

# Matins Propers

## Palm (Flowery) Sunday

*on the Forty-Sixth Sunday after Pentecost*

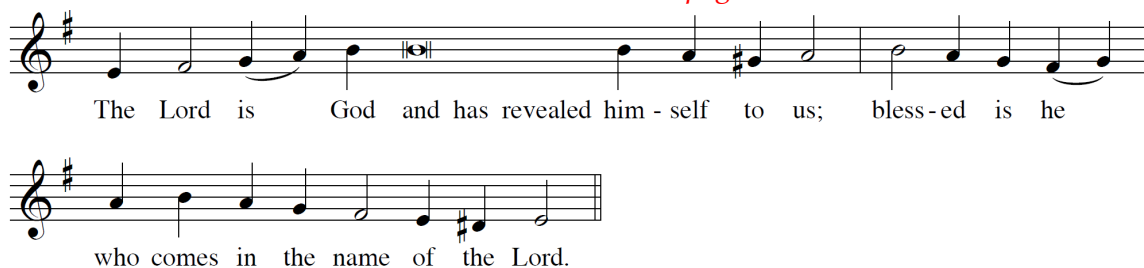
### Hexapsalmos

*The reader chants only **Psalm 37** 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)

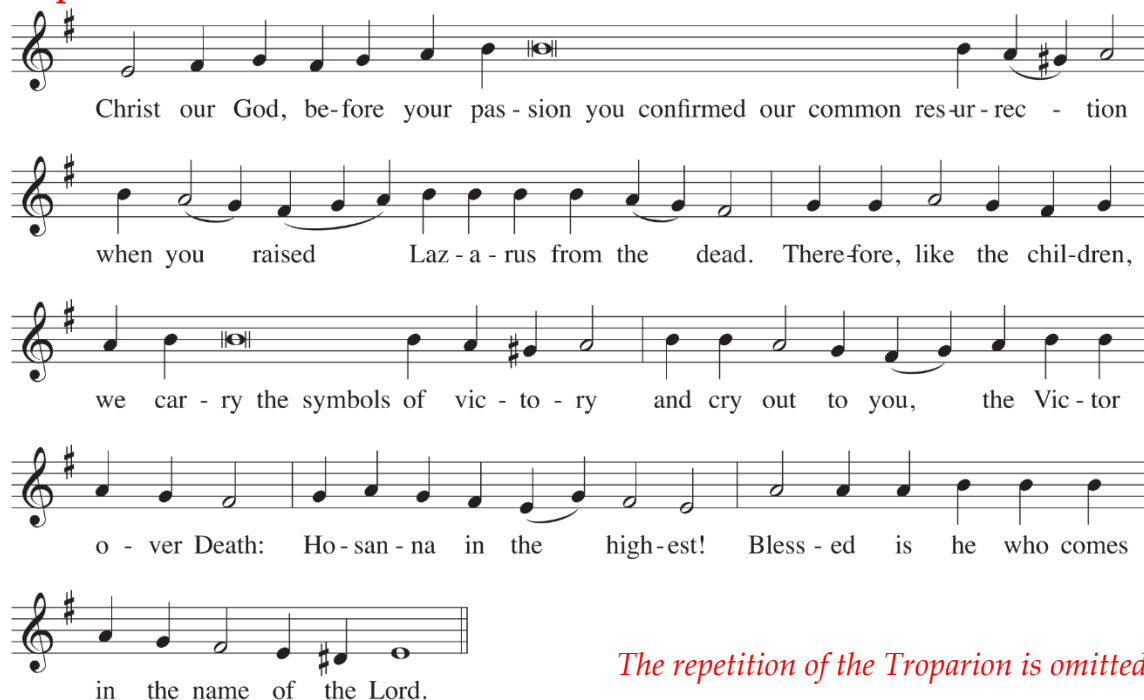
*Tone 1*



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)

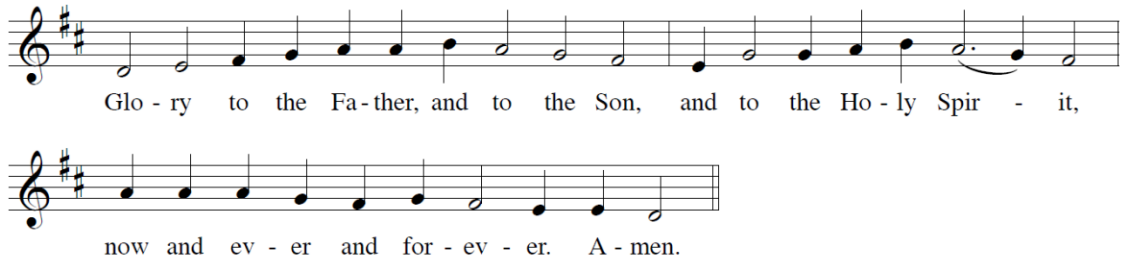
#### Troparion of Lazarus – Tone 1



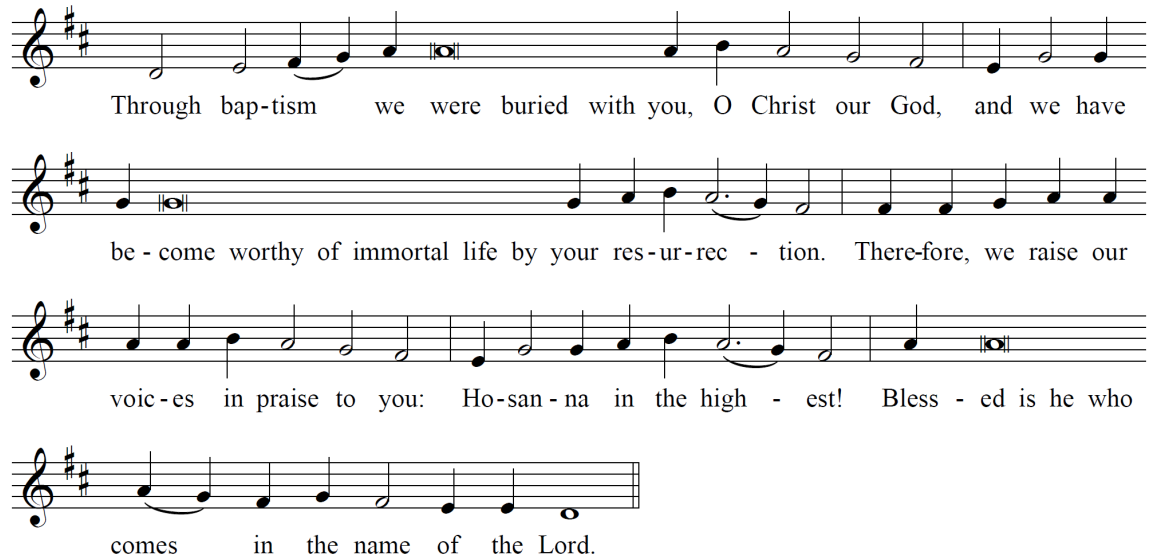
Christ our God, be-fore your pas - sion you confirmed our common res-ur - rec - tion  
when you raised Laz - a - rus from the dead. There-fore, like the chil-dren,  
we car - ry the symbols of vic - to - ry and cry out to you, the Vic - tor  
o - ver Death: Ho - san - na in the high - est! Bless - ed is he who comes  
in the name of the Lord.

*The repetition of the Troparion is omitted.*

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



**Troparion of Palm Sunday – Tone 4**



**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 2<sup>nd</sup> Kathisma:*

**Psalm 14**

Lord, who shall be admitted to your tent and dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue; He who does no wrong to his brother, who casts no slur on his neighbor, who holds the godless in disdain, but honors those who fear the Lord; he

who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm forever.

**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 1<sup>st</sup> Hymn of the 1<sup>st</sup> set of Sessional Hymns from the Triodion (Tone 4 podoben: Udivisja Josif):*

Car - ry - ing palms in spir - it and with our souls pu - ri - fied, as the chil - dren  
of old, let us praise Christ in faith; and let us sing to him with a full voice:  
Bless - ed are you, O Sav - ior, who come in - to this world to save Adam from  
the an - cient curse, and who have willed to become the new spir - it - ual  
A - dam. O Word, you have ful - filled all things for our sal - va - tion:  
glo - ry to you!

*The rest of the Sessional Hymns are omitted.  
Matins continues with the Polyeleos (p. 12) followed by the Festal Exaltation.*

## Festal Exaltation *(page 14)*

### Refrain

We ex - tol you, O Christ, the Giv - er of Life and we al - so sing to you,  
Ho - san - na in the high - est! Bless - ed is he who comes in the  
name of the Lord.

**Cantor:** How great is your name, O Lord our God, \* through all the earth! *Refrain*  
On the lips of children and of babes, \* you have found praise. *Refrain*  
The Lord is great in Zion. \* He is supreme over all the peoples. *Refrain*  
Mount Zion rejoices; \* the people of Judah rejoice. *Refrain*  
O praise the Lord, Jerusalem! \* Zion, praise your God! *Refrain*  
May the name of the Lord be proclaimed in Zion, \*  
and his praise in the heart of Jerusalem. *Refrain*  
The Lord is God and has revealed himself to us. \*  
Blessed is he who comes in the name of the Lord. *Refrain*  
The Lord will reign forever, \* Zion's God, from age to age. *Refrain*  
Glory to the Father and to the Son and to the Holy Spirit: \*  
now and ever and forever. Amen. *Refrain*

*Three times, each with a reverence:*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Glo - ry to you, O God.

*Refrain*

*"Hosts of Angels..." is not sung & Matins then continues with the Small Litany on page 21.*

## Hypakoe (page 21)

*Because it is a Great Feast of the Lord, Hypakoe is not sung here.*

*In its place is sung the Sessional Hymn of the Feast:*

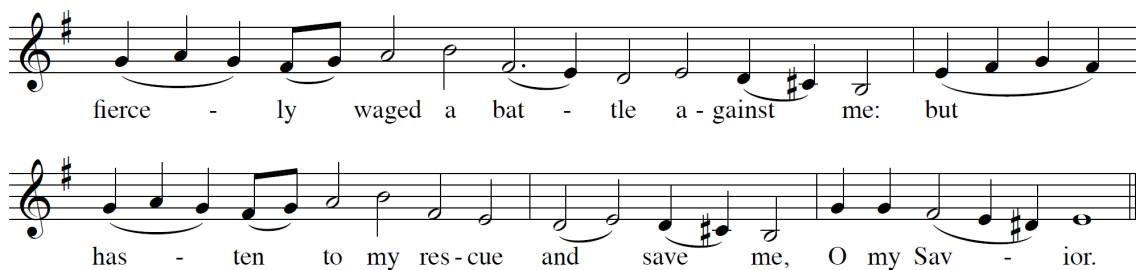
### Sessional Hymn (Tone 8 podoben: Povel'innoje tajno):

He is seat - - - ed on the cher - u - bim  
and for us mounts up - on a colt;  
he hears the chil - dren cry - ing to him: Ho - san - - - na!  
The crowds al - so shout: Bless - ed are you, O Son of Da - vid!  
Has - ten to save those whom your hand has fash - - - ioned;  
for our sal - va - tion, you have come to re - veal your glo - ry.

## Stepenna (page 21)

*The 1<sup>st</sup> Festal Gradual Hymn (Stepenna) Tone 4:*

Ev - er since the days of my youth, man - y pas - sions have



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

### **Prokeimenon** (page 22)

*Tone 4 – Psalm 8:3,2*

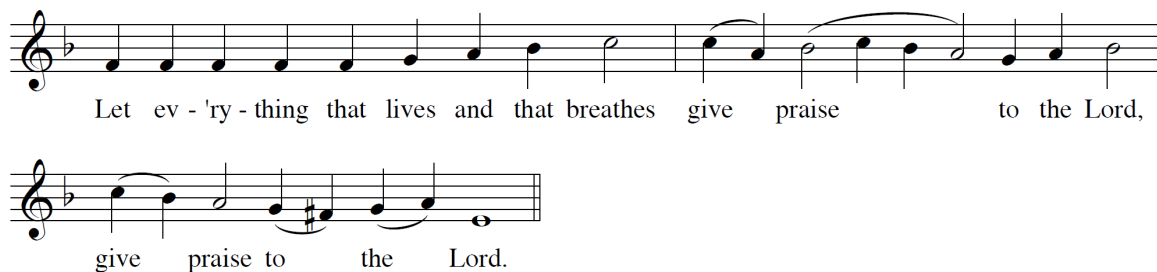


**Deacon:** How great is your name, O Lord our God,  
through all the earth

*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 Matins Gospel is read (Matthew 21:1-11, 15-17).*

*The Hymn of the Resurrection (p. 24) is **not** sung on this Feast.*

*Matins continues with Psalm 50 on page 26.*

*After Psalm 50 & before the stichera of the feast that follow it, palms & pussy willows are blessed:*

## Blessing of Palms & Pussy Willows

*While the following sticheron is sung, the priest censes the palms crosswise.*

*Tone 6 samohlasen*

To - day the grace of the Holy Spirit has gathered us to - geth - er and tak - ing  
up your Cross, we all say: Bless - ed is he who comes in the name of the Lord,  
Ho - san - - - na in the high - est.

**Deacon:** Let us pray to the Lord.

**Response:** Lord, have mercy.

**Priest:** O Lord our God, enthroned upon the cherubim: you have reaffirmed your power and sent your only-begotten Son, our Lord Jesus Christ, to save the world through his Cross, Burial, and Resurrection. When he drew near to Jerusalem for his voluntary Passion, the people that sat in darkness and the shadow of death took, as tokens of his victory, boughs of trees and branches of palms, thus foretelling his resurrection. O Master, keep and preserve us also as, following their example on this eve of the Feast we carry in our hands palms and branches like the crowds and the children crying "Hosanna!" to you. With hymns and spiritual songs, may we attain the life-giving Resurrection on the third day; through Jesus Christ our Lord, with whom you are blessed, together with your most holy, good, and life-creating Spirit, now and ever and forever.

*Then the priest sprinkles the branches with holy water, saying:*


**Priest:** These branches are blessed by the grace of the All-Holy Spirit, through sprinkling with this holy water: in the name of the Father and of the Son and of the Holy Spirit.

**Response:** Amen

*Matins continues with the festal stichera at Psalm 50:*

### Stichera at Psalm 50

*Cantor*

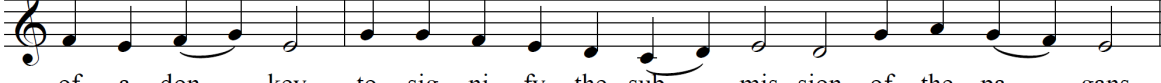


Glo-ry to the Fath - er and to the Son and to the Ho-ly Spi - rit.

*All* *Tone 2 Bolhar*



To-day Christ en - ters the ci - ty of Beth - a - ny, seat-ed up - on the colt



of a don - key, to sig - ni - fy the sub - mis - sion of the pa - gans



to the Wis - dom and the Word of God.

*Cantor*

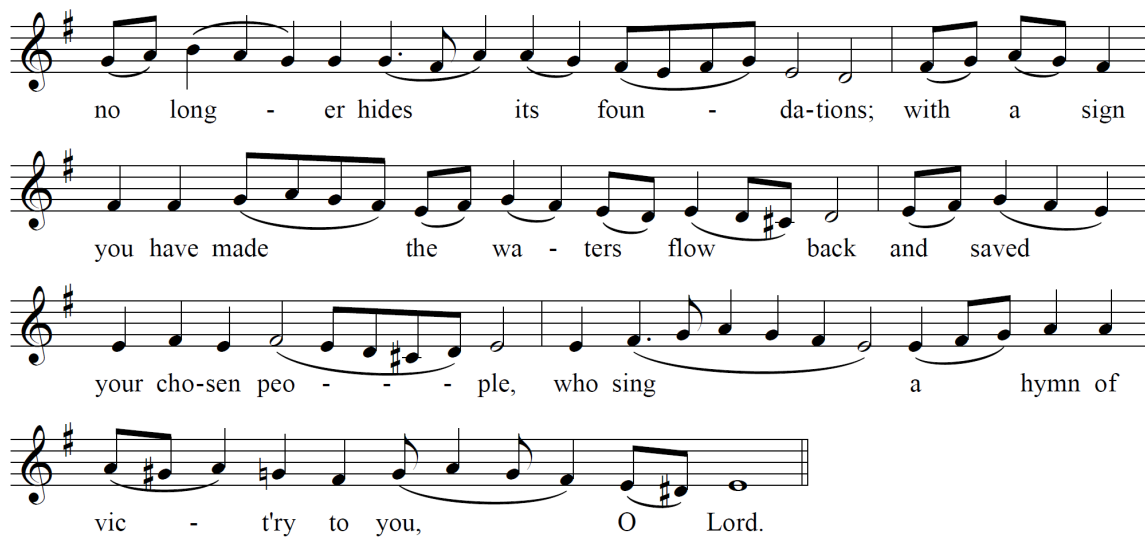


Now and ev - er and for - ev - er, A - men.


*All repeat "Today Christ enters..."*





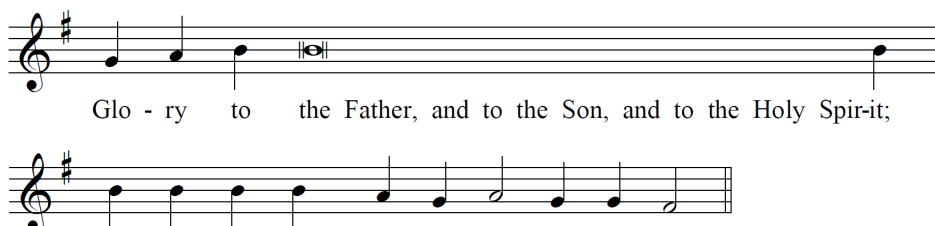


no long - er hides its foun - da-tions; with a sign  
 you have made the wa - ters flow back and saved  
 your cho-sen peo - - - ple, who sing a hymn of  
 vic - t'ry to you, O Lord.

**Refrain:** 

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

The praise of your servants has gone forth from the mouths of children and babes, to conquer the Enemy; and by your Passion on the Cross, you have redeemed the sin of Adam, who sings a hymn of victory to you, O Lord.




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.

The Church of the saints praises you, O Lord, who dwell in Zion; Israel exults in you as its creator; the Gentiles, these petrified mountains, rejoice before your face, and they sing a hymn of victory to you, O Lord.

### Katavasia

*Tone 6 (simple setting)*



The springs of the abyss have held back their floods; the foam of the sea no longer

hides its foun-da - tions; with a sign you have made the wa-ters flow back  
and saved your cho-sen peo - ple, who sing a hymn of vic-to - ry to  
you, O Lord.

**Ode 3**  
**Irmos**

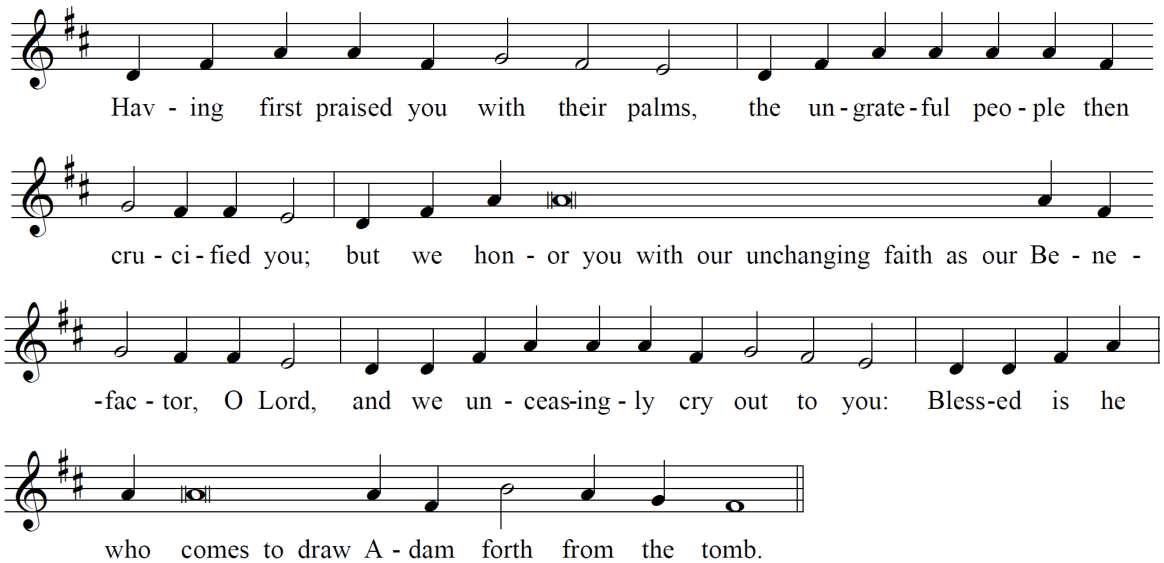
*Tone 4 samopodoben*

The peo-ple of Is - ra - el drank from the hard - ened rock  
which was changed in - to a spring at your com-mand;  
and you your-self, O Christ, are the Rock of our life. On  
this rock the Church was found-ed and now we sing to you:  
Ho-san - na!  
Bless-ed are you, O Lord who is com - ing.

**Refrain:**

*After the Small Litany, the Hypakoe of the Feast is sung.*

**Hypakoe - Tone 6**

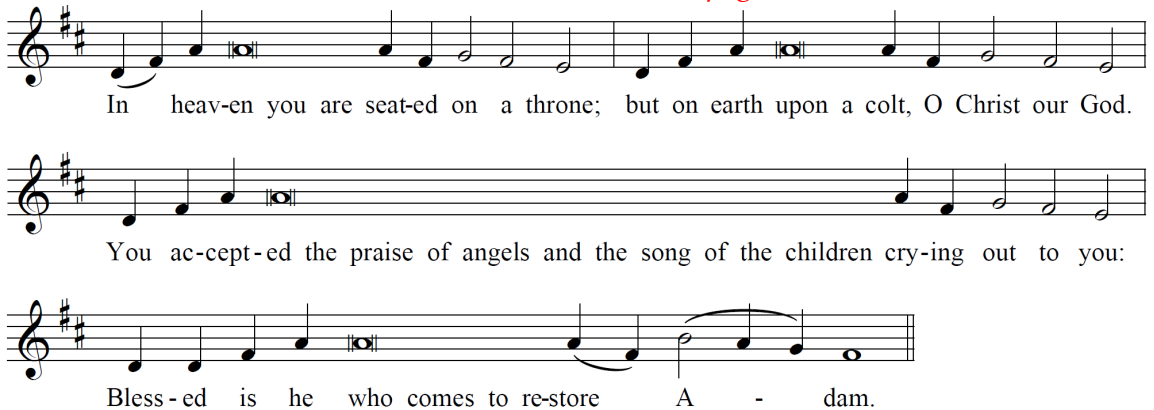


Hav - ing first praised you with their palms, the un-grate-ful peo-ple then  
cru - ci-fied you; but we hon - or you with our unchanging faith as our Be - ne -  
-fac - tor, O Lord, and we un - ceas-ing - ly cry out to you: Bless-ed is he  
who comes to draw A - dam forth from the tomb.

*Odes 4-6 are omitted and Matins continues with the Kontakion and Ikos of the Feast:*

**Kontakion & Ikos (page 34)**

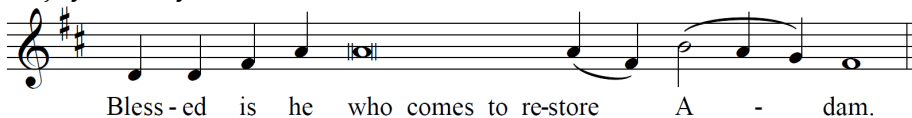
**Tone 6**



In heav-en you are seat-ed on a throne; but on earth upon a colt, O Christ our God.  
You ac-cept-ed the praise of angels and the song of the children cry-ing out to you:  
Bless-ed is he who comes to re-store A - dam.

**Ikos:** O immortal Lord, you have triumphed over Hades, trampled Death and raised the whole world. The children carrying branches praise your victory, O Christ and they cry out to you today: Hosanna to the Son of David! No longer shall the children be slaughtered because of the Son of Mary; instead,

you are crucified for the salvation of all, young and old alike. No longer shall the sword be drawn against us, for a lance shall pierce your side. Therefore, in joy we say:



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

## Ode 8

### Irmos

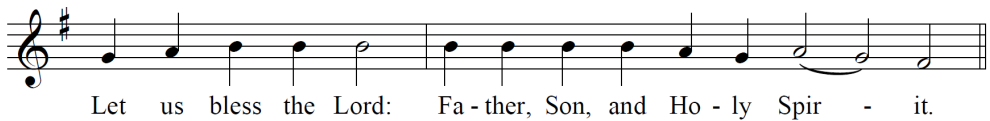
*Tone 4 samopodoben*



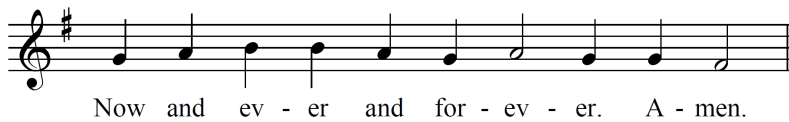
### Refrain:



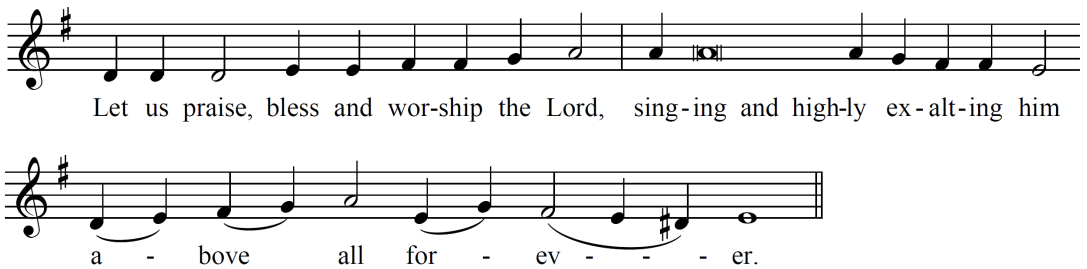
O Zion, behold Christ your King. He enters your walls seated upon a colt; he comes to put an end to idol worship and to restrain the debauchery of the Gentiles, so that all may sing with one voice: Bless the Lord, all you works of the Lord.



Rejoice, O Zion, Christ your God reigns forever. He is the Savior, meek and humble, as it is written: He is just and comes to redeem us. Upon the colt, he crushes the pride and boldness of the warriors who cannot sing: Bless the Lord, all you works of the Lord.

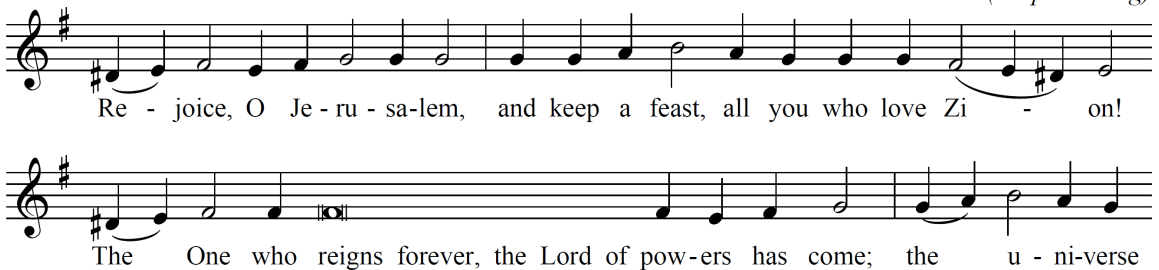


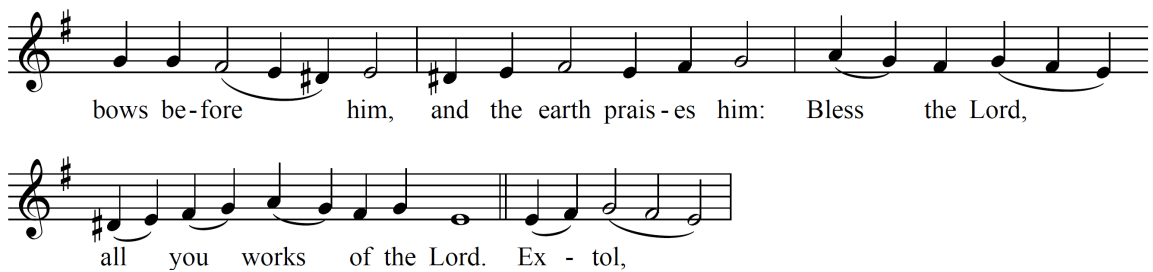
The rebellious multitude of the impious is dispelled from the sacred precincts; for they have made the Lord's house a den of thieves; they have rejected the Redeemer from their hearts; to him we now sing with one voice: Bless the Lord, all you works of the Lord.



### Katavasia

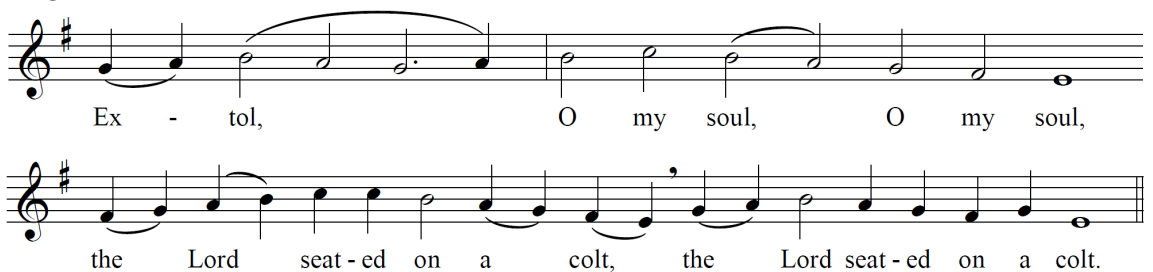
*Tone 6 (simple setting)*





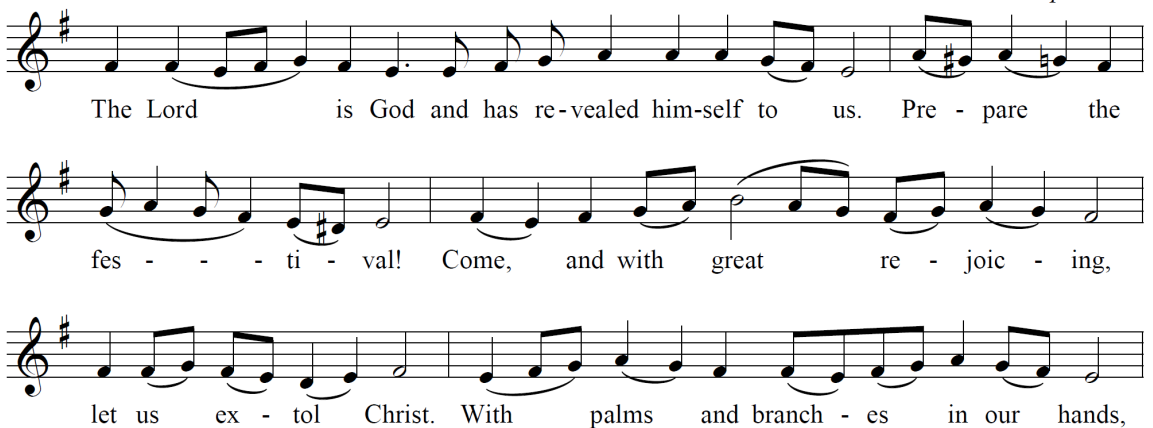
*The people stand,  
& Matins continues with "Let us greatly extol..." on page 34.  
The Cantic of the Theotokos is **not** sung on Great Feasts of the Lord  
and the Canon continues with Ode 9 while the deacon incenses the whole Church.*

### Ode 9 Magnification

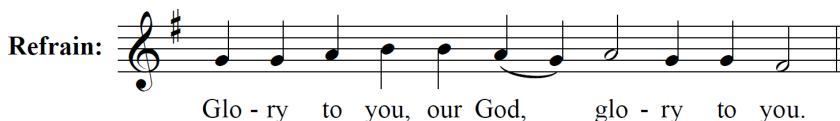


### Irmos

*Tone 4 samopodoben*

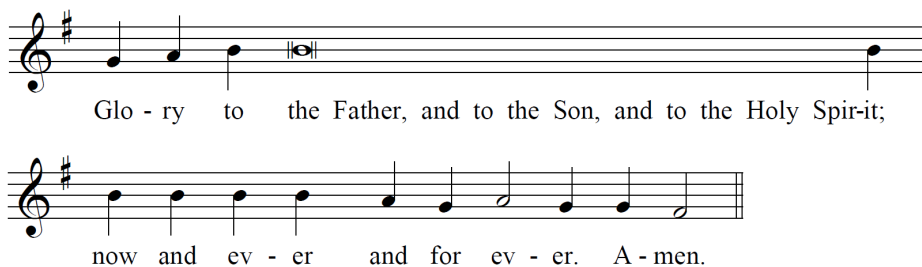






Why this tumult among the nations? O Scribes and Pharisees, why do you murmur in vain when you say: Who is this to whom the children sing as they carry their palms and branches, and say: Blessed is he who comes in the name of the Lord, our Savior! *Refrain*

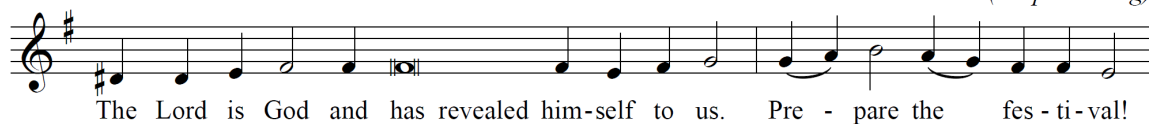
This is God, who has no equal! Having opened the path to holiness, he has given it to Israel his beloved: then he revealed himself in our humanity, so that, having seen him, we may sing: Blessed is he who comes in the name of the Lord, our Savior!



Why do the rebellious people place so many obstacles on the path of salvation? Their feet hasten to pour out the blood of the Lord; but surely, he shall rise to save those who sing to him: Blessed is he who comes in the name of the Lord, our Savior!

### Katavasia

*Tone 6 (simple setting)*



Come, and with great re - joic - ing, let us ex - tol Christ.

With palms and branch - es in our hands, let us sing his prais - es:

Bless-ed is he who comes in the name of the Lord our Sav - - ior.

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

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

*Tone 4*

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)

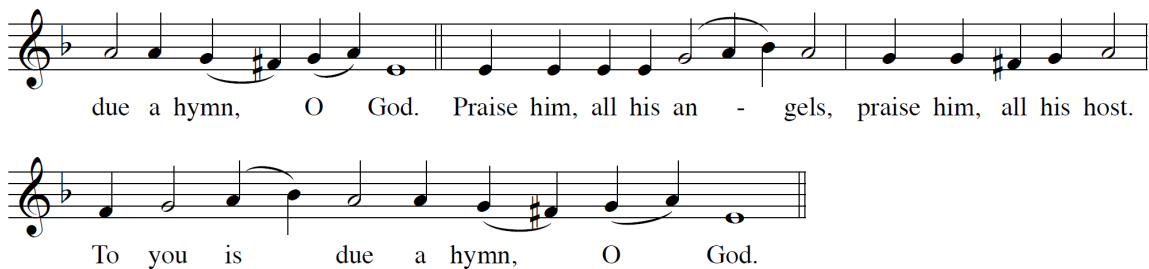
*There are no other Hymns of Light & Matins continues with the Psalms of Praise.*

## 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.*

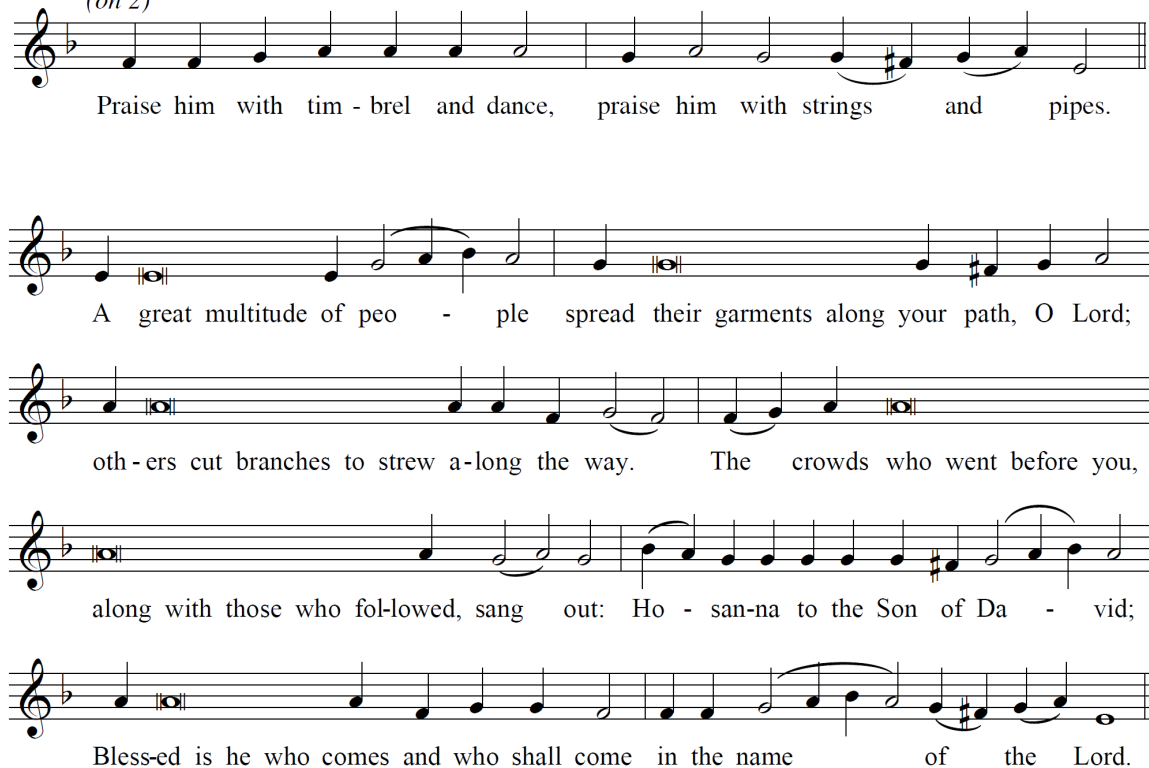
### **Stichera (page 40)**

*The Sunday verses are not used.*

*The 1<sup>st</sup> & 2<sup>nd</sup> of the stichera for Palm Sunday (all the rest are omitted):*

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

*(on 2)*



Praise him with tim - brel and dance, praise him with strings and pipes.

A great multitude of peo - ple spread their garments along your path, O Lord;

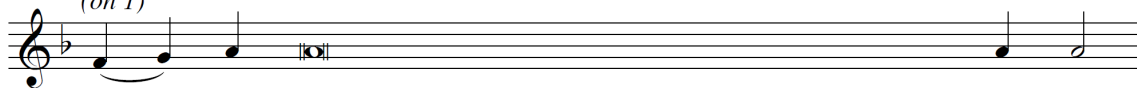
oth - ers cut branches to strew a-long the way. The crowds who went before you,

along with those who fol-lowed, sang out: Ho - san-na to the Son of Da - vid;

Bless-ed is he who comes and who shall come in the name of the Lord.

## Cantor (*Tone 4*):

(on 1)



O praise him with resounding cymbals, praise him with clashing of cym - bals.



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



When you entered the ho-ly ci - ty, O Lord, the crowds car - ried branch - es



and praised you as the Master of the u - ni-verse; see-ing you, seated upon a colt,



as upon the throne of the Cher - u - bim, they praised you, saying: Hosanna in the



high - est! Bless-ed is he who comes and who shall come in the name



of the Lord.

**Cantor** (*Tone 6*):

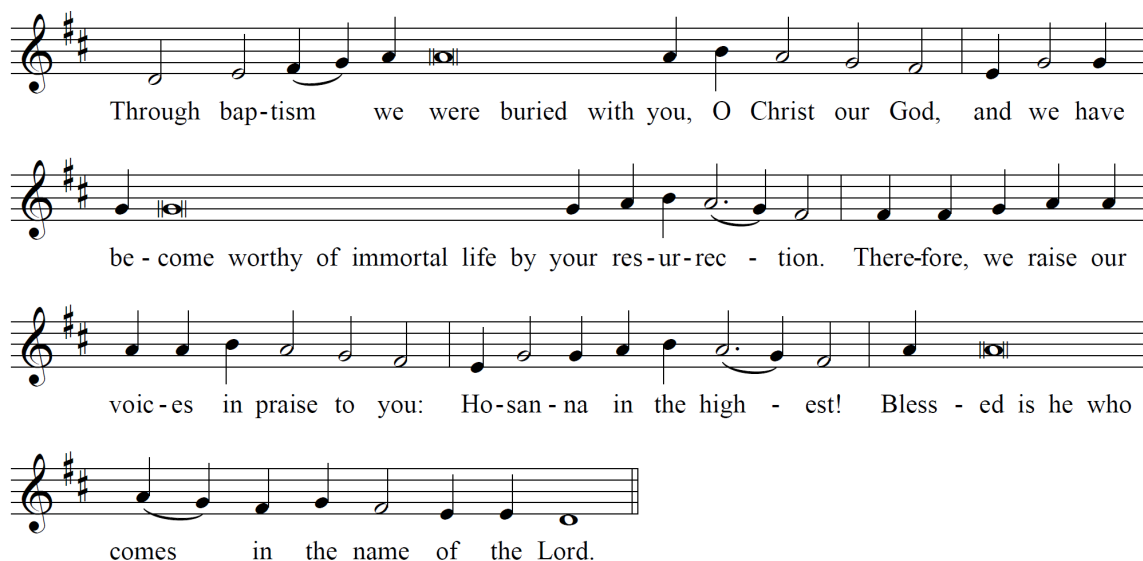
Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it,  
now and ev - er and for - ev - er. A - men.  
Six days before the Passover, Jesus comes to Beth - a - ny, and his dis - ci - ples  
ask him: Lord, where do you want us to prepare to eat the Pass - o - ver meal  
with you? And you sent them off, say - ing, Go in - to the vil - lage near-by;  
and there you shall find a man carrying a pitch - er of wa - ter; fol - low him  
and say to the mas - ter of the house: The Mas - ter says to you, It is  
in your house that I will cel - e - brate the Pass - o - ver with  
my dis - ci - ples.

*The Theotokion for normal Sundays is **not** sung &  
Matins continues with the Great Doxology on page 42.*

## Troparion of the Day (page 45)

Tone 4

*The usual Sunday Troparion is not sung. Instead, the Troparion of Palm Sunday is sung:*



Through bap-tism we were buried with you, O Christ our God, and we have  
be - come worthy of immortal life by your res-ur-rec - tion. There-fore, we raise our  
voic-es in praise to you: Ho-san - na in the high - est! Bless - ed is he who  
comes in the name of the Lord.

*Matins continues with the Litany of Supplication on page 46.*

## Procession

*A procession with the celebrant and faithful carrying the newly blessed palms and willows may take place after Matins and before the Divine Liturgy. The celebrant, preceded by candles and incense, processes through the northern door of the icon screen. The procession then proceeds around the church, with the singing of the Palm Sunday troparion (above) and Kontakion. (Stichera from the litija may be substituted or added.) The Divine Liturgy begins immediately after the procession.*