

Matins Propers

Twenty-First Sunday after Pentecost

Sunday of the Fathers of the Seventh Ecumenical Council

in the Fourth Tone with the Tenth Resurrection Gospel

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

The Lord is God and has re-vealed him-self to us; bless-ed is he who comes
in the name of the Lord.

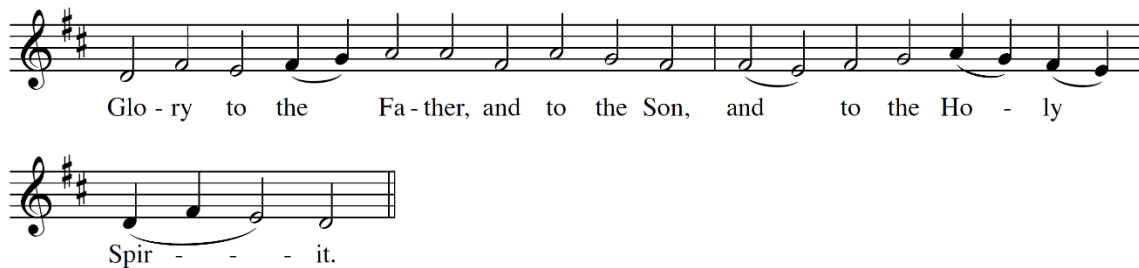
Troparia (page 9)

Troparion of the Resurrection – Tone 4

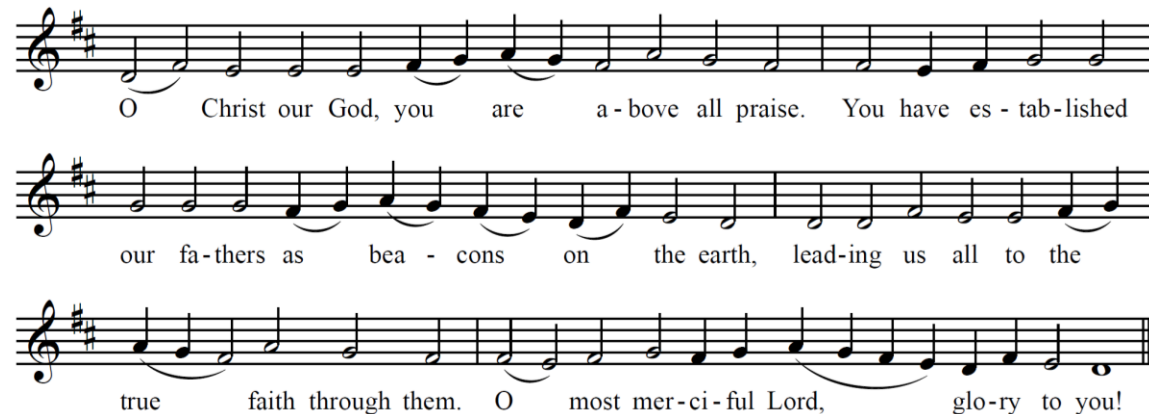
The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples
from the an - gel, and be - ing freed from the an - ces - tral curse, they boast - ed
to the a - pos - tles: Death is de-spoiled; Christ our God is ris - en,
giv - ing great mer - cy to the world.

The repetition of the troparion is omitted.

Cantor (*Tone 8*):



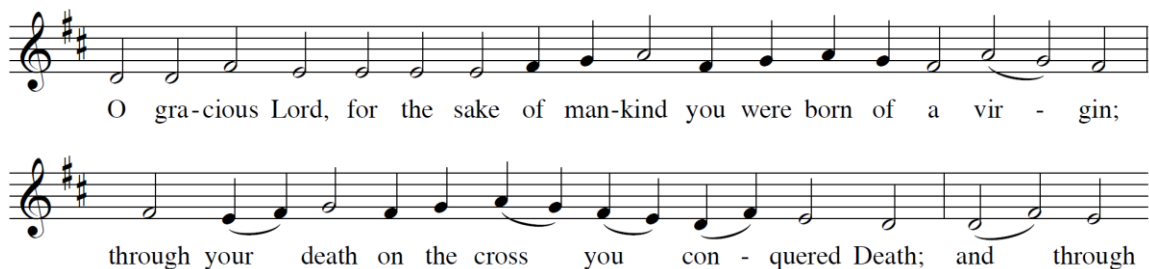
Troparion of the Council Fathers – Tone 8

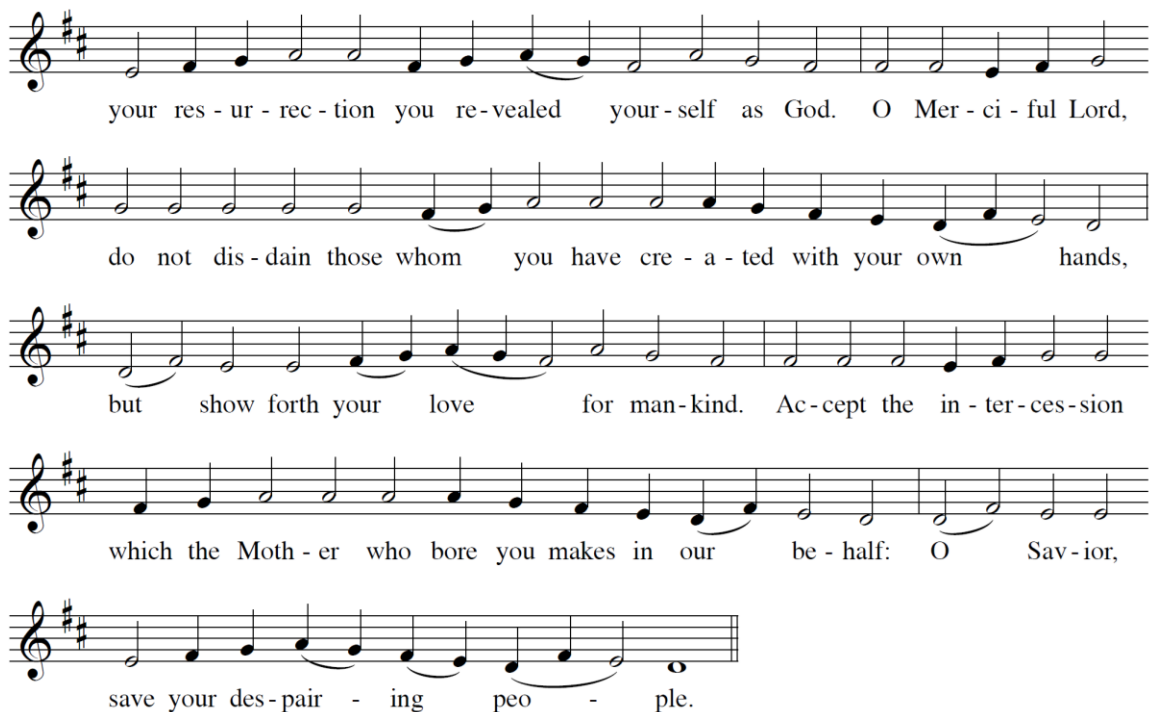


Cantor (*Tone 8*):



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 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 Theotokion of the second set of Sessional Hymns (podoben: Udivisja Josif):



O un - de - filed One, all the ranks of an - gels have been struck by the

mys - tery of your awe - some birth - giv - ing. How is the One who gath - ered the whole

world to - geth - er with his hand now held in your arms as an in - fant?

How is the pre - e - ter - nal One to receive a be - gin - ning in time? How is the

One who feeds every living being with his ineffable good - ness now nour - ished with milk?

There - fore, they glo - ri - fy you with praise, for you are tru - ly the

The - o - to - kos.

Matins continues with the Polyeleos on page 12.

There is no Exaltation after the Polyeleos.

"Hosts of Angels..." is omitted and

Matins continues with the Small Litany on page 21

Ἡψαλμὸς (page 21)

Tone 4

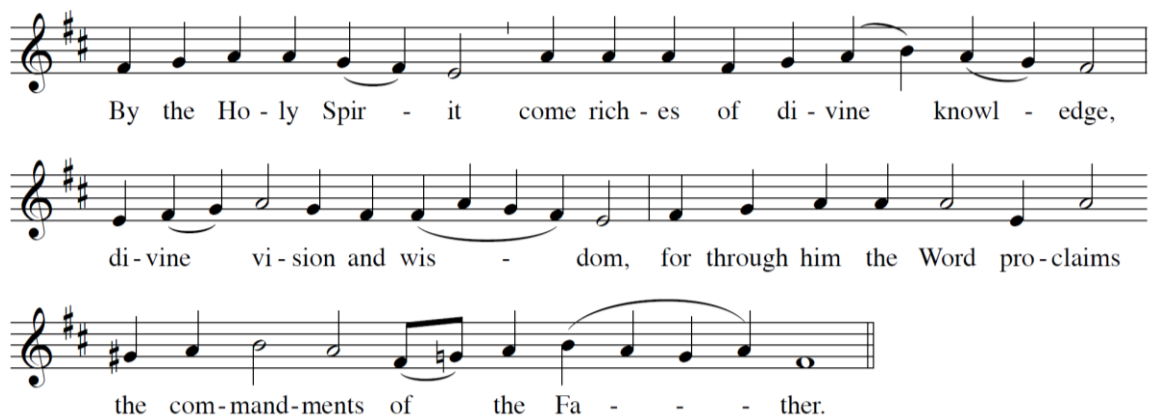
The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the
account of your Resurrection, O Christ, say - ing: you rose be-cause you
are God, and you grant great mer - cy to the world.

Στεπεννα (page 21)

The 1st & 2nd Antiphons of the Stepenna (Gradual Hymns) are omitted.

The 3rd Antiphon of the Stepenna in Tone 4:

Let my heart rise to you, O Word, and let not the pleas-ures of the world
drag me down to the wretch-ed-ness be-low. As each of us has sur-pass-ing love
for his moth - er, all the more should we love the Lord with ut-most fer - vor.
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.



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

Prokeimenon (page 22)

Psalm 43: 27, 1

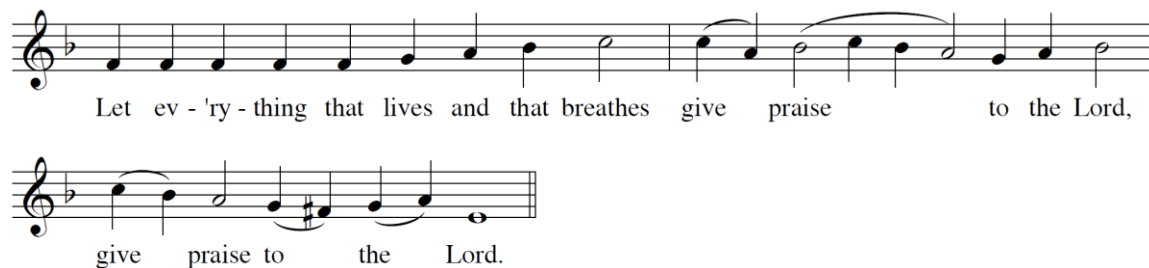


Deacon: We heard with our own ears, O God;
 our fathers have told us the story of the things you did in days long ago.

Matins continues with the Preparation for the Gospel ("Let us pray...") 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 Tenth Resurrection Gospel is read (John 21: 1-14).

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)

The Canons of the Resurrection, the Cross-Resurrection, & of the Theotokos are omitted.

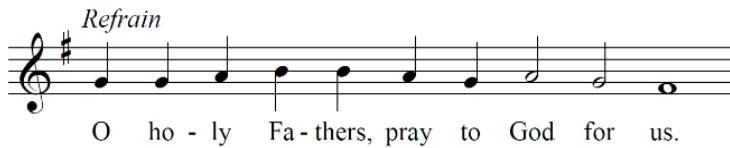
Odes 1-4 are omitted and the Canon of the Fathers continues with Ode 5.

Ode 5

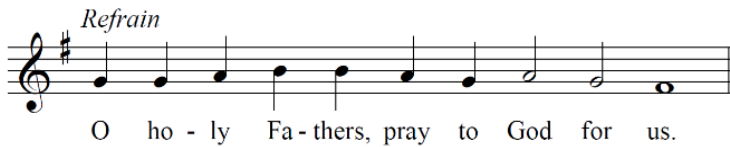
Irmos:

Tone 8

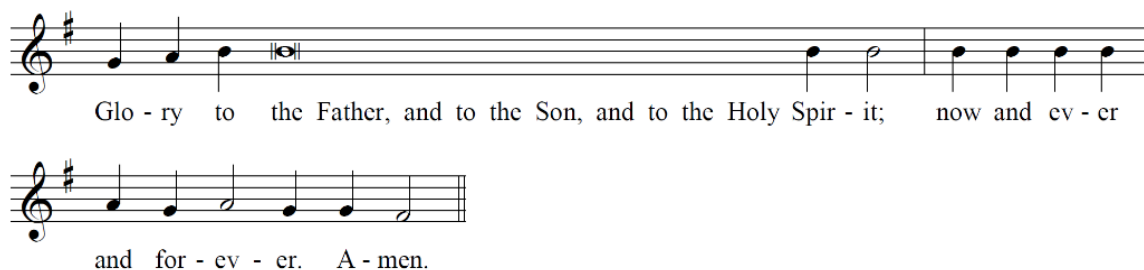
Why have you turned your face from me, O Light neverwaning? * **Why** has a strange darkness covered me, wretch that I am? ** But turn me and guide my steps by the light of your commandments, I pray.



Deliberating together with exalted thought, the honored fathers committed the iconoclasts to anathema, as ones that thought strange things. And they commanded that honor be rendered unto the icon of Christ, as is fitting.



Now is the time for gladness! Now is the day of salvation made manifest! Let us therefore be glad, and let us cry out to Christ with joy: Grant us your peace, through the prayers of the fathers of the Seventh Council, O Lover of mankind.

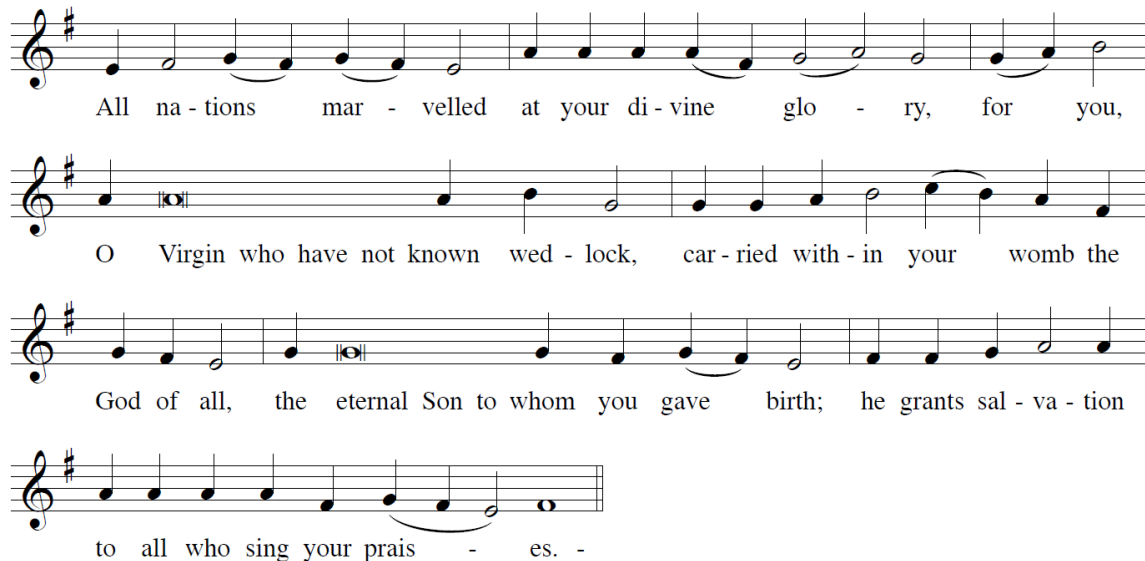


Theotokion:

For the sake of the mercy of his compassion, the Son of God was immutably born of the Virgin, taking what was foreign to him as his own, and, being in his essence uncircumscribable, He willingly appears circumscribed in this form.

Katavasia 5 of the Theotokos

Tone 4

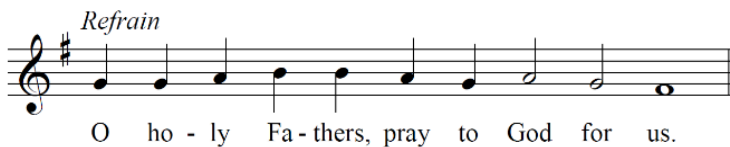


Ode 6

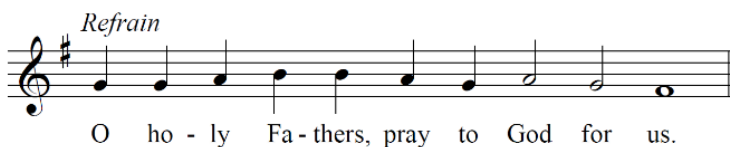
Irmos:

Tone 8

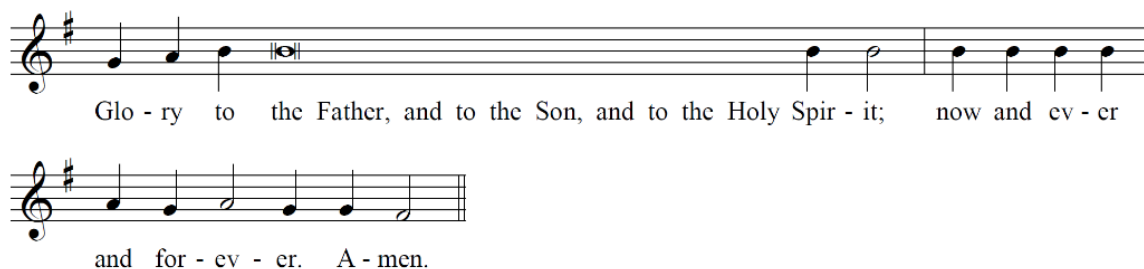
Cleanse me, O Savior, * for many are my transgressions; * and lead me up from the depths of evil, I pray, * for to you have I cried: ** Hearken unto me, O God of my salvation.



Let the mountains rain down sweetness and joy, for the multitude of heretics, which pour forth the bitter poison of the removal of the holy icons, have been driven out.



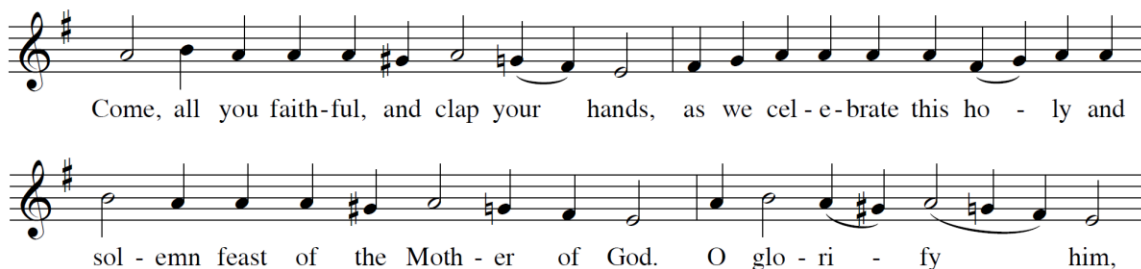
Let heaven and earth celebrate together the magnificence of the daughter of God; for she is magnified, rejecting them that would diminish it.

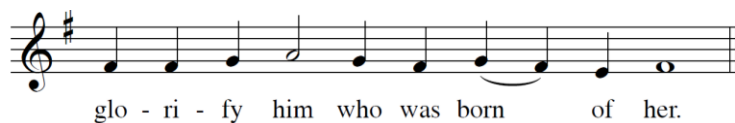


Theotokion:

The Son of the Mother, who was first begotten of the Father without mother, and was born in godly manner without a father, has given me rebirth. Wherefore, fashioning an image of her that gave birth and of him that was born, I venerate it.

Katavasia 6 of the Theotokos





Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 6

Kontakion of the Council Fathers - Tone 6

The Son shone forth from the Father in - de - scri - ba - bly. In two na - tures he was
born of a wom - an. Rec - og - niz - ing this, we do not reject the representation
of his hu - man form; ra - ther, we depict it with reverence and hon - or it with faith.
There - fore the Church holds fast to the true faith and kiss - es the image of the
in - car - na - tion of Christ.

Ikos: The all-compassionate God, who ever desires to rouse us to the perfect memory of his incarnation, gave this suggestion to me: that they depict his precious form with the pigments of icons; that, beholding these in visible objects, we may believe what we have heard said, clearly understanding the activity, the name, the features and the sufferings of holy men and Christ, the Bestower of crowns, Who presents crowns to the holy athletes and martyrs. And the Church, most diligently holding fast to the true faith for their sake, venerates the icon of the incarnation of Christ.

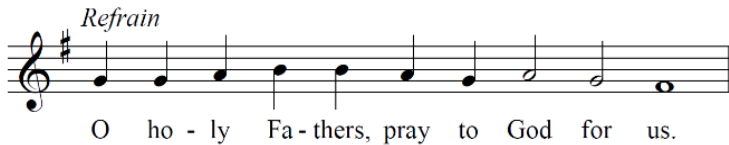
The Synaxarion is omitted & the Canon continues with Ode 7.

Ode 7

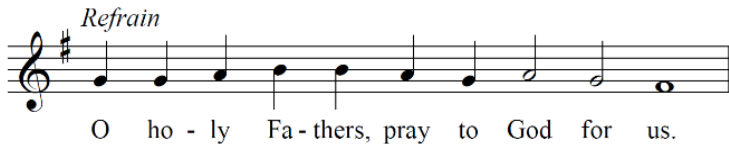
Irmos:

Tone 8

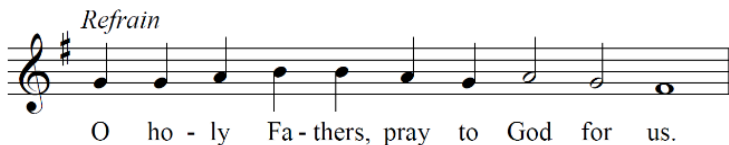
Once, in Babylon, * the fire stood in awe of the condescension of God; * wherefore, the youths, * dancing with joyous step in the furnace, as in a meadow, chanted: ** Blessed are you, O God of our fathers!



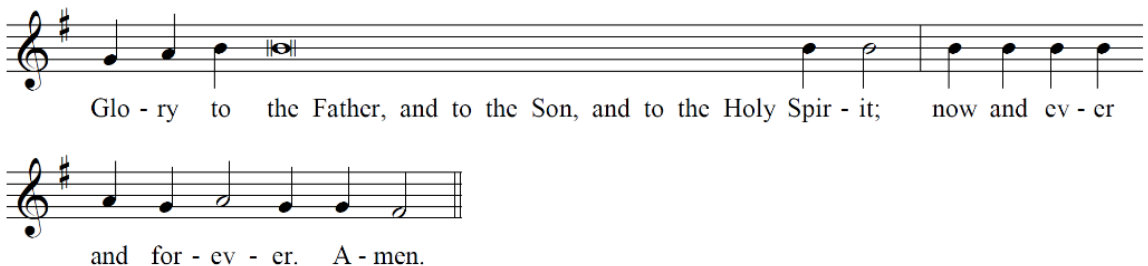
The heresiarchs are vanquished by the dogmas of the divinely eloquent men who rightly render the honor they accord images to the prototypes, as Basil the Great has said. Blessed is the God of our fathers!



Today the temples, adorned with splendid icons, are made beautiful; wherefore, in the churches the world raises a song unto him that is more comely in beauty than all men, and it sings: Blessed is the God of our fathers!



The light has far outshone the darkness, and the impious are driven off. Wherefore, all things are filled with the light of Christ, the Bestower of light, and they cry aloud with gladness and say: Blessed is the God of our fathers!



Theotokion:

O all-pure Mistress, who alone are the hope of the salvation of all, who in awesome manner gave birth to Christ, the King of kings, and bore him in your arms as a babe, He is worshipped depicted, as the fathers say.

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 page 34.

Ode 9

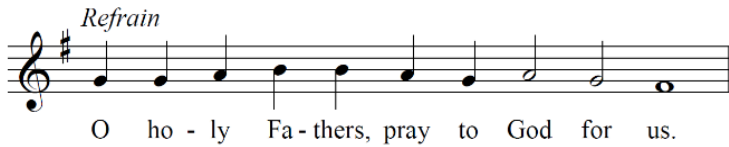
Irmos:

Tone 8

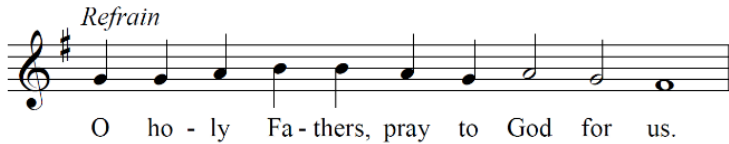
Heaven was stricken with awe, * and the ends of the earth were amazed, * that God appeared to men in the flesh, * and that your womb became more spacious than the heavens. * Wherefore, the ranks of angels and of men magnify you, ** who are the Theotokos.

Refrain
O ho - ly Fa - thers, pray to God for us.

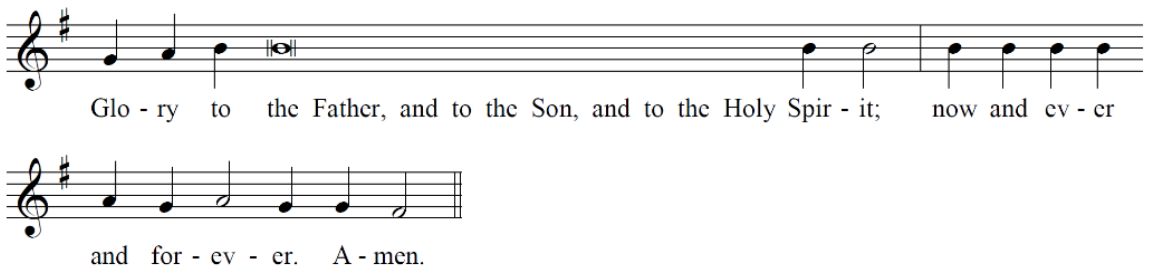
O only God, who are unapproachable, O Great One Who holds all things together by your might and counsel, most powerful ruler and king of all: Establish the Church, preserving it in your Orthodoxy, through the entreaties of the most glorious fathers who denounced heresy.



Great honors were you given on earth, O holy ones of heavenly wisdom, for you lovingly honored the image of Christ. And now, having cast off the shadow and the covering of the flesh, you gaze directly upon His countenance and are given yet greater honors.

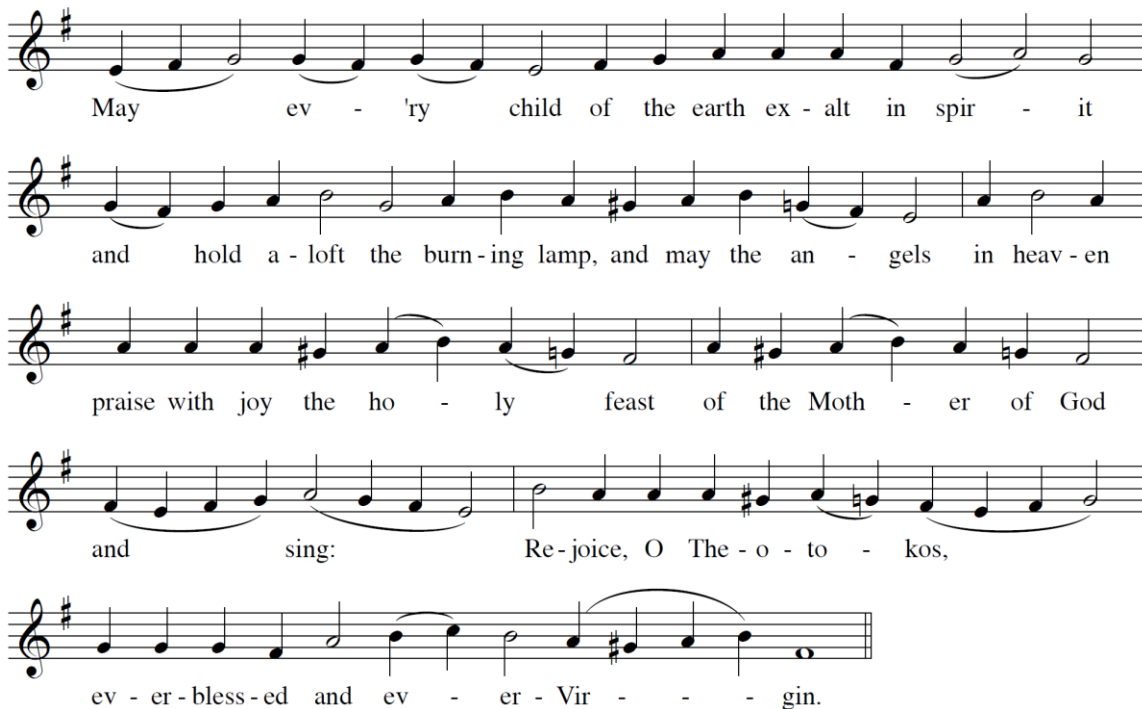


Though we are chastened by the mighty host of barbaric insanity which is loosed against us, yet do you yourself crush their assault and audacity, and come to the aid of right-believing Orthodox hierarchs who place their trust in you, O you who accomplish all things, through the confident prayers of the holy fathers whose memory we keep.



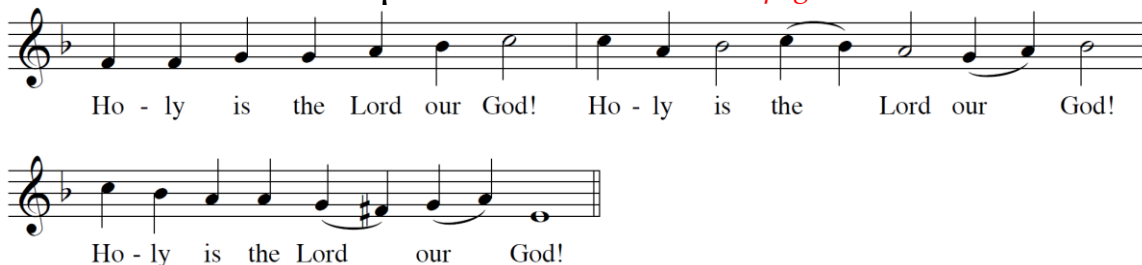
Theotokion:

The mind of man can in no wise comprehend the mystery of your awesome birthgiving, nor can the exalted intelligence of the angels; for, in manner transcending nature, you gave birth to God incarnate. Wherefore, knowing you to be the Theotokos and depicting you with him, we magnify you.

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 - jice, 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 4**

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 two sons of Zebedee, with Peter, Nathanael, and Thomas, and two others were fishing in the Lake of Tiberias. By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming toward him. This was the third appearance of the Lord after his Resurrection. Then he shared with them bread and fish from the fire.

Glory...

O divinely inspired Fathers, gathered together in the Seventh Council, pray unceasingly to the Holy Trinity to save from every heresy and condemnation those who praise your holy gathering, that they may receive the kingdom of heaven.

Now and ever...

Through the intercession of your holy mother and those of the Fathers assembled in the Seventh Council, in your goodness, O Lord, strengthen your Church and confirm the faith; make us all inhabitants of the kingdom of heaven when you come to earth to judge the whole creation.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 6

Psalm 148

Let ev - 'rything 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 2nd & 3rd the stichera from the Menaion (all the rest are omitted):

In place of the usual Sunday verse, "Arise, O Lord...":

Cantor (Tone 6): Blessed are you and praiseworthy,
O Lord, the God of our Fathers
and glorious forever is your name

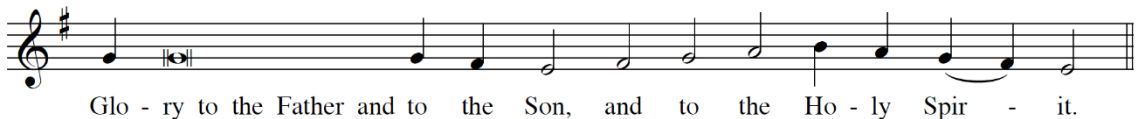
When the holy preachers of Christ * fully received the light from the Holy Spirit, * they spoke with divine insight, * with few but deeply meaningful words inspired from above, * bringing to the front the evangelical doctrines * and traditions of true worship. * When these were clearly revealed to them from on high, * they were enlightened * and thus established the faith received from God.

In place of the usual Sunday verse, "I will praise you, Lord...":

Cantor (Tone 6): Gather before him his righteous ones
who have made a covenant with him by sacrifice.

Truly the divine shepherds were favored servants of God * and honored preachers of the divine Word. * They were indeed the true shepherds; * and having now been justly angered, * in a judgment of truth, they expelled from the perfection of the Church all those devouring and destructive wolves. They cast them down with the power of the Spirit. The unbelievers fell prey to great affliction.

Cantor (Tone 8):



When the holy Fathers gathered from the ends of the world, * they believed in one substance and one nature * of the Father, Son, and Holy Spirit. * They delivered plainly to the Church the mystery of discoursing in theology. * Therefore, we honor them in faith and bless them saying: * What a divine army, O God-inspired soldiers of the camp of the Lord. * O most brilliant luminaries in the heavens, * you mighty towers of the mystical Zion, * you scented flowers of Paradise, * the golden lights of the Word, * the pride and delight of the whole universe, * interceded unceasingly for our souls.

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