

# Matins Propers

## Fifth Sunday of the Great Fast. St. Mary of Egypt.

*on the Forty-Fifth Sunday after Pentecost  
in the Fourth Tone with the First Resurrection Gospel*

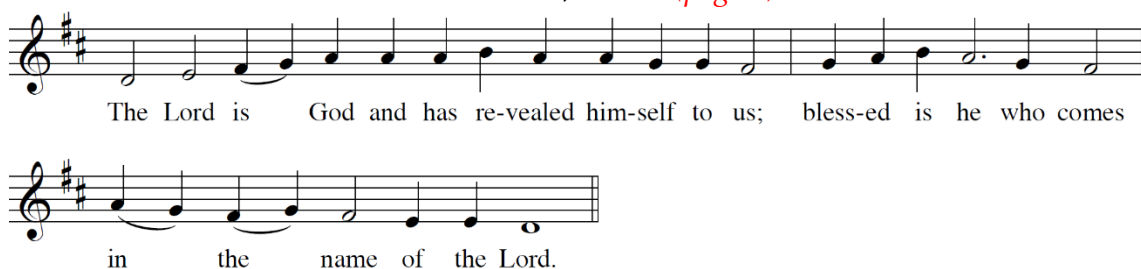
### Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by “Glory... on page 6.*

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

### The Lord is God (page 9)

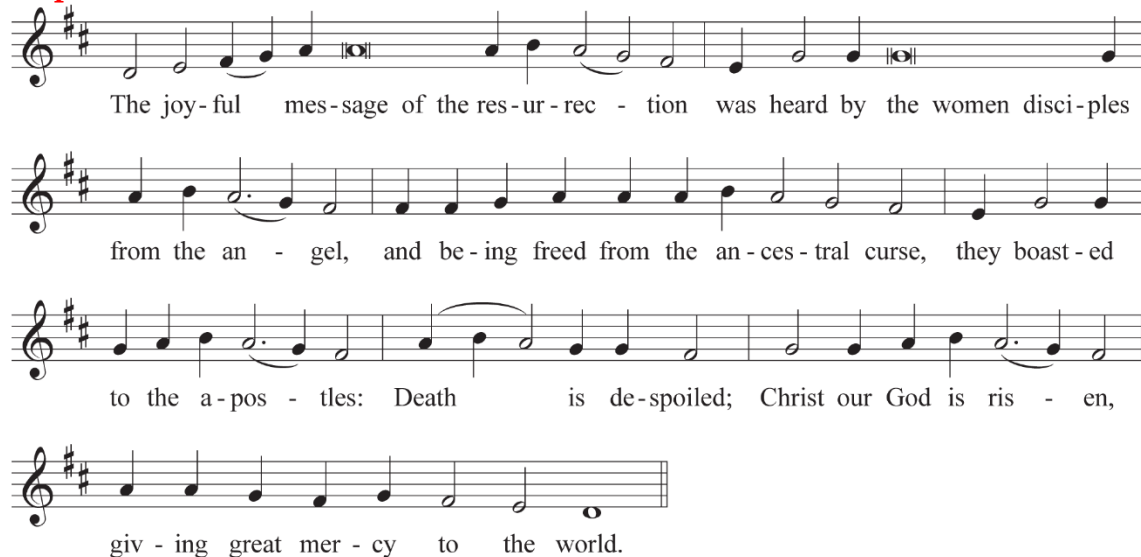
*Tone 4*



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)

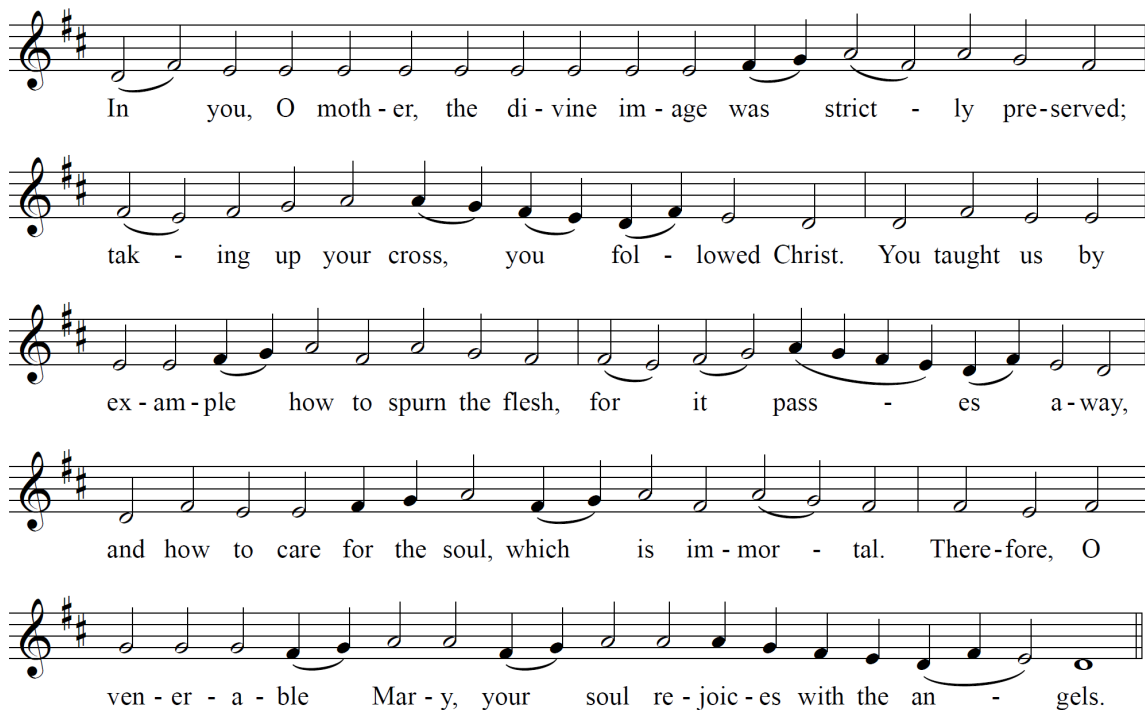
#### Troparion of the Resurrection – Tone 4



The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples  
from the an - gel, and be-ing freed from the an-ces-tral curse, they boast-ed  
to the a-pos - tles: Death is de-spoiled; Christ our God is ris - en,  
giv - ing great mer - cy to the world.

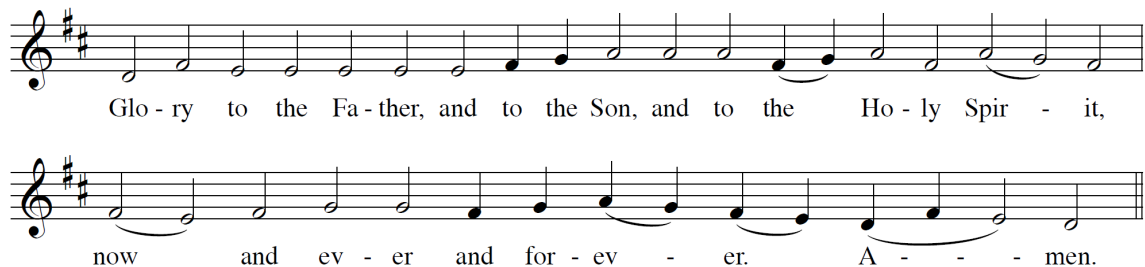
*The repetition of the Troparion is omitted.*

### Troparion of our Venerable Mother Mary of Egypt - Tone 8



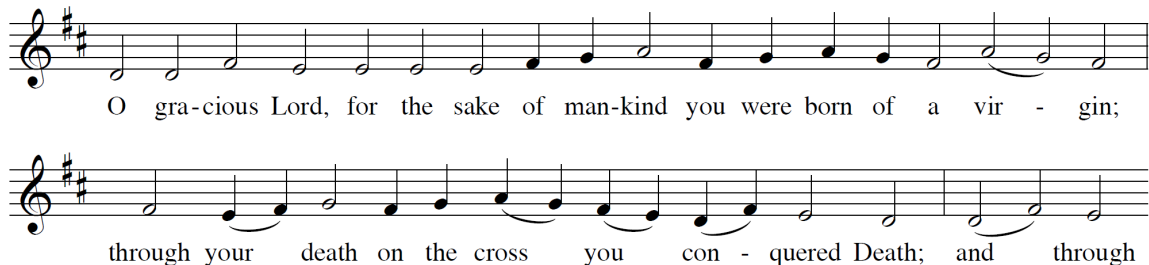
In you, O moth-er, the di-vine im-age was strict-ly pre-served;  
tak-ing up your cross, you fol-lowed Christ. You taught us by  
ex-am-ple how to spurn the flesh, for it pass-es a-way,  
and how to care for the soul, which is im-mor-tal. There-fore, O  
ven-er-a-ble Mar-y, your soul re-joic-es with the an-gels.

### Cantor (*Tone 8*):

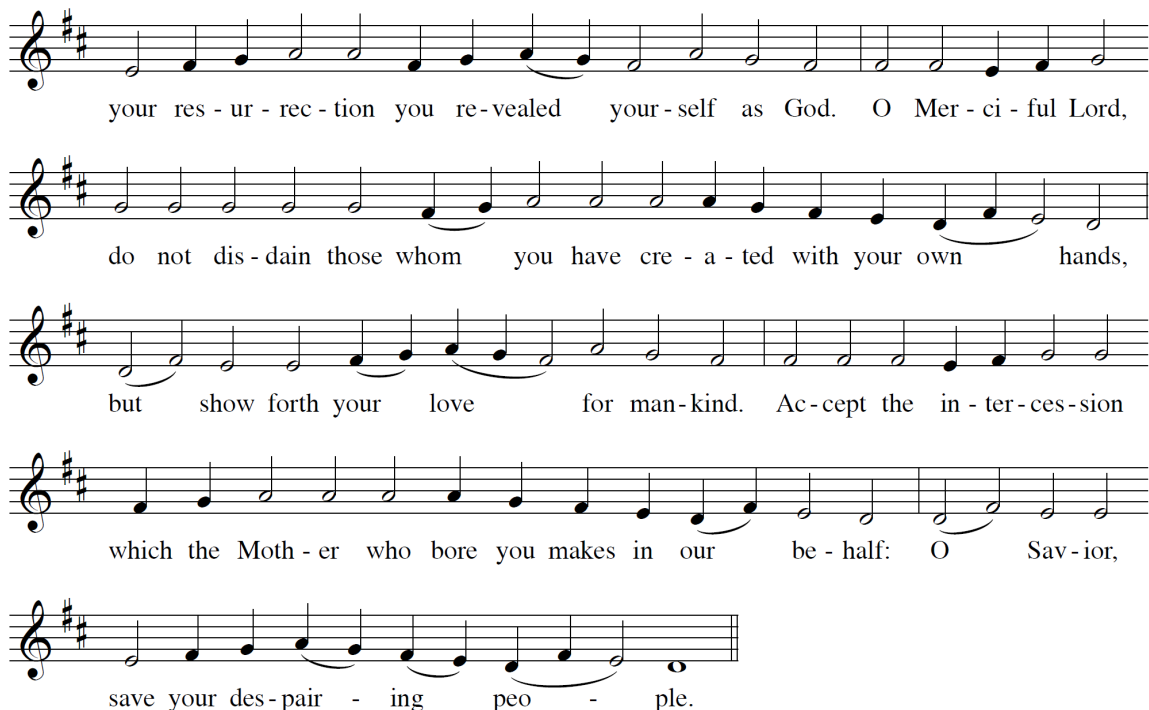


Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it,  
now and ev-er and for-ev-er. A-men.

### Festive Theotokion – Tone 8



O gra-cious Lord, for the sake of man-kind you were born of a vir-gin;  
through your death on the cross you con- quered Death; and through



## 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 Second Kathisma:* **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

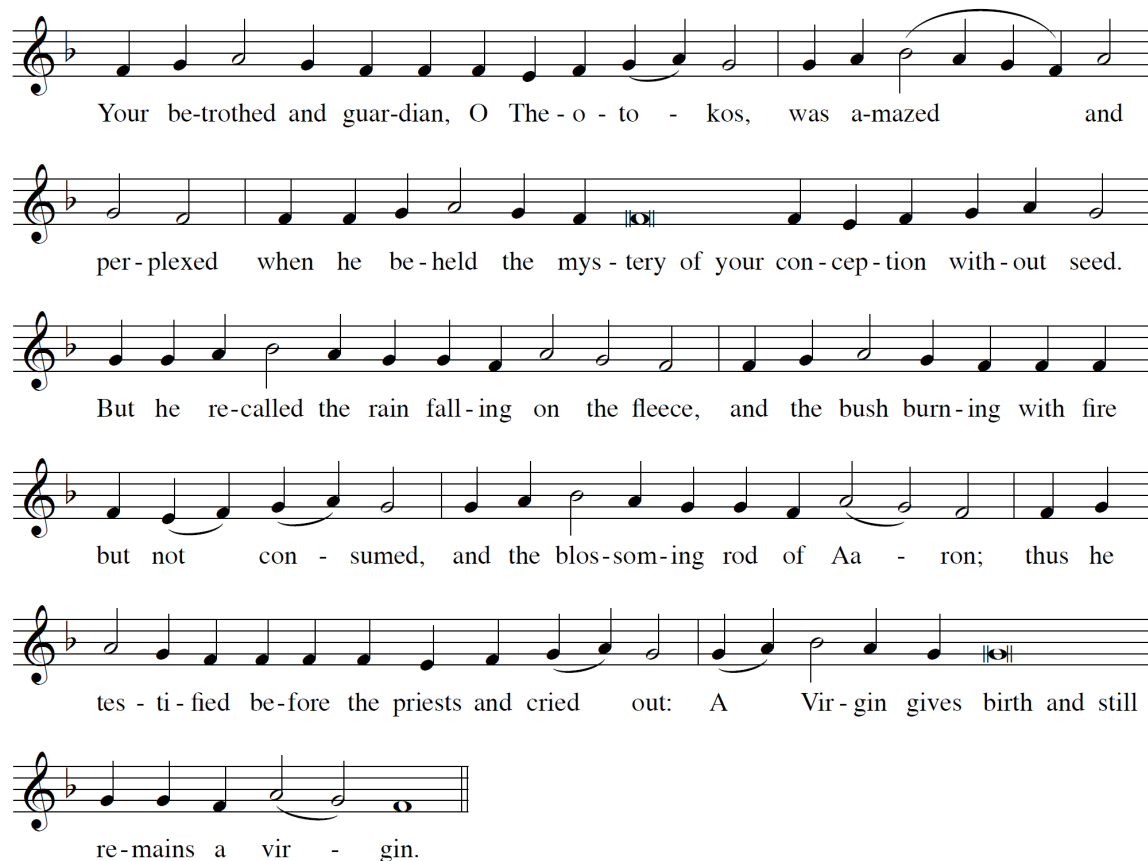
**People:** Now and ever and forever. Amen.

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

*The rest of the Kathismata are omitted & Matins continues with the Small Litany on p. 10.*

### Sessional Hymn (*page 11*)

*the Theotokion of the 1<sup>st</sup> set of Sessional Hymns (Podoben: Udvisja Josif):*



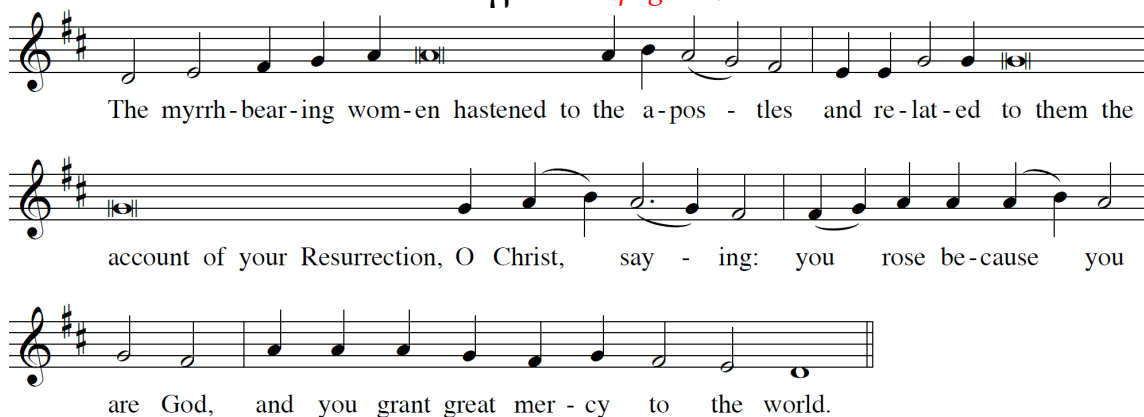
Your be-trothed and guar-dian, O The - o - to - kos, was a-mazed and  
per-plexed when he be-held the mys - tery of your con-cep-tion with-out seed.  
But he re-called the rain fall-ing on the fleece, and the bush burn-ing with fire  
but not con - sumed, and the blos-som-ing rod of Aa - ron; thus he  
tes - ti - fied be-fore the priests and cried out: A Vir - gin gives birth and still  
re-mains a vir - gin.

*The rest of the Sessional Hymns are omitted.*

*Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).*

## Ἡπᾱκοε (page 21)

*Tone 4*



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the  
account of your Resurrection, O Christ, say - ing: you rose be-cause you  
are God, and you grant great mer - cy to the world.

## Stepenna (page 21)

*The Stepenna (Gradual Hymns) are omitted.*

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

## Prokeimenon (page 22)

*Psalms 43: 27, 1*



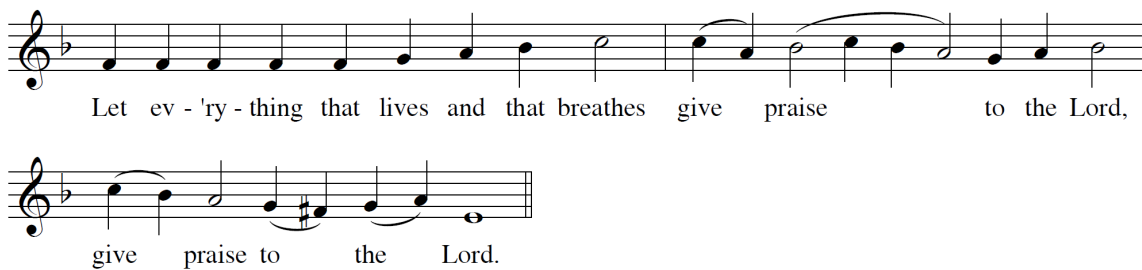
Stand up and come to our help! Re - deem us  
be - cause of your love!

**Deacon:** We heard with our own ears, O God;  
Our fathers have told us the story of the things you did in days long ago

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

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

Tone 4



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

*The 1<sup>st</sup> Resurrection Gospel is read (Matthew 28:16-20).*

*Matins continues with the Hymn of the Resurrection on page 24.*

*After Psalm 50, the Penitential Stichera are sung (p. 29).*

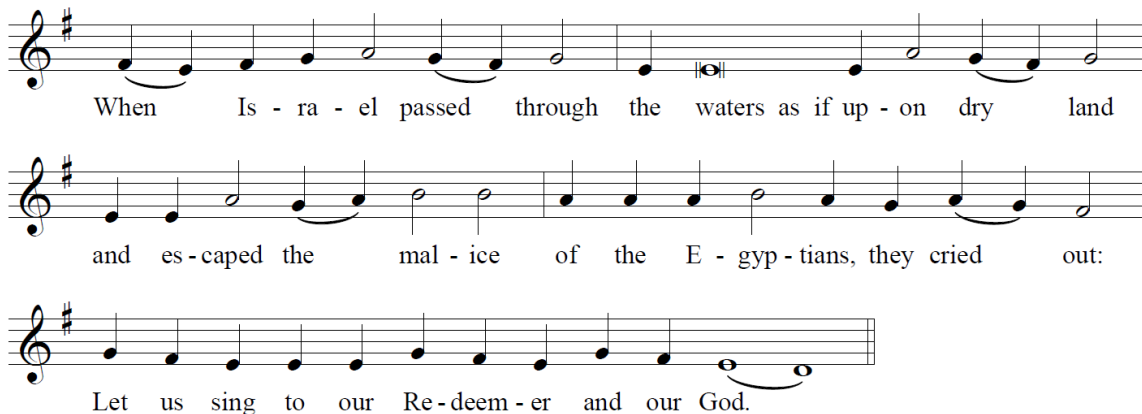
## The Canon (page 32)

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

*The Canons of the Resurrection, of the Theotokos, and of the Saint are omitted.*

### Ode 1

Irmos - Tone 8 samopodoben



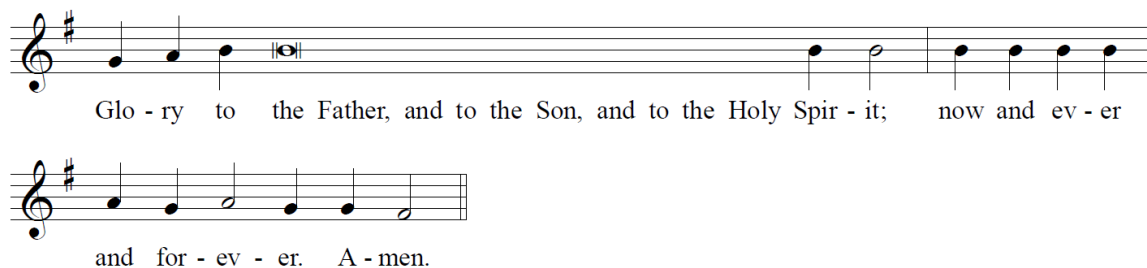
### Refrain



I am like the rich man who daily took delight in the abundance of pleasures; deliver me, I pray you, O Savior, as you did Lazarus from the fire. *Refrain*

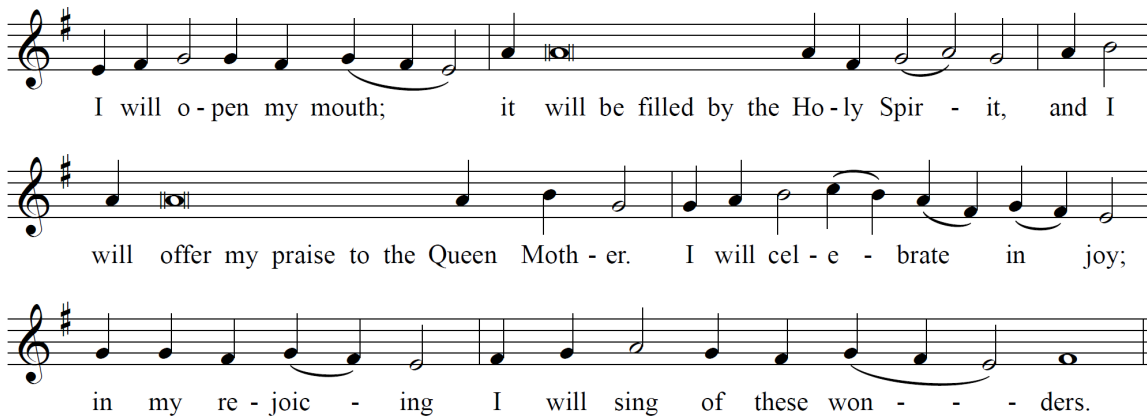
Even though I am clothed in sensual pleasures, O Savior, and adorned in purple, brocade and fine clothing as the rich man, do not throw me into the fire like him. *Refrain*

The rich man led a splendid and luxurious life in this world which passes and disappears; therefore, he was condemned to punishment, while the poor Lazarus was refreshed with dew.



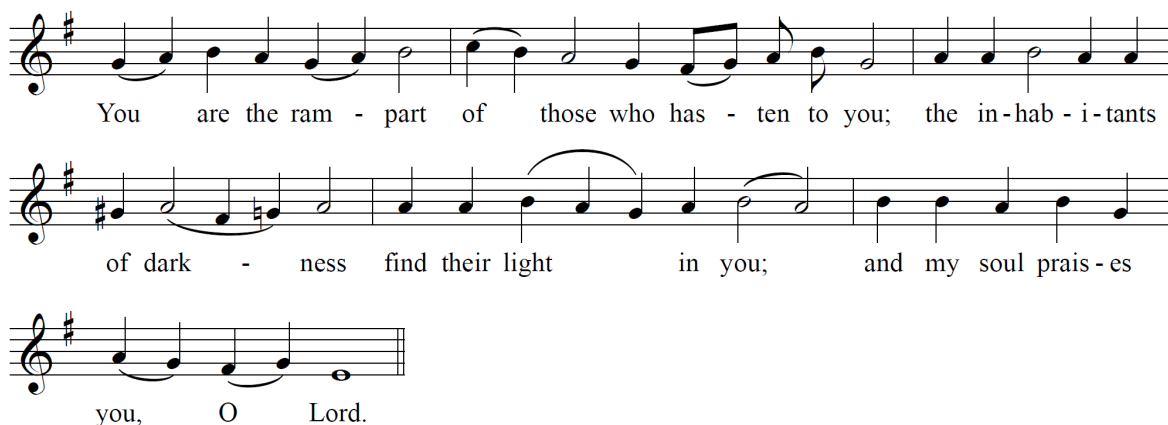
The choir of angels and the company of mortals unceasingly praise you, O Virgin Mother; for you have carried in our arms as a child the Creator of the universe.

**Katavasia - Tone 4 samopodoben**




### Ode 3

#### Irmos



You are the ram - part of those who has - ten to you; the in - hab - i - tants  
of dark - ness find their light in you; and my soul prais - es  
you, O Lord.

**Refrain**

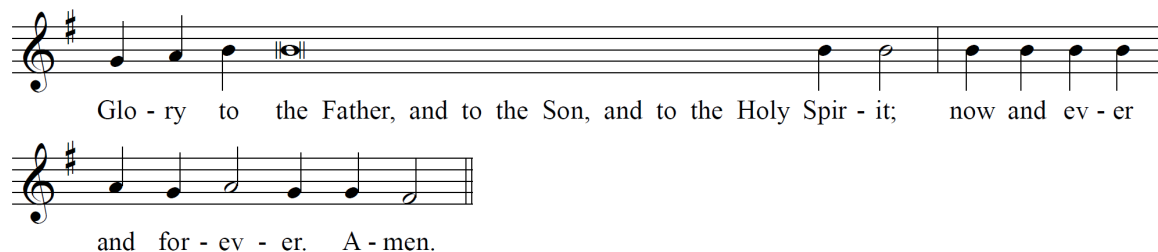


Glo - ry to you, our God, glo - ry to you.

You spared Lazarus from the fire; also draw up your unworthy servant from Hades,  
O Christ. *Refrain*

I am rich in pleasures and passions, but poor in virtues; save me, O Lord, as you did  
Lazarus. *Refrain*

The purple and fine linen in which the rich man was clothed represent pleasures and sins;  
it is for this reason that he burns in the fire.

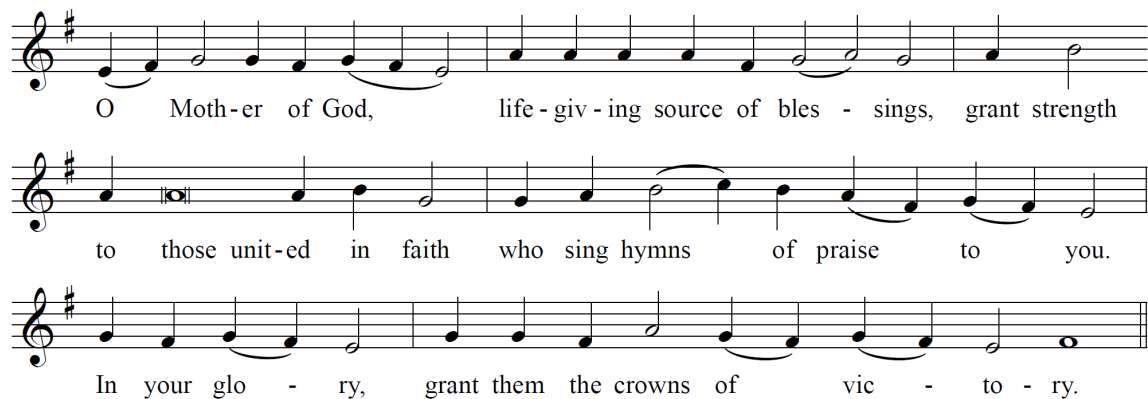


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er  
and for - ev - er. A - men.

Through your prayers, O most pure Virgin, come to our aid by turning back the dangers  
that surround us.



## Katavasia

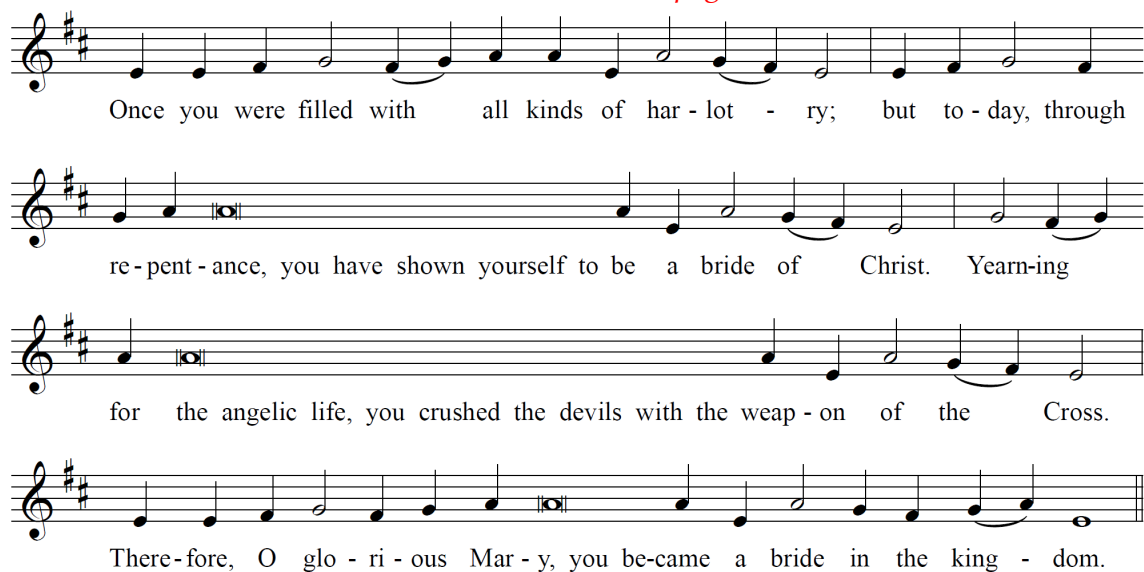


O Moth-er of God, life - giv - ing source of bles - sings, grant strength  
to those unit-ed in faith who sing hymns of praise to you.  
In your glo - ry, grant them the crowns of vic - to - ry.

*Matins continues with the Small Litany on page 33.  
The Sessional Hymns & Odes 4-6 are omitted  
and then the Kontakion and Ikos of St. Mary of Egypt are sung:*

## Kontakion & Ikos (page 34)

*Tone 3*



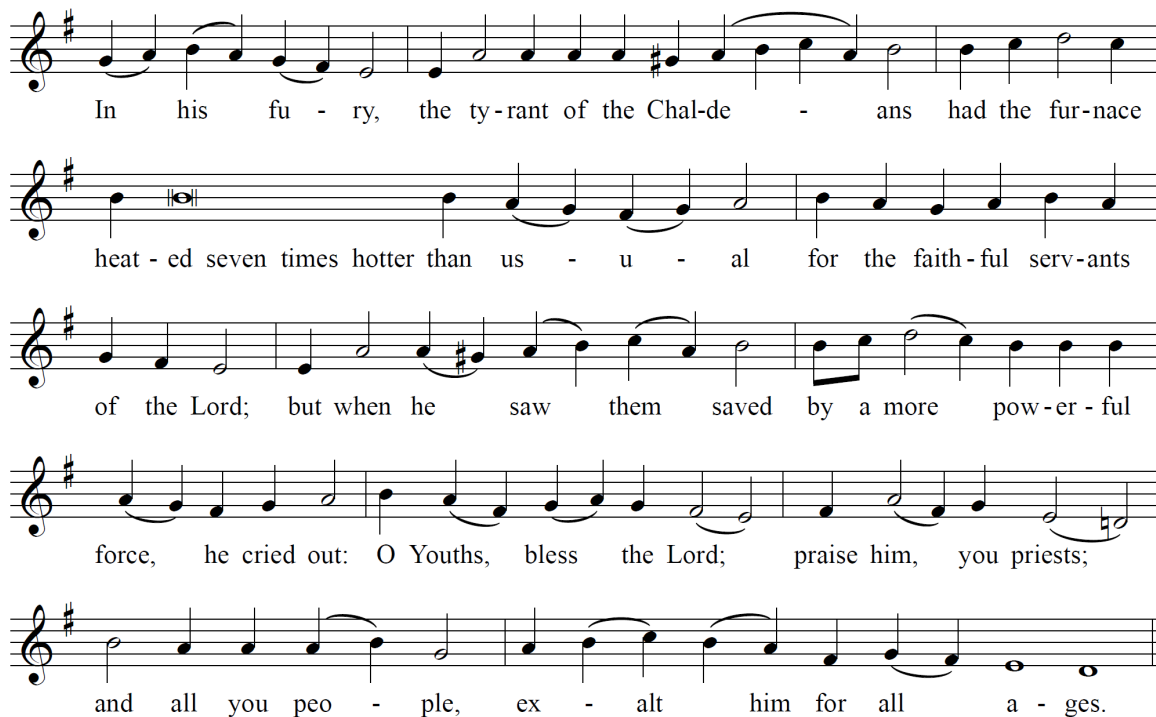
Once you were filled with all kinds of har - lot - ry; but to - day, through  
re - pent - ance, you have shown yourself to be a bride of Christ. Yearn-ing  
for the angelic life, you crushed the devils with the weap - on of the Cross.  
There - fore, O glo - ri - ous Mar - y, you be-came a bride in the king - dom.

**Ikos:** We now praise you with our hymns, O lamb and daughter of Christ; for you came forth from the stock of the Egyptians, and you have become a precious flower for the Church, struggling in temperance and prayer beyond the measure of mortals; thus, you were exalted in Christ by the merits of your life and deeds; therefore, the venerable Mary has become a bride of the kingdom.

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

## Ode 8

### Irmos



In his fu - ry, the ty-rant of the Chal-de - ans had the fur-nace  
 heat - ed seven times hotter than us - u - al for the faith-ful serv-ants  
 of the Lord; but when he saw them saved by a more pow-er - ful  
 force, he cried out: O Youths, bless the Lord; praise him, you priests;  
 and all you peo - ple, ex - alt him for all a - ges.

### Refrain

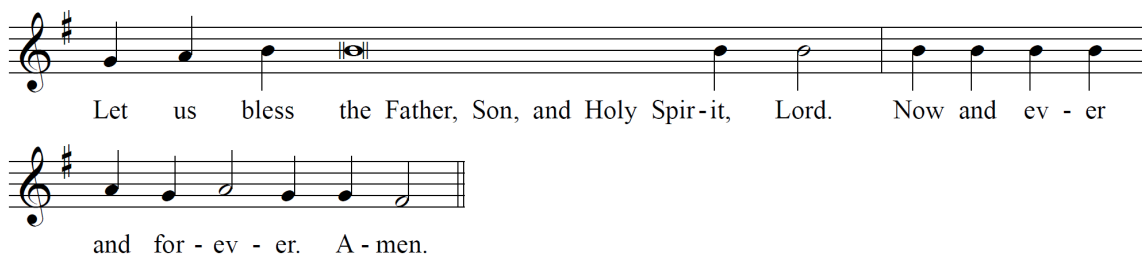


Glo - ry to you, our God, glo - ry to you.

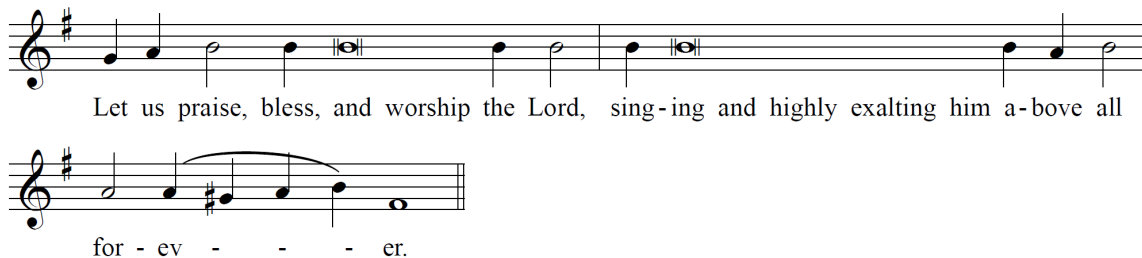
Once the rich man was pompously adorned, clothing himself in purple, scarlet, and fine silk; at his gate lay the poor Lazarus in his misery, longing to eat the crumbs that fell from the well-laden table; but no one gave him any. Therefore, Christ has welcomed him into his kingdom. *Refrain*

Lazarus was completely covered with sores and wounds as he lay before the gate of the rich man, in days of old; he longed to satisfy his hunger, but no one gave him anything to eat; in their compassion, the dogs licked his sores and wounds with their tongues. Therefore, he was invited to share in the delights of Paradise. *Refrain*

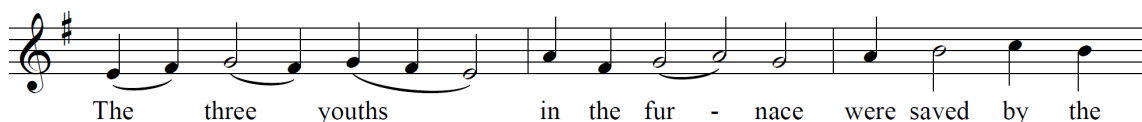
I have prospered in pleasures like the rich man of old, clothed in purple every day; O God of mercy, I too am condemned by the softness of my life, for I have strayed through my gratifications. Therefore, I pray you, O Lord, always deliver me from the eternal fire.



Like a triple flame, the Divinity shines with one light, of one nature in three Persons; the Father who eternally begets, the consubstantial Son, and the Spirit who reigns with him. O Youths, bless your Creator and Redeemer; praise him, you priests; and all you people, exalt him for all ages.



### Katavasia



Off - spring of the The-o - to - kos. He who was foretold has been born  
 on earth, and he joins to - gether a crea-tion to sing: All you works  
 of the Lord, bless the Lord and praise him a - bove all for - ev - er.

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

## Ode 9

### Irmos

O The-o - to - kos and spouse-less Vir - gin, by your word you  
 in - ef - fa - bly con - ceived the true God, You are high - er  
 than the most pure pow - ers; with our unceas-ing hymns we  
 ex - tol you.

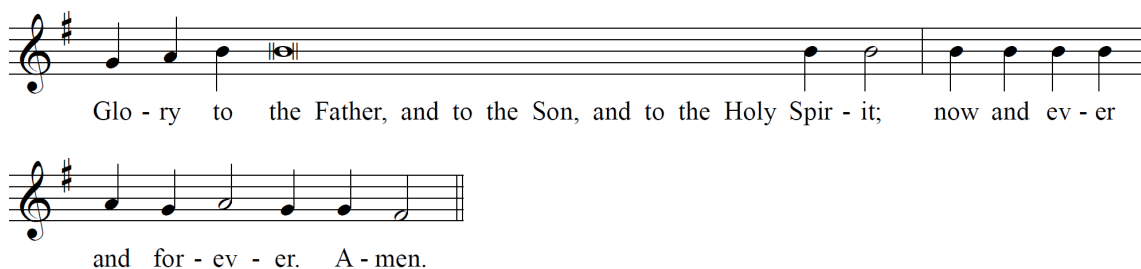
### Refrain

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

Grant me the poverty of Lazarus, O Christ; in your power, restrain my drives for pleasure; grant me the rich abundance of virtue, that I may praise and extol you. *Refrain*

Like the merciless rich man, I have scorned your commandments, O Lord; and now, in my misery, I lie beofer your gate; but in your love and compassion, raise me up from the abyss like Lazarus your friend. *Refrain*

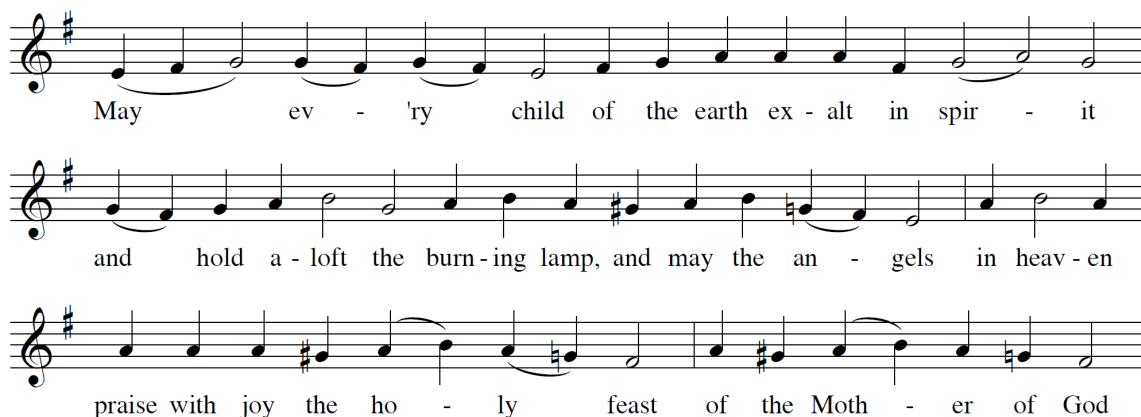
We all know the parable of the Lord; let us detest the heartlessness of the rich man, that we may avoid the same punishment; and then, in the bosom of Abraham, we shall rejoice with an unending joy.

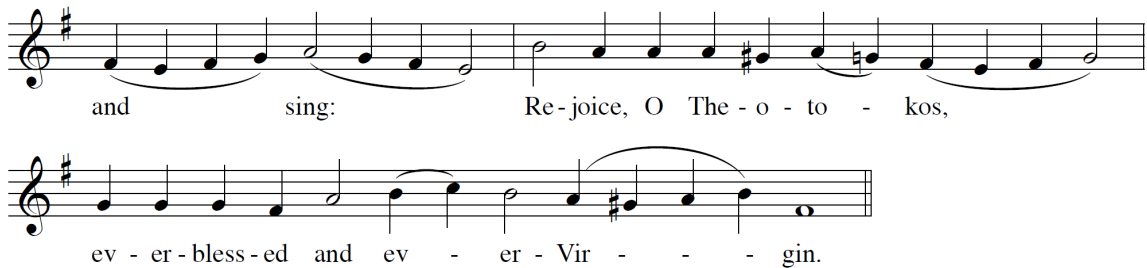


You have carried the invisible God in your arms, the One whom the angels glorify in heaven, and whom all creation praises; through you, he grants us salvation, and in faith, we extol him.

#### Katavasia 9 of the Theotokos

**Tone 4**

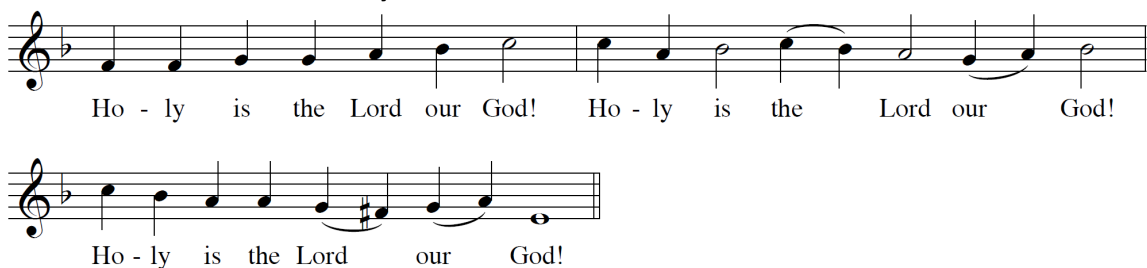




*Matins continues with the Small Litany on page 36.*

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

*Tone 4*



## **Hymn of Light (page 37)**

*The Hymn of the Light of the Resurrection Gospel is omitted.*

In you we have a model of conversion. Implore Christ, O Mary, that in this time of the Fast, we may praise you in faith and love.

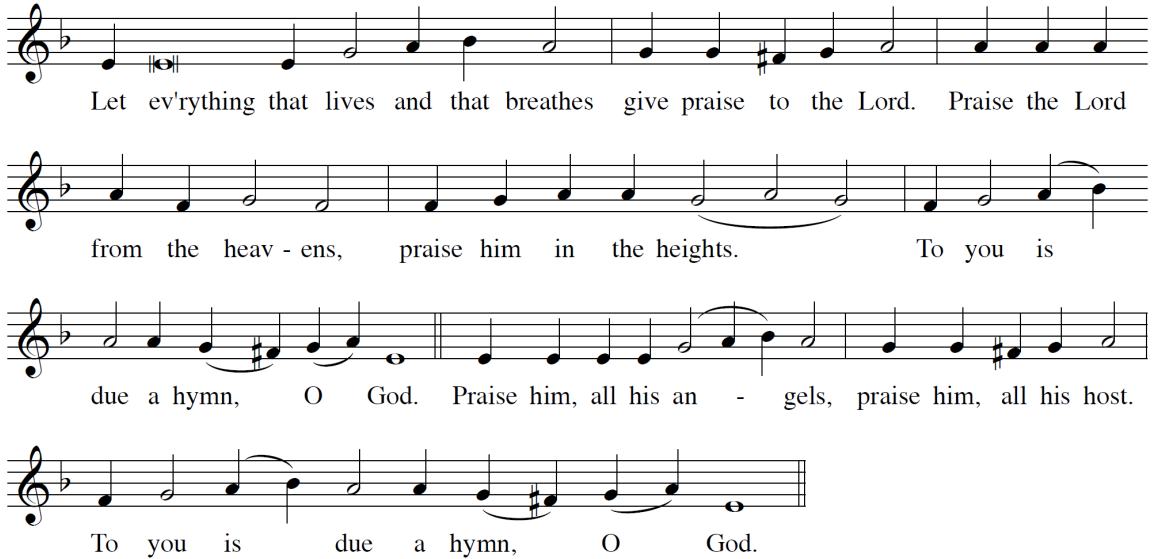
Glory... Now and ever...

O sweetness of the angels and consolation of the afflicted, O protectress of Christians, O Virgin Mother of the Lord, deliver us and save us from eternal punishment.

*Matins continues with the Psalms of Praise.*

## Psalms of Praise (page 38)

*Tone 4*



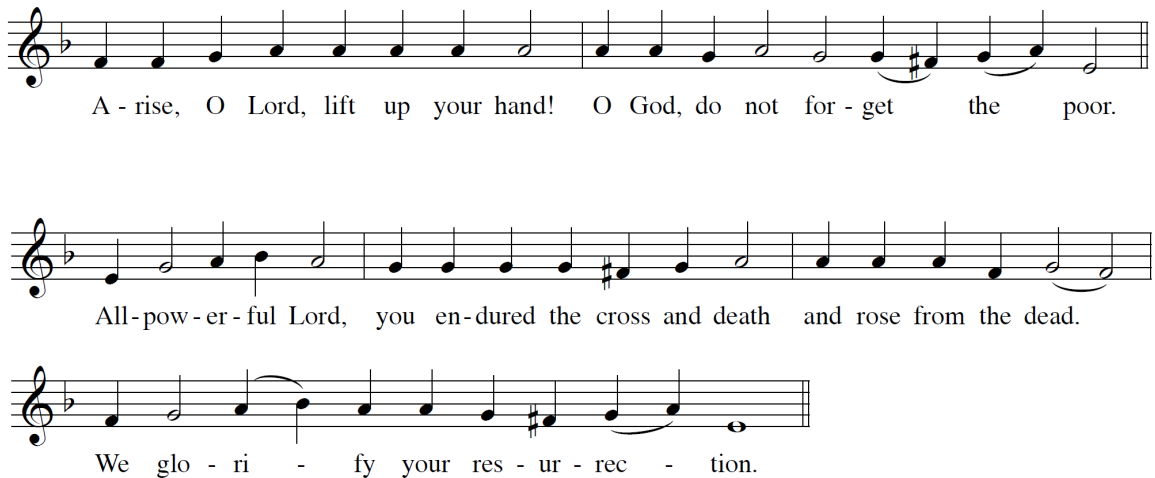
Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord  
from the heav - ens, praise him in the heights. To you is  
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.  
To you is due a hymn, O God.

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

## Stichera (page 40)

*the 1<sup>st</sup> & 2<sup>nd</sup> of the 8 Stichera of the Resurrection from the Octoechoes:*

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

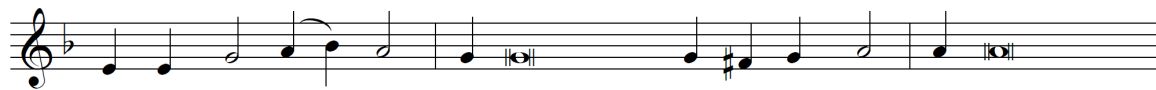


A - rise, O Lord, lift up your hand! O God, do not for - get the poor.  
All-pow - er - ful Lord, you en-dured the cross and death and rose from the dead.  
We glo - ri - fy your res - ur - rec - tion.

**Cantor (Tone 4):**



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



By your cross, O Christ, you freed us from the an-cient curse and by your death



you van-quished Sa - tan who had tyr - an-nized the hu - man race. By your



res - urrection, you filled all things with joy. There-fore we cry out to you:



Glo - ry to you, O Lord, ris - en from the dead!

*All the rest of the Stichera from the Octoechoes are omitted.*

*The Stichera continue with the following from the Triodion:*

**Cantor (Tone 1):**



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



**Doxastikon - Tone 1 samohlasen**



The King-dom of heaven is not eat-ing and drink - ing, but it is jus-tice and  
ho - li - ness. There-fore the rich can-not en - ter un - less they share their  
treas-ures with the poor. For the proph-et Da - vid taught us, say - ing:  
The just ones show mer-cy all day long and place their de-light in the  
law of the Lord; they walk in the light and their steps do not fal - ter.  
All this was writ-ten for our un-der stand - ing, to join good deeds with fast - ing,

The musical score is written on six staves in G major (one sharp). The melody is a single line of music. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The score includes various musical notations such as quarter notes, eighth notes, and rests.

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