

Matins Propers

Twenty-Seventh Sunday after Pentecost

*in the Second Tone with the Fifth Resurrection Gospel
& with the Katavasiai from the Canon of the Nativity of the Lord,
which are sung after November 20th*

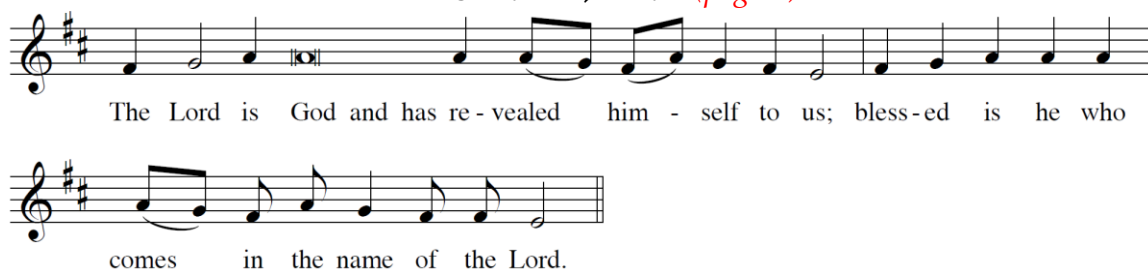
Hexapsalmos

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

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

The Lord is God (page 9)

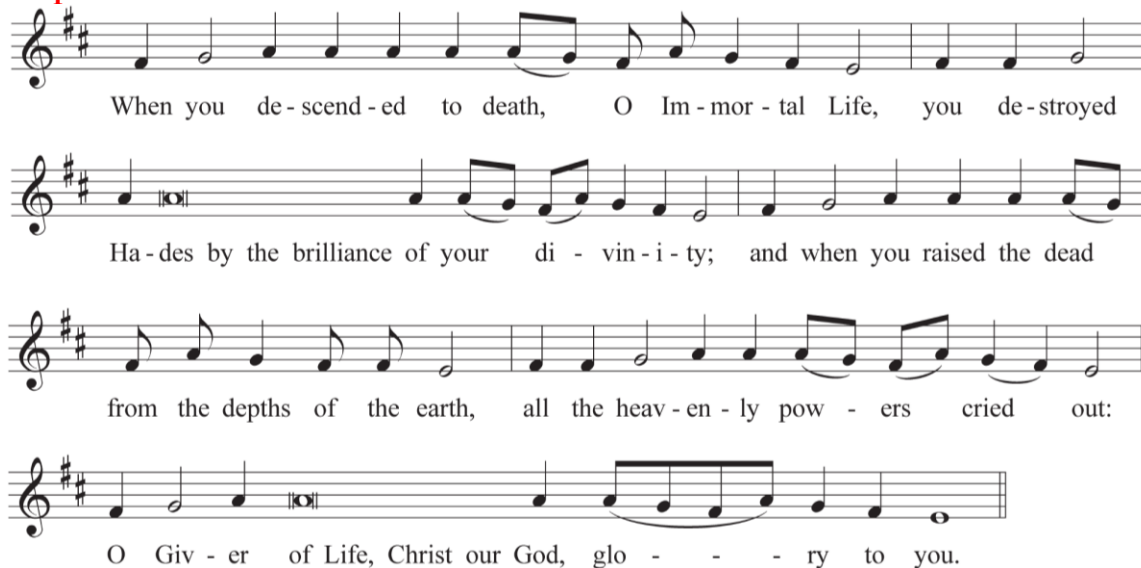
Tone 2



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 Fa - ther, and to the Son, and to the Holy Spir-it, now and ever
and for - ev - er. A - men.

The musical notation is written on two staves in G-clef and B-flat key signature. The first staff contains the melody for "Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it, now and ever" and ends with a double bar line and repeat dots. The second staff continues with "and for - ev - er. A - men." and also ends with a double bar line and repeat dots.

The Troparion of the Saint, if there is one, is omitted.

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-clef and D major key signature. The melody is more complex than the Cantor's, featuring many eighth and sixteenth notes. It ends with a double bar line and repeat dots on the fifth staff.

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.

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

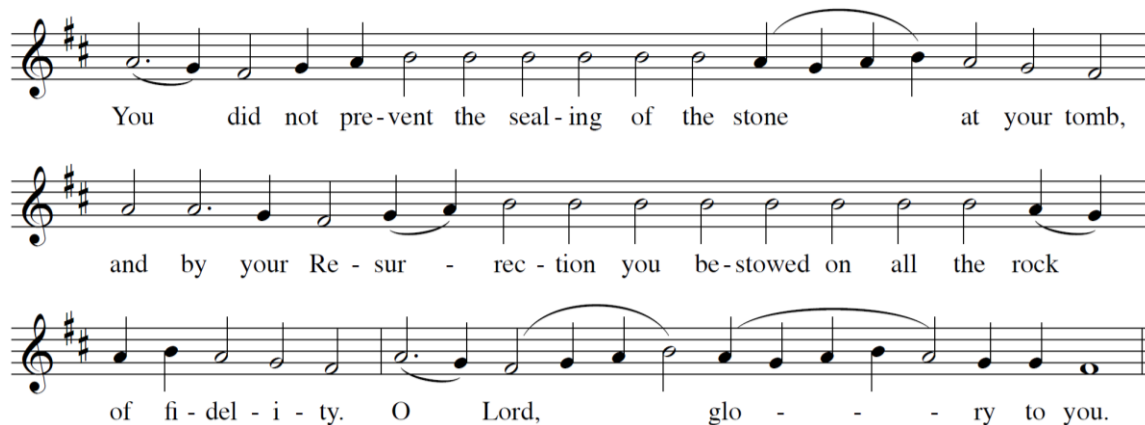
People: Now and ever and forever. Amen.

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 (Podoben: Blahoobraznyj Josif):



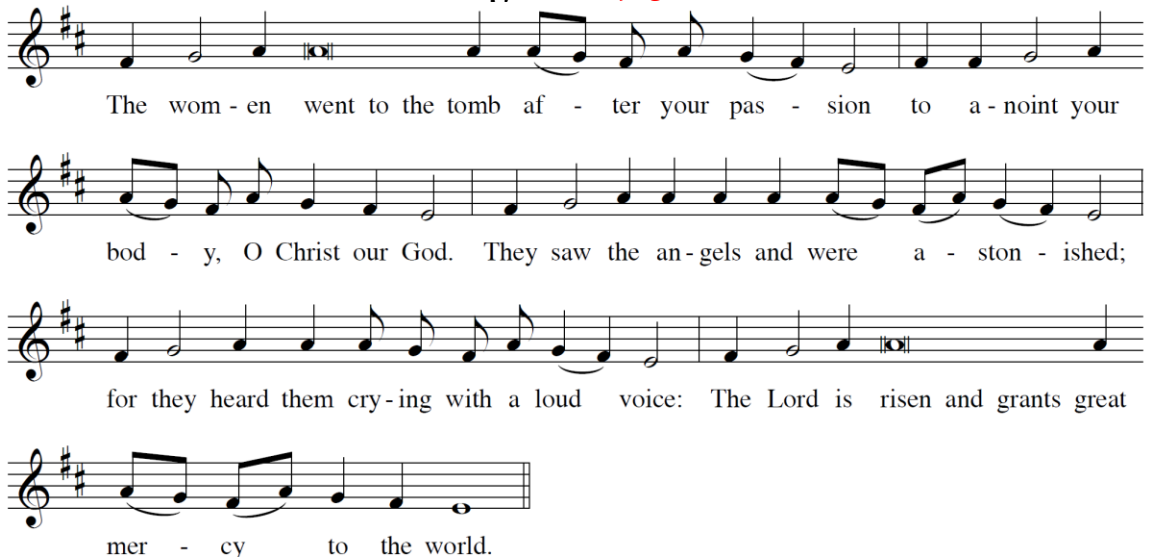
The musical notation consists of three staves of music in G major (one sharp). The lyrics are written below the notes. The first staff contains the lyrics: "You did not pre-vent the seal-ing of the stone at your tomb,". The second staff contains: "and by your Re - sur - rec - tion you be-stowed on all the rock". The third staff contains: "of fi - del - i - ty. O Lord, glo - - - ry to you.".

Matins continues with the Polyeleos on page 12.

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

Ἡπᾱκοε (page 21)

Tone 2



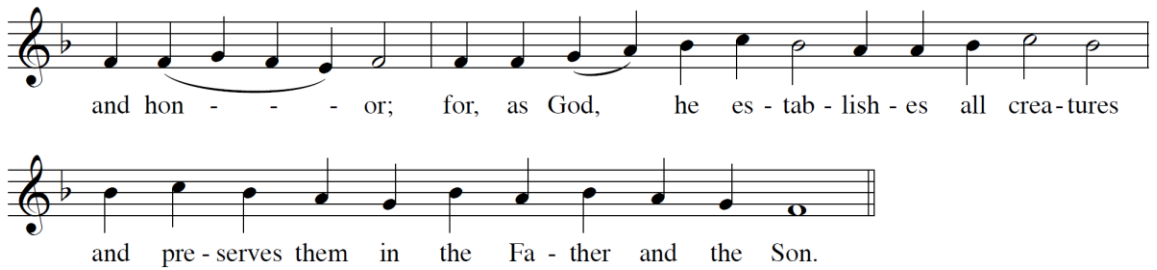
The wom - en went to the tomb af - ter your pas - sion to a - noint your
bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;
for they heard them cry - ing with a loud voice: The Lord is risen and grants great
mer - cy to the world.

Stepenna (page 21)

The 1st Antiphon of the Stepenna is omitted. The 2nd Antiphon of the Stepenna in Tone 2:



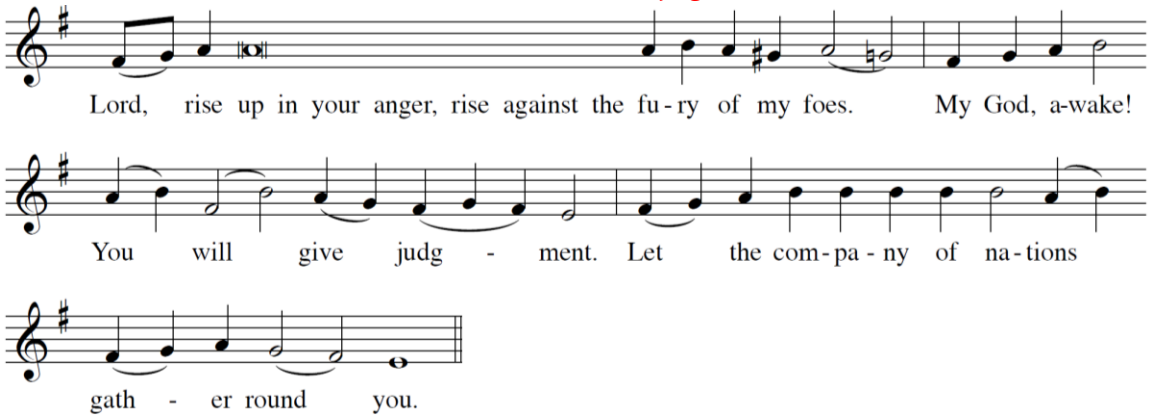
Un - less the Lord were in our midst, who could have been kept safe from the
man - de - stroy - ing en - e - my? My en - e - mies roar like li - ons;
O Sav - ior, de - liv - er not your serv - ant to their teeth. Glo - ry to the Fa - ther, and
to the Son, and to the Ho - ly Spir - it; now and ev - er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



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

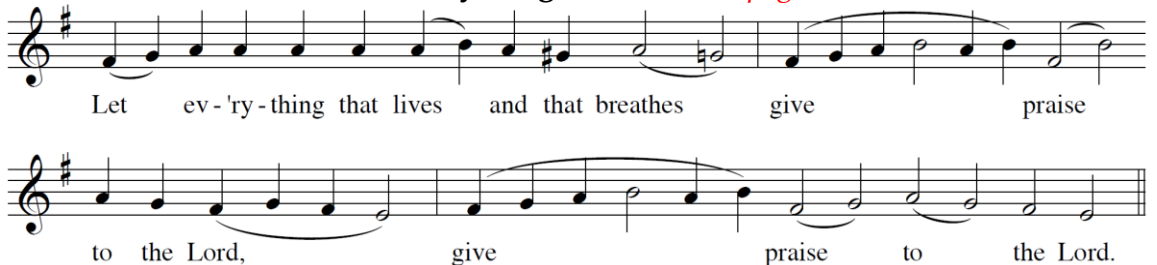


Deacon: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

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

Let everything that lives... (page 22)

Tone 2



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

The Fifth Resurrection Gospel is read (Luke 24:12-35).

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

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

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

Ode 4

Irmos

Tone 2

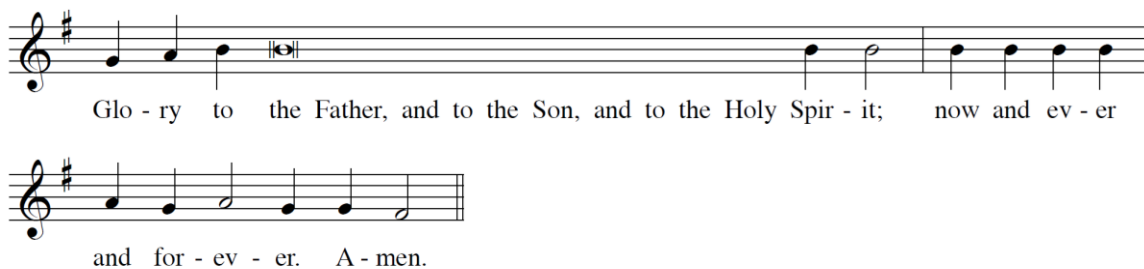
You have come forth from the Vir - gin, not as an an - gel or a
mes-sen - ger, but as the Lord clothed in our flesh;
you have saved me com - plete - ly, and so I cry out:
Glo - ry to your pow - er, O - - - - Lord!

Refrain

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

Before the judgment-seat of Caiaphas, you appeared as one accused; yet you did not raise your voice, O Master of the nations. The judgment that you announced to them is the salvation of the world, which you accomplished by your passion, O Lord. *Refrain*

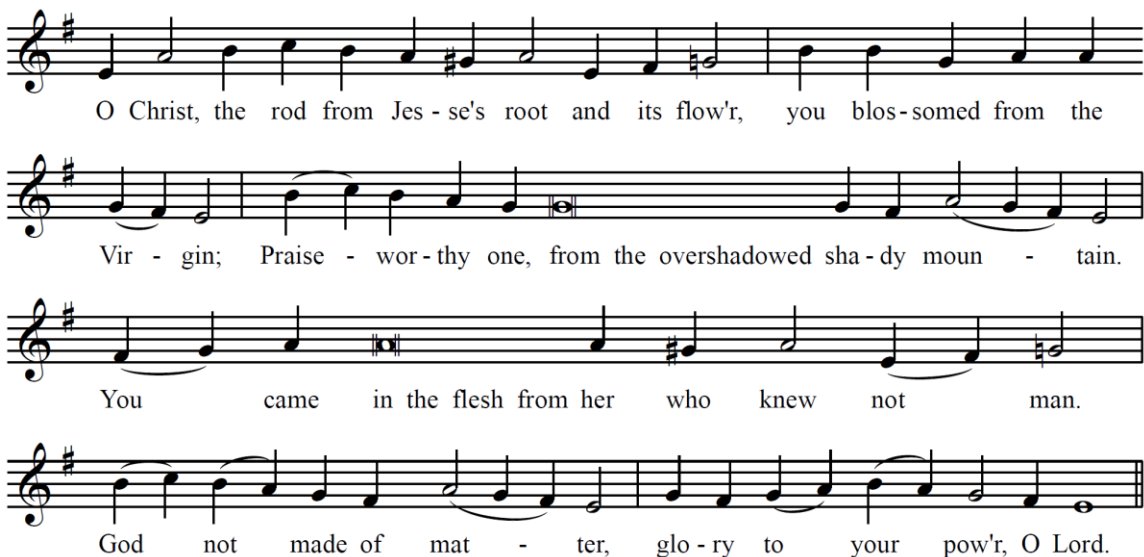
The Enemy unleashed his sword at your passion; and when you descended into Hades, the rebellious cities were destroyed, and the boldness of the Tyrant was overthrown.



O Theotokos, we the faithful recognize in you the harbor of salvation and the unshakable fortress. By your intercession, O our Lady, save our souls from every danger.

Katavasia 4 of the Nativity of the Lord

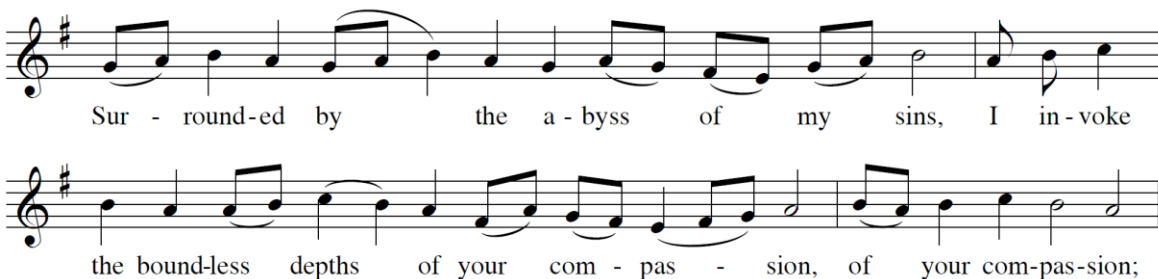
Tone 1 samopodoben



Ode 5 is omitted and the Canon of the Resurrection continues with Ode 6.

Ode 6 Irmos

Tone 2



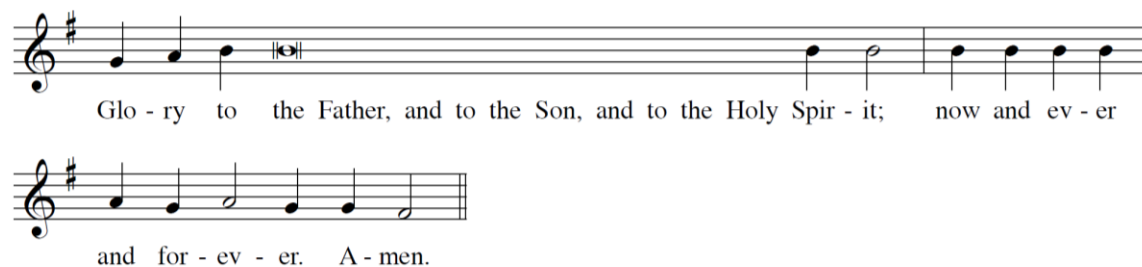


Refrain



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*

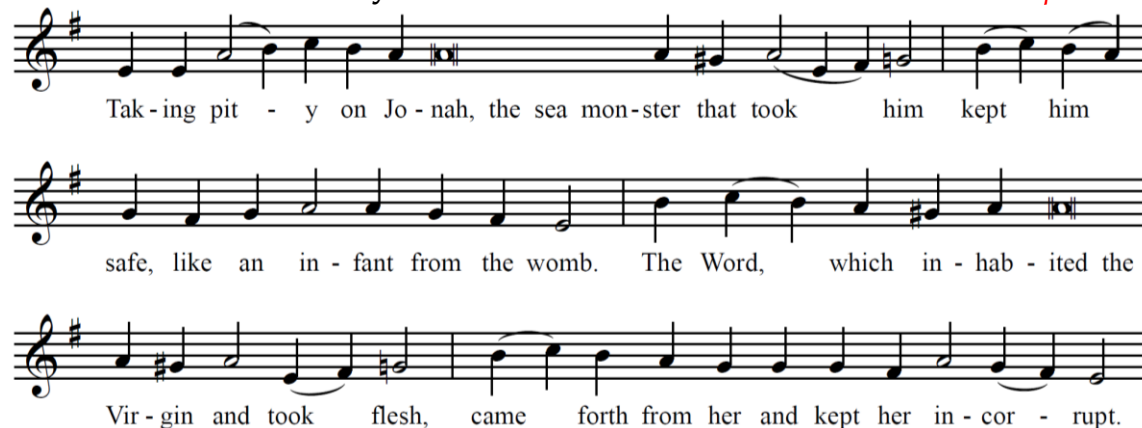
Formerly Death entered the world through one person, the first Adam; and now one person reveals to us the Resurrection, and he is the Son of God.

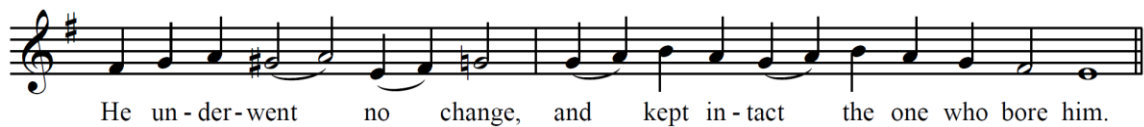


O Virgin, without knowing man you have become a mother, and yet you remain a virgin; thus you clearly reveal the divinity of your Son and God.

Katavasia 6 of the Nativity of the Lord

Tone 1 samopodoben





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

Ode 8

Irmos

Tone 2

For - mer - ly the fie - ry fur - nace in Bab - - - y - lon

di - vid - ed its pow - er, and ac - cord - ing to the di - vine de - cree,

it con - sumed the Chal - de - ans but poured out dew up - on the

faith - - - ful who sang: All you works of the Lord,

bless the Lord!

Refrain

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

Seeing your garment of flesh crimsoned with your blood, the angels in heaven were seized with fear at your long-suffering, and together they began to sing: All you works of the Lord, bless the Lord! *Refrain*

O God of mercy, by your Resurrection, mortals have been clothed with immortality. Filled with joy, O Christ, your chosen people sing to you in thanksgiving: Truly death has been swallowed up in your victory!

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



and for - ev - er. A - men.

The God who became flesh has dwelt in your womb without being separated from his Father in heaven. Without seed, you have conceived, O Virgin, and in a manner beyond words, you have given birth, O Mother. You are truly the salvation of us all.

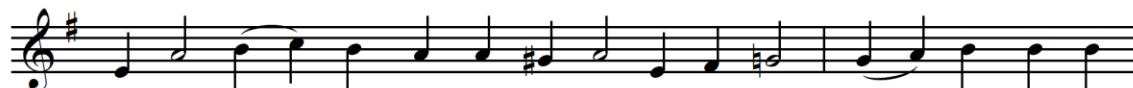


Let us praise, bless, and wor - ship the Lord, sing - ing and high - ly



ex - alt - ing him a - bove all for - ev - er.

Katavasia 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.

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 Nativity of the Lord

Tone 1 samopodoben



I see a strange and mar - vel - ous mys - te - ry: heav - en is a cave;



the cherubic throne, a vir - gin; the man - ger has be - come the place



in which Christ the in - com - pre - hen - si - ble God lies down. Let us



praise him and ex - tol him.

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)*

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.

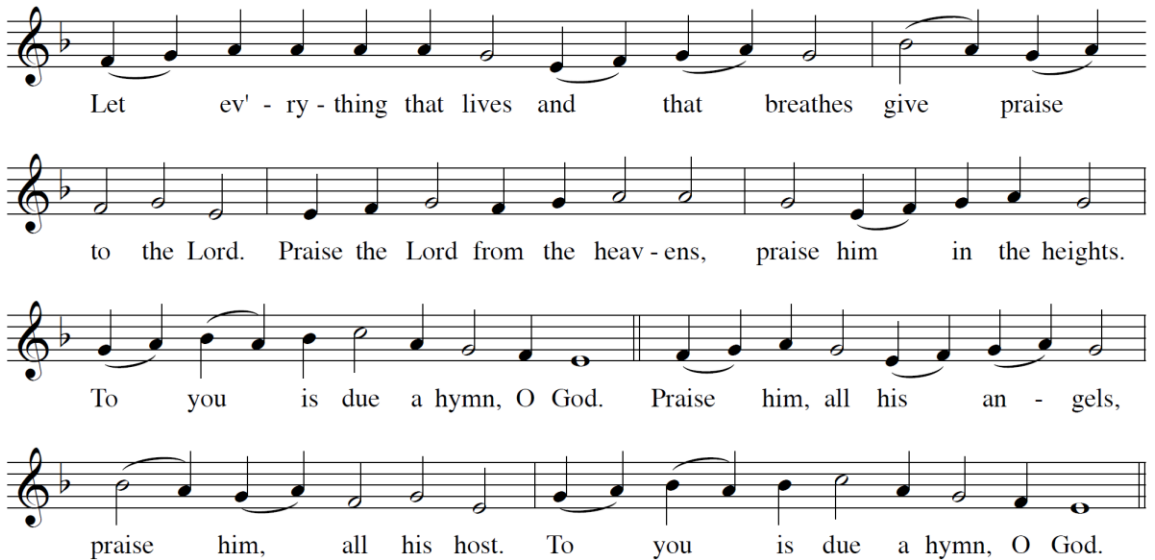
Glory... now and ever...

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 2



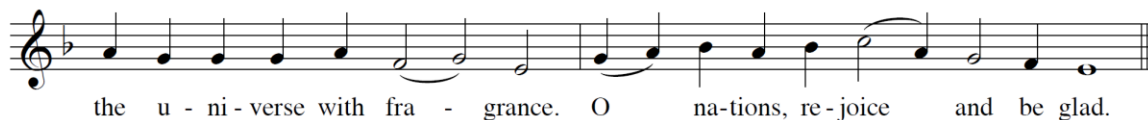
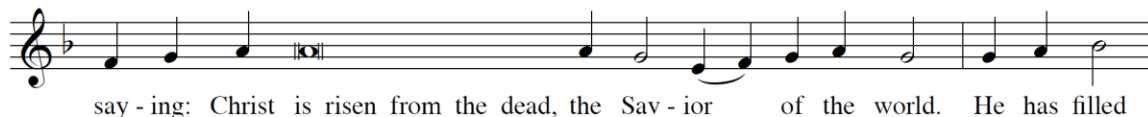
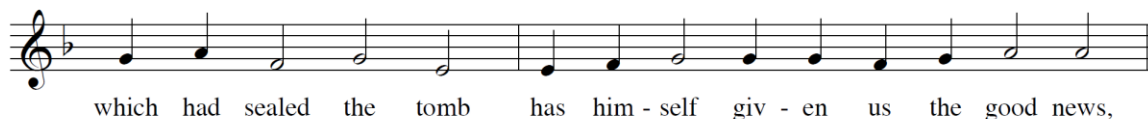
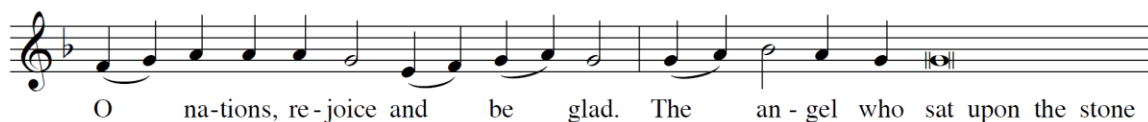
Let ev' - ry - thing that lives and that breathes give praise
to the Lord. Praise the Lord from the heav - ens, praise him in the heights.
To you is due a hymn, O God. Praise him, all his an - gels,
praise him, all his host. To you is due a hymn, O God.

The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

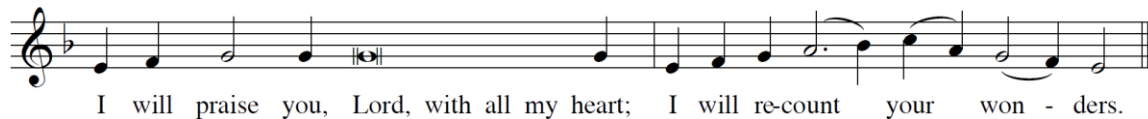
Stichera (page 40)

the 3rd and 4th of the 8 Sunday stichera (all the rest are omitted):

Cantor (Tone 2):



Cantor (Tone 2):



"Rejoice" to the wo - man full of grace. At your ris - ing, it was al - so an an - gel
 who rolled the stone a - way from your glo - rious tomb. The one showed
 sym - bols of joy in - stead of sor - row; in - stead of death, the other announced
 a life - giv - ing Lord to us. There - fore, we lift our voi - ces to you:
 O Lord, Benefactor of All, glo - - ry to you.

Cantor (*Tone 5*):

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

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
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.