

# Matins Propers

## Twenty-Sixth Sunday after Pentecost

### The Entrance of the Theotokos into the Temple

*in the First Tone & with the Katavasiai from the Canon of the Nativity of the Lord,  
which are sung after November 20<sup>th</sup>*

### 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)

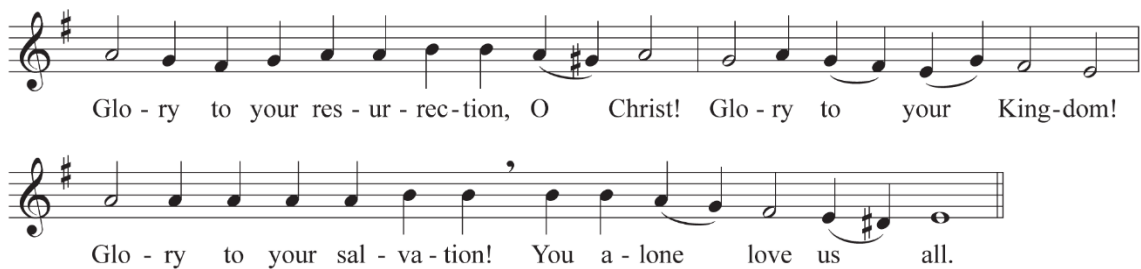
*Tone 1*

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)

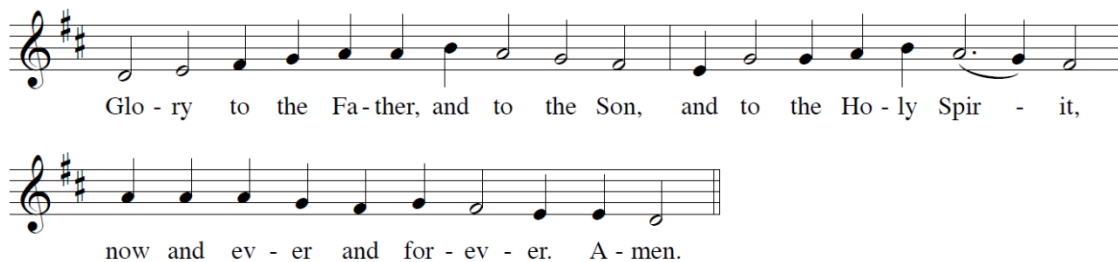
#### Troparion of the Resurrection – Tone 1

The stone was sealed by the Jews, sol - diers guard - ed your most pure  
bod - y, but you, O Sav - ior, a - rose on the third day granting life to the world.  
There - fore, the heav - en - ly pow - ers acclaimed you, O Giv - er of Life:

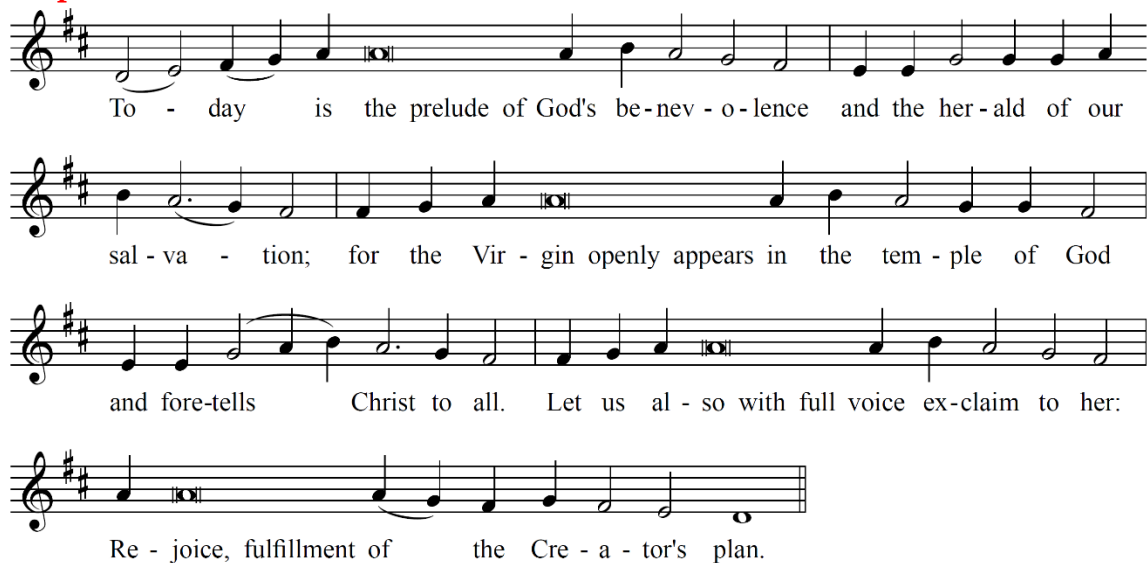


*The repetition of the Troparion is omitted.*

### **Cantor (Tone 4):**



### **Troparion of the Entrance of the Theotokos – Tone 1**



## 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.

### *Select Psalms at the Kathisma:* Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made, my tongue as nimble as the pen of a scribe. You are the fairest of the children of men and graciousness is poured upon your lips: because God has blessed you forevermore. Gird your sword upon your thigh, O mighty Lord; go forth; triumph and reign for the sake of truth and meekness and justice, and your right hand will guide you wondrously. Your arrows are sharp, peoples fall beneath you. The foes of the king fall down and lose heart. Your throne, O God, shall endure forever. A scepter of justice is the scepter of your kingdom. You love justice and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness above other kings: your robes are fragrant with aloes and myrrh. From the ivory palace you are greeted with music. The daughters of kings are among your loved ones. The Queen stood at your right hand vested in robes adorned with gold. Listen, O daughter, and see and incline your ear:<sup>i</sup> forget your own people and your father's house. So will the king desire your beauty: He is your lord, pay homage to him. And the people of Tyre shall come with gifts, the rich among the people will seek your favor. The daughter of the king is clothed with splendor, her robes embroidered with pearls set in gold. She is led to the king with her maiden companions. They are escorted amid gladness and joy; they pass within the palace of the king. Sons shall be yours in place of your fathers: you will make them rulers over all the earth. I shall make your name remembered in all generations. May the peoples praise you from age to age.

### Psalm 45

God is for us a refuge and strength, a helper close at hand, in time of distress, so we shall not fear though the earth should rock, though the mountains fall into the depths of the sea; even though its waters rage and foam, even though the mountains be shaken by its waves. The Lord of hosts is with us: the God of Jacob is our stronghold. The waters of a river give joy to God's city, the holy place where the Most High dwells. God is within, it cannot be shaken; God will help it at the dawning of the day. Nations are in tumult, kingdoms are shaken: he lifts his voice, the earth shrinks away. The Lord of hosts is with

us: the God of Jacob is our stronghold. Come, consider the works of the Lord, the redoubtable deeds he has done on the earth. He puts an end to wars over all the earth; the bow he breaks, the spear he snaps. He burns the shields with fire. "Be still and know that I am God, supreme among the nations, supreme on the earth!" The Lord of hosts is with us: the God of Jacob is our stronghold.

### Psalm 131

Lord, remember David and all his humility, how he swore to the Lord and vowed to the God of Jacob. "I will not enter the house where I live nor go to the bed where I rest. I will give no sleep to my eyes to my eyelids I will give no slumber till I find a place for the Lord, a dwelling for the Strong One of Jacob." At Ephrata we heard of the ark; we found it in the plains of Yearim. "Let us go to the place of his dwelling; let us go to kneel at his footstool." Go up, Lord, to your rest, you and your holy ark. Your priests will be clothed with righteousness and your saints will rejoice. For the sake of David your servant do not reject your anointed. The Lord swore a true oath to David; he will not go back on his word: "A son, the fruit of your body, will I set upon your throne. If they keep my covenant in truth and my laws that I have taught them, their sons also shall rule on your throne from age to age." For the Lord has chosen Zion; he prefers her for his dwelling: "This is my resting-place forever, here have I chosen to live. I will greatly bless her produce; I will fill her poor with bread. I will clothe her priests with salvation and your saints will rejoice. There David's stock will flower; I will prepare a lamp for my anointed. I will cover his enemies with shame but on him my crown will shine."

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

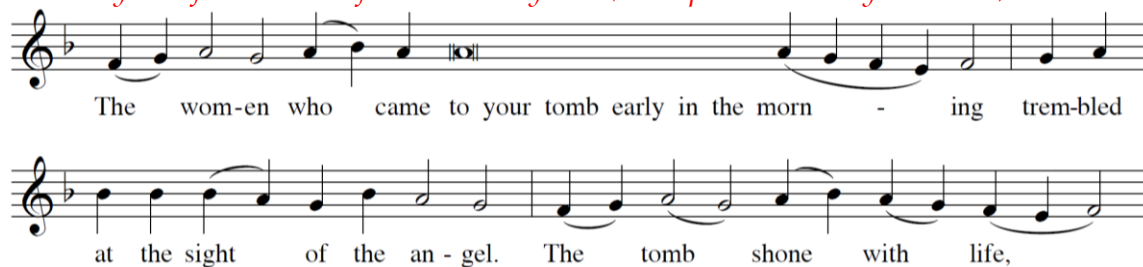
**People:** Now and ever and forever. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

*Matins continues with the Small Litany on page 10.*

### Sessional Hymn (*page 11*)

*the 1<sup>st</sup> Hymn of the 2<sup>nd</sup> set of Sessional Hymns (Samopodoben: Ženy ko hrobu):*



and they were struck with as-ton-ish-ment. There-fore, they  
 re-turned to the apostles, proclaiming the Res-ur-rec-tion. Christ, who a-lone is  
 might-y and pow-er-ful, has de-spoiled Ha-des and raised all those held in  
 cor-rup-tion. He has re-leased us from the fear of con-dem-na-tion  
 by the pow-er of the Cross.

*Matins continues with the Polyeleos on page 12 and then the Festal Exaltation.*

### **Festal Exaltation** (page 14)

*The refrain is repeated after each verse:*

We ex-tol you, O most holy Vir-gin and God-cho-sen Maid,  
 and we hon-or, we hon-or your En-trance in-to the tem-ple  
 of the Lord.

**Verse:** The Lord is great and worthy to be praised in the city of our God.

**Verse:** Holy is this Temple, awesome in righteousness.

**Verse:** Listen, O daughter, give ear to my words.

**Verse:** Blessed is the one whom you choose and call to dwell in your courts.

**Verse:** Glory...now and ever...

*Three times, each with a reverence:*



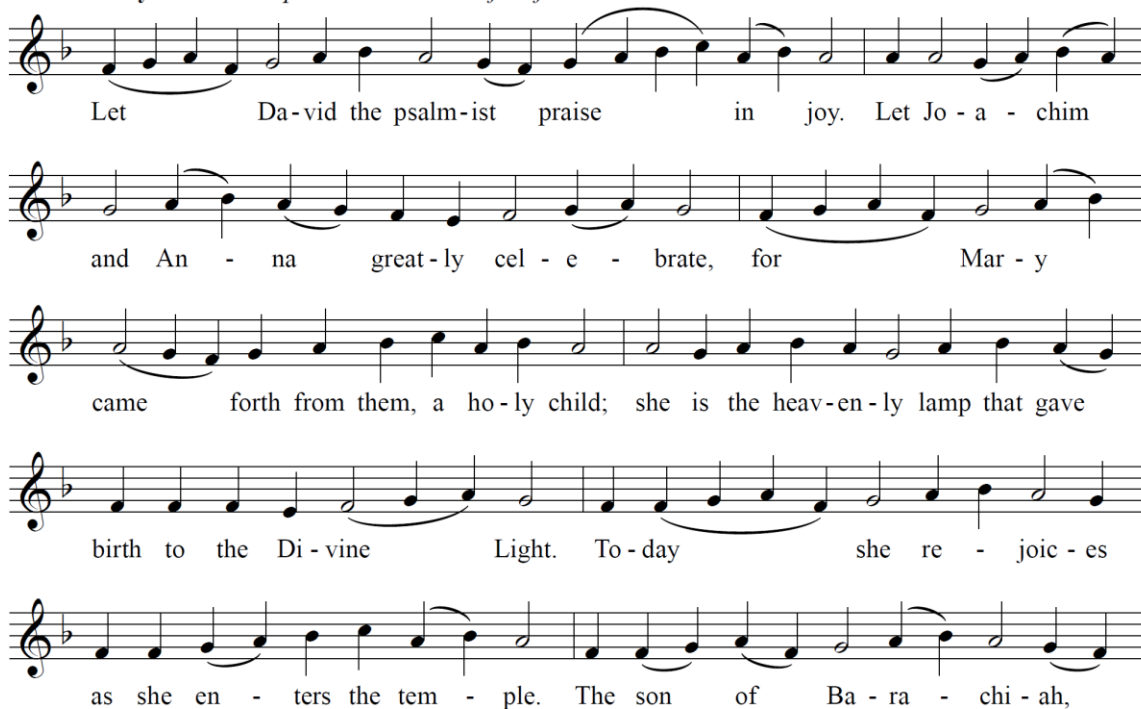
*All repeat the Exaltation.*

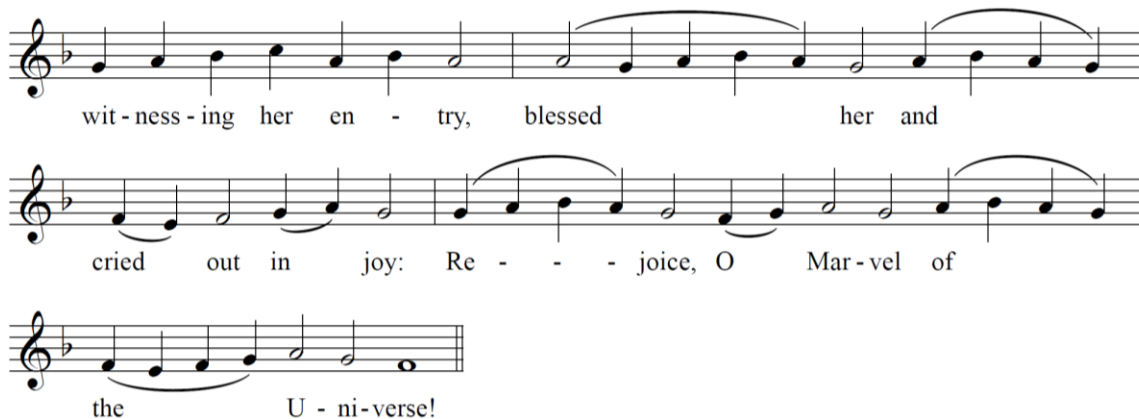
*"Hosts of Angels..." is omitted & then Matins continues with the Small Litany on p. 21.*

## **Ἕψαλμὸς** (page 21)

*The Hypakoe in the Tone of the Week is not sung, but instead the Sessional Hymns of the Feast. The two Sessional Hymns of the Kathismata for the Feast are omitted and Matins continues with the Sessional Hymn of the Polyeleos for the Feast:*

**Sessional Hymn - Tone 8 podobn:** *Povelinoje tajno*





*The repetition of the Sessional Hymn is omitted.*

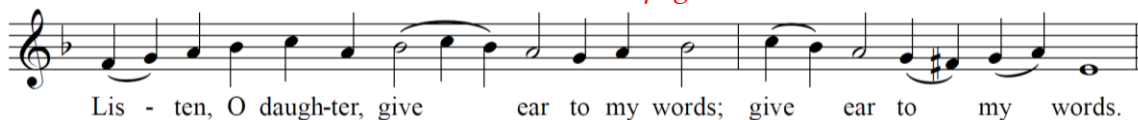
## Stepenna (page 21)

*The Stepenna (Gradual Hymns) are omitted.*

*Matins continues with the Prokeimenon of the Feast ("Let us be attentive...") on p. 22.*

## Prokeimenon (page 22)

*Tone 4*

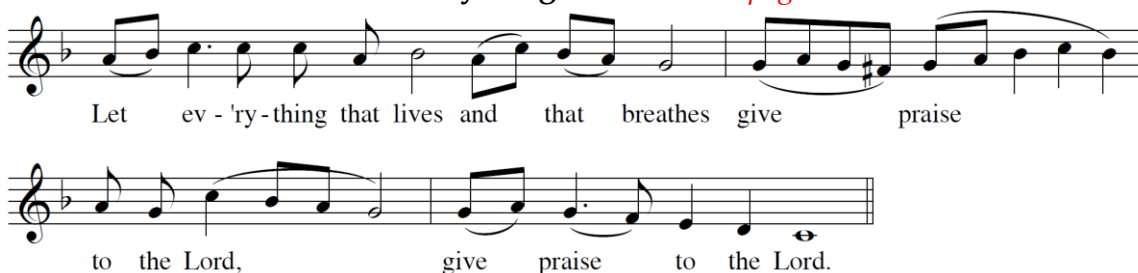


**Deacon:** My heart overflows with noble words  
To the king I must speak the song I have made.

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

## Let everything that lives... (page 22)

*Tone 1*



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

*The Matins Gospel of the Feast is read (Luke 1:39-49, 56).*

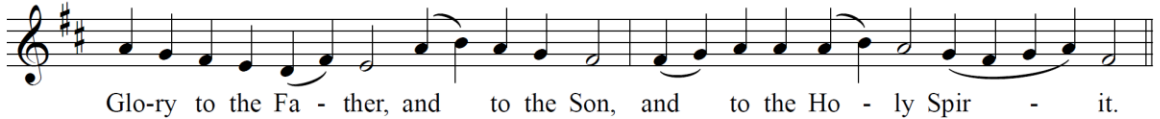
*The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).*

*The stichera of the Feast at Psalm 50 are sung:*

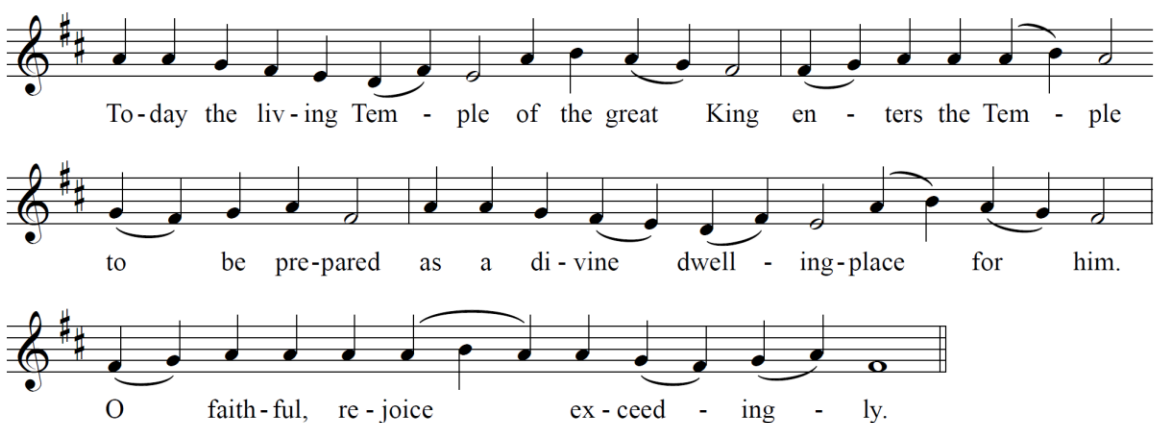
### Stichera at Psalm 50

*Tone 2 Bolhar*

**Cantor:**



**All:**



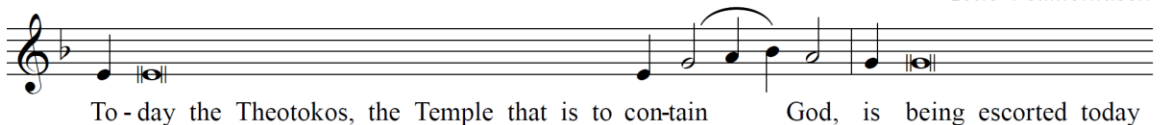
**Cantor:**



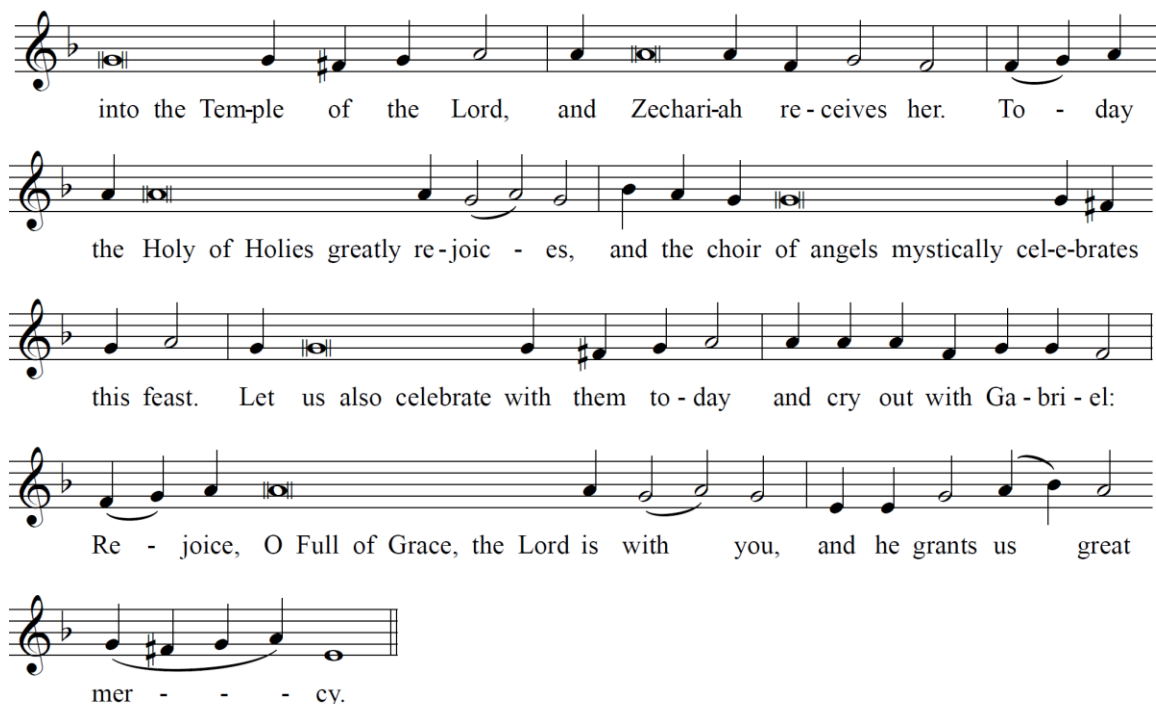
*All repeat "Today the living Temple..."*

**Cantor:** (Tone 4) Have mercy on me, God, in your kindness.  
In your compassion blot out my offense.

*Tone 4 samohlasen*







into the Tem-ple of the Lord, and Zechari-ah re-ceives her. To-day  
the Holy of Holies greatly re-joice - es, and the choir of angels mystically cel-e-brates  
this feast. Let us also celebrate with them to-day and cry out with Ga-bri-el:  
Re-joice, O Full of Grace, the Lord is with you, and he grants us great  
mer - - - cy.

*Matins continues with "Save your people, O God..." on page 31.*

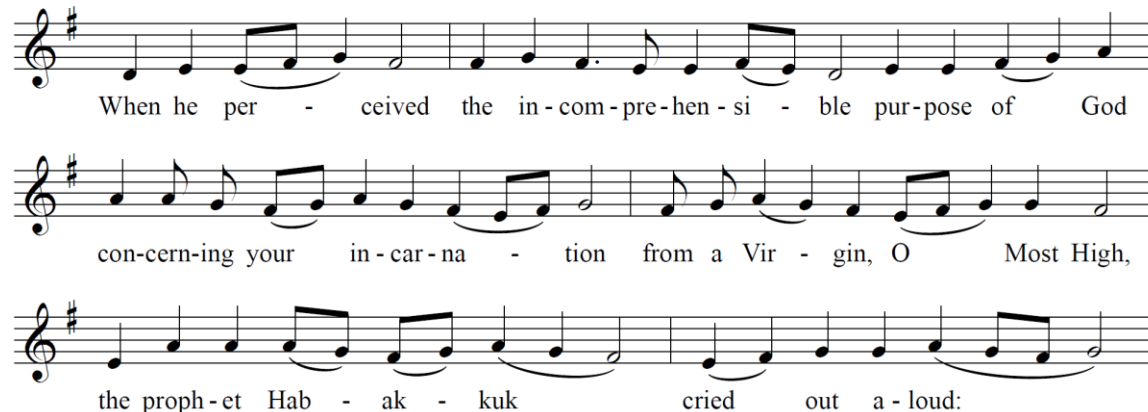
## **The Canon (page 32)**

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

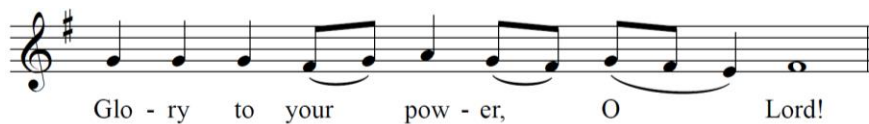
*Odes 1-3 & the Canon of the Resurrection are omitted. The Canon of the Feast continues with Ode 4:*

### **Ode 4**

#### **Irmos - Tone 4**



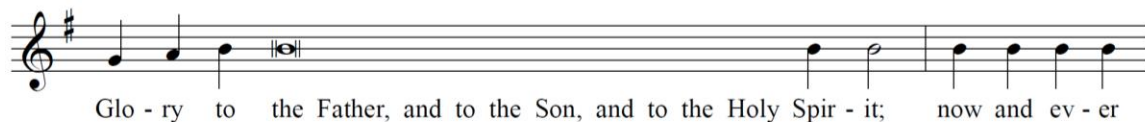
When he per - ceived the in-com-pre-hen-si-ble pur-pose of God  
con-cern-ing your in-car-na-tion from a Vir-gin, O Most High,  
the proph-et Hab-ak-kuk cried out a-loud:



Today the Temple of God receives the Gate through whom no one may pass. It has put an end to the worship prescribed by the shadow of the Law, and it cries out: Indeed the truth has appeared to all upon earth. *Refrain*

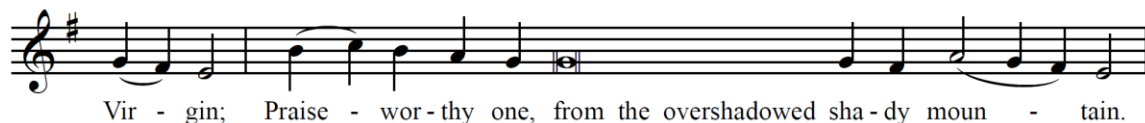
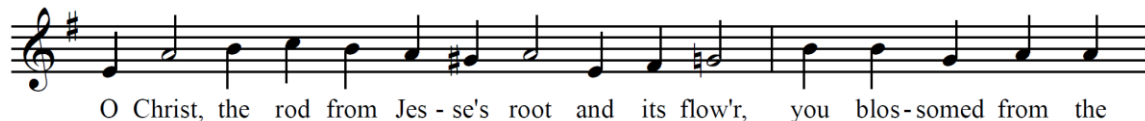
In former times Habakkuk foresaw and prophetically announced the overshadowed mountain which comes to dwell within the sanctuary of the temple today. She has blossomed forth flowers of virtue, and she covers the ends of the earth with her shadow. *Refrain*

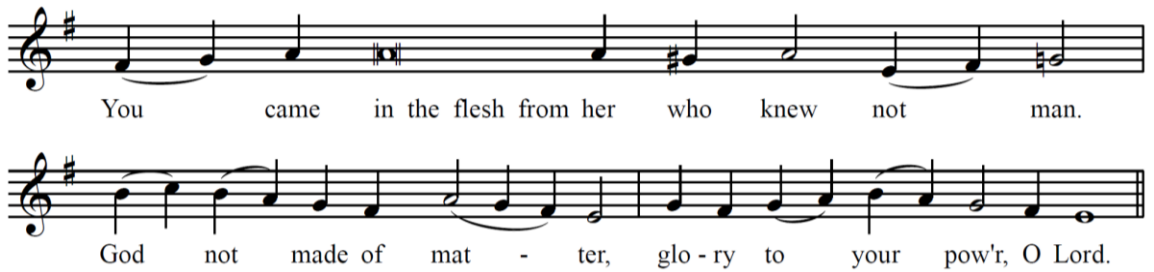
O faithful, with the earth let us behold these wonderful, marvelous, and strange events. The Virgin, taking nourishment from an angel, offers us an image of the divine plan of salvation.



O most pure Bride of God, being revealed as a Temple, a palace, and a living heaven, you are offered today in the temple of the Law to live therein.

#### Katavasia 4 of the Nativity of the Lord

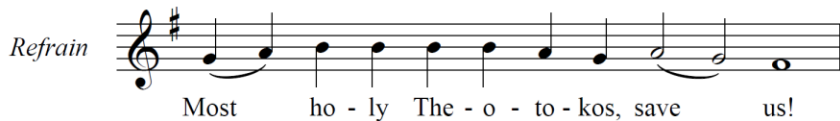




*Ode 5 is omitted and the Canon continues with Ode 6.*

## Ode 6

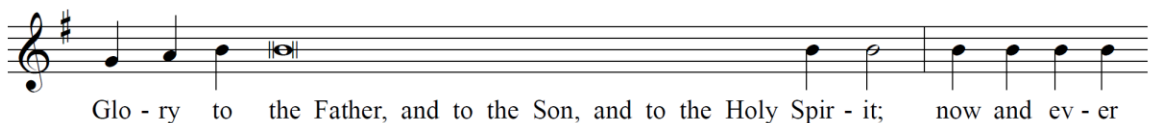
### Irmos



He who sustains all things with his word, has, in his mercy, heard the prayer of the righteous Joachim and Anna. He has freed them from the disgrace of sterility and has given them her who is the cause of our joy. *Refrain*

Desiring to reveal his salvation to the Gentiles, the Lord has now chosen from among mortals her that knew not wedlock. She is to be a sign of reconciliation and renewal. *Refrain*

O most pure One, you are a temple of grace which holds the treasure of God's ineffable plan of salvation; you receive immeasurable joy in the temple.

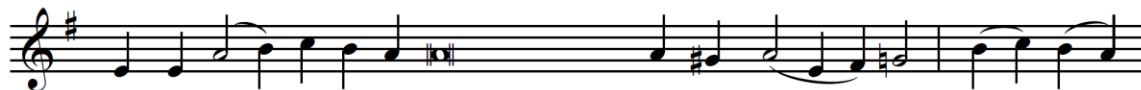




and for - ev - er. A - men.

O Bride of God, when the Temple received you as a precious jewel, it shone with beauty and submitted to better things; for it recognized in you the fulfillment of the prophecies.

### Katavasia 6 of the Nativity of the Lord



Tak - ing pit - y on Jo - nah, the sea mon - ster that took him kept him



safe, like an in - fant from the womb. The Word, which in - hab - ited the



Vir - gin and took flesh, came forth from her and kept her in - cor - rupt.



He un - der - went no change, and kept in - tact the one who bore him.

*Matins continues with the Small Litany on page 33 & then the Kontakion of the Feast.*

### Kontakion & Ikos (page 34)

*Tone 4*



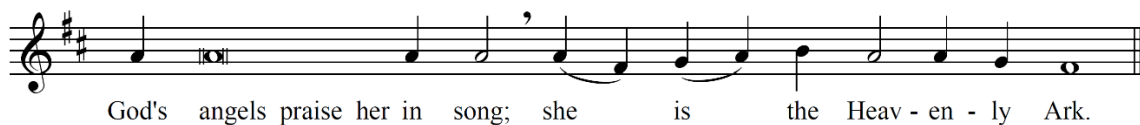
The most pure Tem - ple of the Sav - ior, the most precious Bri - dal Cham - ber



and Vir - gin, the Treas - u - ry of the glo - ry of God, is led



to - day in - to the house of the Lord, bring - ing grace in the Spir - it of God.



**Ikos:** I stand in awe at the wondrous works of God graciously manifested and fulfilled by the Virgin. I cannot comprehend the strange and secret manner by which she alone was chosen from all creation to be made known as the Undeified One. I am unable to express in word or thought this ineffable mystery, yet I wish to praise her. In confidence I dare to proclaim and extol her, saying: Indeed she is the heavenly Ark.

*Ode 7 is omitted & the Canon continues with Ode 8.*

### Ode 8

#### Irmos - Tone 4

Lis - - - ten, O pure vir - gin maid - en, while

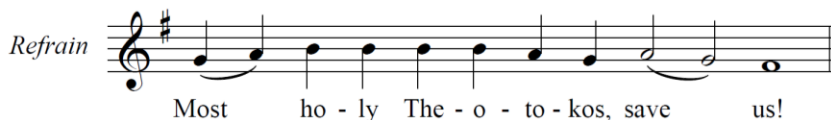
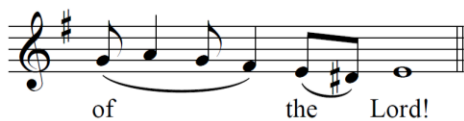
Ga - - - bri - el makes the an-nounce-ment of the

Most High that is both an - cient and true. Pre - pare to

re - ceive God; for through you the In-com - pre - hen - si - ble

comes to dwell a - mong mor - tals. There-fore I

re-joice and sing: Bless the Lord, all you works



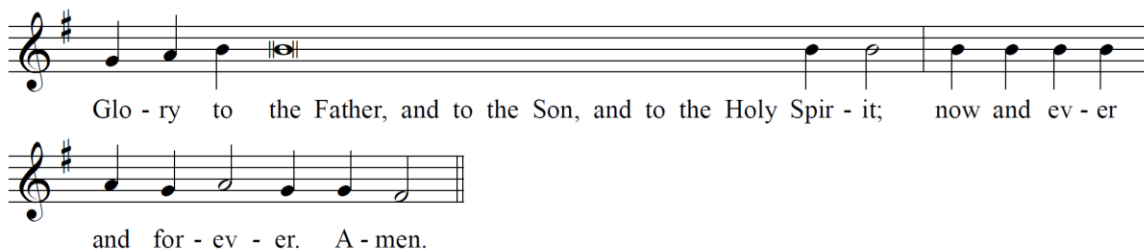
When Anna escorted the most pure Temple into the house of God, she spoke these words in faith to the priest: Take the child given to me by God and lead her into the temple of your Creator and sing to him joyfully: O all you works of the Lord, bless the Lord! *Refrain*

Upon seeing Anna, Zechariah said to her: You now escort here the true Mother of Life whom the prophets of God proclaimed in times past as the Theotokos. How shall the Temple contain her? Therefore, in wonder I cry out: O all you works of the Lord, bless the Lord! *Refrain*

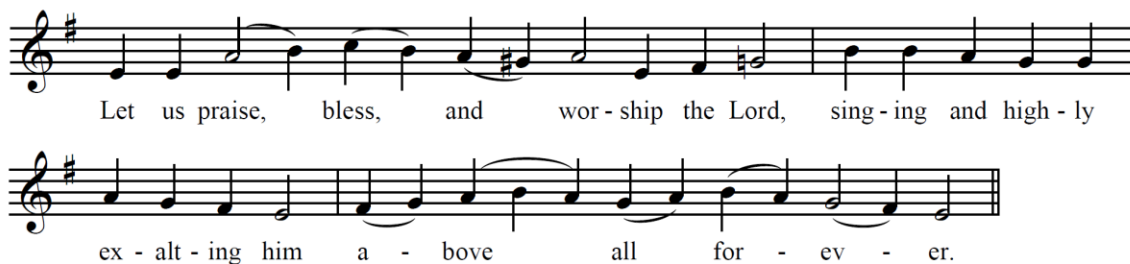
Anna answered Zechariah, saying: I come here as a servant of God, calling upon him with faith and prayer to receive the fruit of my labor. For I promised, that after childbirth, I would offer my child to him who gave her to me. Therefore, I cry out in joy: O all you works of the Lord, bless the Lord! *Refrain*

This act is truly in conformity with the Law, said the priest to her, but I also realize that it is marvelous even to the smallest details. For I see now entering the house of God the One who surpasses the Holy of Holies in grace. Thus, in my joy, I cry out: O all you works of the Lord, bless the Lord! *Refrain*

I am comforted to hear your words, said Anna, since you understand things according to the Spirit of God, and you clearly proclaim the mystery of the Virgin. Therefore, receive the Immaculate One into the temple of your Creator and sing out with joy: O all you works of the Lord, bless the Lord!



Zechariah cried out: A lamp that gives light has been kindled for us and has made the temple shine with joy. Let the souls of the prophets rejoice with me as they witness great wonders accomplished in the house of God and let them now cry out: O all you works of the Lord, bless the Lord!



### Katavasia 8 of the Nativity of the Lord

The fur-nace cooled like dew, mir-ac-u-lous-ly, fore-shad-owed a  
great mar-vel. For it did not burn the youths it re-ceived, nor did the  
fire of divinity burn the Virgin's womb by en-ter-ing it. There-fore, let us  
strike up a hymn and sing: Let all cre-a-tion bless and ex-alt the Lord  
for-ev-er.

*The people stand & Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.*

## Ode 9

### Magnification

The an - gels were struck with a-maze - ment, be-hold - ing the en-trance  
of the Most Pure; see-ing how the Vir - gin en-tered in - to the Ho - ly  
of Ho - lies.

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff has 12 measures, the second has 12 measures, and the third has 4 measures. The melody is written on a treble clef. The lyrics are written below the notes, with hyphens indicating syllables that span across measures.

### Irmos - Tone 4

Let no un - in - i - ti - at - ed hand touch the liv - ing Ark  
of God; but let faith - ful lips, sing - ing with -  
out ceas-ing the words of the an - gel to the The - o - to - kos,  
cry a - loud in great joy: O pure Vir - gin, you are  
tru - ly ex - alt - ed o - ver all.

The musical notation is in G major (one sharp) and 4/4 time. It consists of five staves. The first staff has 12 measures, the second has 12 measures, the third has 12 measures, the fourth has 12 measures, and the fifth has 8 measures. The melody is written on a treble clef. The lyrics are written below the notes, with hyphens indicating syllables that span across measures.

*All repeat "The angels were struck with amazement..."*



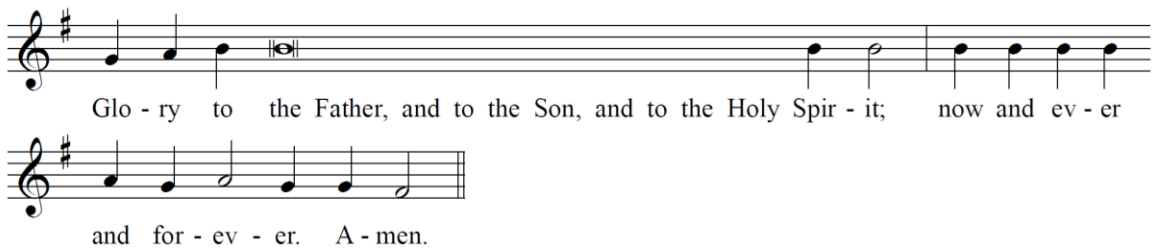
O undefiled Theotokos, your soul is radiant with beauty, and you are overflowing with the heavenly graces of God. You always illumine with eternal light those who praise you in joy. O pure Virgin, you are truly above all creation.

*All repeat "The angels were struck with amazement..."*

O undefiled Theotokos, your marvels are beyond expression. I recognize in you an unexplainable mystery, a body that was never corrupted by sin. Therefore, in thanksgiving I cry to you: O pure Virgin, you are truly above all creation.

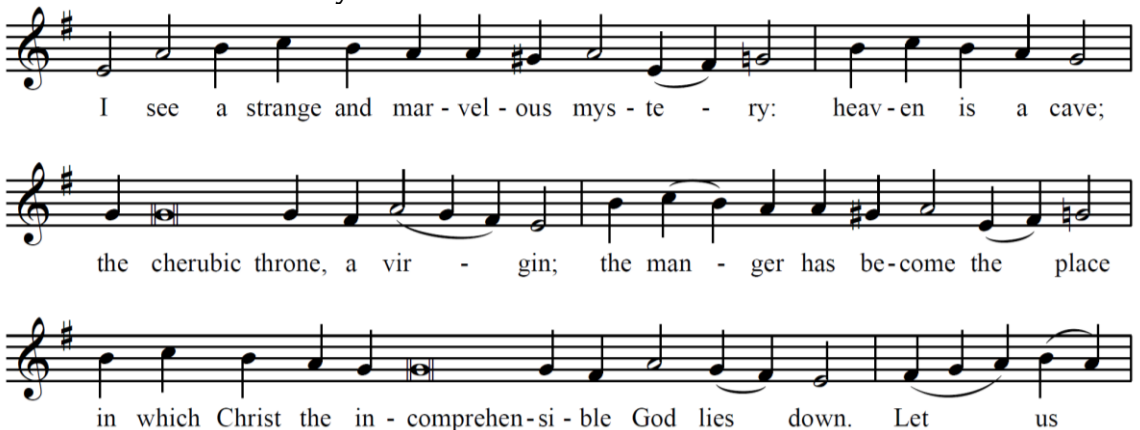
*All repeat "The angels were struck with amazement..."*

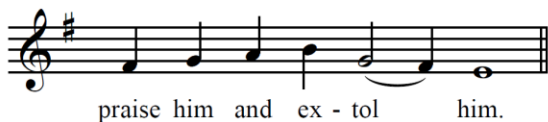
The Law foretold your wonders; it proclaimed you as a tabernacle, a jar of manna, a wondrous ark, the veil of the temple, and rod of Aaron, an indestructible temple, and the gate of God. It thereby teaches us to sing: O pure Virgin, you are truly above all creation.



David sang your praises, calling you the daughter of the King, for he recognized the beauty of your virtues as an array of a splendidly colored robe. He saw you sit at the right hand of God, and, therefore, in prophecy he cried aloud: O pure Virgin, you are truly above all creation.

### Katavasia 9 of the Nativity of the Lord





*Matins continues with the Small Litany on page 36.*

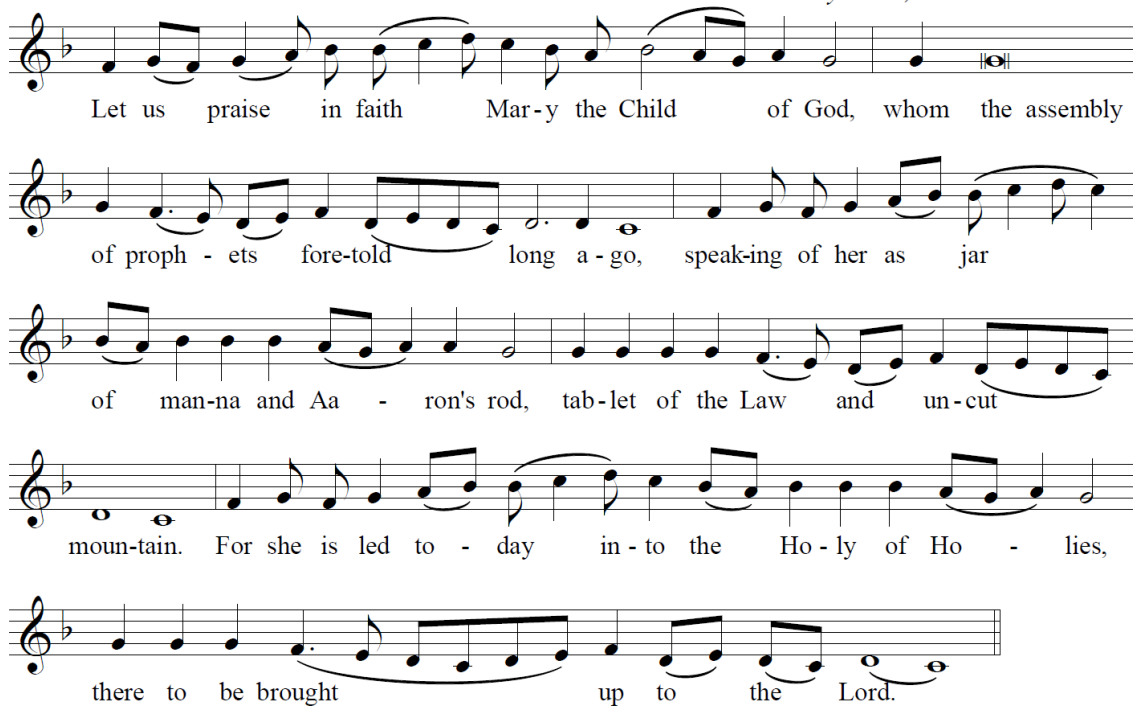
## Holy is the Lord our God (page 37)

*Tone 1*



## Hymn of Light (page 37)

*Znamenny chant, arr. W. G. Obleschuk*



*The repetitions of the Hymn of Light are omitted & Matins continues with the Psalms of Praise.*

## Psalms of Praise (page 38)

*Tone 1*

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 Sunday stichera and the first two stichera of the Feast are omitted.*

*In place of "Arise, O Lord...":*

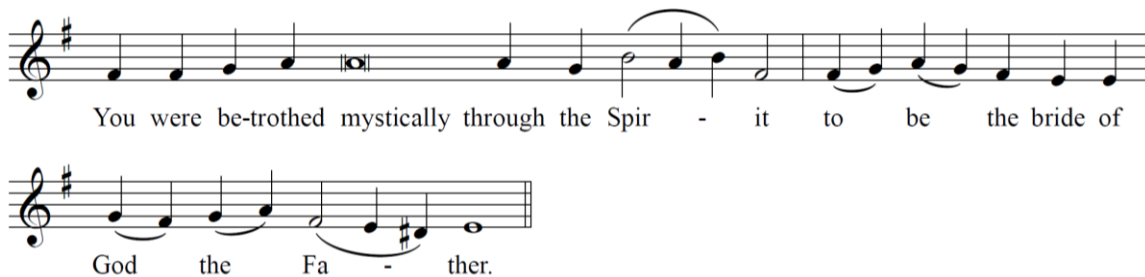
**Cantor** (*Tone 1*): She is led to the King with her maiden companions

*Tone 1 podoben: Nebesnych činov*

O Vir-gin, you were faithfully nour-ished by heav-en - ly bread in the Tem-ple

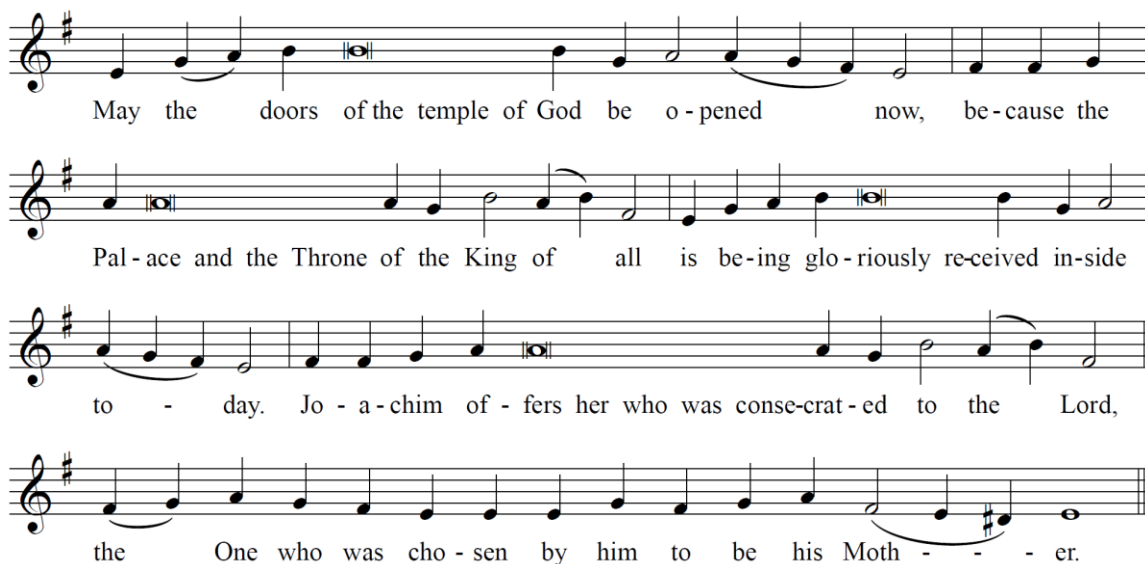
of the Lord. You gave birth to the Word, who is the Bread of Life

for the whole world. You are a cho-sen and all-immac-u-late tem-ple to him.



*In place of "I will praise you...":*

**Cantor (Tone 1):** They are escorted amid gladness and joy;  
they pass within the palace of the King.



**Cantor (Tone 2):**



**Doxastikon - Tone 2 samohlasen**

To - day the all - im - mac - u - late Vir - gin is be - ing es - cort - ed in - to the

tem - ple to be - come the abode of God, the King of all. To - day,

as a three year old child, the most pure ho - ly One is being led into the

Ho - ly of Ho - lies. With the an - gel let us cry out to her:

Re - joice, for you alone are bless - ed a - mong wom - en.

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