

Matins Propers

Thirty-Fourth Sunday after Pentecost

*in the First Tone with the First Resurrection Gospel
& with the Katavasiai from the Canon of the Encounter,
which are sung after January 14th*

Hexapsalmos

*The people stand while the reader chants only **Psalm 3** on p. 2 followed by "Glory..." on p. 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)

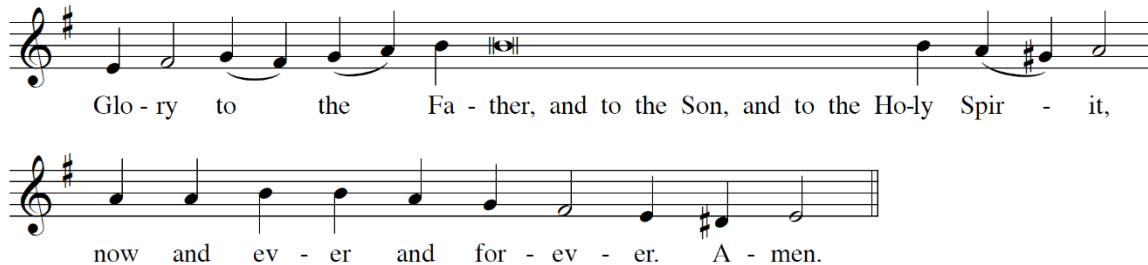
Troparion of the Resurrection – Tone 1

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:
Glo - ry to your res - ur - rec - tion, O Christ! Glo - ry to your King - dom!

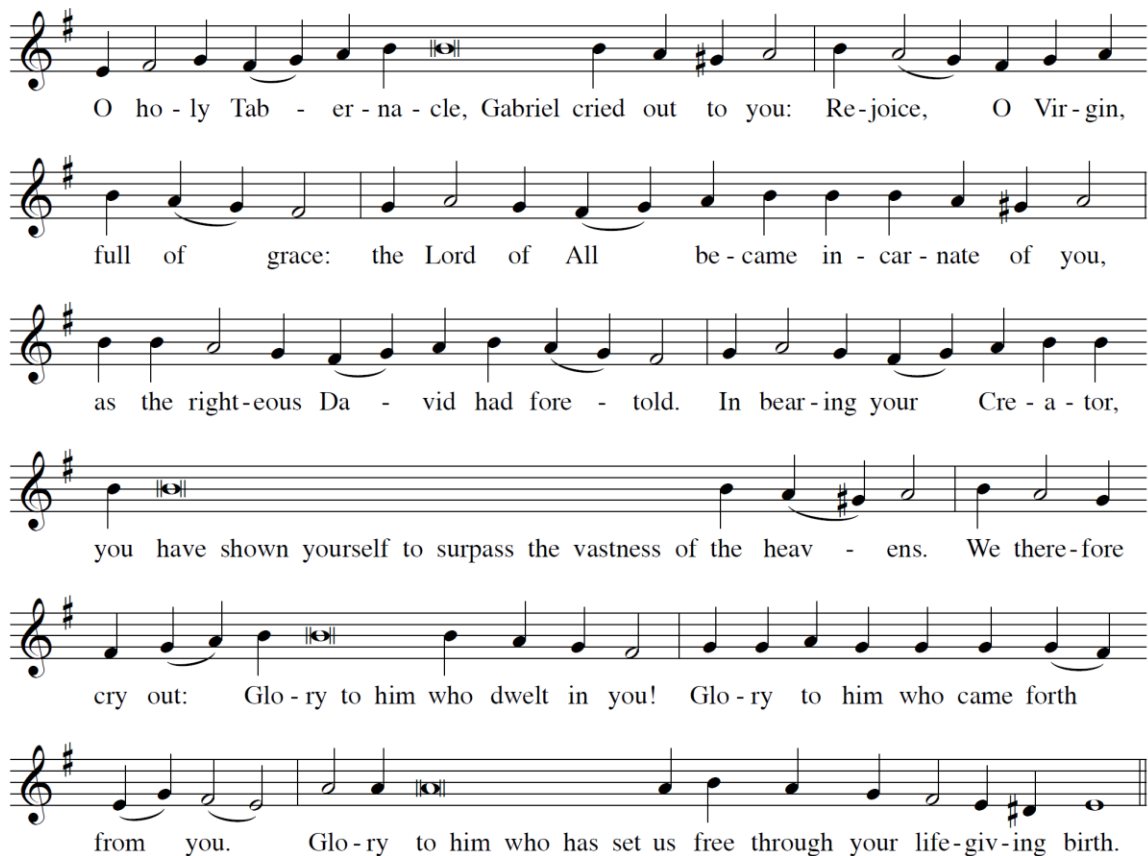


The repetition of this troparion is omitted.

Cantor (Tone 1):



Festive Theotokion – 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.

The 1st Stasis of the 2nd Kathisma: Psalm 9

I shall praise you, Lord, with all my heart; I shall declare all your wondrous deeds. I shall rejoice in you and be glad, and sing psalms to your name, O Most High. See how my enemies turn back, how they stumble and perish before you. You upheld the justice of my cause; you sat enthroned, judging with justice. You have checked the nations, destroyed the wicked; you have wiped out their name forever and ever. The foe is destroyed, eternally ruined. You uprooted their cities; their memory has perished. But the Lord sits enthroned forever. He has set up his throne for judgment; he will judge the world with justice, he will judge the peoples with his truth. For the oppressed let the Lord be a stronghold, a stronghold in times of distress. Those who know your name will trust you; you will never forsake those who seek you. Sing psalms to the Lord who dwells in Zion. Declare his wondrous deeds among the peoples, for the Avenger of blood has remembered them, has not forgotten the cry of the poor. Have pity on me, Lord, see my sufferings, you who save me from the gates of death; that I may recount all your praise at the gates of the city of Zion and rejoice in your saving help. The nations have fallen in the pit which they made; their feet caught in the snare they laid. The Lord has revealed himself, and given judgment. The wicked are snared in the work of their own hands. Let the wicked go down among the dead, all the nations forgetful of God; for the needy shall not always be forgotten nor the hopes of the poor be in vain. Arise, Lord, let men not prevail! Let the nations be judged before you. Lord, strike them with terror, let the nations know they are but men. Lord, why do you stand afar off and hide yourself in times of distress? The poor man is devoured by the pride of the wicked: he is caught in the schemes that others have made. For the wicked man boasts of his heart's desires; the covetous blasphemes and spurns the Lord. In his pride the wicked says: "He will not punish. There is no God." Such are his thoughts. His path is ever untroubled; your judgment is far

from his mind. His enemies he regards with contempt. He thinks: "Never shall I falter: misfortune shall never be my lot." His mouth is full of cursing, guile, oppression; mischief and deceit are under his tongue. He lies in wait among the reeds; the innocent he murders in secret. His eyes are on the watch for the helpless man. He lurks in hiding like a lion in his lair; he lurks in hiding to seize the poor; he seizes the poor man and drags him away. He crouches, preparing to spring, and the helpless fall beneath such strength. He thinks in his heart: "God forgets, he hides his face; he does not see." Arise then, Lord, lift up your hand! O God, do not forget the poor! Why should the wicked spurn the Lord and think in his heart: "God will not punish"? But you have seen the trouble and sorrow, you note it, you take it in hand. The helpless trusts himself to you; for you are the helper of the orphan. Break the power of the wicked and the sinner! Punish their wickedness till nothing remains! The Lord is king forever and ever. The heathen shall perish from the land he rules. Lord, you hear the prayer of the poor; you strengthen their hearts; you turn your ear to protect the rights of the orphan and oppressed, so that mortal man may strike terror no more.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: "Fly like a bird to its mountain? See the wicked bracing their bow; they are fixing their arrows on the string to shoot upright men in the dark. Foundations once destroyed, what can the just do?" The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal man. The Lord tests the just and the wicked; the lover of violence he hates. He sends fire and brimstone on the wicked; he sends a scorching wind as their lot. The Lord is just and loves justice; the upright shall see his face.

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 1st set of Sessional Hymns (Samopodoben: Hrob tvoji):

The sol-diers guard - ing your tomb, O Sav - ior, be - came as dead men at the

light-ning flash of the an - gel who ap - peared to an - nounce

your Res-urrection to the wom - en. We glo - ri - fy you, for you have cleansed us

from cor - rup - tion. We fall down be - fore you,

for you rose from the tomb, our on - ly God.

ΗΥΡΑΚΟΕ (page 21)

The re-pent-ance of the good thief opened par-a-dise to him, and the tears
of the myrrh-bearing women proclaimed the joy-ful news: O Christ our God,
you are ris-en, and you grant your great mer-cy to the world.

Stepenna (page 21)

The First Antiphon of the Stepenna in Tone 1:



O Lord, in my sor-row I cry out to you. Hear my cry of pain.

The love for God will grow un-ceas-ing-ly for those who dwell in the des - ert,

for they are far from the van - i - ty of this world. 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. Tru - ly glo - ry and hon - or are due to the

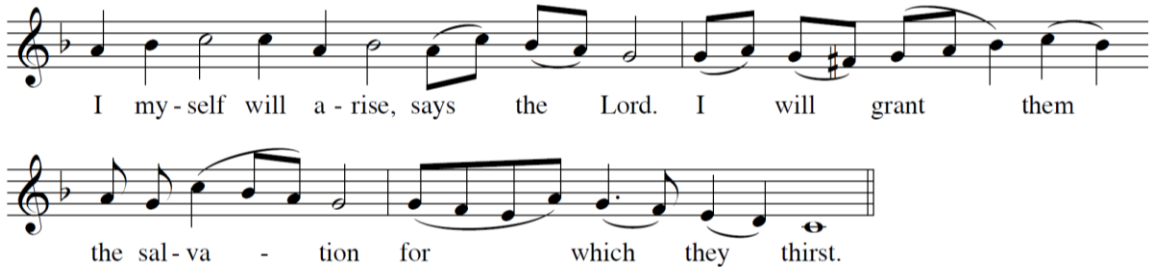
Ho - ly Spir - it, as to the Fa - ther and to the Son. There - fore we

praise the Ho - ly Trin - i - ty, one in might.

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

Prokeimenon (page 22)

Psalm 12:5

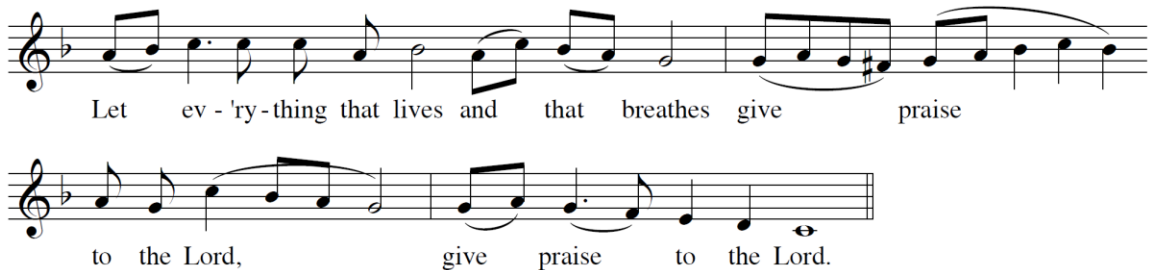


Deacon: The words of the Lord
are words without alloy.

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 First Resurrection Gospel is read (Matthew 28:16-20).

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

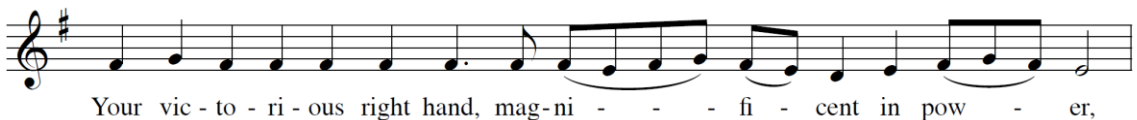
The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

Tone 1

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

Ode 1
Irmos



is cov-ered, is cov-ered with glo-ry,

O im-mor-tal One. Since it is all-pow-er-ful it has crushed

the en-n-e-mies, o-pen-ing a new path

for the Is-rael-ites in the depths of the sea.

for you alone are the Lov-er of us all.

Refrain

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

In the beginning you took clay and with your immaculate hands fashioned me in a divine manner; these hands you also stretched out on the Cross to recall from the earth my body of corruption which you had received from the Virgin. *Refrain*

Subjected to death because of me, he who gave me a soul by his divine breath has given his soul over to death. Having broken the eternal chains, he raised me up with him and granted me the glory of an incorruptible life.

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.

Rejoice, O fountain of grace. Rejoice, O ladder and gate of heaven. Rejoice, O luminary and golden vase, uncut mountain, for you gave birth to Christ, the Source of life.

The Canons of the Cross-Resurrection and of the Theotokos are omitted.

Katavasia 1 of the Meeting

Tone 3 samopodoben

The sun shed its rays up-on dry land in the mid-dle of the sea.

The wa-ter on both sides stood firm as a wall while Is-ra-el

walked a-cross. They sang this hymn pleas-ing to God:

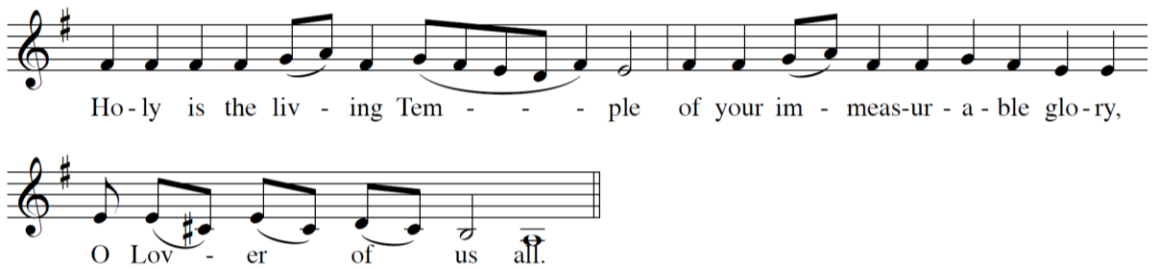
Let us praise the Lord, for he has been great-ly glo-ri-fied.

Ode 3 Irmos

You a-lone know the weak-ness of hu-man na-ture,

and in your com-pan-sion you conformed your-self to it. Now clothe me

with the pow-er from on high that I may cry out to you:

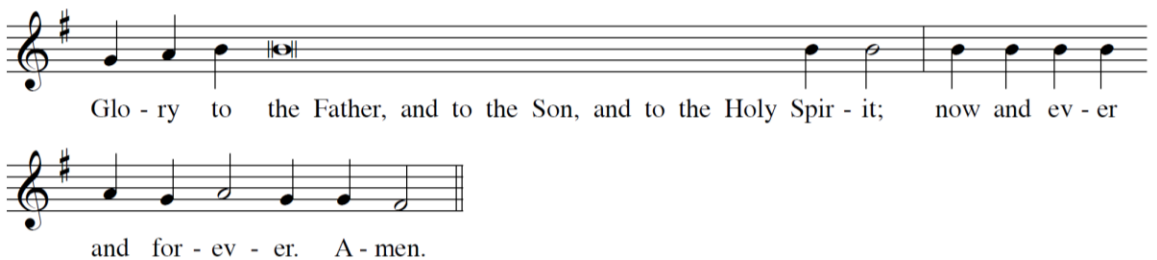


Refrain



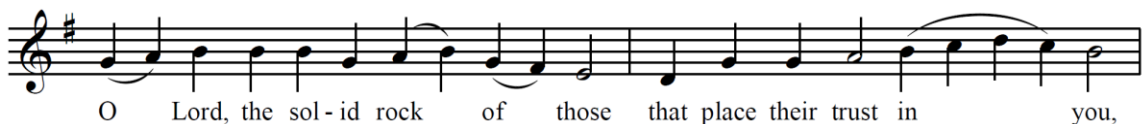
O God all-good, in my fall you had pity on me. You deigned to descend to me, and by your cross you raised me up again that I may cry out to you: Holy is the Lord of glory, incomprehensible in his goodness. *Refrain*

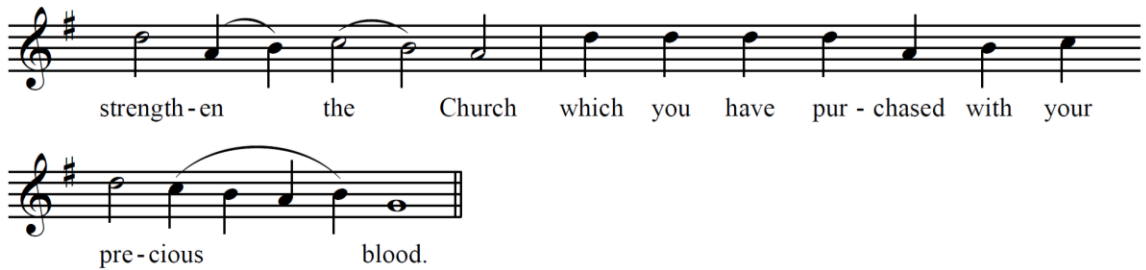
O Christ, you are the Life, and you have clothed yourself with my flesh of corruption, O compassionate God. You descended into the depths of death, O Master, and thus you destroyed Death. Raising the dead on the third day, you clothed them with an incorruptible robe.



O Virgin, you conceived God in your womb by the Holy Spirit, and you remained unconsumed after receiving the devouring fire. Clearly you were announced to Moses the lawgiver by the burning bush which was not consumed.

Katavasia 3 of the Meeting



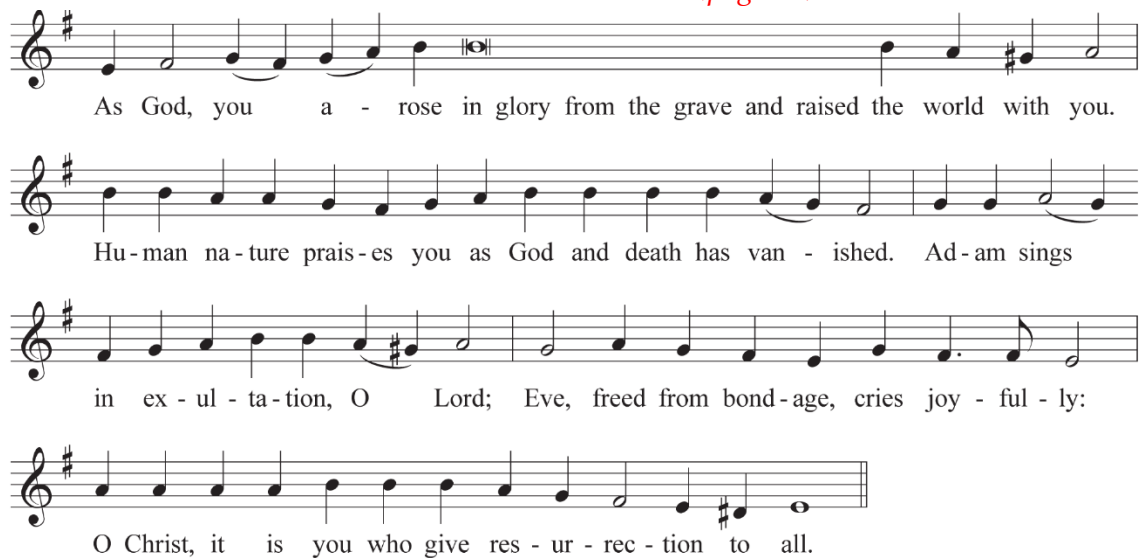


Matins continues with the Small Litany on page 33.

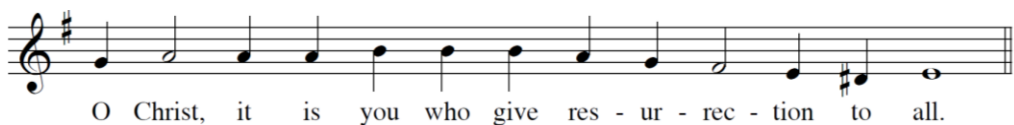
The Kontakion & Ikos of the Saint, the Sessional Hymns of the Saint, & Odes 4-6 are omitted.

Kontakion & Ikos (page 34)

Tone 1



Ikos: Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten to announce the signs of victory to the disciples. Hades groans aloud and Death laments, but the world rejoices and all share in his joy;



Ode 7 is omitted and the Canon continues with Ode 8.

Ode 8

Irmos

In the fur-nace as in a melt - ing pot, the chil - dren of Is - ra - el
shine more bright-ly than gold by the bright - ness of their
pi - e - ty as they sing: Bless the Lord, all you works of the Lord;
sing and ex - alt him for - - - ev - - er.

Refrain

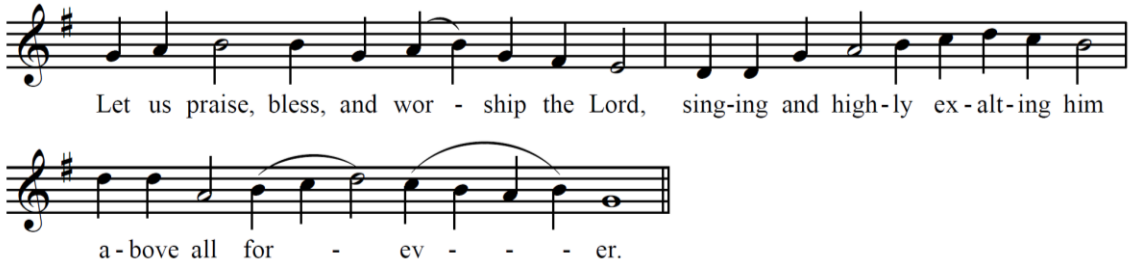
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

By your will you create and transform the universe. By your passion, O Word of God, you change the shadow of death into life eternal. And we, the works of your hands, all sing to you unceasingly, O Lord, and we exalt you forever. *Refrain*

O Christ, risen from the tomb on the third day, you have destroyed the wretchedness and ruin of the gates and strongholds of Hades. All your works sing to you unceasingly, O Lord, and we exalt you forever.

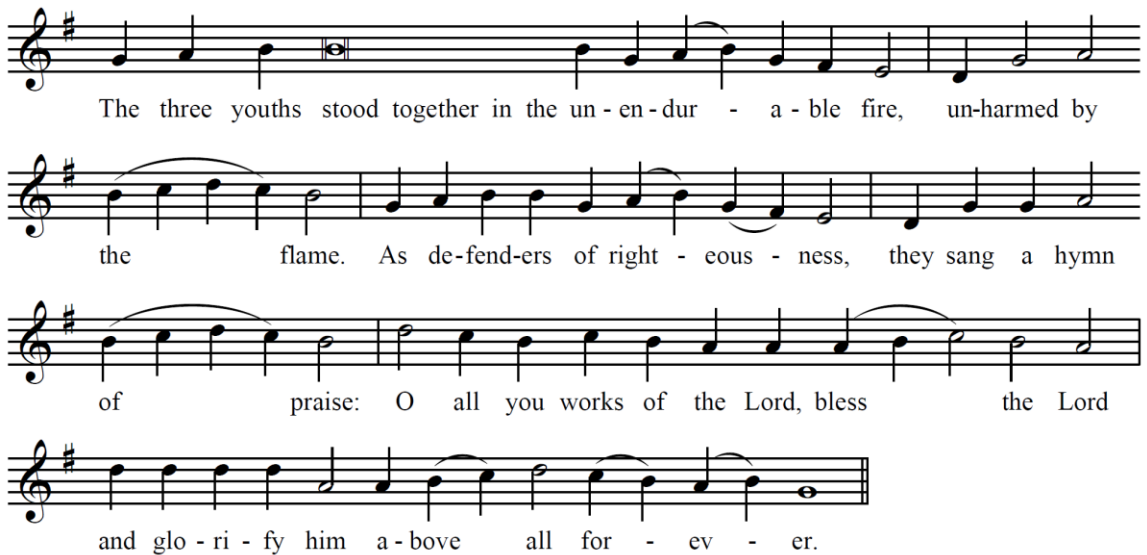
Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er
and for - ev - er. A - men.

Let us sing to her who, by the flash of divine lightning, without seed and beyond the laws of nature, gave birth to the precious Pearl who is Christ; and let us say: Bless the Lord, all you works of the Lord; sing and exalt him 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.

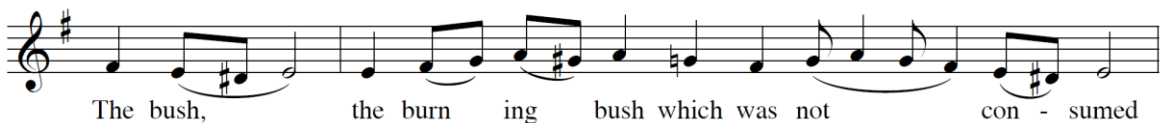
Katavasia 8 of the Meeting



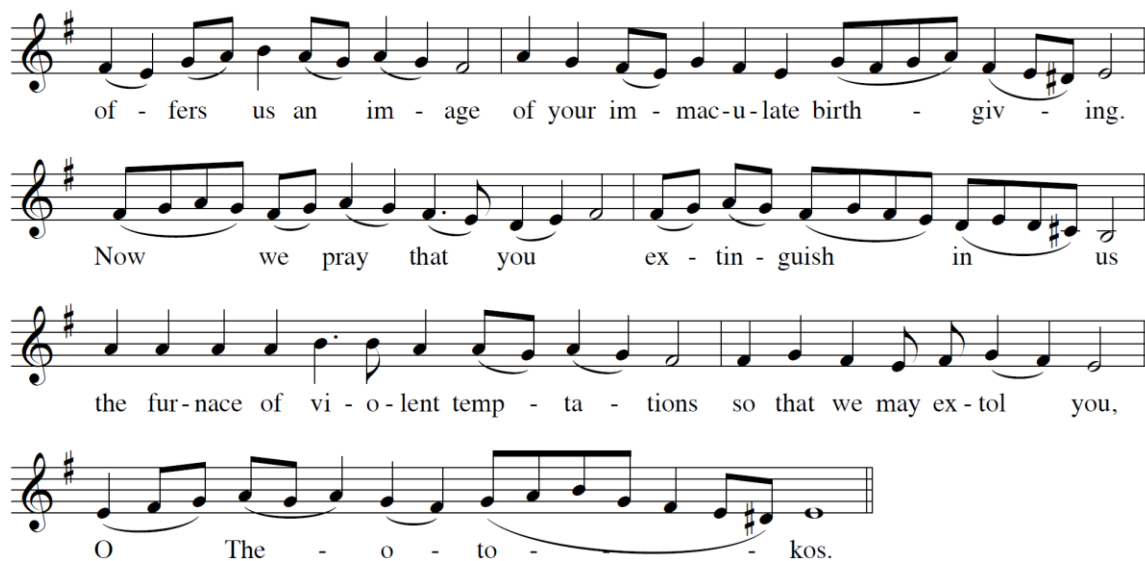
The three youths stood together in the un - en - dur - a - ble fire, un-harmed by
the flame. As de-fend-ers of right - eous - ness, they sang a hymn
of praise: O all you works of the Lord, bless the Lord
and glo - ri - fy him a - bove all for - ev - er.

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

Ode 9 Irmos



The bush, the burn ing bush which was not con - sumed



of - fers us an im - age of your im - mac-u-late birth - giv - ing.

Now we pray that you ex - tin - guish in us

the fur-nace of vi - o - lent temp - ta - tions so that we may ex - tol you,

O The - o - to - kos.

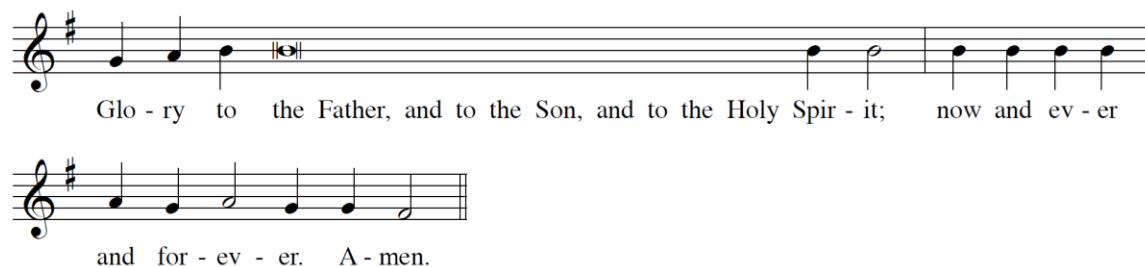
Refrain



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

How has this people of evil deeds, disobedient and perverse in their designs, justified the detestable and impious one, and condemned to the cross the Just One, the Lord of glory! Let us extol him as it is fitting. *Refrain*

O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, 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 Lord, save your people which you established by your precious blood. Grant strength to our civil authorities, give peace to the Churches, O Lover of us all, through the supplication of the Theotokos.

Katavasia 9 of the Meeting

O faith-ful, let us recog-nize the fig - ure of Christ fore-shad-owed in the
 let - ter of the Law which says: Ev - 'ry male child who
 o - pens the womb is sanc - ti - fied to God. There-fore,
 the first - born Word and Son of the
 Fa - ther with-out be - gin - ning, the first-born Son of a moth-er
 who had not known man: him, let us ex - tol.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 1

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)*

O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how he promised his disciples to be present with them to the end of the world.

Glory... now and ever...

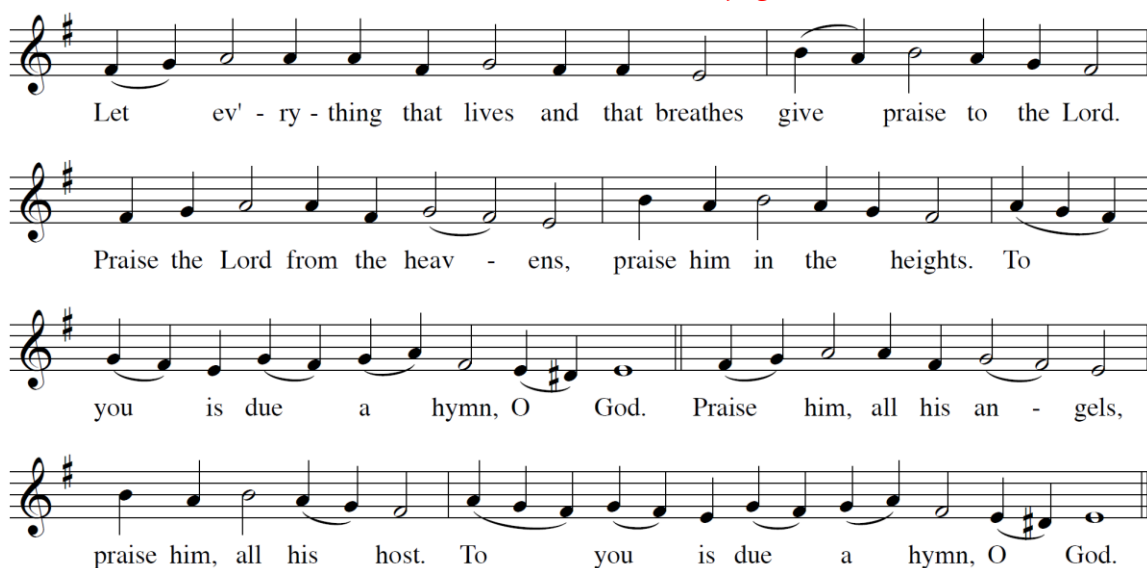
The Hymn of Light of the Saint is omitted.

You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit so that we may believe in his Resurrection and that we may glorify you, O Theotokos.

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,

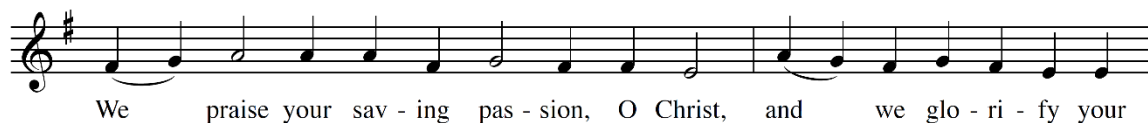
praise him, all his host. To you is due a hymn, O God.

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

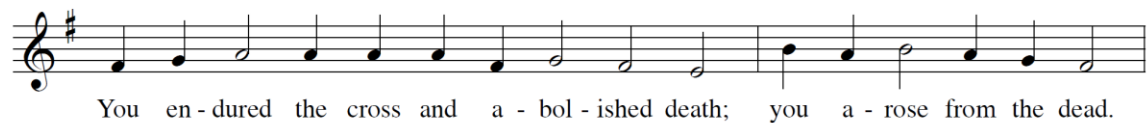
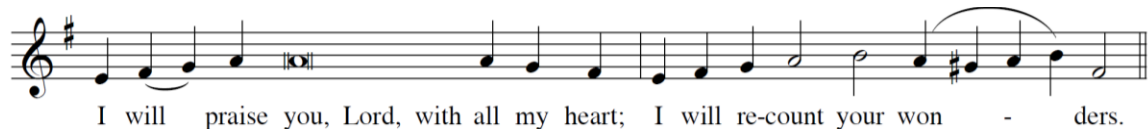
Stichera (page 40)

the 1st & 2nd of the Sunday stichera (all the rest are omitted):

Cantor (Tone 1):



Cantor (Tone 1):



Cantor (Tone 2):



First Gospel Stanza

Tone 1

The Lord ap-peared to his dis - ci - ples who had has - tened to the
mountain for his ascen-sion from here be - low, and they bowed be-fore him.
They learned of his uni-ver - sal pow - - - er and were sent to all
the peo-ple of the earth to an - nounce his resur-rec - tion from the dead
and his re - turn from earth to heav - en. He al - so promised to be with them
al - ways, and his word is truth; for he is Christ our God,
the Sav - ior of our souls.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with a repeat sign at the end of the first phrase. The lyrics are written below the staff.

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