

Matins Propers

Ninth Sunday after Pentecost

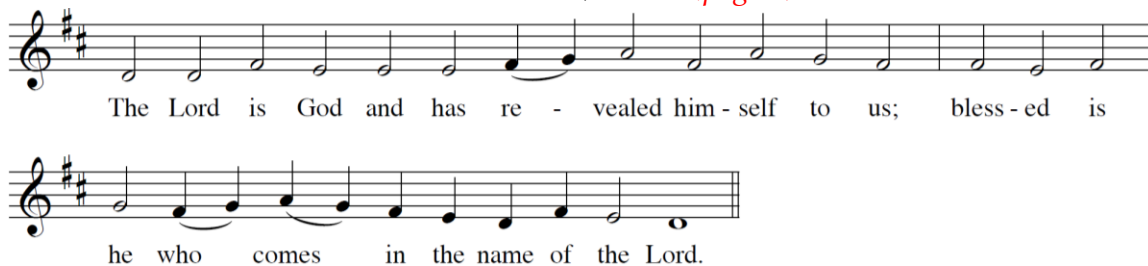
*in the Eighth Tone with the Ninth Resurrection Gospel
& with the Katavasiai from the Canon of the Theotokos,
which are sung through July 31st*

Hexapsalmos

*The people stand while the reader chants only **Psalm 62** on p. 3 followed by "Glory..." on p. 6.
Matins continues with the Litany of Peace on page 7.*

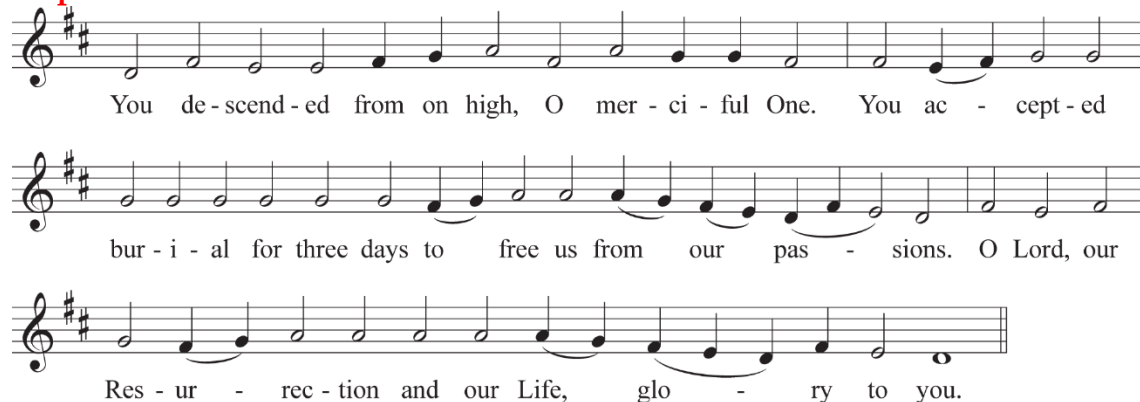
The Lord is God (page 9)

Tone 8



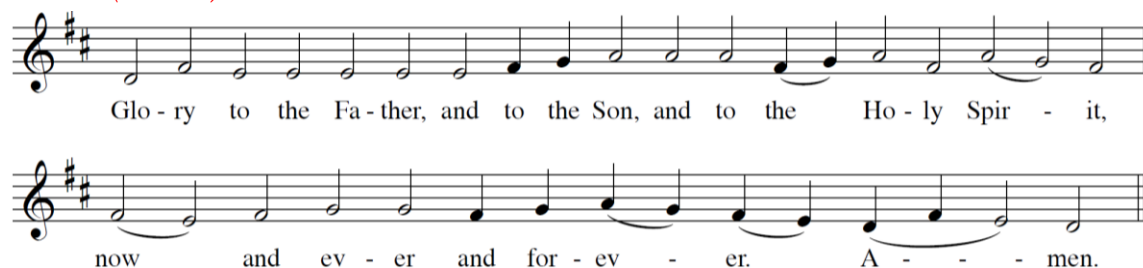
Troparia (page 9)

Troparion of the Resurrection – Tone 8



The repetition of the troparion is omitted

Cantor *(Tone 8)*:



Festive Theotokion – *Tone 8*



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.

The people sit while the reader, holding a candle and standing in the middle of the church, chants the following without melody.

The 1st stasis of the 3rd Kathisma: **Psalm 17**

I will love you, O Lord, my strength, my rock, my fortress, my savior. The Lord is my rock and my refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise, when I call I am saved from my foes. The waves of death rose about me; the torrents of destruction assailed me; the snares of the grave entangled me; the traps of death confronted me. In my anguish I called to the Lord; I cried to God for help. From his temple he heard my voice; my cry came to his ears. Then the earth reeled and rocked; the mountains were shaken to their base: they reeled at his terrible anger. Smoke came forth from his nostril and scorching fire from his mouth: coals were set ablaze by its heat. He lowered the heavens and came down, a black cloud under his feet. He came enthroned on the cherubim; he flew on the wings of the wind. He made the darkness his covering, the dark waters of the clouds, his tent. A brightness shone out before him with hailstones and flashes of fire. The Lord thundered in the heavens; The Most High let his voice be heard. He shot his arrows, scattered the foe, flashed his lightnings and put them to flight. The bed of the ocean was revealed; the foundations of the world were laid bare at the thunder of your threat, O Lord, at the blast of the breath of your anger. From on high he 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. For 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)*

Matins continues with the Small Litany on page 10.

Sessional Hymn *(page 11)*

the 2nd of the 2nd set of Sessional Hymns (Tone 8 Kontakion):



When the wom-en came with bur - i - al oint-ments, they heard an an-gel - ic voice



from the grave, say-ing: Cease your tears and re-ceive joy in-stead of sor - row,



and cry out in praise that Christ the Lord is ris - en, and as God he was
pleased to save the hu - man race.

Matins continues with Psalm 118 on page 17.

Ἡρακλε (page 21)


Tone 8



The myrrh-bear - ing wom - en came to the tomb of the Giv - er of Life,
seek - ing a - mong the dead the Lord, who is death - less.
When they re - ceived the Good News from the an - gels,
they preached to the a - pos - tles that the Lord is ris - en,
grant - ing great mer - cy to the world.

Stepenna (page 21)

The 3rd Antiphon of the Stepenna in Tone 8:



To you I have cried, O Lord, lis - ten and turn your ear to me when I shout,
and pu - ri - fy me be - fore you raise me from this place.

Ev - 'ry - one shall re - turn to his moth - er, the earth, and shall be dis - solved
at once, re - ceiv - ing ei - ther hon - ors or pun - ish - ment as re - ward for his
deeds in this life. 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.
Through the Ho - ly Spir - it is made known to us the one God who is
thrice - ho - ly: the e - ter - nal Fa - ther, and the Son be - fore
all a - ges, and the con - sub - stan - tial Spir - it who pro - ceeds from
the Fa - ther.

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

Prokeimenon (page 22)

Psalm 145:10, 1-2

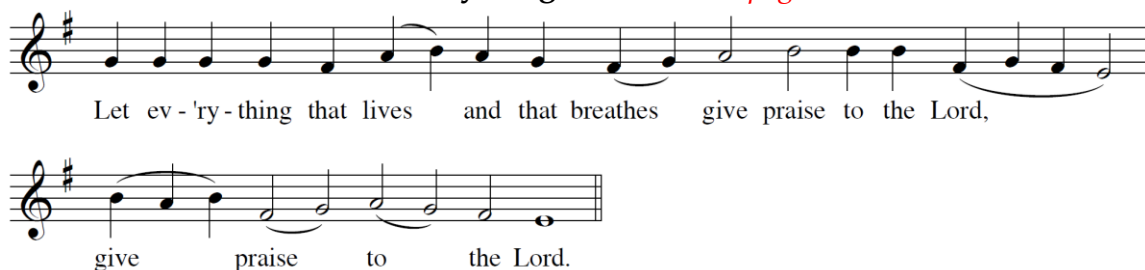
The Lord will reign for - ev - er; Zi - on's God from age to age.

Deacon: My soul, give praise to the Lord!
I will praise my God all my days.

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

Let everything that lives... (page 22)

Tone 8



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).

The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).

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

The Canon (page 32)

Tone 8

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

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

Ode 5

Irmos



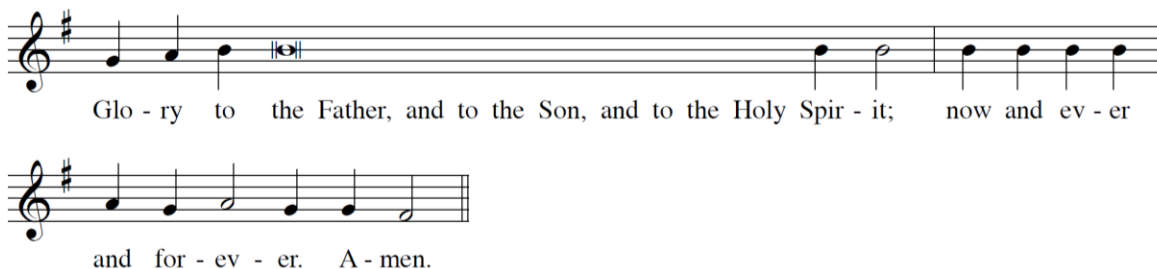


Refrain



Before your sufferings, O Savior, you allowed yourself to be clothed by the soldiers with a cloak of derision to cover the nudity of our first parents; and naked, you let yourself be nailed to the cross, setting aside the tunic, the symbol of death. *Refrain*

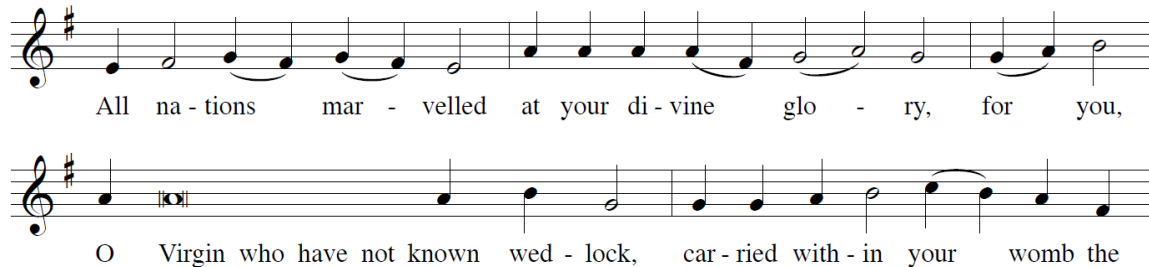
When you were resurrected, O Christ, you refashioned my fallen being from the dust of the tomb. You have adorned me with eternal youth, making me in the likeness of the King shining with eternal brightness.



O most pure Virgin, you have the assurance of a Mother before her Son; we pray you, do not refuse your protection to the Christian people, for you alone can gain favor before Christ our Lord and Master.

Katavasia 5 of the Theotokos

Tone 4



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 your ho - ly Res - ur - rec - tion, O Lord.

Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. *Refrain*

Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.

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.

By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

Katavasia 6 of the Theotokos

Tone 4



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.

Kontakion & Ikos (page 34)

Tone 8



Ris - ing from the grave, you raised the dead. You lift - ed up Ad - am,



and Eve rejoices in your res - ur - rec - tion. The whole world cel - ebrates your



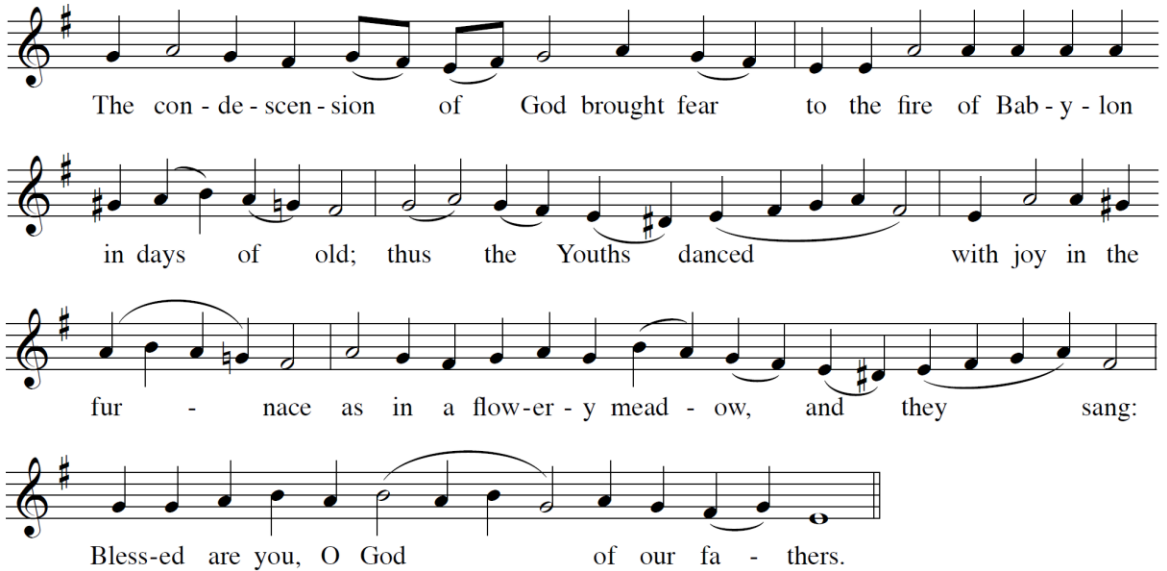
resurrec-tion from the dead, O Most Mer - ci - ful One.

Ikos: Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles,

O Savior and Source of life. And You enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

Ode 7

Irmos



The con - de - scen - sion of God brought fear to the fire of Bab - y - lon
in days of old; thus the Youths danced with joy in the
fur - nace as in a flow - er - y mead - ow, and they sang:
Bless - ed are you, O God of our fa - thers.

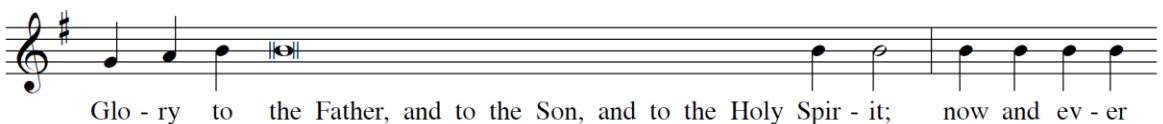
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Your glorious condescension, O Christ, and the divine treasure of your humble heart struck the angels with wonder when they saw you nailed upon the cross to save those who sing to you in faith: Blessed are you, O God of our fathers. *Refrain*

When you descended, O God, the dens of Hades were filled with light; the gloomy darkness was dispelled; and the captives who had been chained for centuries were raised up, and they began to sing: 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.

When we praise your Divinity according to the true faith, we proclaim you the Lord of the universe, the Father of the only Son, and we recognize one Spirit of righteousness who proceeds from you, sharing the same nature and eternity.

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 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



as-ton - 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 assembly of an - gels and peo - ple
 ex - tol you.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

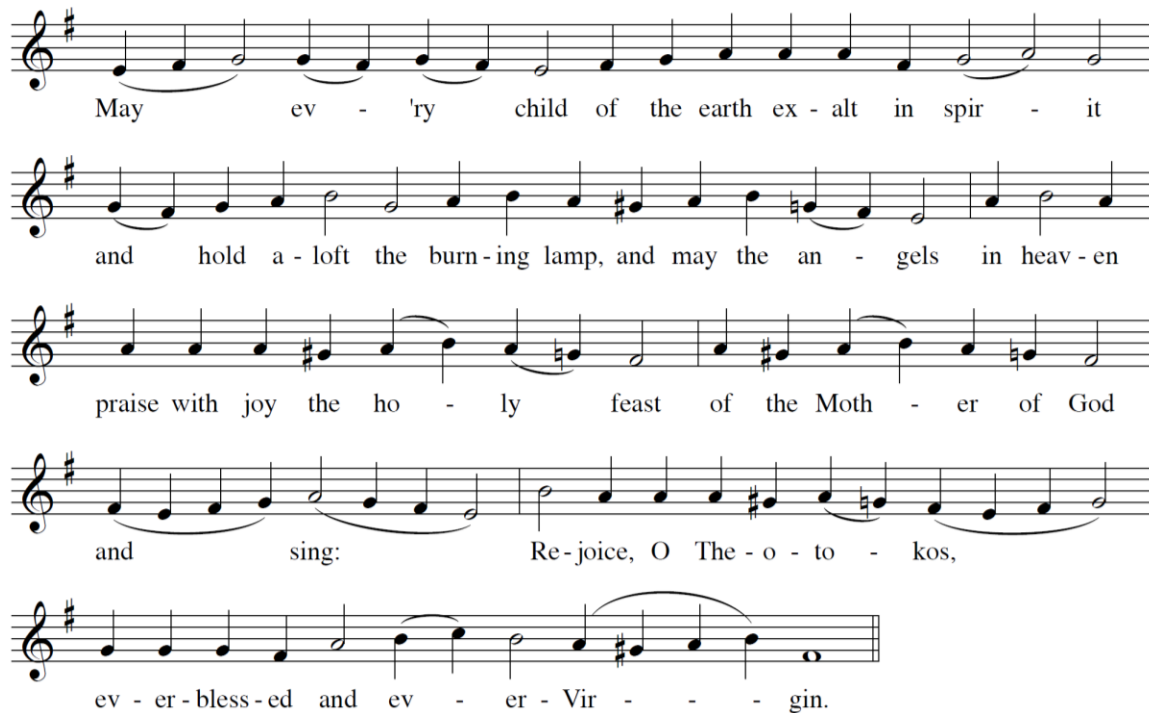
O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.

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.

O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

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 - joice, 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 8



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)

Though the doors were locked, O Lord, you entered and filled your apostles with the Holy Spirit, and breathing over them, you gave them your peace. You said to them: Whose sins you forgive, they are forgiven; whose sins you bind, they are bound. After eight days you showed Thomas your hands and your side. With them, therefore, we cry to you: You are my Lord and my God!

Glory... now and ever ...

When you beheld your Son risen from the tomb after three days, O most holy Virgin bride of God, you put away all sorrow which you had borne as a Mother when you beheld him suffering. Now that your soul is filled with joy, you sing hymns of praise together with the disciples. Now save those who proclaim you as Theotokos.

Matins continues with the Psalms of Praise.

Psalm 148

Psalms of Praise (page 38)

Tone 8

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 Sunday stichera:

Cantor (Tone 8):

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

You suf-fered on the cross al-though you were beyond suffering in your
 di-vin-i-ty; for three days you accept-ed bu-ri-al that you might
 set us free from the bondage of the En-e-my and grant us life through your
 Res-ur-rec-tion, O Christ, the Lov-er of us all.

Cantor (*Tone 8*):

I will praise you, Lord, with all my heart; I will re-count your won-ders.
 I wor-ship, glorify, and praise your Resurrection from the tomb, O Christ,
 by which you released us from the bonds of Ha-des. For, as God, you grant
 e-ter-nal life and great mer-cy to the world.

Cantor (*Tone 5*):



Ninth Gospel Stanza

Tone 5

In the full-ness of time, O Christ, you ap-peared among your beloved ones on the Sab-bath eve - ning. And through a new won - der, you con - firmed your Resurrection from the dead by your en-trance while the doors were closed. You filled the dis - ci - ples with joy, grant-ing them the Ho - ly Spir - it and be-stow-ing on them pow-er to for-give sins. As for Thom - as, you did not permit him to drown in the depths of faith - less - ness There-fore, grant us the knowl-edge of the truth and for-give-ness of sins, O com-pas-sion-ate Lord.

The musical notation for the Ninth Gospel Stanza is presented in seven staves. It is in G major (one sharp) and 4/4 time. The melody is composed of quarter and eighth notes, with various rests and phrasing slurs. Each line of text corresponds to a staff of music, ending with a double bar line and repeat dots. The text is: "In the full-ness of time, O Christ, you ap-peared among your beloved ones on the Sab-bath eve - ning. And through a new won - der, you con - firmed your Resurrection from the dead by your en-trance while the doors were closed. You filled the dis - ci - ples with joy, grant-ing them the Ho - ly Spir - it and be-stow-ing on them pow-er to for-give sins. As for Thom - as, you did not permit him to drown in the depths of faith - less - ness There-fore, grant us the knowl-edge of the truth and for-give-ness of sins, O com-pas-sion-ate Lord."

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