

Matins Propers

Sunday of the Prodigal Son

*on the Thirty-Eighth Sunday after Pentecost
in the Fifth Tone with the Fifth Resurrection Gospel*

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 5

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

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are written below the notes.

Troparia (page 9)

Troparion of the Resurrection – Tone 5

O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther
and the Spir - it, and born of the Vir-gin for our sal-va - tion.
For he chose to as-cend the cross in the flesh and to suf-fer death, and to
raise the dead by his glo-ri-ous res-ur-rec - - - tion.

The image shows four staves of musical notation in G major. The first two staves correspond to the first two lines of text, and the last two staves correspond to the last two lines. The lyrics are written below the notes.

The repetition of the troparion is omitted.

Cantor (*Tone 5*):

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.

The musical notation is written on two staves in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes, with some longer note values and rests.

Festive Theotokion – *Tone 5*

Re-joyce, Vir-gin, im - pas - sa - ble Gate - way of the Lord! Re-joyce,
pro - tec - tive Wall of those who take re - fuge in you! Re-joyce, peace - ful
Ha - ven un - trou - bled by storms! Re - joyce, O Vir - gin who has not
known wed - lock, and yet has giv - en birth in the flesh to your
Cre - a - tor and God! O The - o - to - kos, nev - er cease to in - ter - cede
for all those who praise and wor - ship your Son.

The musical notation is written on six staves in G major. The melody is characterized by a mix of quarter, eighth, and sixteenth notes, often grouped in pairs or small runs. There are several instances of longer note values and rests, particularly in the first and fourth staves. The text is aligned with the notes, with hyphens indicating syllables that span across multiple 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.

from the 3rd Kathisma:

Psalm 17:15-30

From on high [the Lord] reached down and seized me; he drew me forth from the mighty waters. He snatched me from my powerful foe, from my enemies whose strength I could not match. They assailed me in the day of my misfortune, but the Lord was my support. He brought me forth into freedom, he saved me because he loved me. He rewarded me because I was just, repaid me, for my hands were clean, for I have kept the way of the Lord, and have not fallen away from my God. For his judgments are all before me: I have never neglected his commands. I have always been upright before him; I have kept myself from guilt. He repaid me because I was just and my hands were clean in his eyes. You are loving with those who love you: you show yourself perfect with the perfect. With the sincere you show yourself sincere, but the cunning you outdo in cunning. For you save a humble people but humble the eyes that are proud. You, O Lord, are my lamp, my God who lightens my darkness. With you I can break through any barrier, with my God I can scale any wall. As for God, his ways are perfect; the word of the Lord, purest gold. He indeed is the shield of all who make him their refuge.

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

People: Now and ever and forever. Amen.

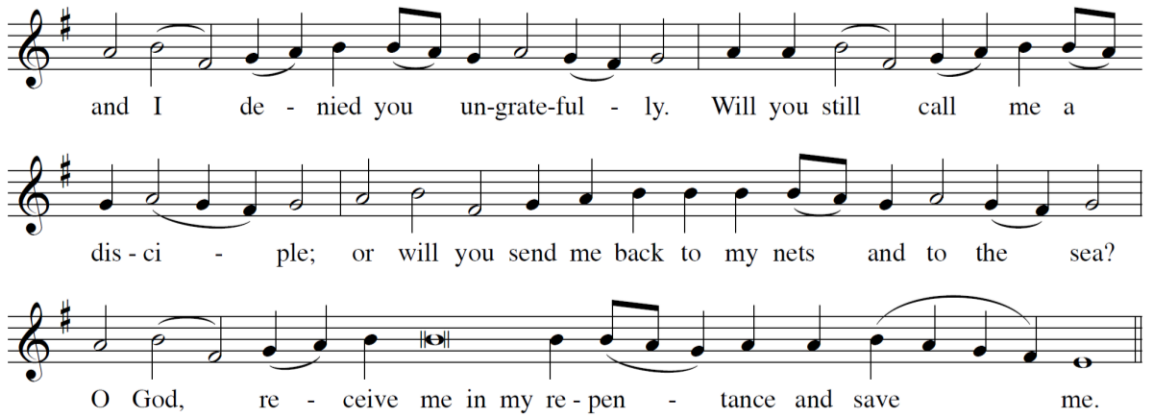
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

The 1st Hymn of the 2nd set of Sessional Hymns from the Octoechoes (Resurrection Tone 5):

Af - ter your Res - ur - rec - tion on the third day, O Lord, the dis - ci - ples
bowed be - fore you and Pe - ter cried out: The wom - en ran to you, but
I cow - ered with fear; the thief spoke of your di - vin - i - ty,

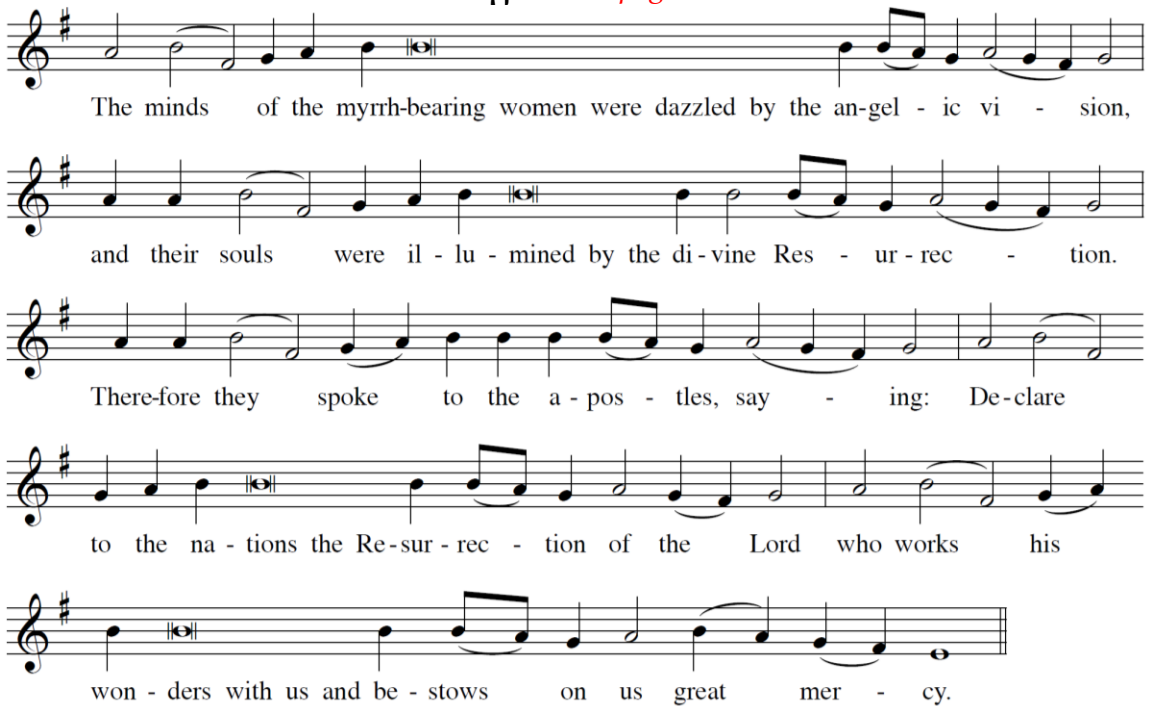


and I de - nied you un-grate-ful - ly. Will you still call me a
dis - ci - ple; or will you send me back to my nets and to the sea?
O God, re - ceive me in my re - pen - tance and save me.

*The rest of the Sessional Hymns are omitted,
Matins continues with the Polyeleos (p. 12) followed by Psalm 136 (p.14).
Hosts of Angels is omitted and Matins continues with the Small Litany on page 21.*

Ἡρακός (page 21)

Tone 5



The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,
and their souls were il - lu - mined by the di - vine Res - ur - rec - tion.
There-fore they spoke to the a - pos - tles, say - ing: De-clare
to the na - tions the Re-sur - rec - tion of the Lord who works his
won - ders with us and be - stows on us great mer - cy.

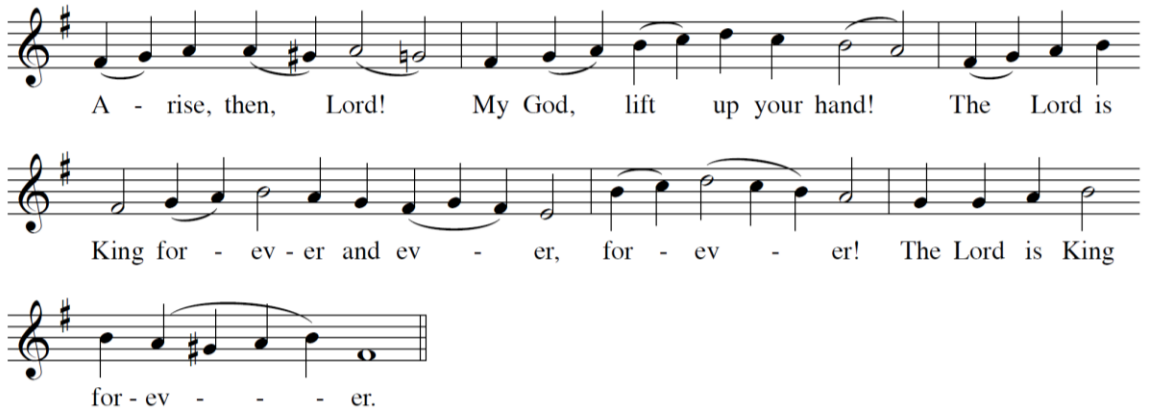
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon (page 22)

Psalm 9:12a, 33a, 8a, 2



A - rise, then, Lord! My God, lift up your hand! The Lord is
King for - ev - er and ev - er, for - ev - er! The Lord is King
for - ev - - - er.

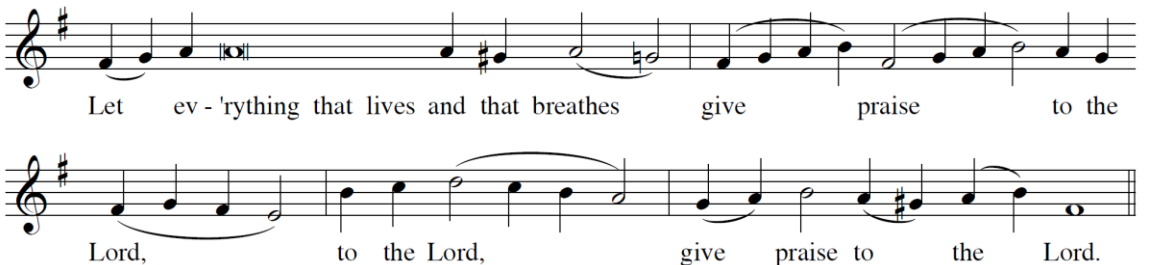
Deacon: I will praise you, Lord, with all my heart;
I will recall all your wonders.

The Prokeimenon is repeated and then

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

Let everything that lives... (page 22)

Tone 5



Let ev - 'rything that lives and that breathes give praise to the
Lord, to the Lord, give praise to the Lord.

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 Penitential Stichera at Psalm 50 on page 29 are sung.

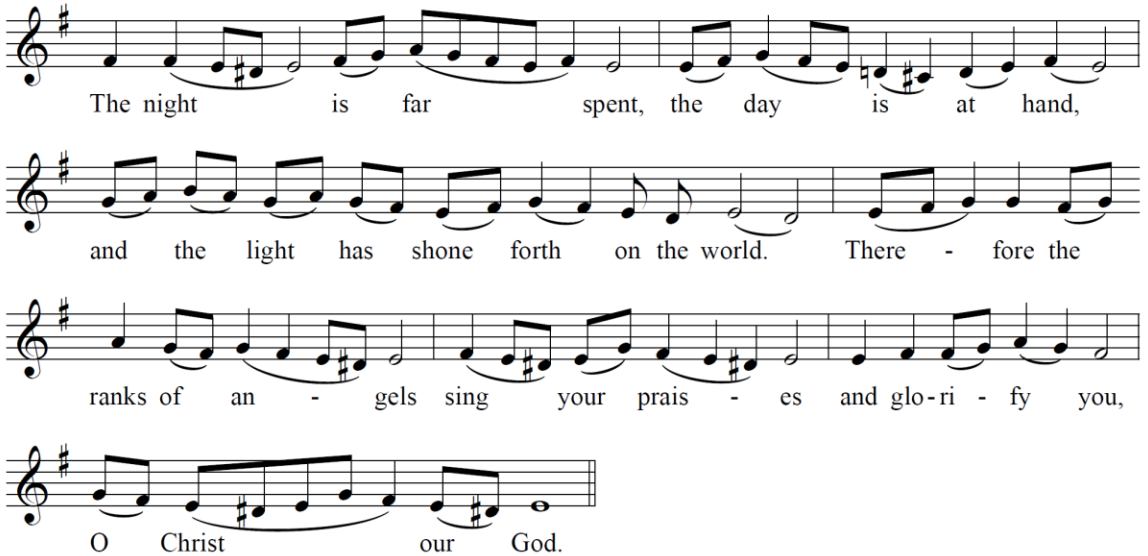
The Canon (page 32)

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

*The Canons of the Resurrection, of the Cross-Resurrection, & of the Theotokos are omitted.
Odes 1-4 are omitted & the Canon of the Prodigal Son from the Triodion continues with Ode 5:*

Ode 5

Irmos - Tone 2 samopodoben



The night is far spent, the day is at hand,
and the light has shone forth on the world. There - fore the
ranks of an - gels sing your prais - es and glo-ri - fy you,
O Christ our God.

Refrain



Glo - ry to you, our God, glo - ry to you.

As a slave I have served strangers. I have traveled in the land of corruption, and I am filled with shame. But now I return to you and cry out: O God of tenderness, I have sinned.

Refrain

Now open to me your fatherly heart, for I am renouncing evil and returning to you. O heavenly Father, there is no limit to your mercy; do not turn me away. *Refrain*

I dare not lift my eyes to heaven, O Christ, for I have angered you beyond measure; but I also know of your mercy. Therefore, I cry out to you: I have sinned; forgive me and save me.

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 holy Virgin, you have given birth without pain to the Redeemer of us all. O Full of Grace, lift off the heavy burden of my evil desires by your holy intercessions.

The Irmos of the Triodion is repeated as katavasia.

Ode 6

Irmos - *Tone 2 samopodoben*

I am held fast, O Sav - ior, in the depths of sin and
o - ver - whelmed by the sea of life: but, as you have
brought out Jo - nah from the bel - ly of the whale, bring me
out from the pas - sions and save me.

Refrain

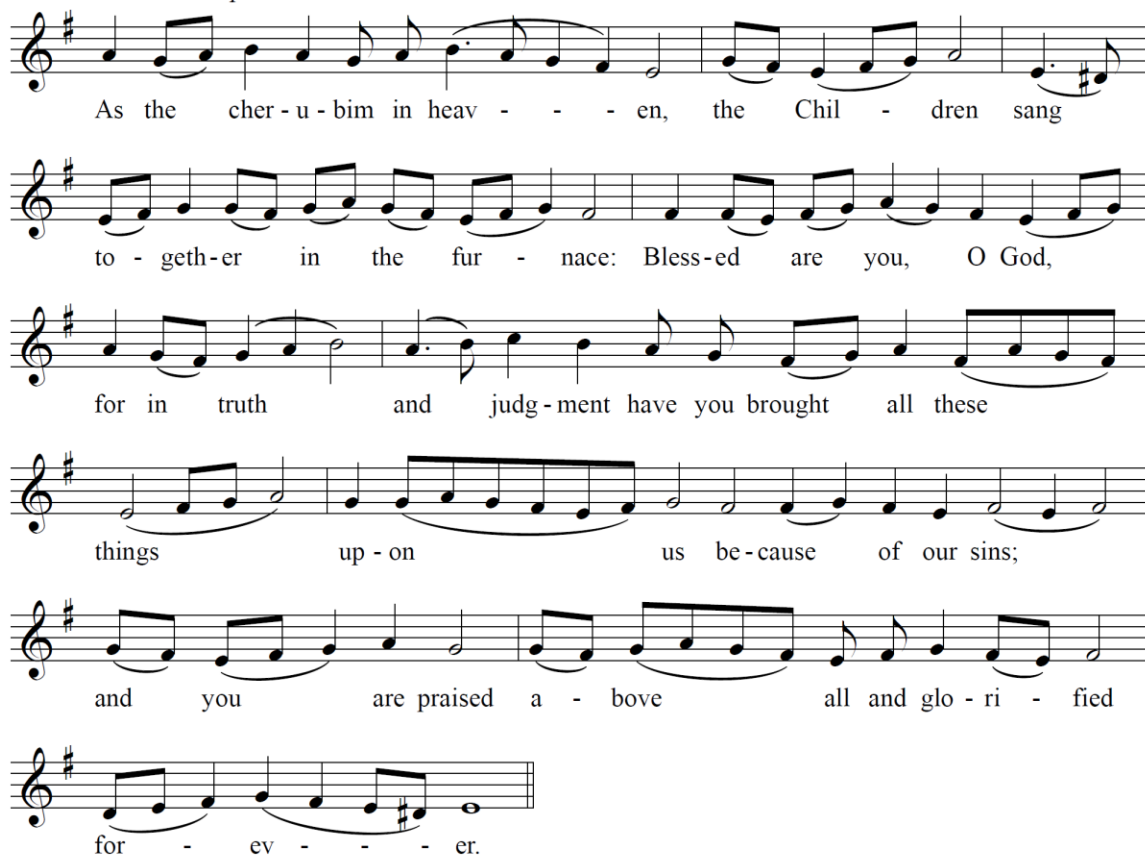
Glo - ry to you, our God, glo - ry to you.

The abyss of my sins unceasingly encircles me, and I am drowning beneath the rage of their torrents. Lead me to the harbor of life, O Christ our God, and save me, O King of glory. *Refrain*

Ikos: Each day the Savior speaks to us and instructs us with his own voice. Let us listen to what the Scriptures teach us about the Prodigal who became repentant; in faith let us imitate his praiseworthy conversion. In the humility of our hearts, let us say to our God who sees all our secrets: O Father of mercy, we have sinned against you; we are no longer worthy to be called your children. But because of your great love for all of us, receive me, repentant, and make me as one of your hired servants.

Ode 7

Irmos - Tone 2 samopodoben



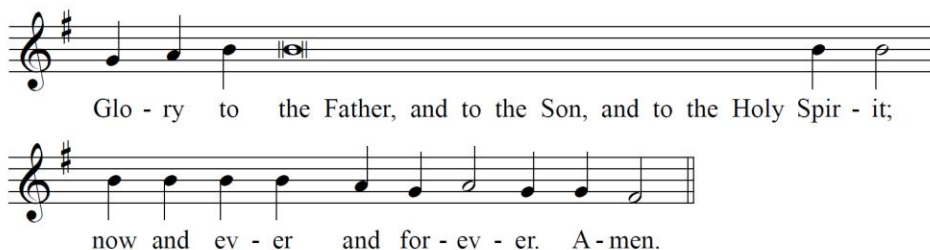
As the cher - u - bim in heav - - - en, the Chil - dren sang
to - geth-er in the fur - nace: Bless-ed are you, O God,
for in truth and judg-ment have you brought all these
things up - on us be-cause of our sins;
and you are praised a - bove all and glo - ri - fied
for - - - ev - - - er.



Woefully dominated by sensual pleasures, I have become completely enslaved by my passions. I have separated myself from your love, O Christ; but now as the Prodigal I cry out to you: I have sinned; in your goodness, do not reject me. *Refrain*

I dare not raise my eyes to heaven; O King of all, I confess my sin. I alone have provoked your anger by disobeying your commandments. But I hope in your unique mercy; do not reject me far from your face. *Refrain*

By my fault I have angered you, O Christ, who are so good. Pardon all the sins I have committed, O Lord, by the prayers of your apostles, the prophets, the holy ones, the just ones and the martyrs, so that I may sing your eternal praise.



O Theotokos, whose brightness surpasses the Cherubim, the Seraphim and all the angels of heaven, together with them, entreat the One to whom you gave birth, the Son and Word of God, that we may enjoy eternal blessings.

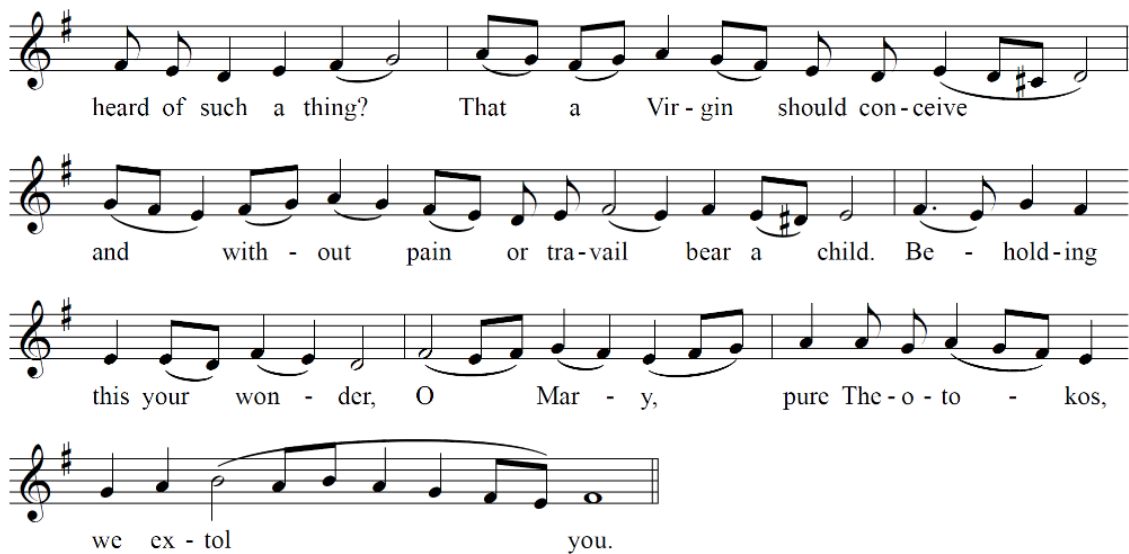
The Irmos of the Triodion is repeated as Katavasia.

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 samopodoben





heard of such a thing? That a Vir - gin should con - ceive
and with - out pain or tra - vail bear a child. Be - hold - ing
this your won - der, O Mar - y, pure The - o - to - kos,
we ex - tol you.

Refrain



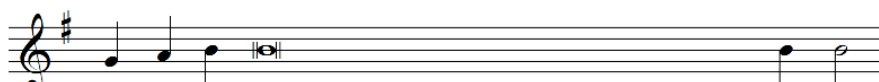
Glo - ry to you, our God, glo - ry to you.

O Christ, behold the affliction of my heart; do not despise my conversion and my tears. Embrace me in your mercy, and add me to the number of your elect, so that in thanksgiving I may praise your love. *Refrain*

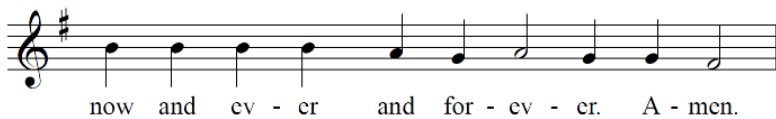
As the Thief I cry out: Remember me. As the humble Publican, I strike my breast and implore your mercy. As the Prodigal, deliver me from all iniquity, O God of mercy, so that I may praise the condescension of my King. *Refrain*

Let your sighs be heard, O my soul, and say to Christ: O Lord, you freely chose poverty; behold my poverty in good deeds. Make me rich with virtues because you alone are all good and merciful. *Refrain*

As you once prepared a feast for the Prodigal Son who freely returned to your goodness, now prepare one for my soul. Take me in your arms, the pitiful person that I am, so that I may praise the compassion of my Savior.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



By the brightness of your intercession, O Virgin, enlighten the dark eyes of my spirit. Lead me on the paths of repentance, so that I may praise you as is fitting. For you have brought into the world in an ineffable manner the Word of God.

The Irmos of the Triodion is repeated as Katavasia.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 5



Hymns of Light (page 37)

The Hymn of Light of the Resurrection Gospel is omitted. The Hymns of Light of Triodion:

The treasury of grace that you have given me, O God and Savior, I have wasted in a wretched way. Wickedly I squandered it, living far from you in foolish company. But now I return to you: Accept me, O God of mercy, as you once received the Prodigal, and save me.

Glory ...

I squandered your riches, O Lord, and in my misery, I served the perverse demons. But in the tenderness of your heart, O Savior, have mercy on me a prodigal, wash away my sin, and give me the choice robe in your kingdom, O Lord.

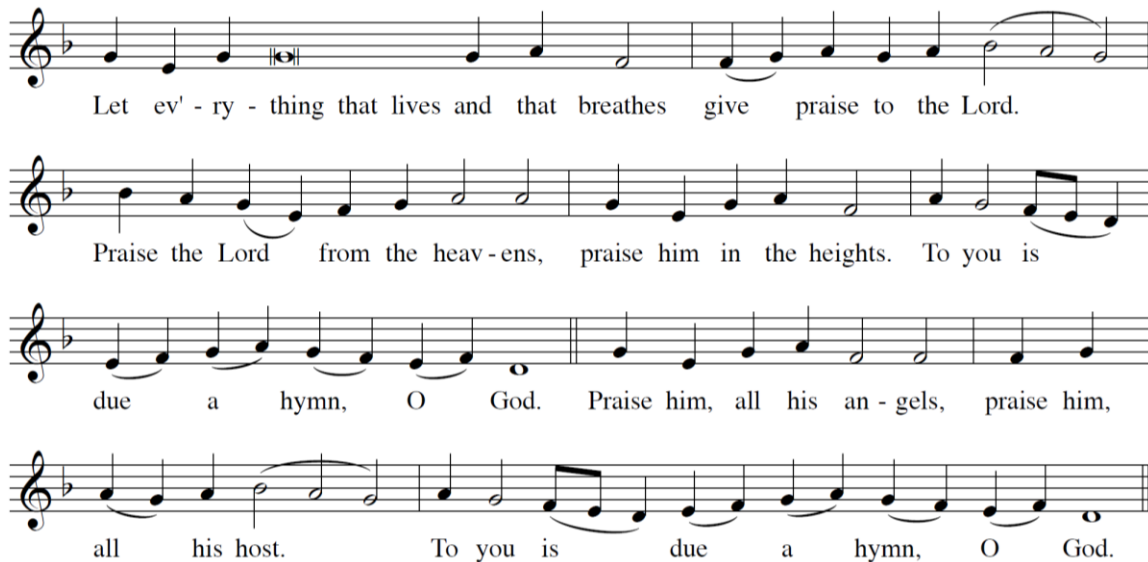
Now and ever...

O holy Virgin and Theotokos, the glory of apostles, martyrs, prophets and all the saints, pierce the heart of your Son and Lord, in behalf of your servants, when he shall come to judge us and render to all according to their deeds.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 5



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.

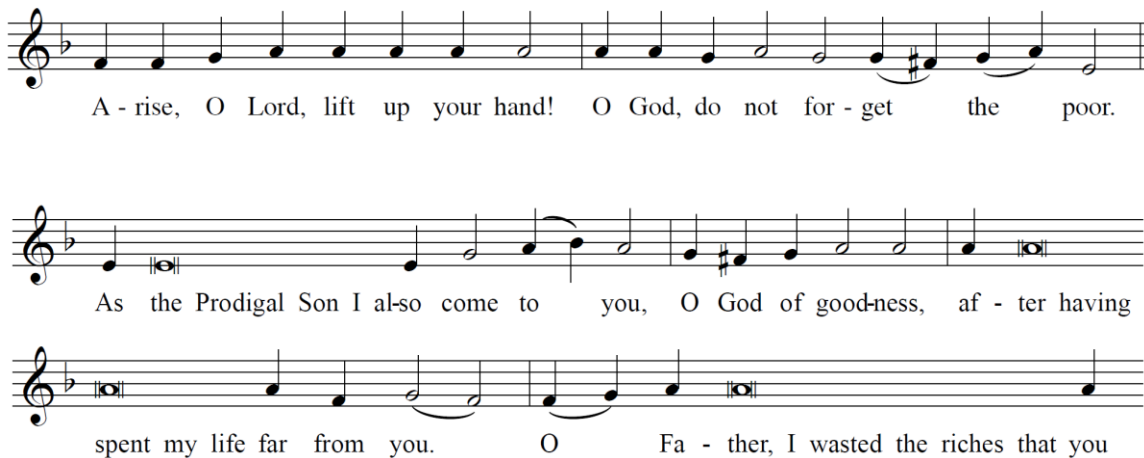
Stichera (page 40)

The Stichera of the Resurrection from the Octoechoes

& the 1st Sticheron from the Triodion are omitted.

The 2nd & 3rd Stichera of the Prodigal Son from the Triodion:

Cantor (Tone 4):



A - rise, O Lord, lift up your hand! O God, do not for - get the poor.
As the Prodigal Son I al-so come to you, O God of good-ness, af - ter having
spent my life far from you. O Fa - ther, I wasted the riches that you

gave me. Re - ceive my repentance, O Lord, and have mer - cy on me.

Cantor (*Tone 8*):

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

I fool-ishly wasted all my Fa - ther's goods; I be-came poor and alone in a land

of the wick - ed. No long - er able to bear their com - pa - ny,

I now re - turn to you, Fa - ther all - good, and I cry out to you:

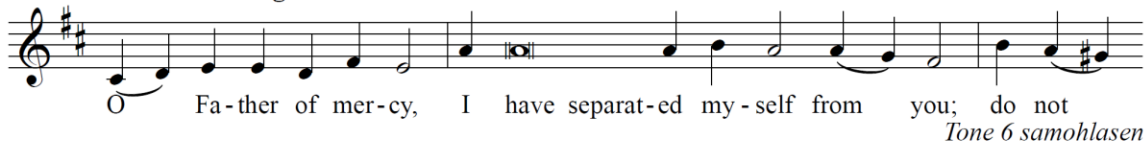
I have sinned against heaven and a-against you; no long - er am I worthy to be

called your child; ac-cept me as one of your serv-ants and have mer-cy on me.

Cantor (*Tone 6*):

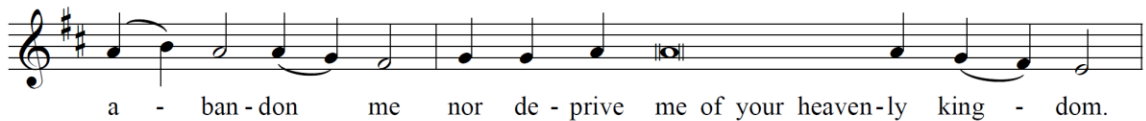
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Doxastikon of the Prodigal Son - Tone 6 samohlasen

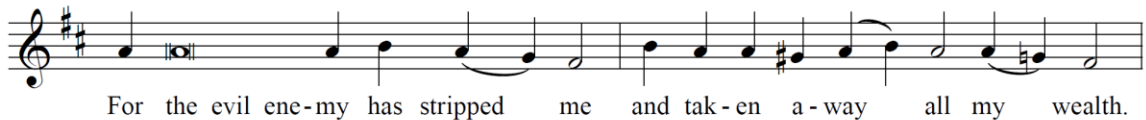


O Fa-ther of mer-cy, I have separat-ed my-self from you; do not

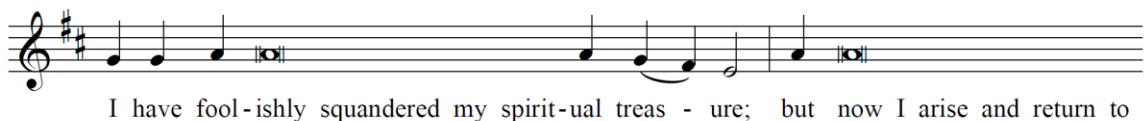
Tone 6 samohlasen



a - ban - don me nor de - prive me of your heaven-ly king - dom.



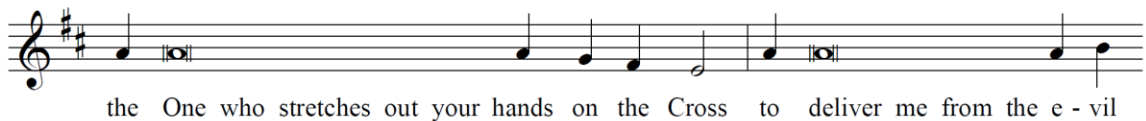
For the evil ene-my has stripped me and tak - en a - way all my wealth.



I have fool-ishly squandered my spirit-ual treas - ure; but now I arise and return to



you, say - ing: Ac-cept me as one of your serv - ants, for you are



the One who stretches out your hands on the Cross to deliver me from the e - vil



mon - ster, and to clothe me once a - gain in my true robe.

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