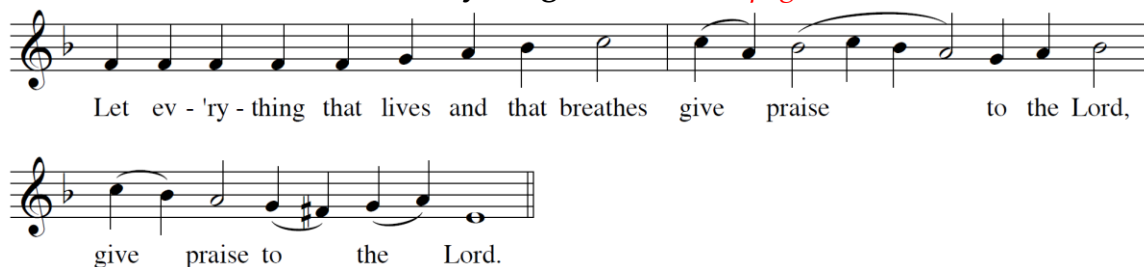
We heard with our own ears, O God;

our fathers have told us the story of the things you did in days long ago

Matins continues with the Preparation for the Gospel on page 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 Seventh Resurrection Gospel is read (John 20:1-10).

Matins continues with the Hymn of the Resurrection on p. 24

(the repetitions of this hymn are omitted).

The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

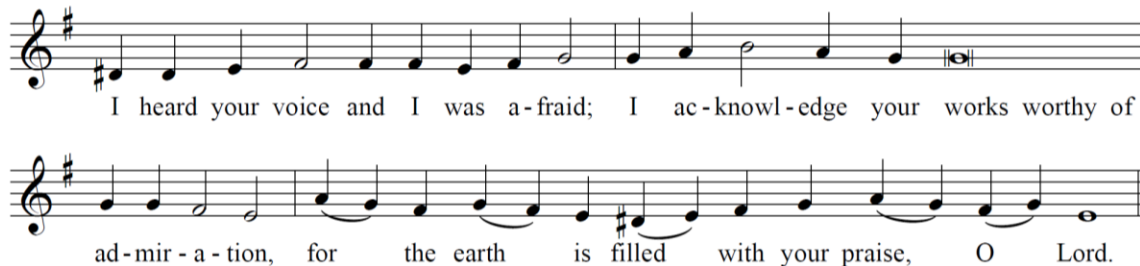
The Canons of Pascha and Mid-Pentecost are omitted.

Odes 1-3, the Kontakion of Mid-Pentecost & the Sessional Hymns after Ode 3 are omitted.

Ode 4

Irmos

Tone 6



Refrain

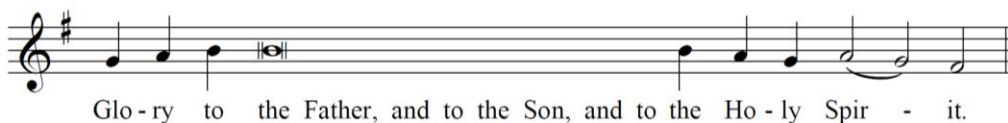


Let the heavens rejoice and let the earth exalt! The Lord is risen and has appeared to all his apostles. *Refrain*

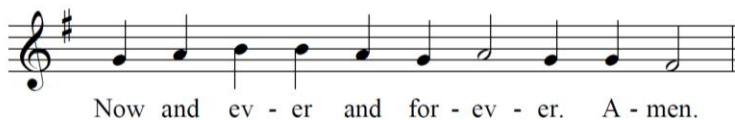
Your power, O Death, has been abolished by the death of Christ our God; and as the spouses come forth from the bridal chamber, the dead arise from the tomb, following the risen Lord. *Refrain*

Why are you crying, O women? Why do you come with myrrh looking for the immortal One? He is risen as he promised, said the angel to the myrrh-bearing women. *Refrain*

O Lord, to the woman of Samaria who asked you for water, you gave the water of divine knowledge; she no longer thirsts, but she praises you always.



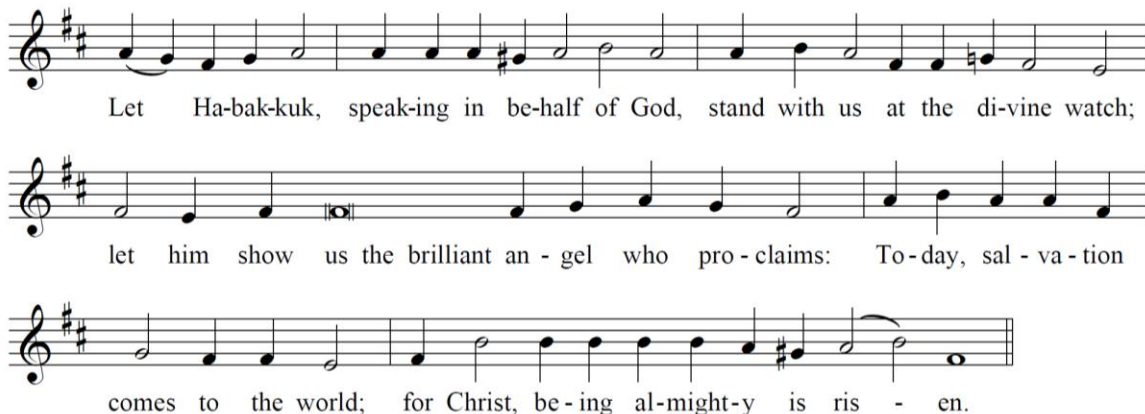
O Trinity and supreme God, Father, Son, and Holy Spirit, sharing the same power and the same eternity, save all who praise your name.



Moses, the giver of the Law, formerly saw you in the burning bush, and Daniel recognized you in the holy mountain, O only Virgin who gave birth to God.

Katavasia

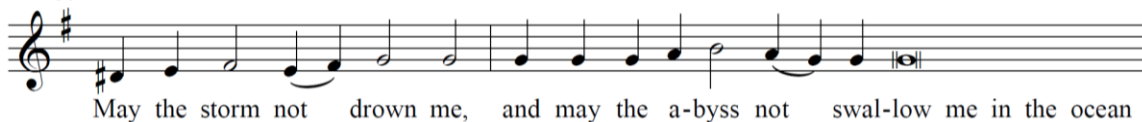
Tone 1 samopodoben

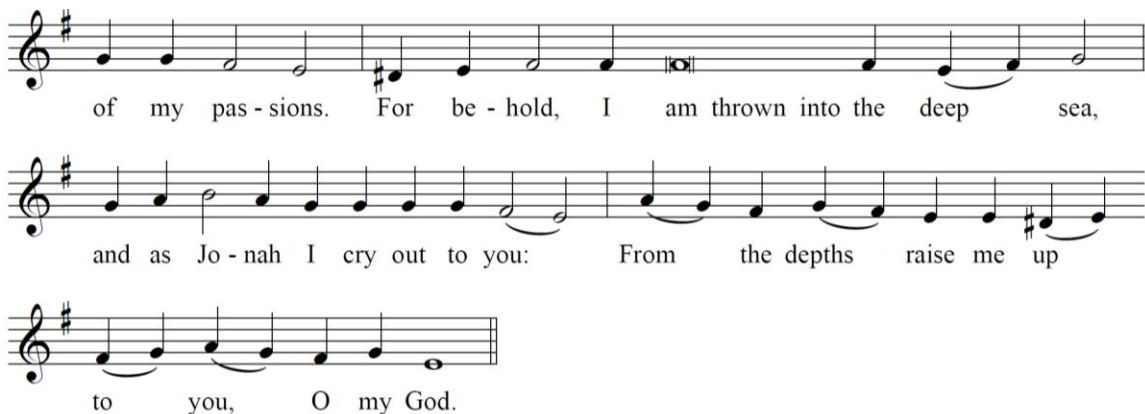


Ode 5 is omitted and the Canon continues with Ode 6

Ode 6 Irmos

Tone 6





Refrain

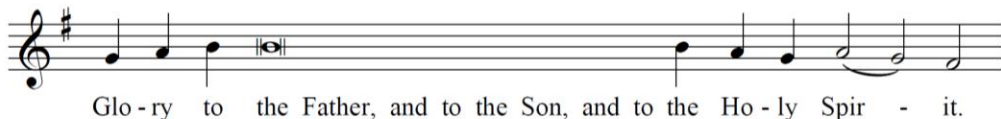


The impious ones nailed you to the Cross, and a sword pierced your side; the noble Joseph buried you in a new tomb, O Jesus Christ. You resurrected in glory and raised with you all creation, who now praises your power, O Savior. *Refrain*

O Lord, in your power you crushed the gates and bolts of Hades; you resurrected as God and told the myrrh-bearing women to rejoice. They in turn announced to the disciples: The living God is risen and has appeared to enlighten the world. *Refrain*

O women, why do you weep for the dead? And why do you bring this myrrh? Christ is risen, said the resplendent angel; he has left the linen shroud and the cloth. Go quickly to his friends and announce the Resurrection! *Refrain*

O inexhaustible Source of life, O Ocean of mercy and lord of goodness, you stopped on the way and were seated at Jacob's well; to the Samaritan woman you said: Give me water to drink, and you shall receive streams of forgiveness.



With the bodiless angels I praise in faith the eternal Father, the Son who shares the same throne in heaven, and the consubstantial Spirit, the unique and royal majesty, the divine Creator and the providence of the world.



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

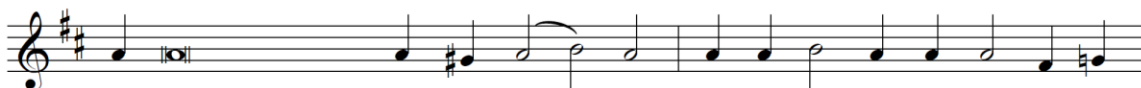
O only Virgin who gave birth, we praise you as the throne of the Lord, the impassable door and unhewn mountain, the spiritual candlestick and the room filled with light, the tabernacle that manifests glory, the ark of the covenant, the chalice, and the holy table.

Katavasia

Tone 1 samopodoben



You have de - scend - ed into the realm of Death, O Christ, and have bro - ken



an - cient bonds which held the cap - tive. You a - rose from the tomb on the



third day like Jo - nah from the whale.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

From the Pentecostarion for the Samaritan Woman (Tone 8):



When the Sa-mar - i - tan woman came to the well with faith, she be-held you, O



Wa - ter of Wis - dom. She is famed in song, for she drank deeply and



inherited the king - dom from on high.

Ikos: Let us worthily listen to the Gospel in which St. John clearly teaches us about the sacred mysteries which took place one time in Samaria. Speaking to a woman, the Lord asked her for water, he who formerly gathered the waters in one place, the Word of God who shares the same throne with the Father and the Spirit. For he has come to seek his fallen image, and his memory is glorified forever.

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

Ode 8

Irmos

Tone 6

In your wis - dom, O Lord, you gath - er to - geth - er the u - ni - verse
and the foun - da - tions of the earth; you es - tab - lish these foun - da - tions a - gain
and set them o - ver the great wa - ters. That is why we sing to you in joy:
Bless the Lord, all you works of the Lord.

Refrain

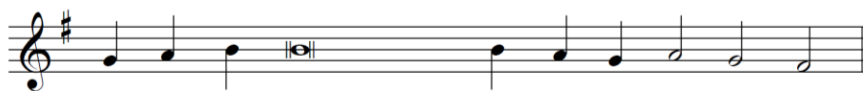
Glo - ry to your ho - ly Re - sur - rec - tion, O Lord.

You willingly suffered death, O immortal One; and you crushed the bronze gates; you took Hades captive, O heavenly King, and freed those who had been held there through the ages so that they may unceasingly praise the power of your goodness. *Refrain*

O long-suffering One, you were raised on the Cross; the rocks were split open and the sun hid itself; the curtain of the Temple was torn in two; the earth shook and Hades was humiliated, trembling because it had to give up its prisoners. *Refrain*

You appeared to those lying in darkness, O unsetting Light and Life of the world; when the just people saw you, they were jubilant and cried out: You have come to deliver the captives by your power which we now praise. *Refrain*

Seated at the well at the sixth hour of the day, you gave living water to the Samaritan woman, O Savior God, and in your goodness, you granted her streams of knowledge. For this reason, we also sing to you: Bless the Lord, all you works of the Lord.



Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

We praise the Father who is from all eternity, the co-eternal Son, and the Spirit of holiness, tri-personal and unique Divinity, having neither confusion nor division, the Creator of the world and sovereign majesty for whom we now sing: Bless the Lord, all you works of the Lord.



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

With lips purified by a burning coal, Isaiah foretold the Fire of the Divinity who was incarnate of you, O Virgin, in a wondrous fashion. He burned away the sins of mortals to divinize our nature in his love, O all-pure Virgin.



Let us praise, bless, and wor - ship the Lord, sing-ing and highly exalting him a-bove



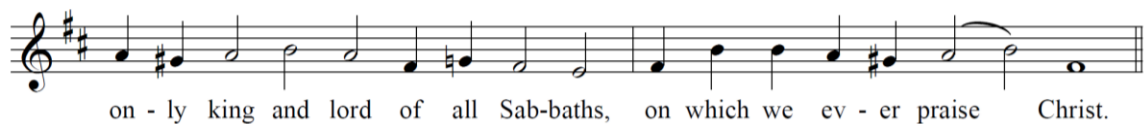
all for - ev - er.

Katavasia

Tone 1 samopodoben



This is that cho - sen and ho - ly day, Feast of feasts, most sol - emn day,

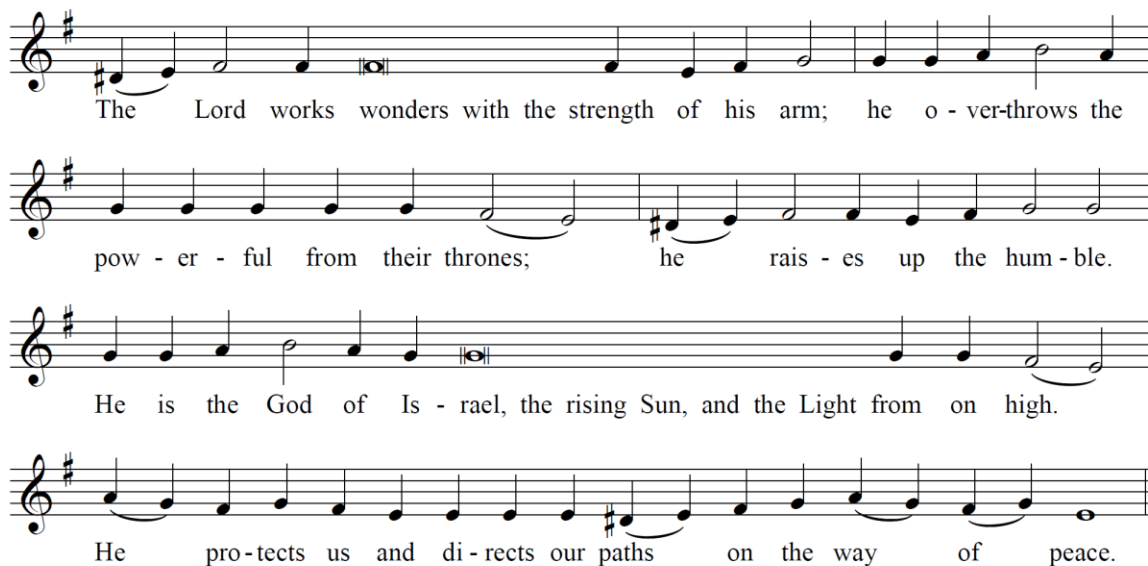


*The Canticle of the Theotokos is **not** sung and the Canon continues with Ode 9.*

Ode 9

Irmos

Tone 6



Refrain

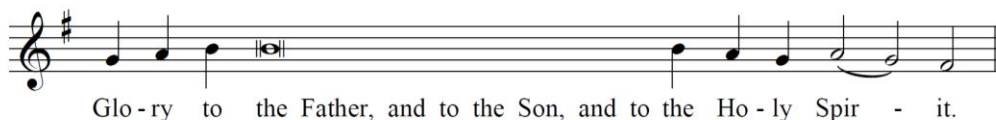


Behold Christ, the Life of all, who of his own will is seen hanging on the Cross. Seeing this, both the earth and the prisons of Hades trembled, and many of the just were raised up in their bodies. *Refrain*

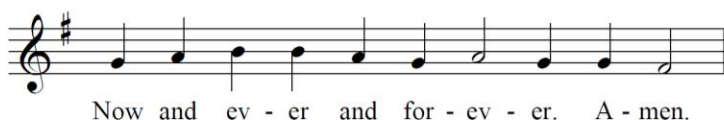
You came forth from the tomb, resplendent in beauty, as a bridegroom coming forth from his bridal chamber. O Christ, you have conquered Death; and by your divine power you broke the tyranny and the bolts of Hades, illuminating the world by your holy Resurrection. *Refrain*

Let us all together form a spiritual choir to sing praises to the risen Lord. Let the earth exalt and let heaven rejoice; let the clouds rain down justice like the dew upon those who keep this feast of Christ; and let us celebrate in joy! *Refrain*

The Source of every good thing, who give life to all the living, and who pours out his teachings in abundance, says to the woman of Samaria: Give me water to drink, that I may in turn give you the water which will dry up the stream of your sins.



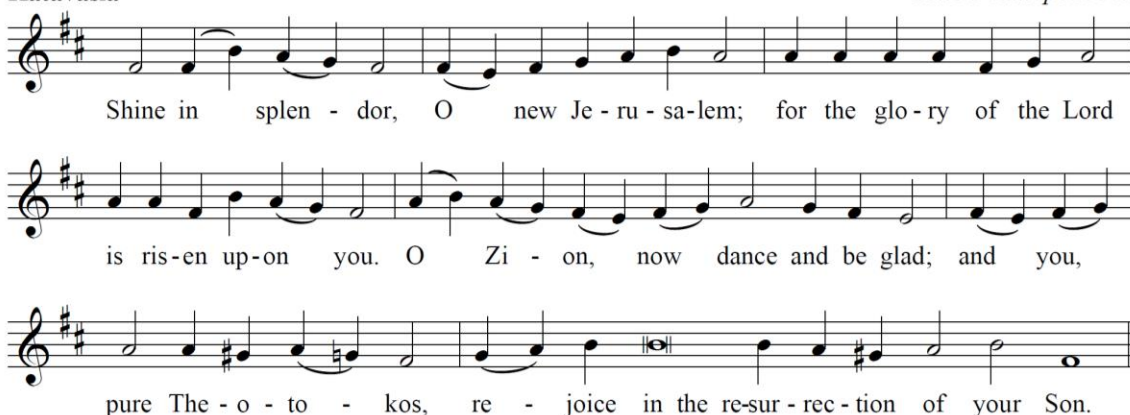
O unique Light having no division, such is the triple Sun of the one Divinity: the Father, Son, and Holy Spirit, unique Life and Creator of the universe. Together with the angels let us, the faithful, sing to him with a thrice-holy and sacred song.



O pure Virgin and tabernacle of the Light, enlighten the eyes of my heart which have been blinded by the deceits of the Enemy; and make me worthy to contemplate with a pure heart the marvelous brightness of the brilliant Sun who is born of your womb.

Katavasia

Tone 1 samopodoben



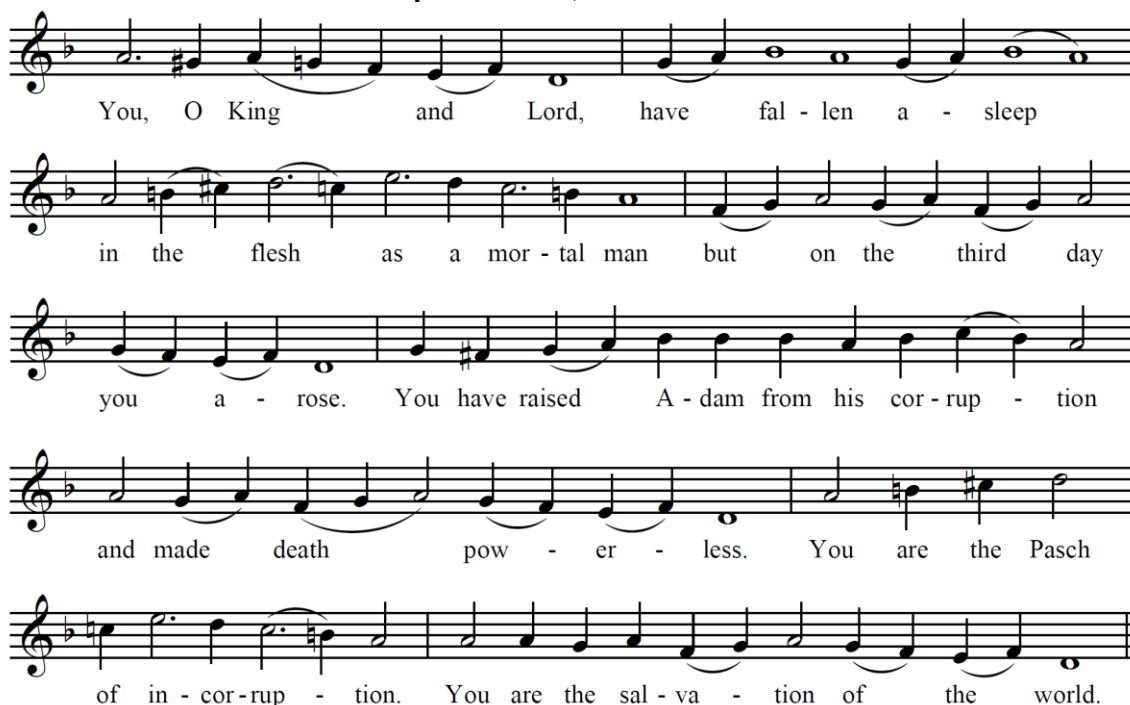
Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 4



Hymn of Light (page 37)



Glory...

Meeting a woman in a village of Samaria, O almighty Savior, you asked her for water to drink, even though in ancient times in the desert you brought forth from the most hard rock the stream from which Israel drank in abundance. O Giver of life, you awakened faith in the heart of the Samaritan woman, and she now tastes both joy and living water in heaven forever.

Now and ever...

O Lord and Lover of us all, you appeared in the Temple in the middle of the Feast and said: All who thirst, come to me and draw the living water; in it you will find joy and you shall enjoy both grace and eternal life.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 3

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 from the Octoechoes (Tone 4) are omitted.

The usual Sunday verses are not used. In their place, the following:

Cantor (*Tone 3*): Ride on in triumph for the cause of truth and goodness and right

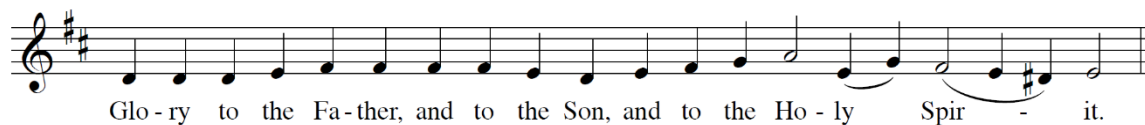
Let heav - en and earth greatly rejoice to - day. Christ has shone forth as a
man in the flesh. He desires to set A-dam free from the curse. He comes to
Sa-mar-ia and amazes everyone with his won-ders. Though he wraps the heavens
in clouds, he asks a wom-an for wa - ter to drink, There-fore, let us, the faith-ful,
wor-ship him. In his good will he voluntari-ly emp - tied him-self for us.

Cantor (*Tone 6*): Your love is for justice; your hatred for evil.

Therefore, God, your God, has anointed you with the oil of gladness.

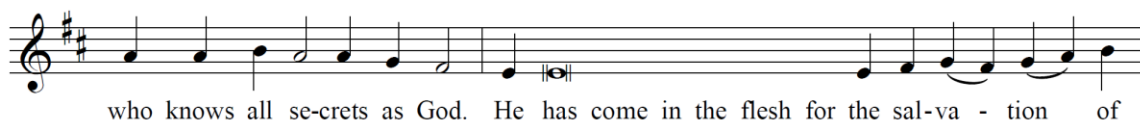
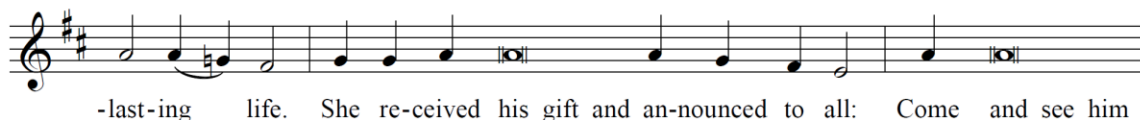
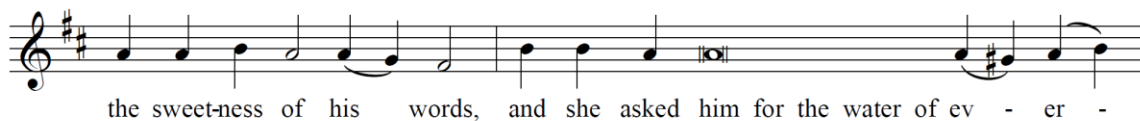
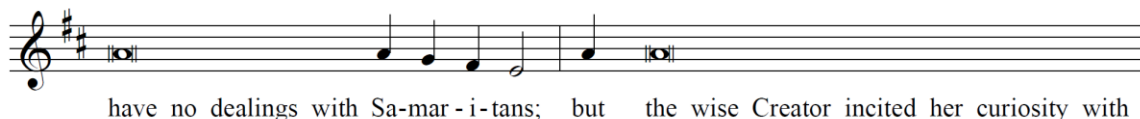
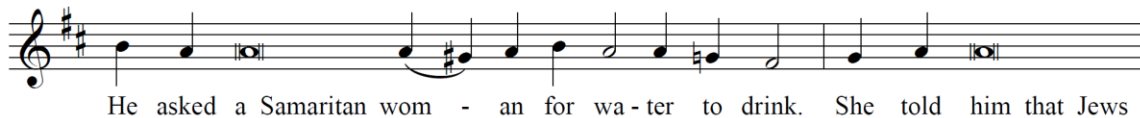
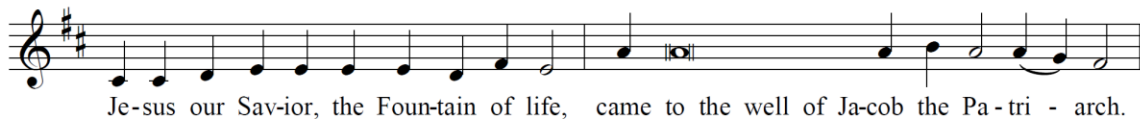
The Lord spoke thus to the Samar-i - tan wom-an: If you knew the gift of God
and who it is who asks you: Give me wa - ter to drink, you would have asked him,
and he would have given you liv-ing wa - ter that you may nev - er
thirst a - gain.

Cantor (*Tone 6*):



Doxastikon

Tone 6



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