

Matins Propers

Nineteenth Sunday after Pentecost

*in the Second Tone with the Eighth Resurrection Gospel
& with the Katavasiai from the Canon of the Theotokos,
which are sung after September 21st*

Hexapsalmos

The reader chants only Psalm 37 on pages 2 & 3 followed by "Glory..." on page 6.

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

The Lord is God (page 9)

Tone 2



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 2



When you de-scend-ed to death, O Im-mor-tal Life, you de-stroyed



Ha-des by the brilliance of your di-vin-i-ty; and when you raised the dead



from the depths of the earth, all the heav-en-ly pow-ers cried out:



O Giv-er of Life, Christ our God, glo - - - ry to you.

The repetition of the troparion is omitted.

Cantor (*Tone 2*):

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

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The melody is simple and melismatic, with long notes and ties. The lyrics are placed below the notes.

Festive Theotokion – Tone 2

O The - o - tokos, the mysteries surrounding you are ex - ceed - ing - ly glo - rious,
and be - yond the pow - er of un - der - stand - ing. For you re - tained
the seal of pur - i - ty, and your vir - ginity re - mained in - vi - o - late;
yet you are ac - knowl - edged, with - out doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to en - treat him to save our souls.

The musical notation is written on five staves in G major (one sharp) and 4/4 time. The melody is more complex than the Cantor, with many eighth and sixteenth notes. The lyrics are placed below the notes.

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 2nd Kathisma:

Psalm 11

Save me, O Lord, for the righteous have vanished; truth has gone from the sons of men. Falsehood they speak one to another, with lying lips, with a false heart. May the Lord destroy all lying lips, the tongue that speaks high-sounding words, those who say: "Our tongue is our strength; our lips are our own, who is our master?" "For the poor who are oppressed and the needy who groan I myself will arise," says the Lord, "I shall grant them the salvation for which they thirst." The words of the Lord are words without alloy, silver from the furnace, seven times refined. You, O Lord, will keep us and preserve us forever from this generation. See how the wicked prowl on every side, while the worthless are prized highly by the sons of men.

Psalm 12

How long, O Lord, will you forget me? How long will you hide your face? How long must I bear grief in my soul, this sorrow in my heart day and night? How long shall my enemy prevail? Look at me; answer me, Lord my God! Give light to my eyes lest I fall asleep in death, lest my enemy say: "I have overcome him"; lest my foes rejoice to see my fall. As for me, I trust in your merciful love. Let my heart rejoice in your saving help: Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High.

Psalm 13

The fool has said in his heart: "There is no God above." Their deeds are corrupt, depraved; not a good man is left. From heaven the Lord looks down on the sons of men to see if any are wise, if any seek God. All have left the right path, depraved, every one; there is not a good man left, no, not even one. Will the evil-doers not understand? They eat up my people as though they were eating bread: they never pray to the Lord. See how they tremble with fear without cause for fear: for God is with the just. You may mock the poor man's hope, but his refuge is the Lord. O that Israel's salvation might come from Zion! When the Lord delivers his people from bondage, then Jacob will be glad and Israel rejoice.

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 1st set of Sessional Hymns (Samopodoben: Blahoobraznyj Josif):

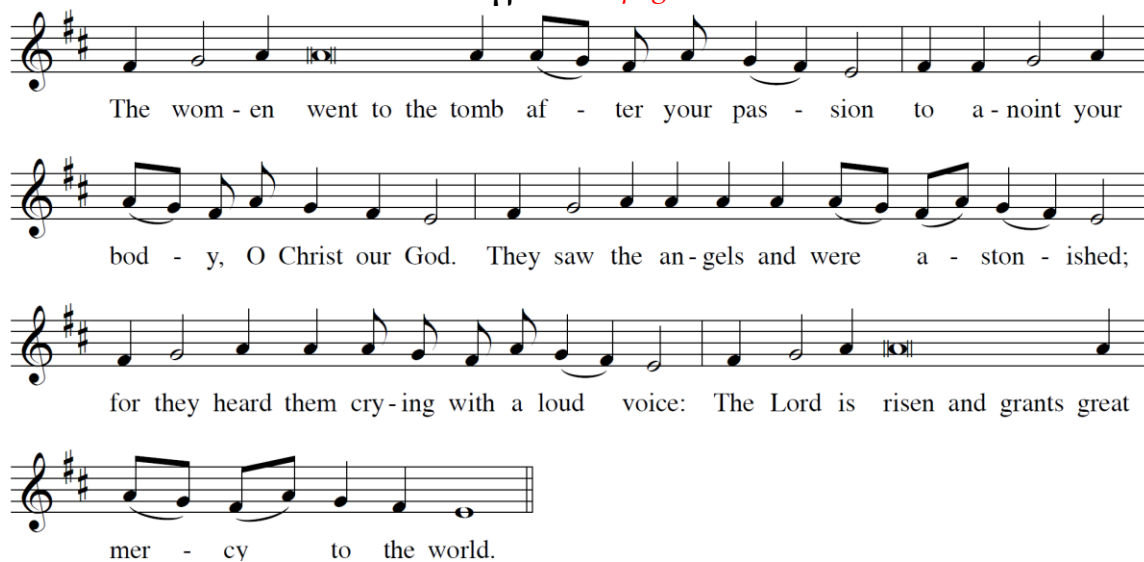


We praise you, O The - o - to - - - kos, for you are
cov-ered with glo-ry more than an - y oth - er. Death has been put to death
and Ha-des tram-pled un-der-foot by the Cross of your Son.
He raised us from death, grant-ing us e - ter-nal
life. Par - a - dise is a - gain of - fered for us
to en-joy as be-fore. There - fore in thanks-giv-ing we glo - ri - fy
the love and pow - er of Christ our God.

*Matins continues with the Polyeleos on page 12 then
"Hosts of Angels..." is omitted and
Matins continues with the Small Litany on page 21*

Ἡρακὸς (page 21)

Tone 2



The wom - en went to the tomb af - ter your pas - sion to a - noint your
bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;
for they heard them cry - ing with a loud voice: The Lord is risen and grants great
mer - cy to the world.

Stepenna (page 21)

The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted. The 2nd Antiphon in Tone 2:



Un - less the Lord were in our midst, who could have been kept safe from the
man - de - stroy - ing en - e - my? My en - e - mies roar like li - ons;
O Sav - ior, de - liv - er not your serv - ant to their teeth. 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. To the Ho - ly Spir - it is do - min - ion

and hon - - - or; for, as God, he es - tab - lish - es all crea - tures
and pre - serves them in the Fa - ther and the Son.

The 3rd Antiphon of the Stepenna is omitted & Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon (page 22)

Psalm 7:6,7

Lord, rise up in your anger, rise against the fu - ry of my foes. My God, a - wake!
You will give judg - ment. Let the com - pa - ny of na - tions
gath - er round you.

Deacon: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

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

Let everything that lives... (page 22)

Tone 2

Let ev - ry - thing that lives and that breathes give praise
to the Lord, give praise to the Lord.

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

The Eighth Resurrection Gospel is read (John 20:11-18).

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 2

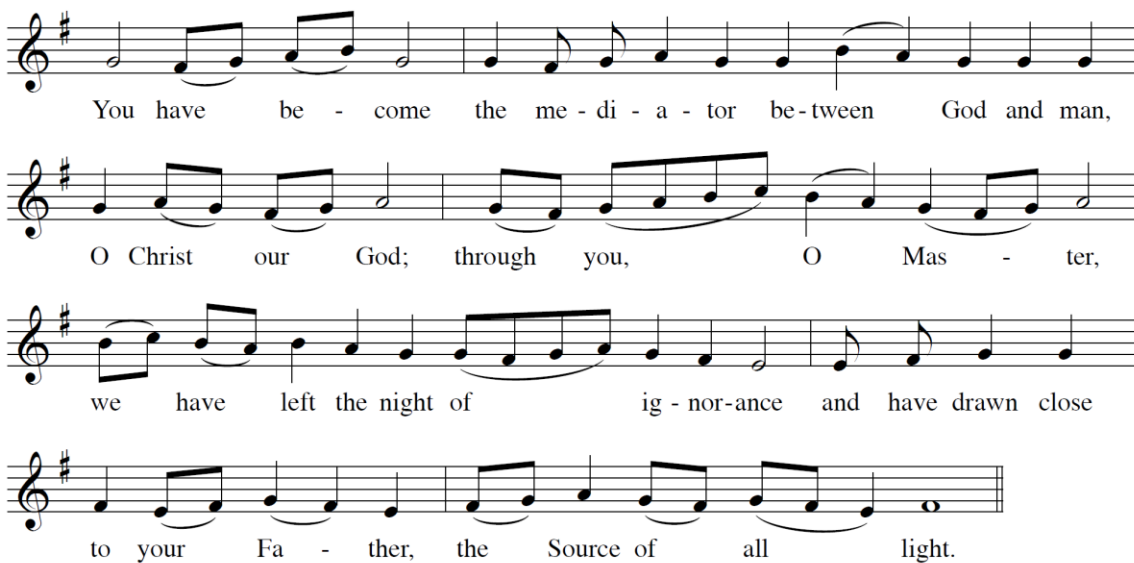
Odes 1-4 are omitted and the Canon of the Resurrection continues with Ode 5.

(The Canons of the Cross-Resurrection, and of the Theotokos are omitted)

Ode 5

Irmos

Tone 2



You have be - come the me - di - a - tor be - tween God and man,
O Christ our God; through you, O Mas - ter,
we have left the night of ig - nor - ance and have drawn close
to your Fa - ther, the Source of all light.

Refrain



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

As a cedar you have broken the pride of the enemies, O Christ, when in your flesh you were willingly raised upon the pine, the cedar, and the cypress. *Refrain*

Your lifeless body was placed in the grave, O Christ our Savior; but by your wounds, you have healed those who lay sleeping, forgotten in the tombs.

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 most pure, beseech your Son and Lord to grant the captives deliverance in their adversity and peace to those who trust in your help

Katavasia 5 of the Theotokos

Tone 4

All na - tions mar - velled at your di - vine glo - ry, for you,

O Virgin who have not known wed - lock, car - ried with - in your womb the

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**

Tone 2

Sur - round-ed by the a - byss of my sins, I in - voke

the bound-less depths of your com - pas - sion, of your com-pas-sion;



O God, save me from the pit of cor-rup - - - tion.

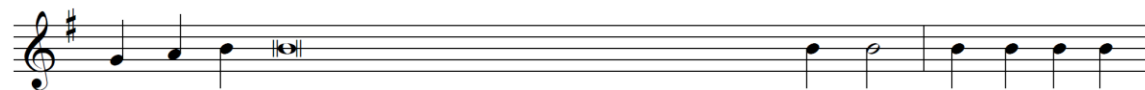
Refrain



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

The Just One was condemned as a criminal; with the thieves he is nailed to the cross, the One who redeems us with his own blood. *Refrain*

Formerly Death entered the world through one person, the first Adam; and now one person reveals to us the Resurrection, and he is the Son of God.



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, without knowing man you have become a mother, and yet you remain a virgin; thus you clearly reveal the divinity of your Son and God.

Katavasia 6 of the Theotokos



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,

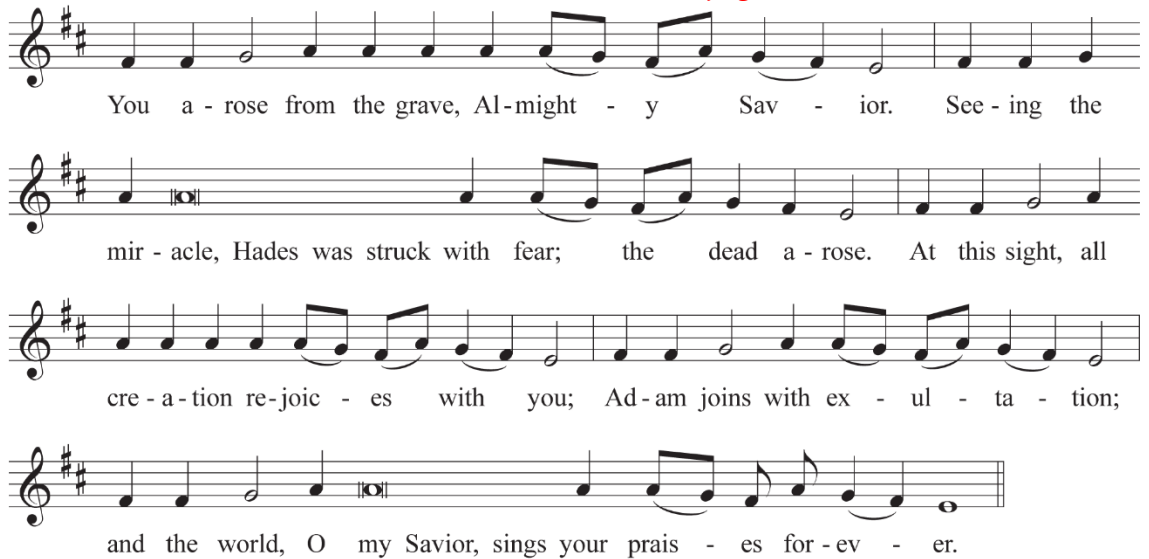


glo - ri - fy him who was born of her.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 2

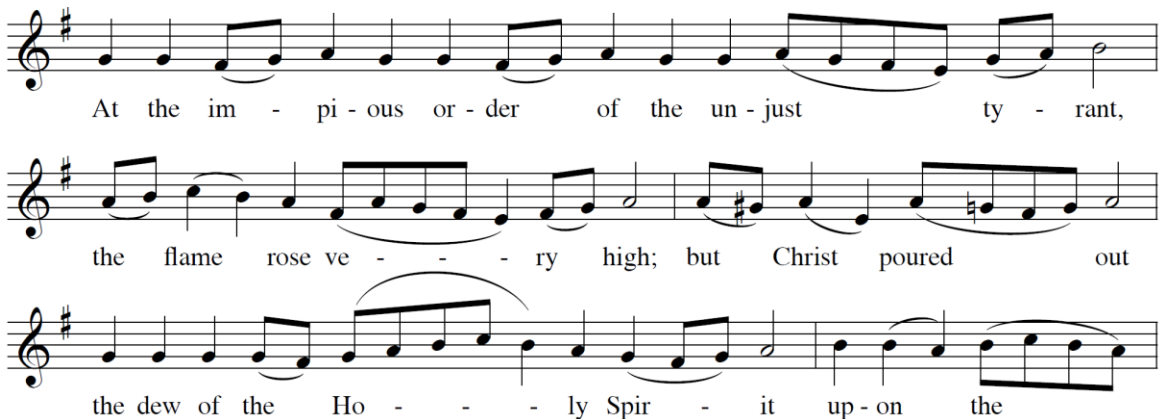


You a - rose from the grave, Al - might - y Sav - ior. See - ing the
mir - acle, Hades was struck with fear; the dead a - rose. At this sight, all
cre - a - tion re - joic - es with you; Ad - am joins with ex - ul - ta - tion;
and the world, O my Savior, sings your prais - es for - ev - er.

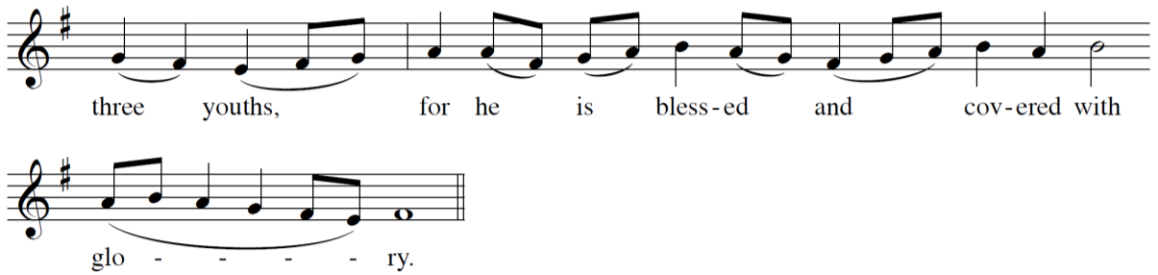
Ikos: O Light of those who are in darkness, you are the Resurrection and the Life of all. You have raised the faithful with you, O Savior. You have despoiled the kingdom of Death and have shattered the gates of Hades, O Word. The sight of such wonders astonished mortals, and every creature rejoices in your Resurrection. We also glorify you, O Lover of us all, and we praise your condescension; the whole world sings your praises, O my Savior.

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

Ode 7 Irmos



At the im - pi - ous or - der of the un - just ty - rant,
the flame rose ve - - - ry high; but Christ poured out
the dew of the Ho - - - ly Spir - it up - on the



three youths, for he is bless-ed and cov-ered with
glo - - - - ry.

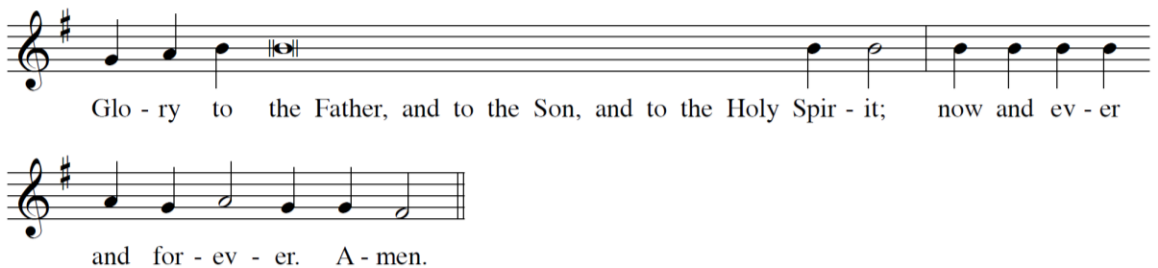
Refrain



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

In your compassion, O Master, you could not bear to see your people as the slave of death. You have come and taken on our flesh, and by your own blood, you saved us, for you are blessed and covered with glory. *Refrain*

Seeing you clothed in the garments of a judge, the gatekeepers of Hades trembled, O Lord; for you have come to enslave the one who tyrannized us, for you are blessed and covered with glory.



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.

In you we see the Holy of Holies, for you alone have given birth to God without change, O spotless Virgin and spouseless Mother. By giving birth to God, you have made immortal life spring up for all.

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**

Tone 2

The Son of the Fa - ther with - out be - gin - ning, our Lord and
 our God, has tak - en flesh from the Virgin and has ap - peared to us;
 He has come to il - lu - min - ate the dark - ness and to gath - er those
 who are scat - tered. O The - o - to - kos, wor - thy of all praise,
 we ex - tol you.

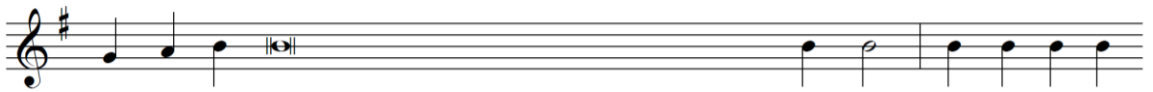
Refrain



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

The thrice-blessed wood of your precious cross has been planted in the place of the Skull as in the heart of paradise. Sprinkled with the blood and water that flowed from your divine side, O Christ, it made our life blossom forth. *Refrain*

On the cross you overthrew the powerful; from the depths of Hades, you raised up human nature which was held captive, and you enthroned it with your Father in heaven, O almighty One; and in that same nature you shall come again. We adore you and we 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 faithful, let us praise and glorify in the true faith the Unity in three Persons, the consubstantial Trinity, the divine and indivisible nature, the unsetting light with a triple flame, who alone is incorruptible, and who fills us with brightness.

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

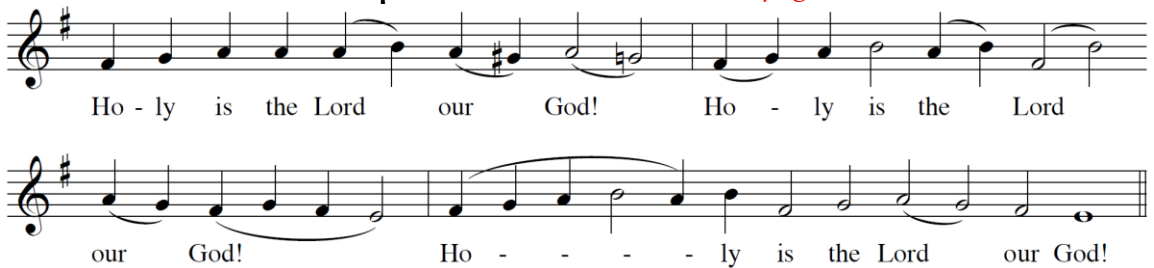


and sing: Re-joice, O The - o - to - kos,
 ev - er - bless - ed and ev - er - Vir - - - gin.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 2



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)

When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

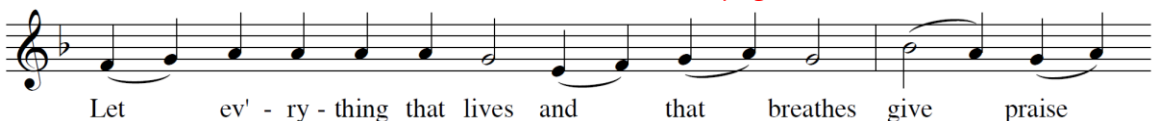
Glory... now and ever...

You have given birth, O Virgin, to one of the Trinity in a manner beyond description, dual in nature, dual in will, but one in Person. Therefore, always beseech him for those who honor you in faith, that we may escape the temptations of the Enemy, for in you we now seek refuge, O Theotokos.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 2



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 (all the rest are omitted):

Cantor (Tone 2):

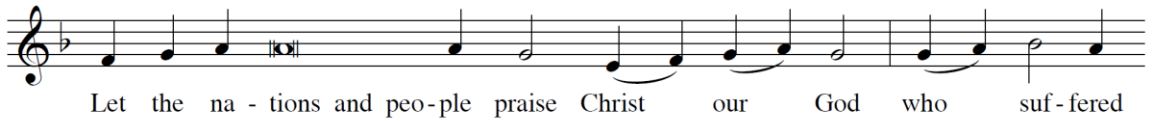
A - rise, O Lord, lift up your hand! O God, do not for - get the poor.

The wo men brought spices mixed with tears to your tomb, but their words

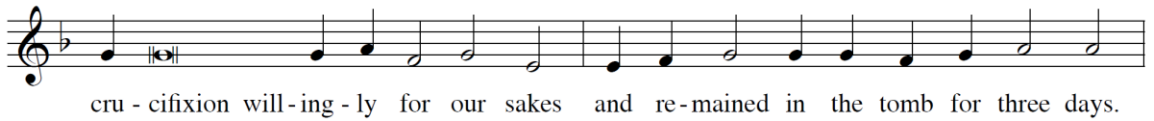
be - came full of joy when they said: The Lord is ris - en.

Cantor (Tone 2):

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



Let the na - tions and peo - ple praise Christ our God who suf - fered



cru - cifixion will - ing - ly for our sakes and re - mained in the tomb for three days.

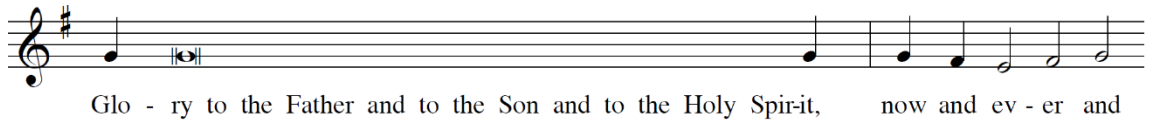


Let them wor - ship his res - ur - rec - tion from the dead, by which all the ends of the



earth are en - light - - - ened.

Cantor (*Tone 8*):



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.

Eighth Gospel Stanza

Tone 8



The warm tears of Mary were not shed in vain; for be - hold, she has been



worthy to hear the an - gels and to behold your face, O Je - sus.



But be - ing a woman still think - ing of earth - ly things, she was not per - mit - ted

to touch you, O Christ. How - ev - er, she was sent to proclaim to your dis-ci - ples

the good news announcing your return to your heaven-ly in - her - i - tance.

With her, therefore, make us wor - thy to see you, O Lord.

The musical score consists of three staves of music in G major (one sharp). The first staff contains the lyrics 'to touch you, O Christ. How - ev - er, she was sent to proclaim to your dis-ci - ples'. The second staff contains 'the good news announcing your return to your heaven-ly in - her - i - tance.'. The third staff contains 'With her, therefore, make us wor - thy to see you, O Lord.'. The music is written in a simple, melodic style with a treble clef and a key signature of one sharp.

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