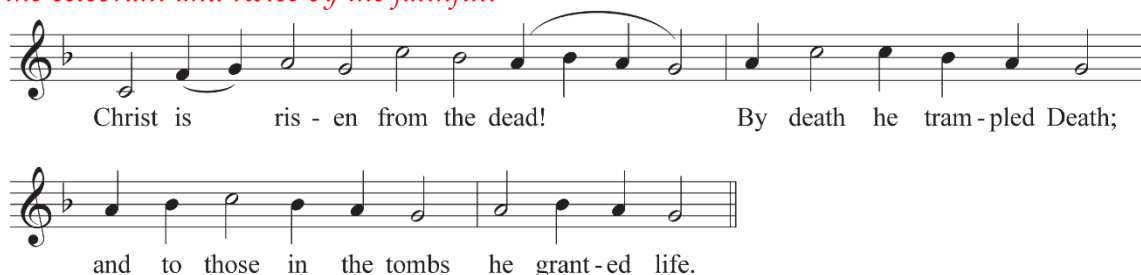


Matins Propers

Sunday of the Myrrh-Bearing Women

*in the Second Tone with the Third Resurrection Gospel
on the 49th Sunday since last Pentecost*

After "Glory to the holy, consubstantial...Amen" (page 1) the following is sung, once by the celebrant and twice by the faithful:



Matins then continues with "Glory to God in the highest..." on page 1

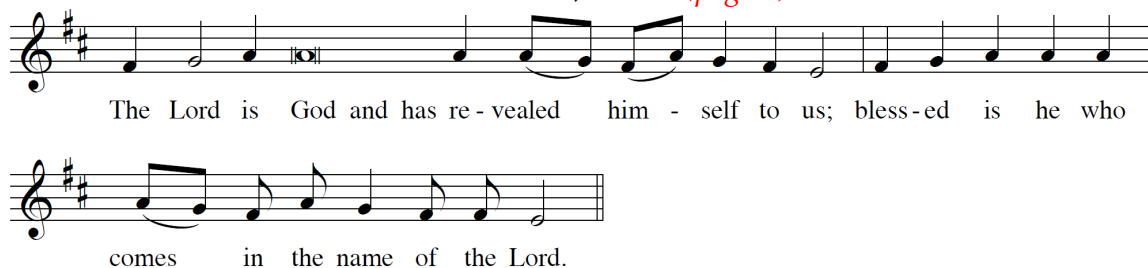
Hexapsalmos

*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



Troparia (page 9)

Troparion of the Resurrection – Tone 2

When you de-scend-ed to death, O Im-mor-tal Life, you de-destroyed
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 this Troparion is omitted.

Cantor (Tone 2):

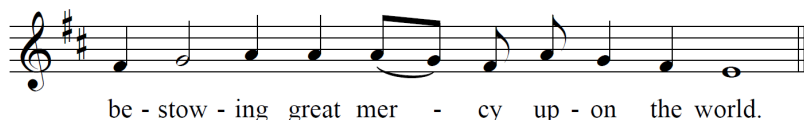
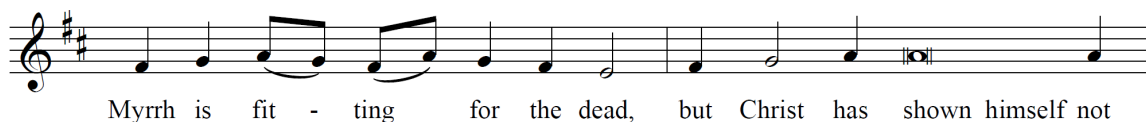
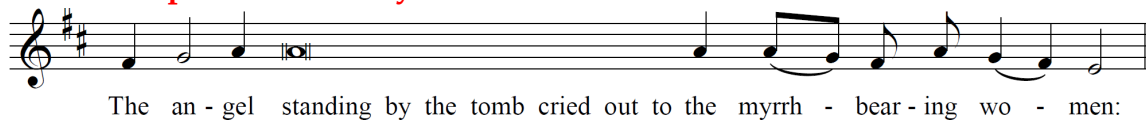
Glo-ry to the Father, and to the Son, and to the Ho-ly Spir-it.

Troparion of the Myrrh-Bearers – Tone 2

The no-ble Joseph took down your most pure bod-y from the cross.
He wrapped it in a clean shroud, and with fra-grant spices laid it in bur-ial
in a new tomb. But you, O Lord, a-rose on the third day,



Second Troparion of the Myrrh-Bearers – *Tone 2*



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 22

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. You have prepared a

banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. Your mercy, O Lord, shall follow me all the days of my life. In the Lord's own house shall I dwell forever and ever.

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

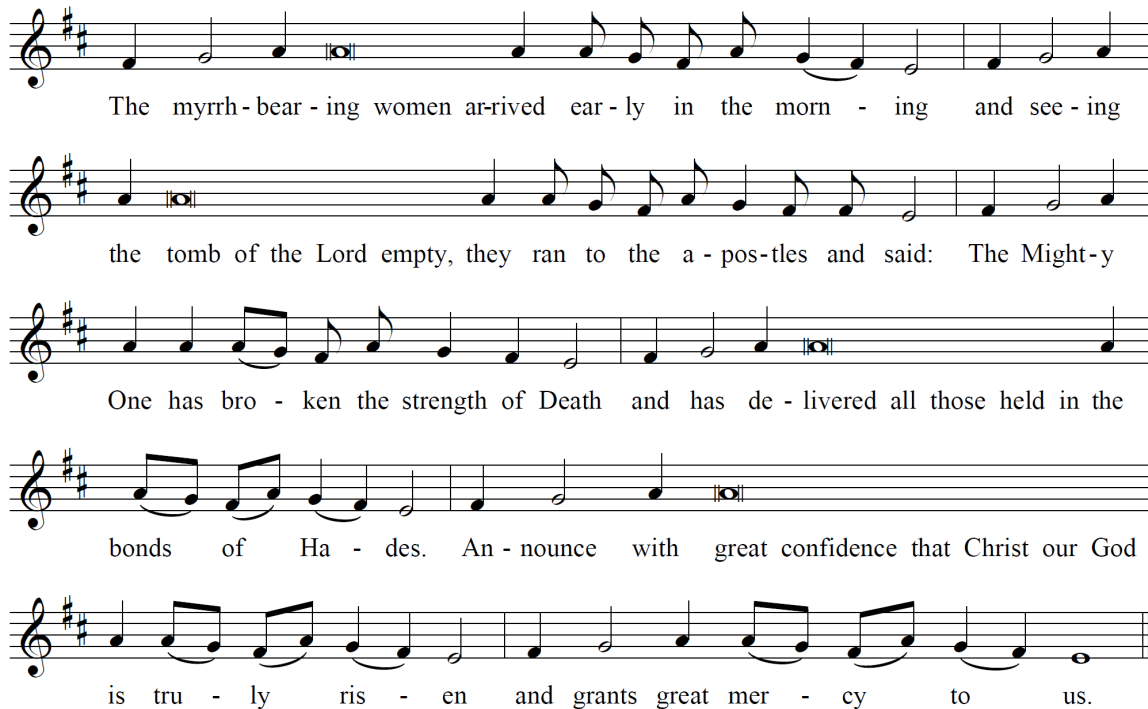
People: Now and ever and forever. Amen.

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

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

Sessional Hymn (page 11)

The 1st hymn of the 2nd set of Sessional Hymns (Tone 2):

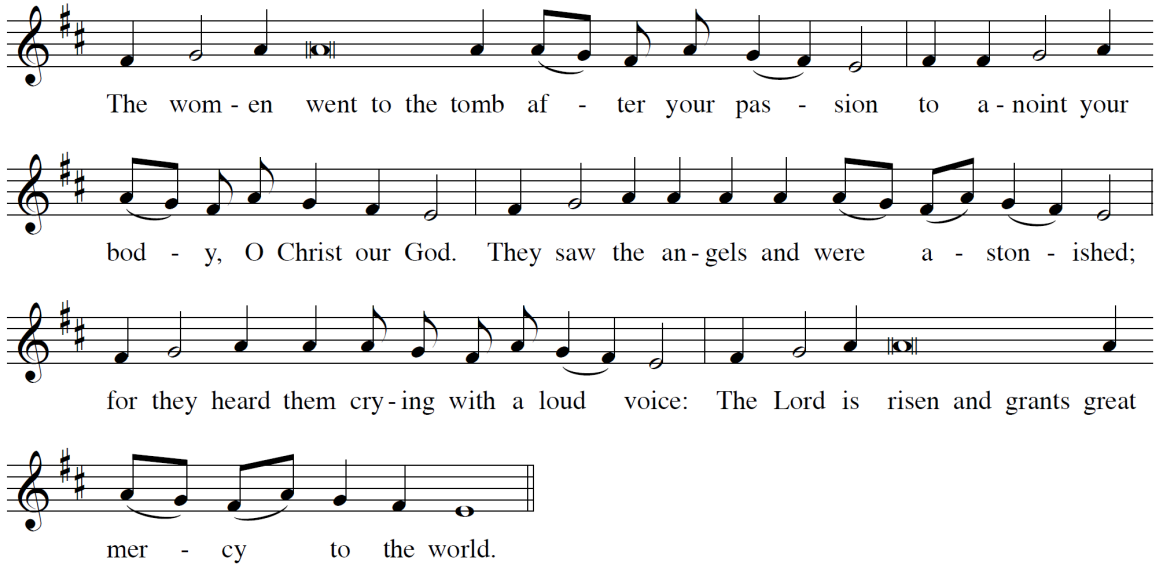


The myrrh - bear - ing women ar-rived ear - ly in the morn - ing and see - ing
the tomb of the Lord empty, they ran to the a - pos-tles and said: The Might-y
One has bro - ken the strength of Death and has de - livered all those held in the
bonds of Ha - des. An - nounce with great confidence that Christ our God
is tru - ly ris - en and grants great mer - cy to us.

*The rest of the Sessional Hymns are omitted and
Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).*

Ἡψαλμὸς (page 21)

Tone 2



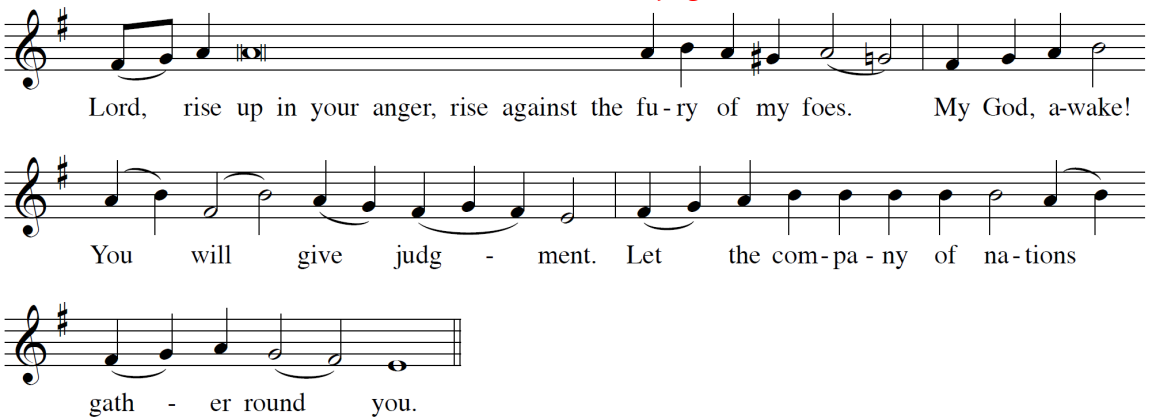
The wom - en went to the tomb af - ter your pas - sion to a - noint your
bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;
for they heard them cry - ing with a loud voice: The Lord is risen and grants great
mer - cy to the world.

Stepenna (page 21)

*The Stepenna (Gradual Hymns) are omitted &
Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.*

Prokeimenon (page 22)

Psalms 7:6,7



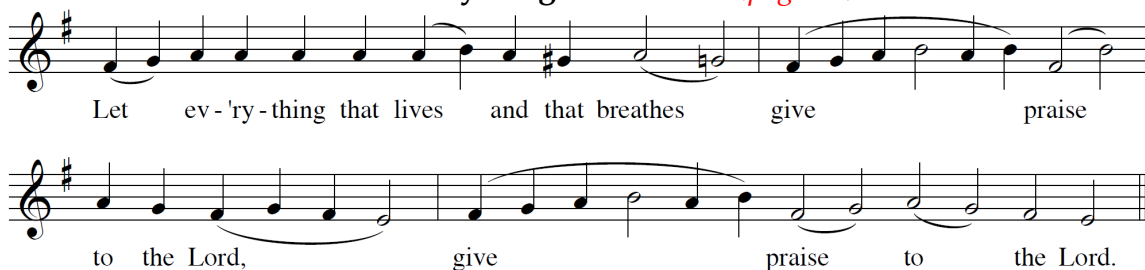
Lord, rise up in your anger, rise against the fu - ry of my foes. My God, a-wake!
You will give judg - ment. Let the com - pa - ny of na - tions
gath - er round you.

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 Third Resurrection Gospel is read (Mark 16:9-20).

Matins continues with the Hymn of the Resurrection on p. 24

(the repetitions of this hymn are omitted).

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.*

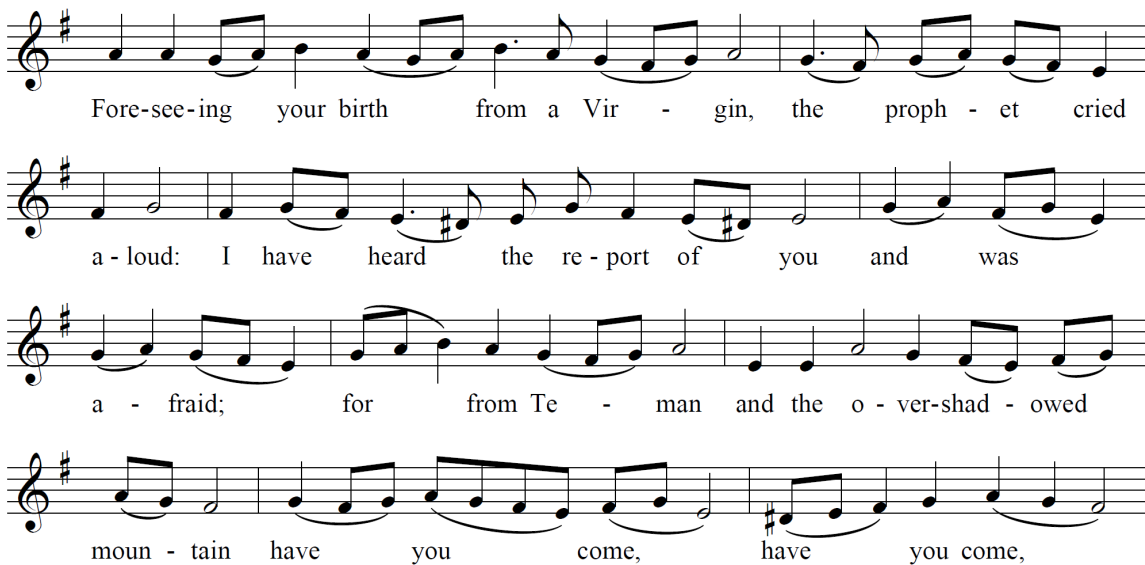
The Canon of Pascha and Odes 1- 3 are omitted.

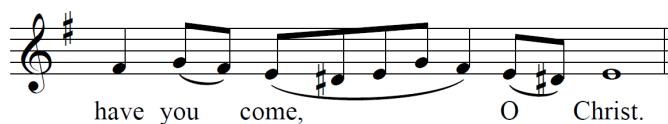
The Canon of the Pentecostarion continues with Ode 4

Ode 4

Irmos

Tone 2





By your Cross you have despoiled the dens of Hades, awakening the dead and crushing the dominion of Death. We praise your burial, bowing down with all the children of Adam, and we worship your holy Resurrection. *Refrain*

You wished to ascend your Cross, o Savior, and save us from the curse of old because of your mercy. Deliver me also from the bonds of my passions, for you can do whatever you will. *Refrain*

You have nailed the ancient curse on the Cross, and by the blood flowing from your wounds, you made your blessing flow over me. Deliver me also from the bond of my passions, for you can do whatever you will. *Refrain*

Seeing you, O Savior, Hades was irritated in its infernal depths, since it was forced to give up those that it formerly had swallowed, all the dead of whom it is now deprived. *Refrain*

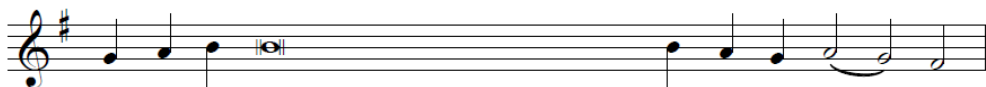
Despite the seals placed on the tomb and the soldiers put on guard, the Lord is risen as he said, delivering me from the bond of my passions, for he can do whatever he wills. *Refrain*

Risen from the dead, you despoiled Hades and gave life to the dead; by your Resurrection you opened to me the well-springs of immortality. Deliver me also from the bond of my passions, for you can do whatever you will. *Refrain*

May the evildoers be ashamed, for Christ is risen, awaking the dead and crying out to them: Take courage, for I have conquered the world. Believe in him or remain silent, all those who reject the Resurrection. *Refrain*

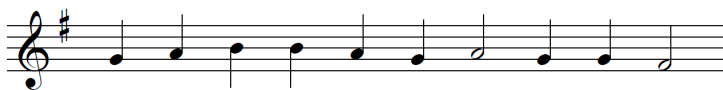
When you resurrected from the grave you said to the myrrh-bearers: Rejoice! You sent them to proclaim your Resurrection to the apostles. Deliver me also from the bond of passions, O Lord, for you can do whatever you will. *Refrain*

Let us honor Joseph, a supporter of godliness, a member of the Council, and a disciple of the Lord. Let us also praise the myrrh-bearers and the apostles. With all of them, O faithful, let us joyfully celebrate the Resurrection of the Savior.



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

Who is able to express the indivisible glory of the supreme Divinity? For it is one by nature, the consubstantial Trinity, and is praised as three persons without beginning.

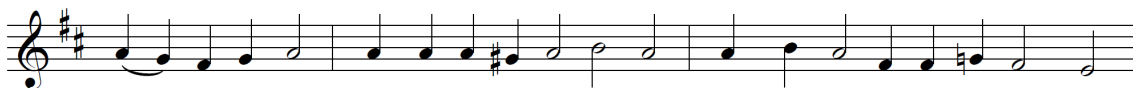


Now and ev - er and for - ev - er. A - men.

O Theotokos and most pure Virgin, implore without ceasing the One who dwelt in your womb and to whom you gave birth without seed, that he deliver me from the bond of my passions, for you can aid us as you wish.

Katavasia

Tone 1 samopodoben



Let Ha-bak-kuk, speak-ing in be-half of God, stand with us at the di-vine watch;



let him show us the brilliant an - gel who pro - claims: To-day, sal - va - tion



comes to the world; for Christ, be - ing al-might-y is ris - en.

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

Ode 6

Irmos

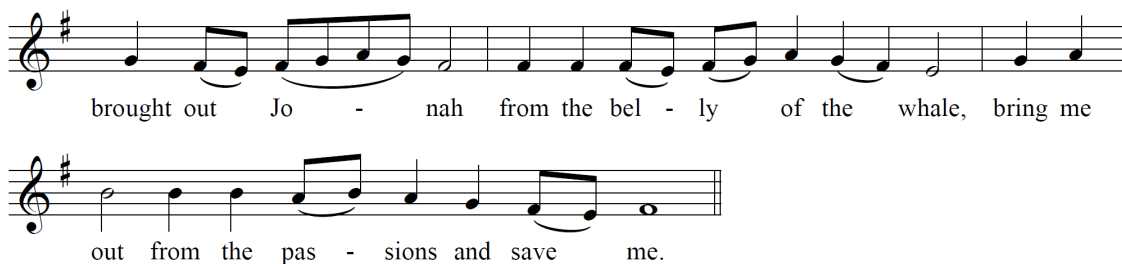
Tone 2



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



Take courage! Hades is put to death, for by his death on the Cross Christ has turned the sword against it. It is now deprived of its spoils and has lost all the dead which it had seized. *Refrain*

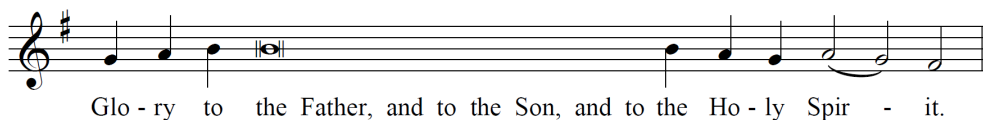
Hades is despoiled! Take courage, O people! The tombs are opened. Awaken! Christ calls you forth from Hades; he has come to redeem the human race from the grave and death. *Refrain*

The Source of life said to Hades: I have now come to reclaim the dead which you had formerly swallowed up. For he is God who has come to redeem the human race from the grave and death. *Refrain*

Christ is rise, destroying our Enemy; breaking the bonds, he has delivered the human race. In his tenderness he has raised up adam, our first father, by extending his hand as the God of goodness. *Refrain*

Having wrapped you in a shroud, O christ, the noble Joseph placed you in a tomb. With precious ointments he anointed the destroyed temple of your most pure body, and then he rolled a stone over the entrance to the tomb. *Refrain*

Why do you hasten, O myrrh-bearers? Why are you carrying myrrh to the living God? Christ is risen as he said. Wipe away your tears and from now on change your tears into joy.



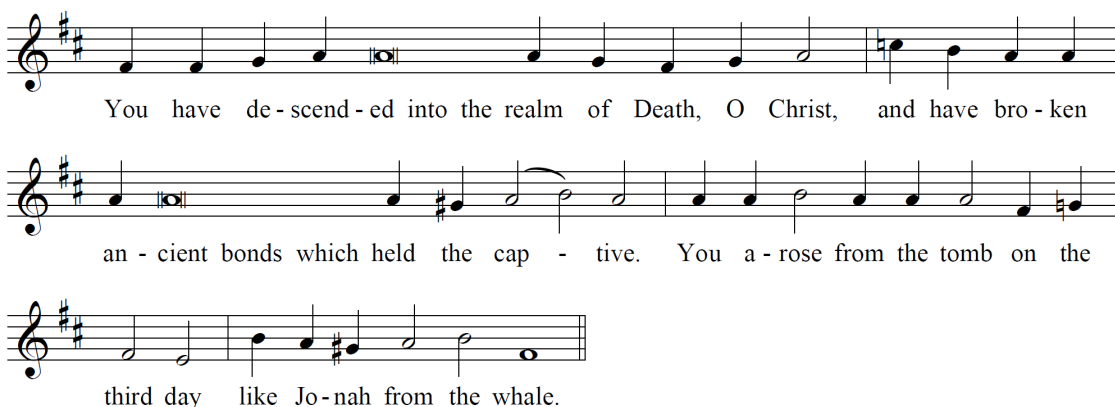
O faithful, let us praise the unique Trinity; let us glorify the Father and the Son, together with the Spirit who is consubstantial with the Father and dwells with him from the beginning, divinity sharing the same eternity.



Without sowing nor laboring, O Virgin, as a true vine you have conceived the Grape of Immortality whose juice flows forth for us as a fount of eternal joy.

Katavasia

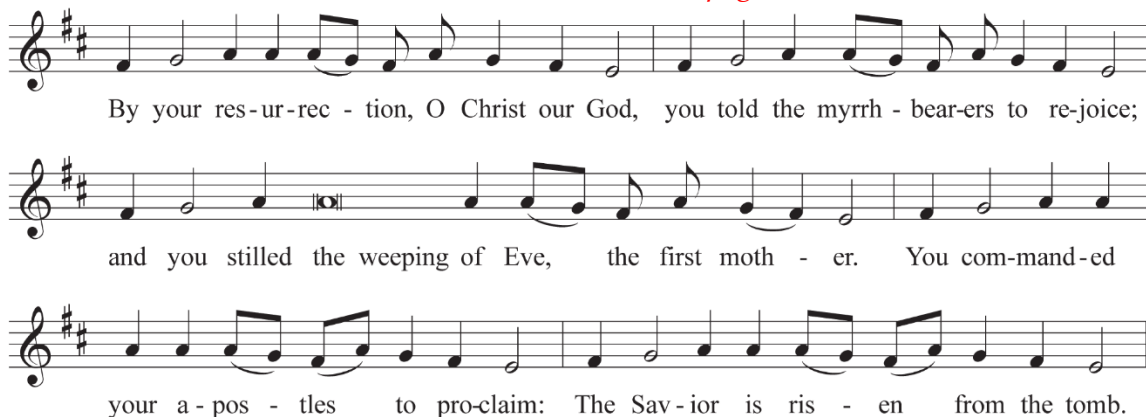
Tone 1 samopodoben



Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 2



Ikos: Coming near to your tomb, O Savior, the myrrh-bearers hesitated, saying to each other: Who will roll the stone away from the tomb for us? They looked and saw that it had been rolled away. Startled by the sight of the radiant angel, they were seized with fear and wanted to flee, but the young man cried out to them: Do not be afraid! The One whom you seek is risen; come and see the place where the body of Jesus lay. Hasten to his disciples and proclaim to them:

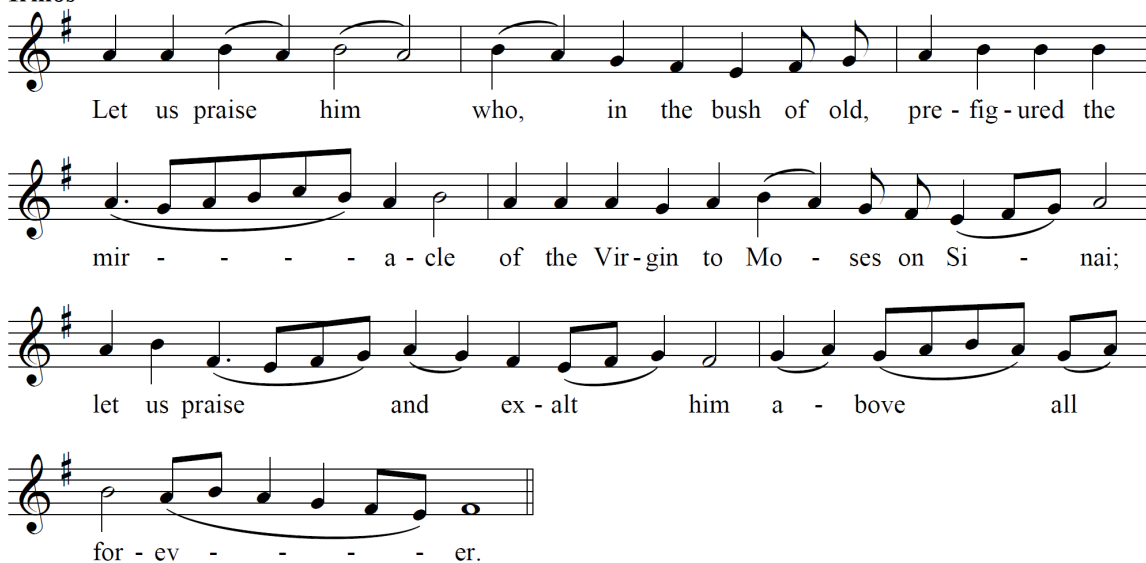


Ode 7 is omitted and the Canon of the Pentecostarion continues with Ode 8

Ode 8

Irmos

Tone 2



Refrain



The rays of the sun were hidden in fear when they saw the sufferings of Christ. The dead rose up and the mountains trembled; the earth shook in fright and Hades was deprived of its spoils. *Refrain*

In days of old the thrice-blessed youths raised their hands in the furnace, Thus they prefigured the image of your precious Cross on which you, O Jesus Christ, shattered the power of the Enemy. *Refrain*

The arguments of the unbelievers are nothing but lies! For the soldiers saw nothing in their sleep. Who rolled away the stone from the tomb? It was none other than Christ who is risen and has raised all the dead with him. *Refrain*

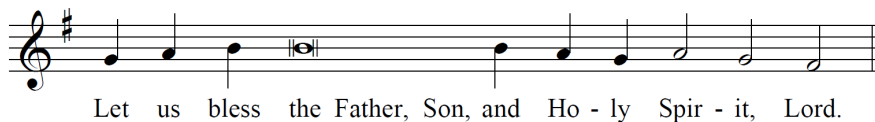
Who dried up the sterile fig tree? Who healed the paralyzed hand? Who fed the multitude in the desert? It was none other than Christ our God, who raised all the dead with him. *Refrain*

Who gave sight to the blind? Who healed the lepers and the lame? Who made the people cross the Red Sea as if on dry land? It was none other than Christ our God, who raised all the dead with him. *Refrain*

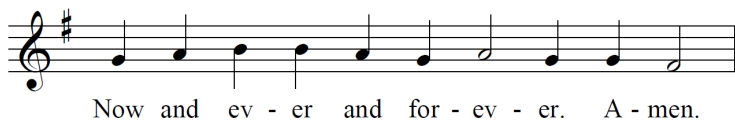
Who raised from the tomb the man who was dead four days? Who raised the dead son of a widowed mother? Who freed the paralytic from his mat? It was none other than Christ our God, who raised all the dead with him. *Refrain*

The rock itself is a witness together with the tomb that was guarded by the soldiers; even the seals placed on the tomb say: Christ is truly risen! He lives forever! *Refrain*

Christ is truly risen; Hades is empty, the Serpent is crushed, and Adam returned to grace. Despite the doubts of the impious, the entire human race is saved by Christ.



Together with the Father we also glorify the Son and the Holy Spirit as one God, the Holy Trinity, and we sing this hymn: Holy, holy, holy are you, O Lord, forever.



O Virgin, you carried the bread of heaven and the wheat of eternity in your womb. Without change or mixture you kneaded him from the dough of humanity and gave birth to him; having two natures, he is the only Christ and our God.



Let us praise, bless, and wor - ship the Lord, sing-ing and highly exalting him a-bove



all for - ev - er.

Katavasia

Tone 1 samopodoben



This is that cho - sen and ho - ly day, Feast of feasts, most sol - emn day,



on - ly king and lord of all Sab-baths, on which we ev - er praise Christ.

Matins continues with "Let us greatly extol..." (p. 34).

*The Cantic of the Theotokos is **not** sung and Matins continues with Ode 9.*

Ode 9

Irmos

Tone 2



Who, a - mong those born up - on earth, has ev - er seen or



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,



On the Cross the Good Thief recognized you as God, and you made him an inhabitant of the heavenly Paradise when he said: Remember me, O almighty Savior. *Refrain*

For us you were insulted by the faithless and lawless impious ones, even though you were the One who wrote the tablets of the Law for your servant Moses on Sinai. *Refrain*

For us, O Savior, you drank vinegar and gall, even though you were the One who gave your body and precious blood as the nourishment for eternal life. *Refrain*

A sword pierced your life-giving side, o Christ, bringing forth blood and water as a source of eternal life for the world. *Refrain*

You were numbered among the dead, even though you gave life to us who were placed in the tomb. You emptied the tombs when you conquered Hades and raised up Adam. *Refrain*

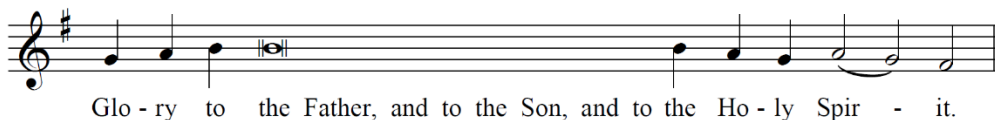
You are risen, O Jesus, and the Enemy is in chains; both Hades and the tombs are emptied, and the dead rise up to adore you. *Refrain*

Who would steal a dead body, especially a naked one? This is no myth; Christ is risen breaking down the gates and bolts of Hades. *Refrain*

Glory to you, o Christ, Savior and Source of life; you have made light dawn upon the darkness of error, illuminating the whole world by your Resurrection. *Refrain*

Let us praise Joseph, the noble counsellor; together with the myrrh-bearers and the disciples of the Lord, he attests to the Resurrection of Christ. *Refrain*

O faithful, let us praise Joseph of Arimathea, together with Nicodemus and the ointment-bearing women; for they said: The Lord is truly risen!



O eternal Father and uncreated Son, sharing the same throne with the Spirit, you are the only true God, in the triple unity of nature and the trinity of persons.



Now and ev - er and for - ev - er. A - men.

Jesse rejoices and David exalts! Behold, here is the Virgin who, as a branch planted by God, has given birth to Christ the eternal Flower.

Katavasia

Tone 1 samopodoben



Shine in splen - dor, O new Je - ru - sa - lem; for the glo - ry of the Lord



is ris - en up - on you. O Zi - on, now dance and be glad; and



you, pure The - o - to - kos, re - joice in the res - ur - rec - tion of your Son.

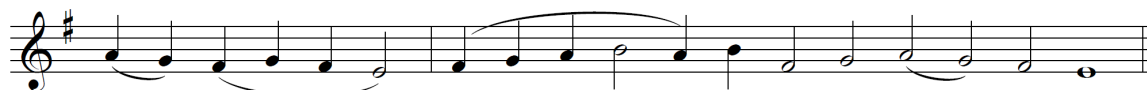
Matins continues with the Small Litany on page 36.

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)*

You, O King and Lord, have fallen asleep
in the flesh as a mortal man but on the third day
you arose. You have raised Adam from his corruption
and made death powerless. You are the Pasch
of incorruption. You are the salvation of the world.

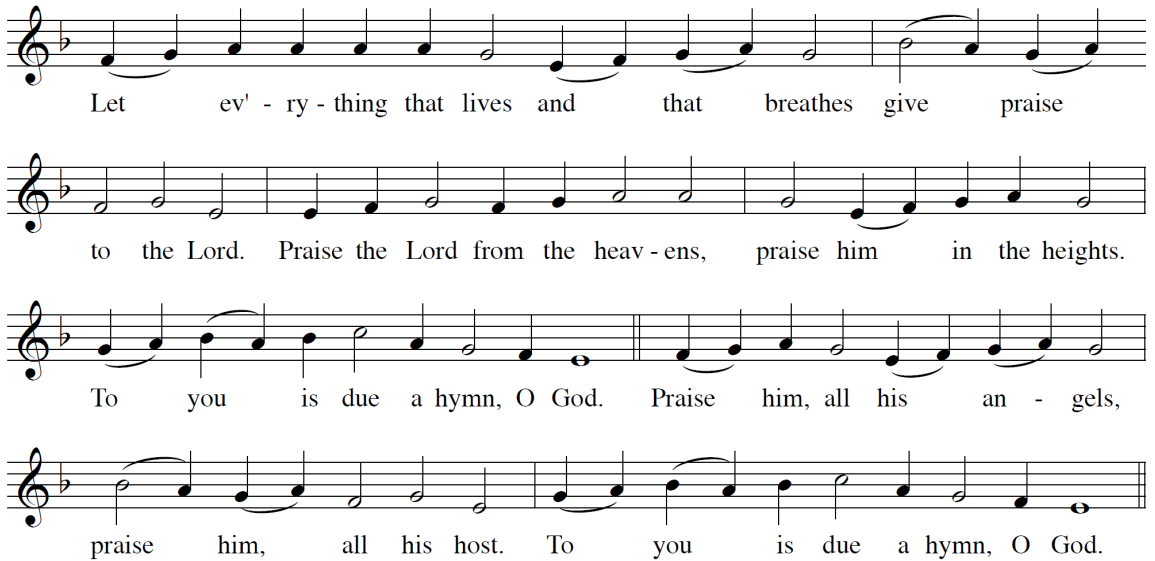
Glory...now and ever...

O myrrh-bearing women, listen to the news that brings joy: I have put Hades, that cruel tyrant, to flight; I have made the world rise from the depths of the tomb; I hasten to my friends, the disciples, and quickly bring this news to them. For it is my will that the work of my hands shines with joy because in days of old it gave birth to sorrow.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 2



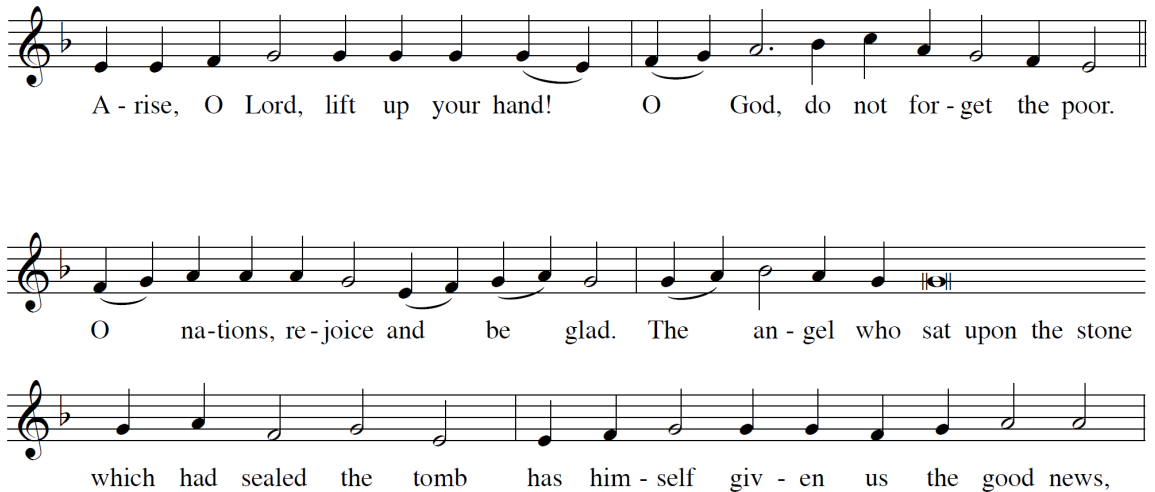
Let ev' - ry - thing that lives and that breathes give praise
to the Lord. Praise the Lord from the heav - ens, praise him in the heights.
To you is due a hymn, O God. Praise him, all his an - gels,
praise him, all his host. To you is due a hymn, O God.

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 from the Octoechoes in Tone 2 (all the rest are omitted):

Cantor (Tone 2):



A - rise, O Lord, lift up your hand! O God, do not for - get the poor.
O na-tions, re-joice and be glad. The an - gel who sat upon the stone
which had sealed the tomb has him - self giv - en us the good news,

say - ing: Christ is risen from the dead, the Sav - ior of the world. He has filled
the u - ni - verse with fra - grance. O na - tions, re - joice and be glad.

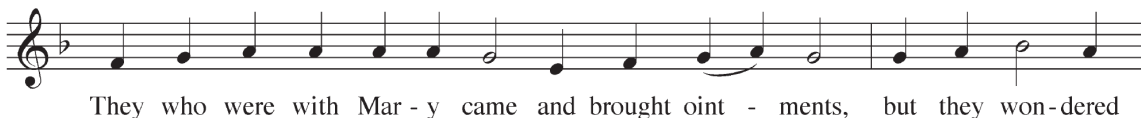
Cantor (*Tone 2*):

I will praise you, Lord, with all my heart; I will re-count your won - ders.
Be - fore your con - cep - tion, O Lord, an an - gel brought the greeting
"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 2):



On the Sunday of the Myrrh-Bearers, the Second Gospel Stanza is sung here:



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

After the Dismissal (pp. 49-50), the celebrant says three times (in English or in several languages): "Christ is risen!" and the faithful respond each time: "Indeed he is risen!" The celebrant then sings once: "Christ is risen from the dead! By death..., " and the faithful sing:

Christ is ris-en from the dead! By death he tram-pled death; and to those in the

tombs he grant-ed life. And to us he grant-ed life e - ter - nal.

Let us bow be-fore his resur-rec-tion on the third day!