

Matins Propers, September 12th, 2021
Sunday before the Exaltation of the Cross
The Leave-taking of the Nativity of the Theotokos
in the Seventh Tone with the Fifth Resurrection Gospel

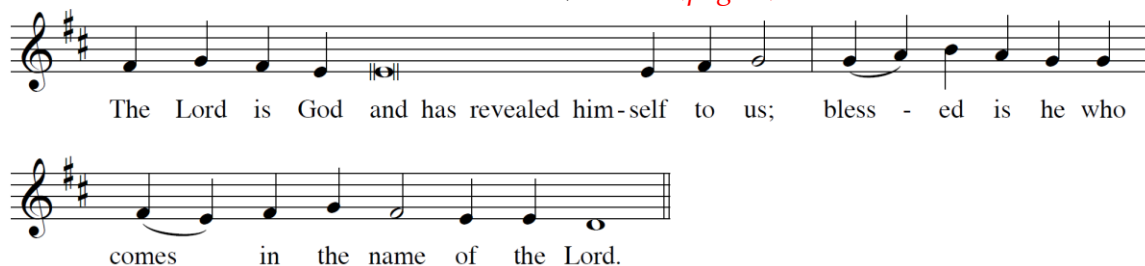
Hexapsalmos

The reader chants only Psalm 102 on page 5 followed by "Glory..." on page 6.

Then Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

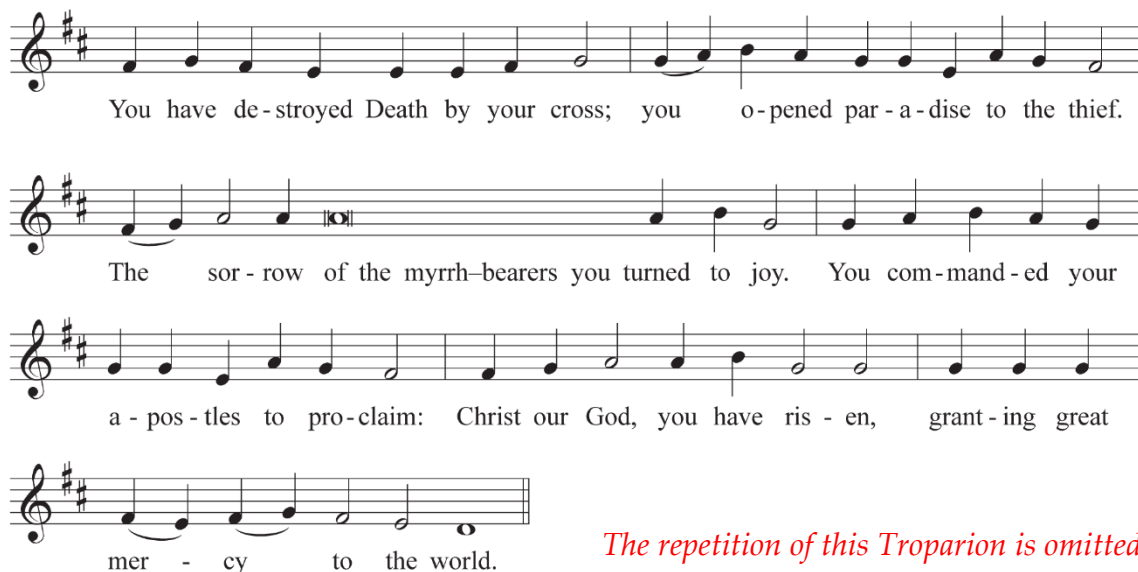
Tone 7



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 7



You have de-stroyed Death by your cross; you o-pened par - a -dise to the thief.
The sor - row of the myrrh-bearers you turned to joy. You com-mand-ed your
a - pos - tles to pro-claim: Christ our God, you have ris - en, grant - ing great
mer - cy to the world.

The repetition of this Troparion is omitted.

Cantor (*Tone 4*):

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.

The musical notation consists of two staves in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line of text. The melody is primarily composed of quarter and eighth notes, with some rests and a final cadence.

Troparion for the Nativity of the Theotokos – Tone 4

Your birth, O Vir-gin The-o-to - kos, her-ald-ed joy to the u - ni-verse;
for from you arose the Sun of Jus-tice, Christ our God. Re-mov-ing the curse, he
gave the bles - sing, and by de-destroy-ing Death, he grant-ed us e - ter-nal life.

The musical notation consists of three staves in G major. The first staff contains the melody for the first line of text, the second staff for the second line, and the third staff for the third line. The melody is primarily composed of quarter and eighth notes, with some rests and a final cadence.

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.

2nd stasis of the 3rd 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!

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.

Psalm 20

Lord, your strength gladdens the king; he rejoices greatly in your salvation. You have granted him his heart's desire; you have not refused the prayer of his lips. You came to meet him with the blessings of success, you have set on his head a crown of precious stones. He asked you for life and this you have given, days that will last from age to age. Your saving help has given him glory. You have laid upon him majesty and splendor; you have granted your blessings to him forever. You have made him rejoice with the joy of your presence. The king has put his trust in the Lord: through the mercy of the Most High he shall stand firm. His hand will seek and find all his foes, his right hand finds out those that hate him. You will burn them like a blazing furnace on the day when you appear. And the Lord will destroy them in his anger; fire will swallow them up. You will wipe out their race from the earth and their children from the sons of men. Though they plan evil against you, though they plot, they shall not prevail. For you will force them to retreat; at them you will aim with your bow. Be exalted, O Lord, in your strength; we will sing and praise your mighty deeds.

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

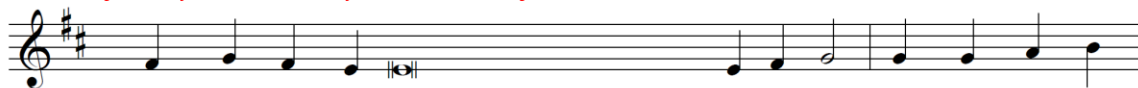
People: Now and ever and forever. Amen.

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 2nd set of Sessional Hymns (Tone 7):



Though the tomb was sealed, you came forth from it, O Life, and though the doors



were closed you came to your disci-ples, O Christ our God, you are



the Resurrec-tion of all. Through them you re - new an upright spir - it



in us ac - cording to the great-ness of your mer - cy.

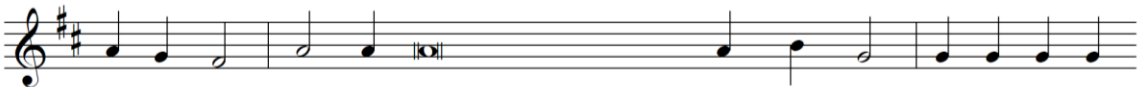
Matins continues with Psalm 118 on page 17 and then Hosts of Angels on page 18.

Ἡψαλμὸς (*page 21*)

Tone 7



You have tak - en our im-age and like - ness and en-dured cru - ci - fix - ion



in the flesh; save me by your resurrection, O Christ our God, for you are the



Lov - er of us all.

Stepenna (page 21)

The Second Antiphon of the Stepenna in Tone 7:



If the Lord does not build the house of the soul, then vain-ly do we
la - bor, for with-out him no deed or say - - - ing is ev - er
com-plete. As the fruit of the womb, the saints have brought forth
the faith-ful teach-ing by their fil - ial a - dop-tion through the move-ment of
the Spir - - - it. 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.
By the Ho - ly Spirit was ex - ist-ence be-stowed on all cre - a - - - tion,
for he is God be - fore all, and Lord of all; he is the
un - ap - proach - a - ble Light and Life of all.

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

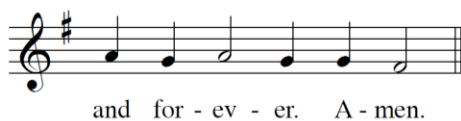
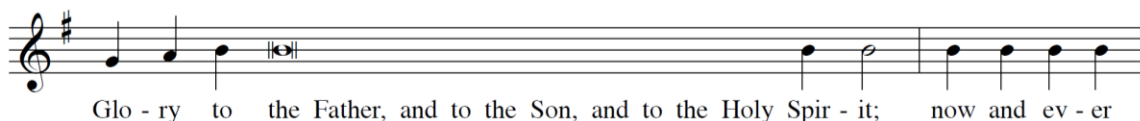


Refrain



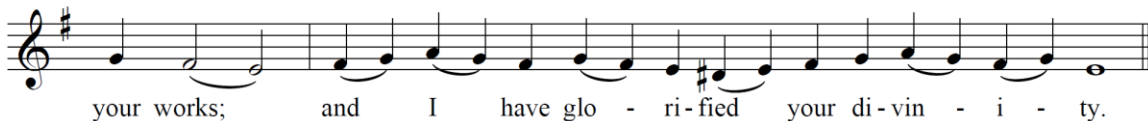
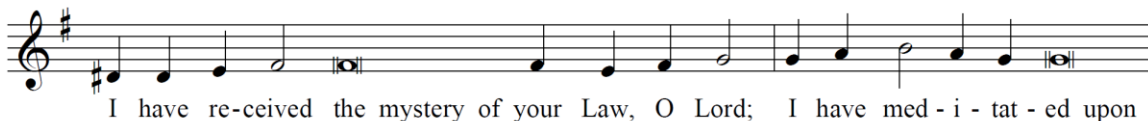
The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.



O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

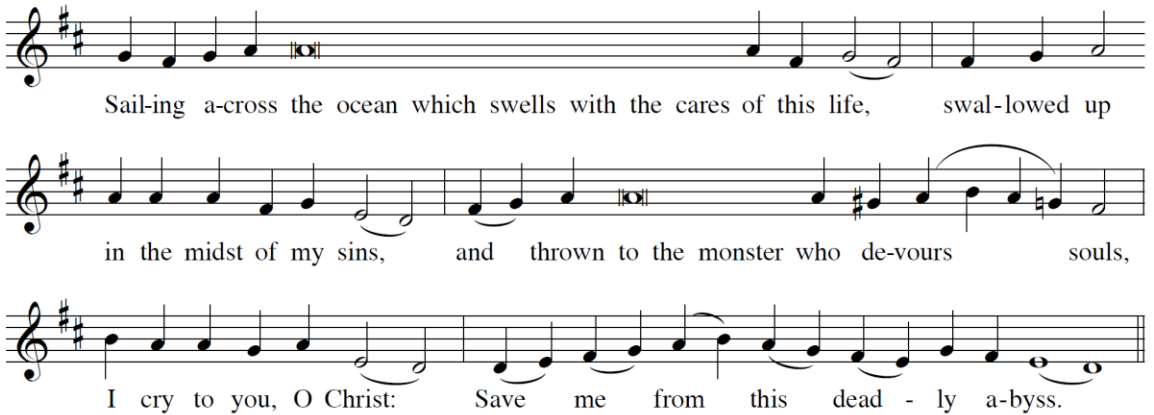
Katavasia



Ode 5 is omitted and the Canon continues with Ode 6

Ode 6

Irmos



Sail-ing a-cross the ocean which swells with the cares of this life, swal-lowed up
in the midst of my sins, and thrown to the monster who de-vours souls,
I cry to you, O Christ: Save me from this dead - ly a-byss.

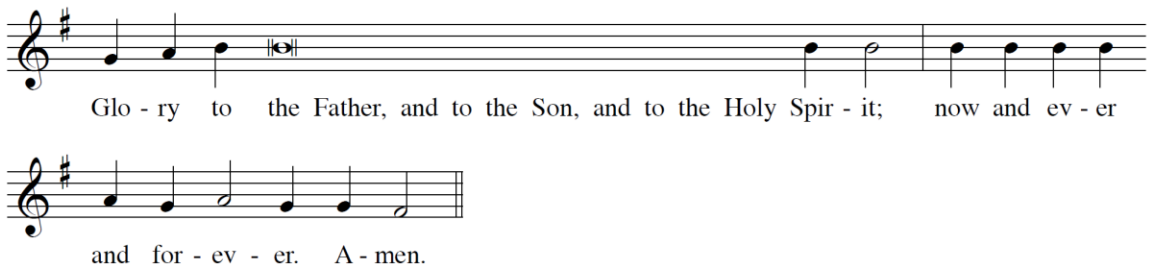
Refrain



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

Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. *Refrain*

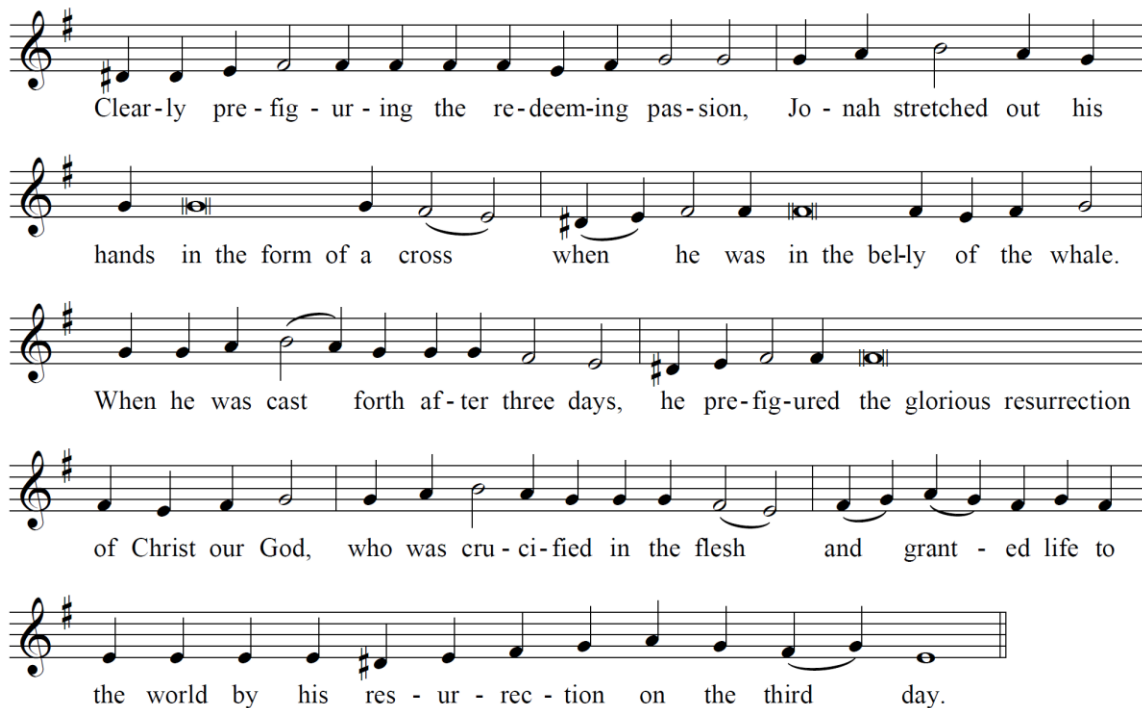
The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.



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 all-immaculate One, who could explain the manner in which you gave birth for us? For it is the Word, God whom nothing can contain, who was united to you and took flesh in your womb.

Katavasia




Clear-ly pre - fig - ur - ing the re - deem - ing pas - sion, Jo - nah stretched out his hands in the form of a cross when he was in the bel - ly of the whale. When he was cast forth af - ter three days, he pre - fig - ured the glorious resurrection of Christ our God, who was cru - ci - fied in the flesh and grant - ed life to the world by his res - ur - rec - tion on the third day.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 7



No long - er can the might of Death rule o - ver us; Christ de - scend - ed, de - stroying and crush - ing its pow - er. Ha - des re - mains en - chained. The proph - ets re - joice to - geth - er. The Sav - ior has appeared, saying to those in dark - ness: Come forth, faithful to the Res - ur - rec - tion.

Ikos: Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth quakes and the gates of Hades are seized with fear at your sight. Together with the prophets, all creation rejoices and sings a hymn of victory to you, our God and our Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us share in the Resurrection!

The Synaxarion & Ode 7 are omitted & the Canon continues with Ode 8.

Ode 8

Irmos

The bush on Si - nai which burned with - out be - ing con - sumed

re - vealed God to Mo - ses, the man of un - cer - tain speech;

and in the fire, the three youths, in - vin - ci - ble in their zeal for God,

sang a hymn of praise: Sing to the Lord, all you works of the Lord,

and ex - alt him for - - - ev - er.

Refrain

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

The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. *Refrain*

Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er

and for - ev - er. A - men.

Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

Let us praise, bless and wor-ship the Lord, sing - ing and high-ly ex - alt - ing him

a - - - bove all for ev - er.

Katavasia

O you chil - dren, equal in num-ber to the Trin - i - ty, O bless the

Fa - ther and Creator of all; sing the prais - es of the Word who came

to earth and changed the flames to dew; and ex - alt a-bove all for-ev - er

the most Ho - ly Spir - it who gives life to all.

Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on p. 34.

Ode 9

Irmos

You con - ceived in all pu - ri - ty, and in you the Word and Creator
of the universe be - came in - car - nate; O spouse - less Moth - er
and vir - gin - al The - o - to - kos, the a - bode of him whom none could con - tain,
and dwell - ing - place of the Infinite One and your cre - a - tor, we
ex - tol you!

Refrain

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

Let all those who are in error, by saying the Divinity has suffered, now be silenced! Indeed it is not in his divine nature but in his flesh that the Lord of glory was crucified. He is One in two natures, and we now extol him! *Refrain*

You deny the resurrection of the body; now go to the tomb of Christ, and there you shall learn. The flesh of the Author of life has been put to death; but it has been raised up again to confirm the final resurrection in which we hope.

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



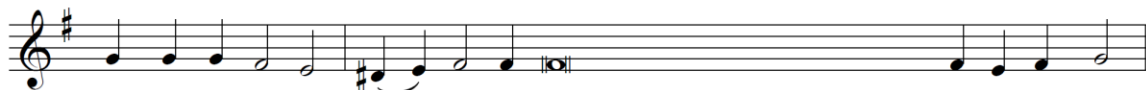
and for - ev - er. A - men.

It is not a triad of divinities that we venerate but a Trinity of persons; not only one person but one sole Divinity. We cut short those who divide the Trinity, and we confound those who in their audacity do not distinguish the Persons. This is the Trinity whom we extol!

Katavasia



You are a mystical paradise, O The-o - to-kos; Christ has blos-somed forth from



you with-out till-ing. He plant-ed the life-bearing Tree of the Cross up-on the earth.



As we now ex - alt the cross and bow be-fore it, we pro-claim



your great - - - ness.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 7



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)*

Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

Glory... now and ever...

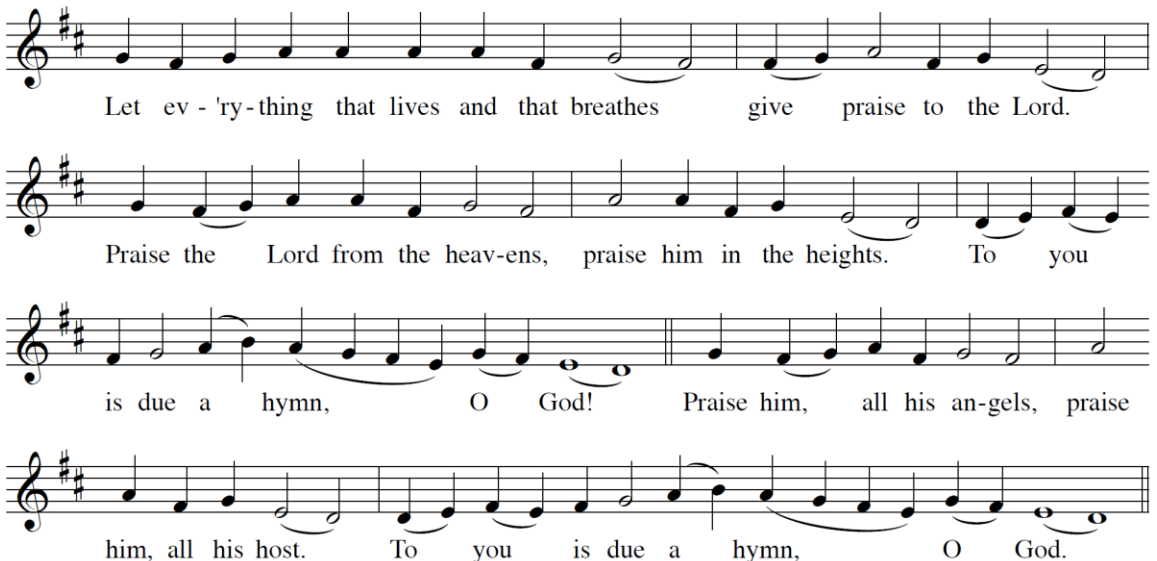
I praise your love without limit, O my Creator, for you emptied yourself to put on our broken nature to save us. O all-compassionate Lord, even though you are God, you consented for my sake to be born into our human condition and to descend into Hades to save us, through the intercession of your most pure Mother.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 7

Psalm 148



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 36)

the 1st & 2nd of the 8 Sunday stichera:


Cantor (*Tone 7*):



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



Christ is ris - en from the dead, loos - en - ing the bonds of death.




An - nounce this great joy o - ver all the earth and let the heav - ens praise




the glo - ry of God.


Cantor (*Tone 7*):



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



Hav - ing be - held the Resurrec - tion of Christ, let us a - dore the ho - ly Lord



Je - sus who a - lone is sin - less.

Cantor (*Tone 5*):

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.

The musical notation is in G major (one flat) and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line of text. The melody is simple and melismatic, with long horizontal lines indicating sustained notes.

Fifth Gospel Stanza

Tone 5

How wise are your judgments, O Christ! You grant-ed Pe - ter the understanding of
your Re - sur - rec - tion by the bur - i - al wrap-pings a - lone. E - ven
though you accompanied Luke and Cleopas and con-versed with them, yet you did not
re-veal your-self. You were taunt-ed by them as though you alone were a stran-ger
in Je - ru - sa-lem, not know - ing what had recently hap-pened there. But since
you ordained all things for the good of each, you ex - plained to them what the

The musical notation is in G major (one flat) and 4/4 time. It consists of six staves. The first staff contains the melody for the first line of text, and the subsequent staves contain the melody for the remaining lines of text. The melody is simple and melismatic, with long horizontal lines indicating sustained notes.

prophets had spo-ken con - cern - ing you. In the break - ing of the bread they
rec - og - nized you be - cause their hearts were already burning with the de - sire to
know you. When they came to - geth - er with the dis - ci - ples,
they pro - claimed openly your divine Re - sur - rec - tion by which we ask that
you have mer - cy on us.

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