

Matins Propers

Sixteenth Sunday after Pentecost

*in the Seventh Tone with the Fifth Resurrection Gospel
& with the Katavasiai from the Canon of the Theotokos,
which are sung after September 21st*

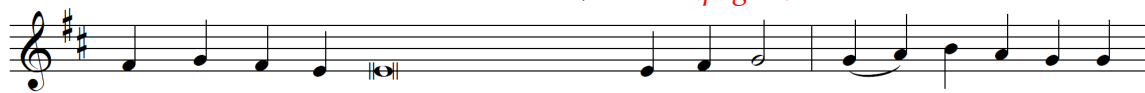
Hexapsalmos

*The reader chants only **Psalm 102** on page 5 followed by "Glory..." on page 6.*


Then Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 7




The Lord is God and has revealed him-self to us; bless - ed is he who



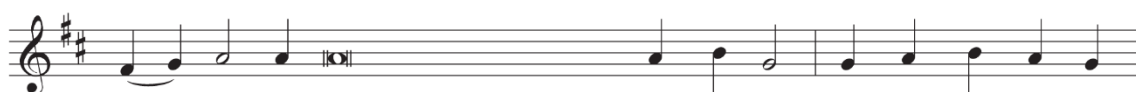
comes in the name of the Lord.

Troparia (page 9)


Troparion of the Resurrection – Tone 7



You have de-stroyed Death by your cross; you o-pened par - a -dise to the thief.



The sor - row of the myrrh-bearers you turned to joy. You com-mand-ed your

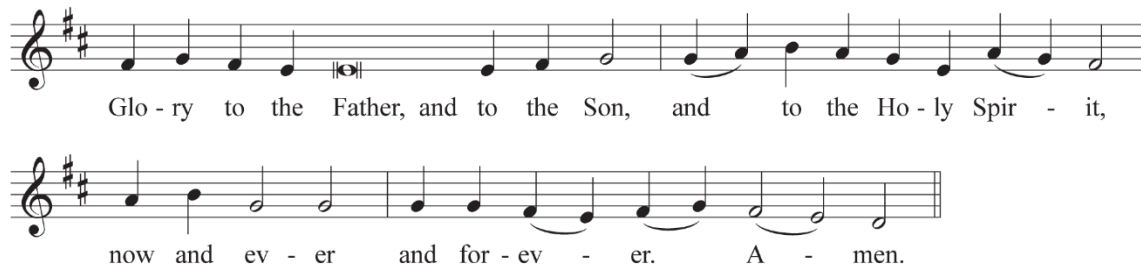


a - pos - tles to pro-claim: Christ our God, you have ris - en, grant - ing great

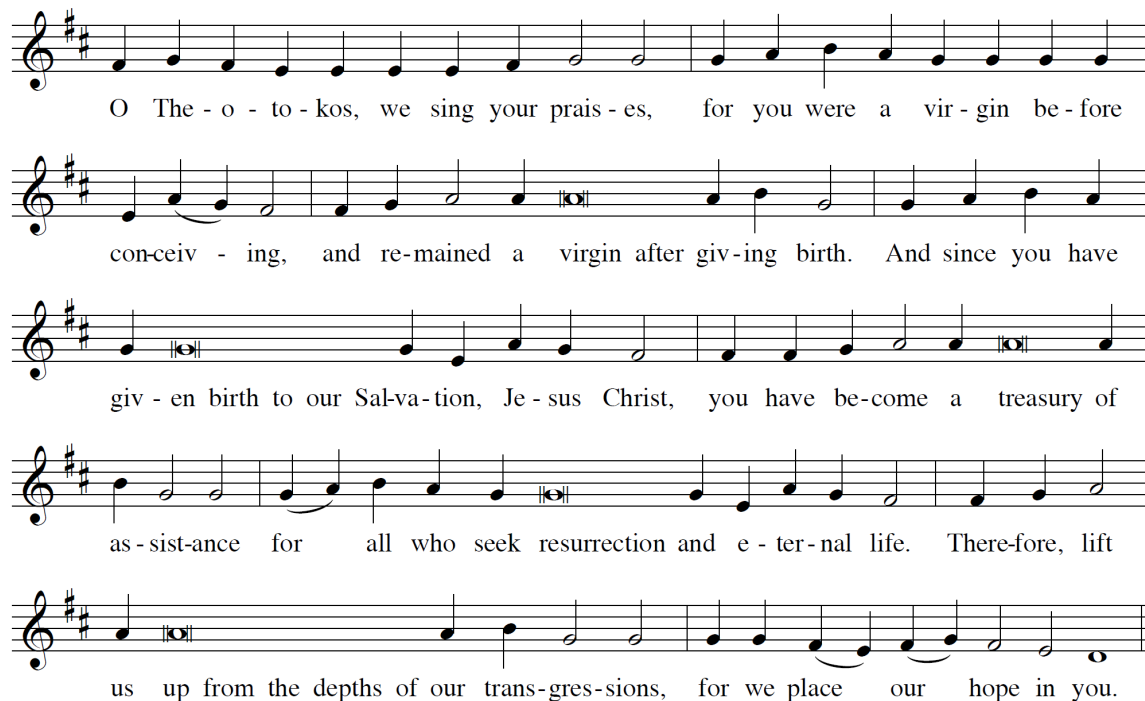


The repetition of this Troparion & the Troparion of the Saint, if there is one, are omitted.

Cantor (Tone 7):



Festive Theotokion – Tone 7



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.

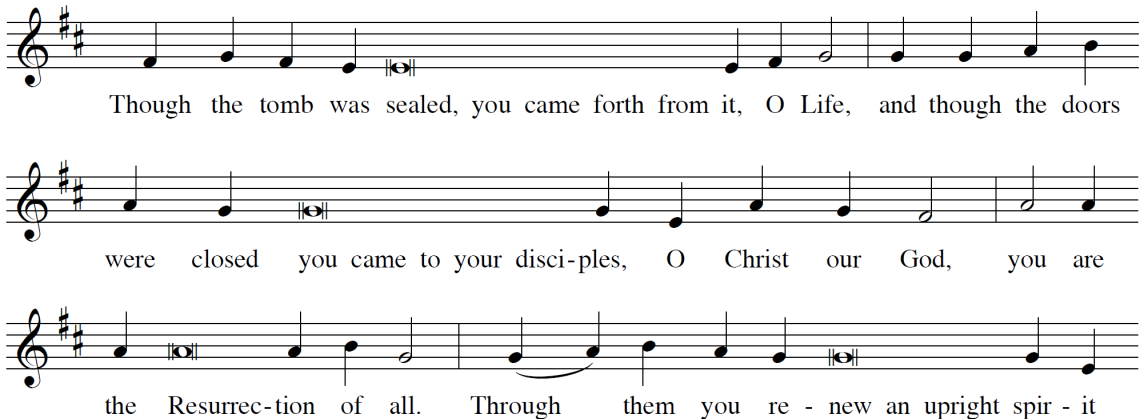
Reader: Glory to the Father and to the Son and to the Holy Spirit

People: Now and ever and forever. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

Matins continues with the small litany on page 10.

Sessional Hymn (page 7)

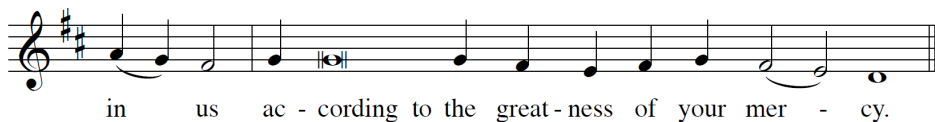
the 1st Hymn of the 2nd set of Sessional Hymns (Tone 7):



Though the tomb was sealed, you came forth from it, O Life, and though the doors

were closed you came to your disci-ples, O Christ our God, you are

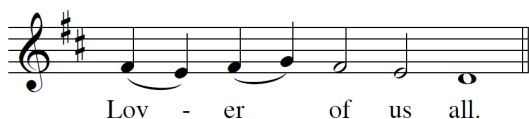
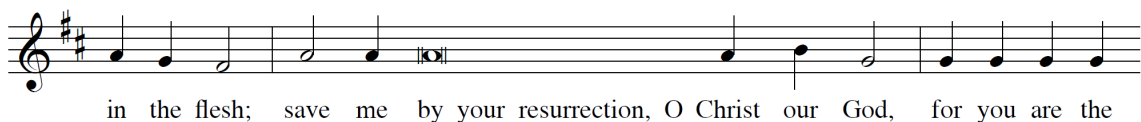
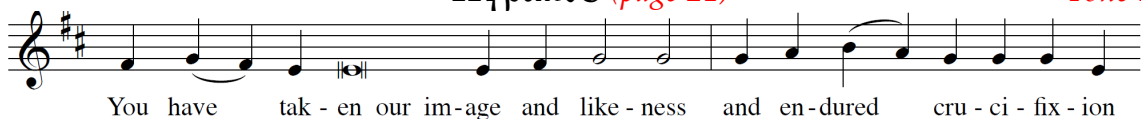
the Resurrec-tion of all. Through them you re - new an upright spir - it



*Matins continues with the Polyeleos on page 12.
 "Hosts of Angels..." is omitted and Matins continues with the Small Litany on page 21*

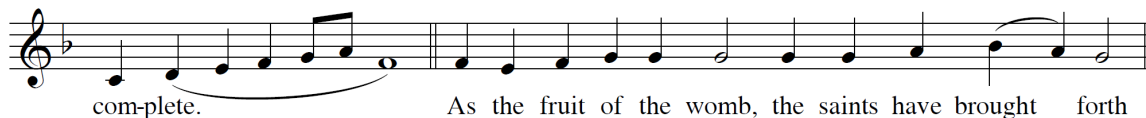
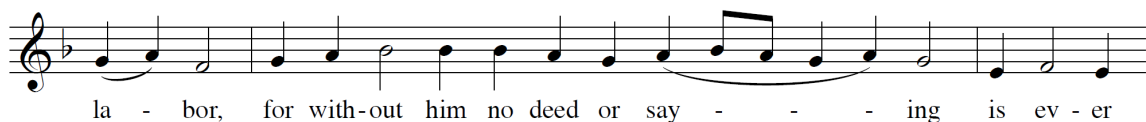
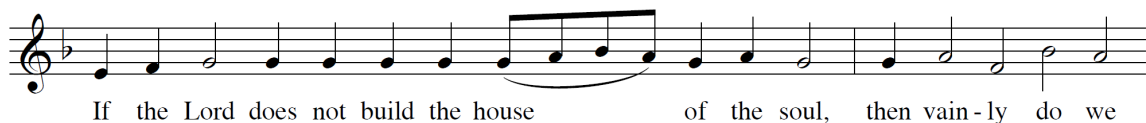
ΗΥΡΑΚΟΕ (page 21)

Tone 7



Stepenna (page 21)

The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted. The 2nd Antiphon in Tone 7:



the Spir - - - it. 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.
By the Ho - ly Spirit was ex - ist - ence be - stowed on all cre - a - - - - tion,
for he is God be - fore all, and Lord of all; he is the
un - ap - proach - a - ble Light and Life of all.

Matins continues with the Prokeimenon (page 22).

Prokeimenon (page 22)

Psalm 9: 12, 33, 2

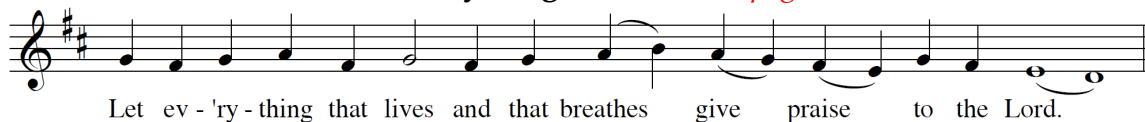
A - rise, then, Lord my God, lift up your hand. O God, do
not for - get the poor!

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

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

Let everything that lives... (page 22)

Tone 7



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

The Sixth Resurrection Gospel is read (Luke 24: 12-35).

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

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

The Canon (page 32)

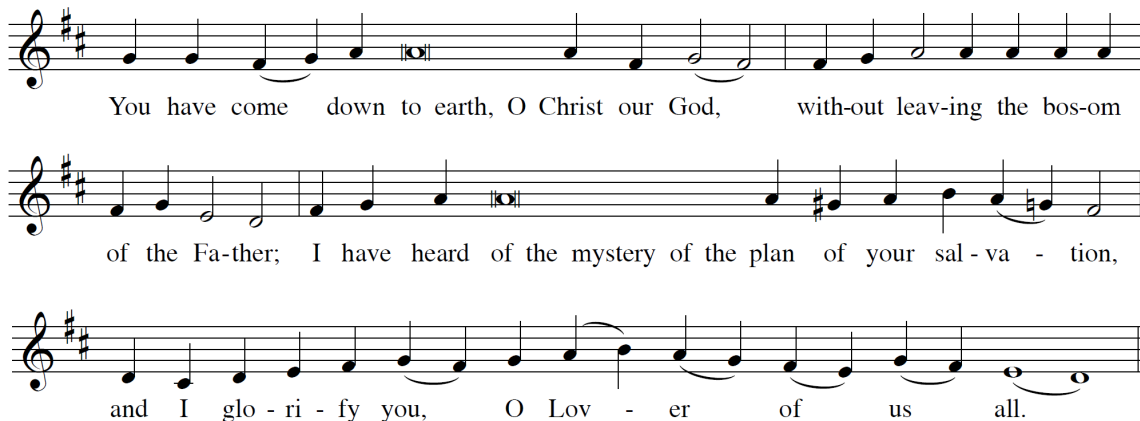
Tone 7

Odes 1-3, and the Canons of the Cross & Resurrection and of the Saint are omitted.

The Canons of the Resurrection and of the Theotokos continue with Ode 4.

Ode 4 Irmos

Canon of the Resurrection

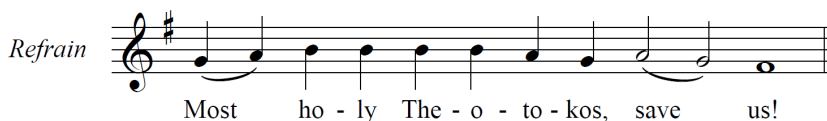


Refrain



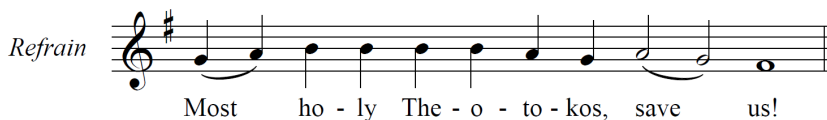
The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.



O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

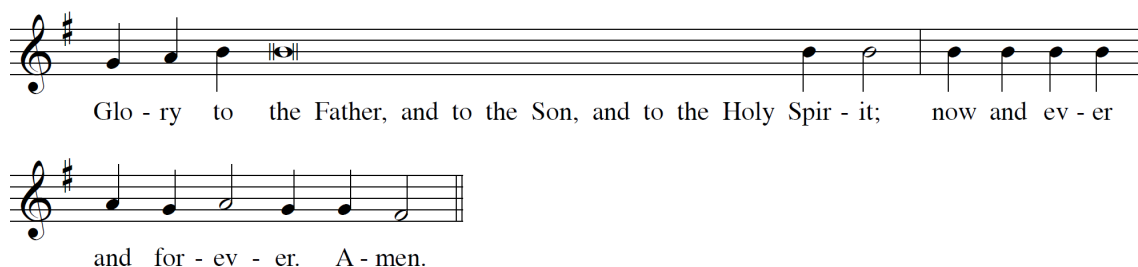
Canon of the Theotokos



You have appeared before God to be above all creation, wholly chosen and fair, by the splendor of the light that pours forth from you. Wherefore we beseech you to enlighten those who sing your praises.

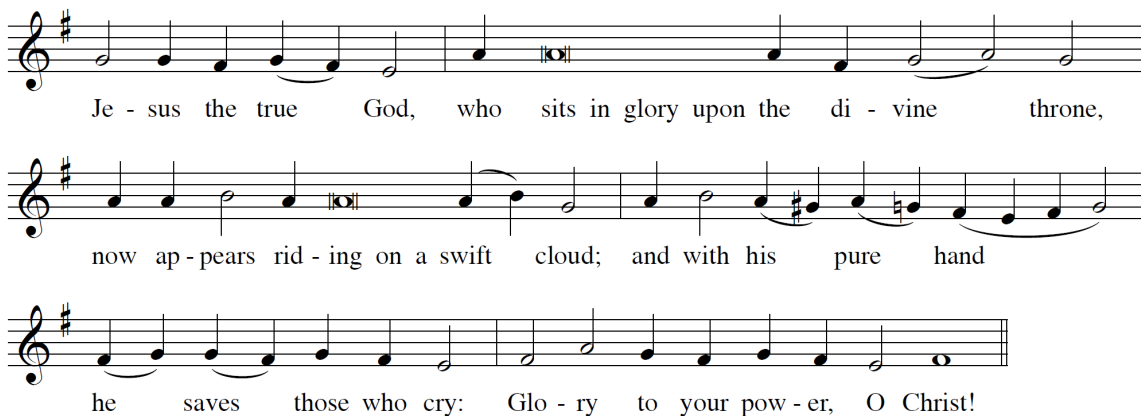
Refrain

From your pure blood, O Pure Virgin Mother, you have given birth to God in the flesh, who has redeemed us from our many sins. Wherefore with love we glorify you and sing your praises.



Rational nature, now initiated into the ineffable mystery of your childbearing, ministers as priest to the One who dawned from you, O All-praised One.

Katavasia 4 of the Theotokos

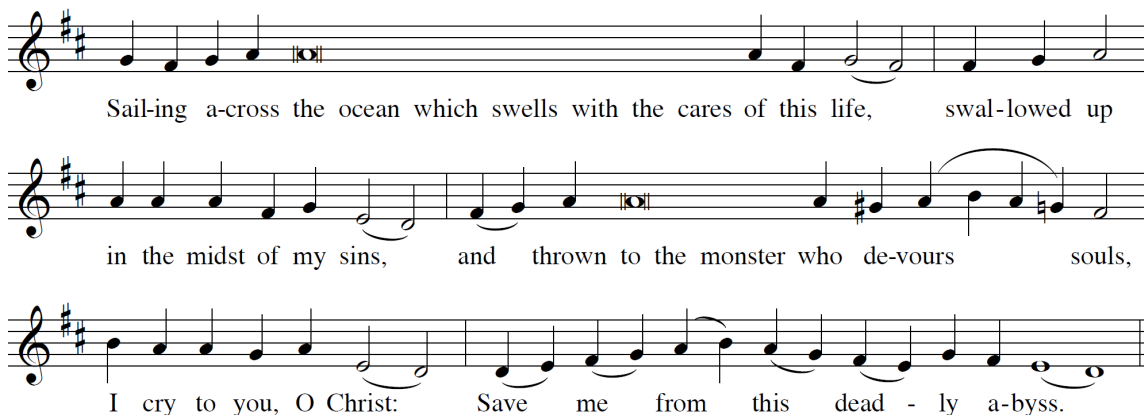


Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

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

Ode 6 Irmos

Canon of the Resurrection



Sail - ing a - cross the ocean which swells with the cares of this life, swal - lowed up
in the midst of my sins, and thrown to the monster who de - vours souls,
I cry to you, O Christ: Save me from this dead - ly a - byss.

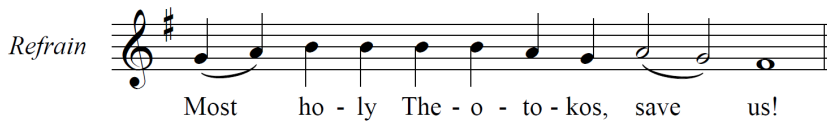
Refrain



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

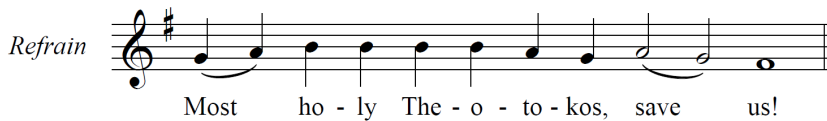
Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. *Refrain*

The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.



O all-immaculate One, who could explain the manner in which you gave birth for us? For it is the Word, God whom nothing can contain, who was united to you and took flesh in your womb.

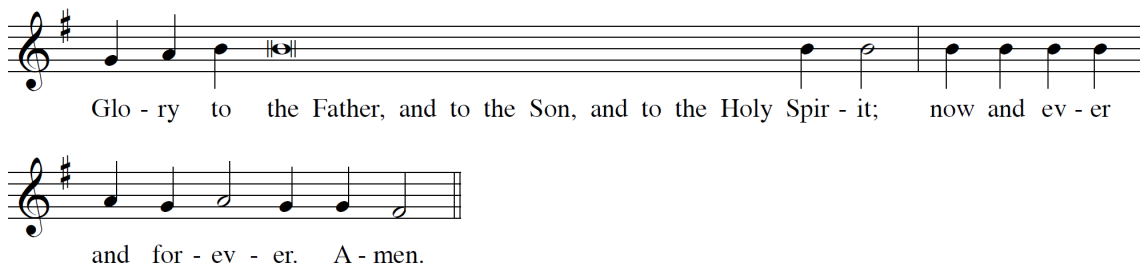
Canon of the Theotokos



Prototypes in the Law and the sayings of the Prophets clearly foretold that you, O most pure Virgin, would give birth to the benefactor of all creation, who has in many and varied ways bestowed wondrous benefits upon those who sing to you with faith.

Refrain: Most holy Theotokos save us.

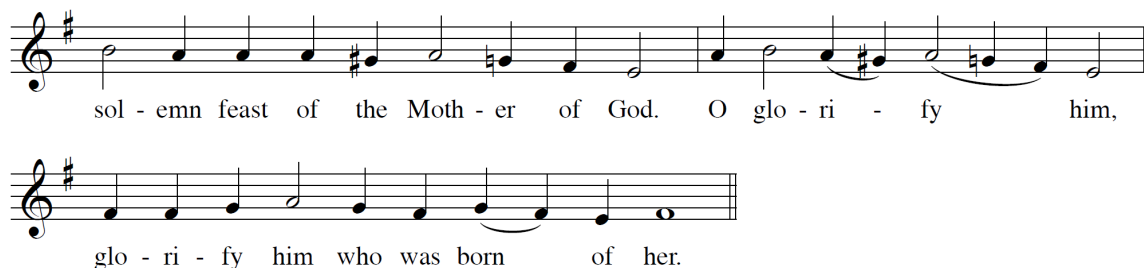
Adam, the first-formed, was long ago exiled from the delights of Paradise by the wiles of the author of Death, but you, O Virgin who knew not wedlock, have led him back again, by giving birth to the one who has delivered us from transgression.



He who by his divine will and creative power has brought the universe into being from nothing has come forth from your womb, O most pure Virgin, shining with the effulgence of divine lightning upon all those in the shadow of death.

Katavasia 6 of the Theotokos

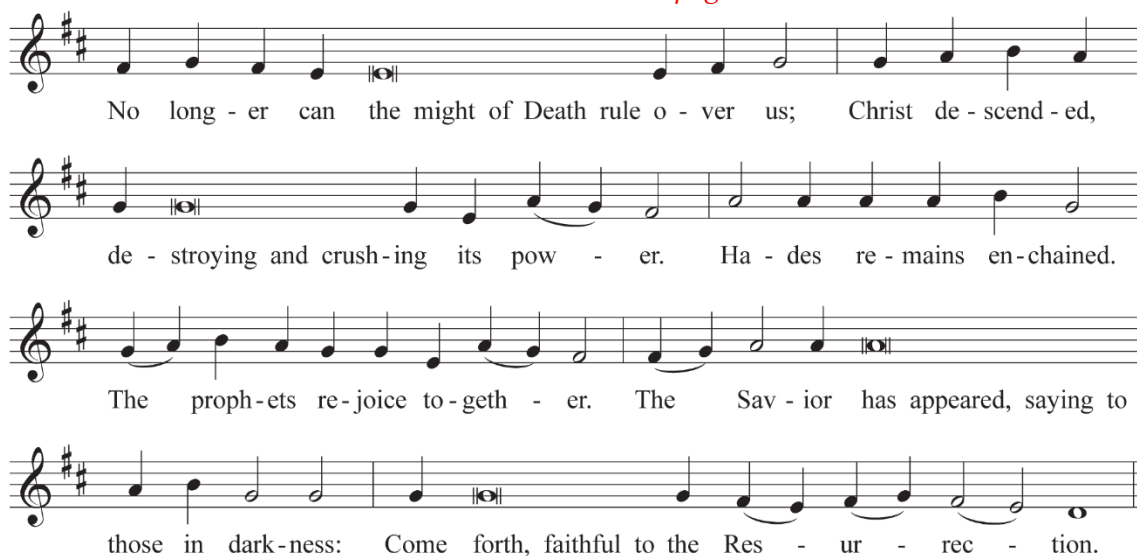




Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 7

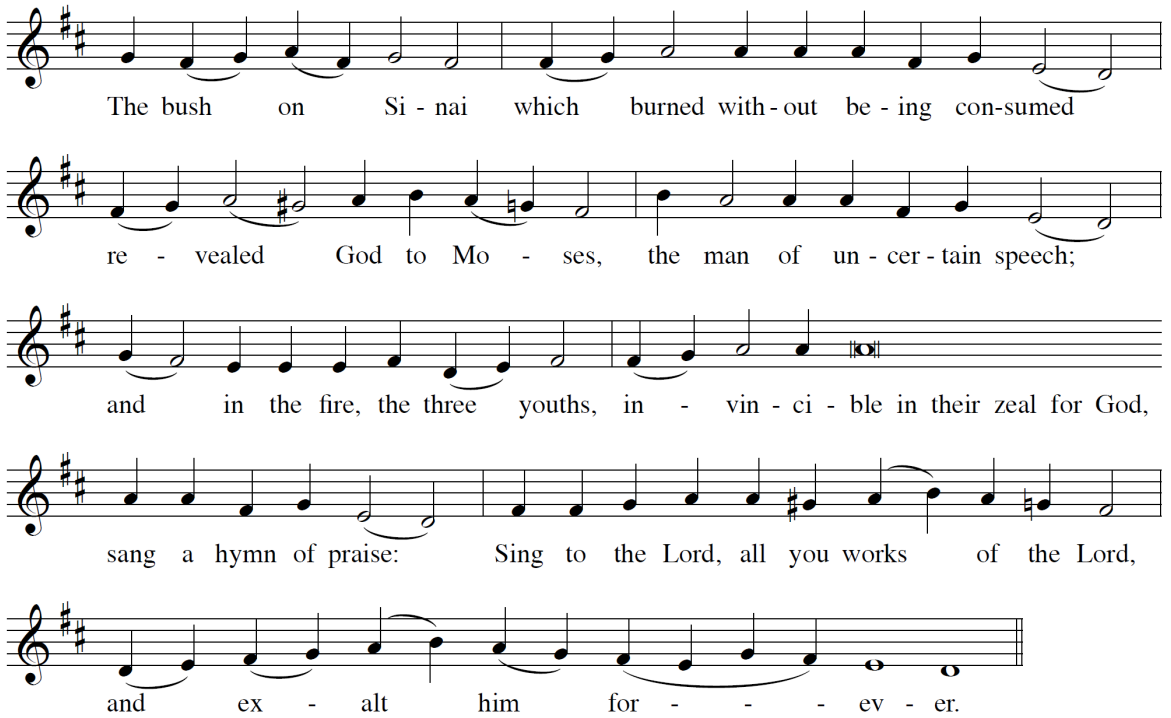


Ikos: Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth quakes and the gates of Hades are seized with fear at your sight. Together with the prophets, all creation rejoices and sings a hymn of victory to you, our God and our Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us share in the Resurrection!

The Synaxarion & Ode 7 are omitted & the Canon continues with Ode 8.

Ode 8
Irmos

Canon of the Resurrection



The bush on Si - nai which burned with - out be - ing con - sumed
re - vealed God to Mo - ses, the man of un - cer - tain speech;
and in the fire, the three youths, in - vin - ci - ble in their zeal for God,
sang a hymn of praise: Sing to the Lord, all you works of the Lord,
and ex - alt him for - - - ev - er.

Refrain

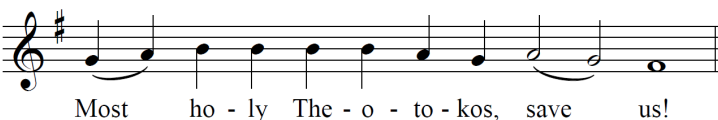


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. *Refrain*

Our flesh, which was assumed by the Creator, was not incorruptible before the passion; but after the cross and resurrection it was no longer accessible to the corruption of the grave, and it revived all mortals who cry out: Sing to the Lord, all you works of the Lord, and exalt him forever.

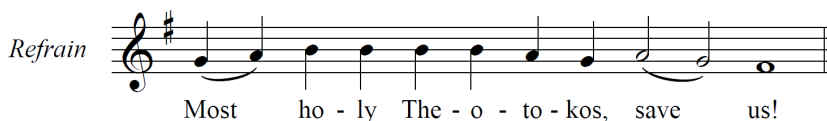
Refrain



Most ho - ly The - o - to - kos, save us!

Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

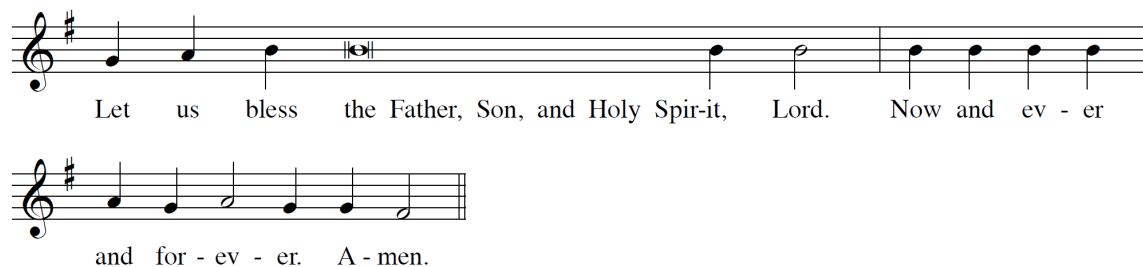
Canon of the Theotokos



By the splendor of your childbearing, O Theotokos, you have wondrously enlightened all the inhabited world. For in your arms you carried the true God, who has rendered radiant the faithful who always cry: "Bless the Lord, all you works of the Lord, and exalt him forever."

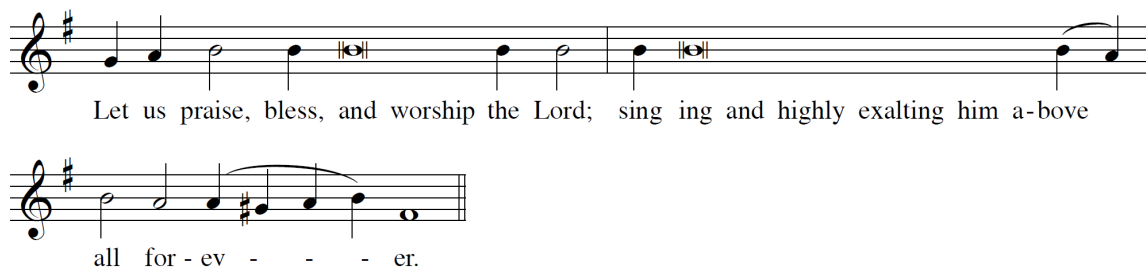
Refrain

O Pure Virgin, we devoutly sing the praises of your womb, which ineffably contained our God in the flesh, who has bestowed the illumination of the knowledge of God upon all the faithful who ever cry: "Bless the Lord, all you works of the Lord, and exalt him forever."



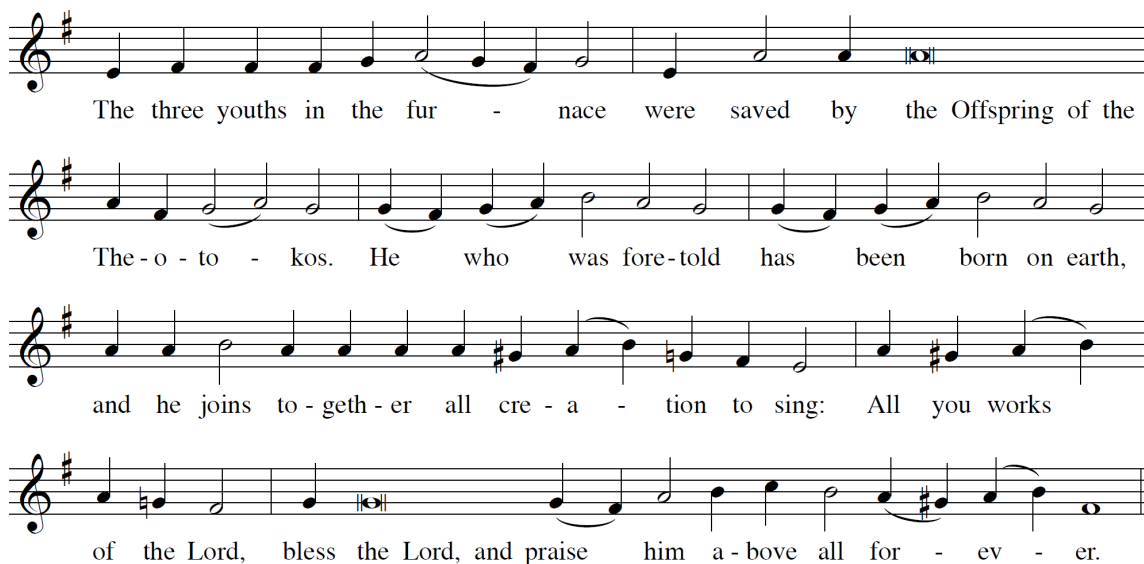
With the brilliance of your light, O pure Theotokos, you who have borne the light, rendered resplendent those who sing your praises; for you have appeared as a tabernacle of light, enlightening those who ever cry: "Bless the Lord, all you works of the Lord, and exalt him forever."

Tone 4



Katavasia 8 of the Theotokos

Tone 4



The three youths in the fur - nace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

and he joins to - geth - er all cre - a - tion to sing: All you works

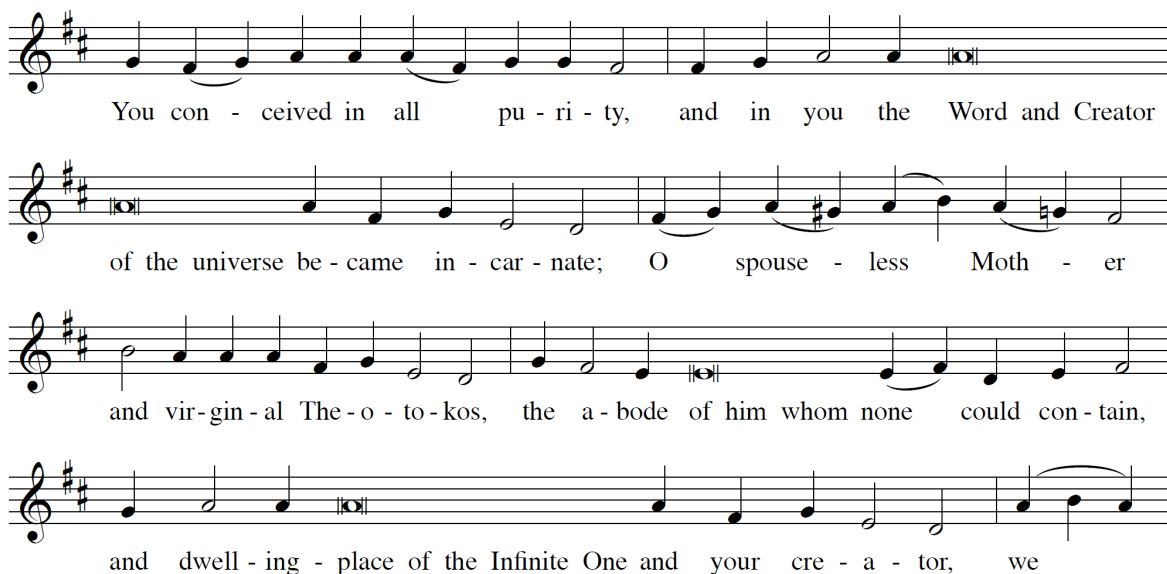
of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

Canon of the Resurrection

Ode 9

Irmos

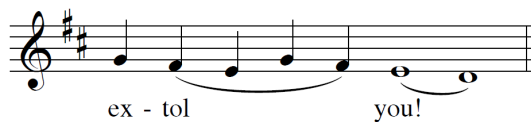


You con - ceived in all pu - ri - ty, and in you the Word and Creator

of the universe be - came in - car - nate; O spouse - less Moth - er

and vir - gin - al The - o - to - kos, the a - bode of him whom none could con - tain,

and dwell - ing - place of the Infinite One and your cre - a - tor, we



Refrain



Refrain: Most holy Theotokos save us.

You are truly higher than all creation, O Maiden; since for our sake you have given birth in the flesh to the Creator of all things; therefore, as Mother of the only Master, you have majestically brought about victory for us against all adversaries.

Katavasia 9 of the Theotokos

Tone 4

May ev - 'ry child of the earth ex - alt in spir - it
and hold a - loft the burn - ing lamp, and may the an - gels in heav - en
praise with joy the ho - ly feast of the Moth - er of God
and sing: Re - joice, O The - o - to - kos,
ev - er - bless - ed and ev - er - Vir - - - gin.

Matins continues with the Small Litany on page 36.

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

Tone 7

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)*

Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

Glory... now and ever...

I praise your love without limit, O my Creator, for you emptied yourself to put on our broken nature to save us. O all-compassionate Lord, even though you are God, you consented for my sake to be born into our human condition and to descend into Hades to save us, through the intercession of your most pure Mother.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 7

Psalm 148

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

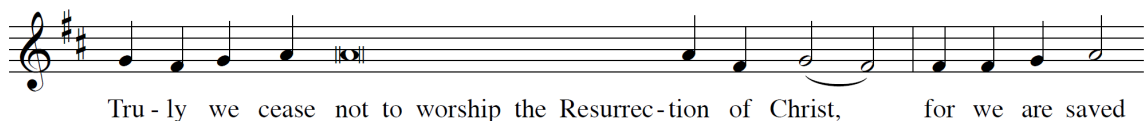
him, all his host. To you is due a hymn, O God.

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

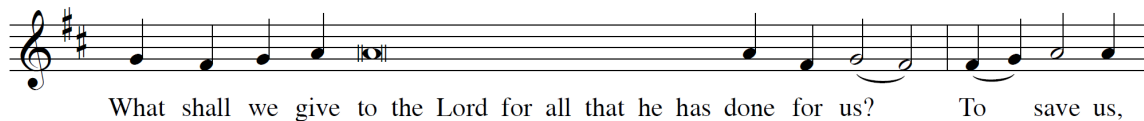
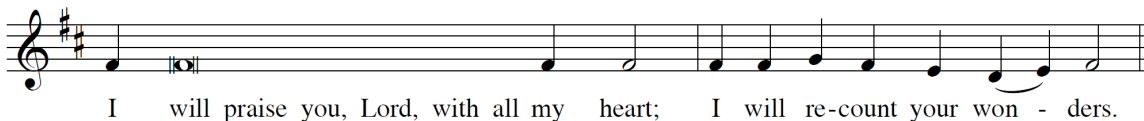
Stichera (page 40)

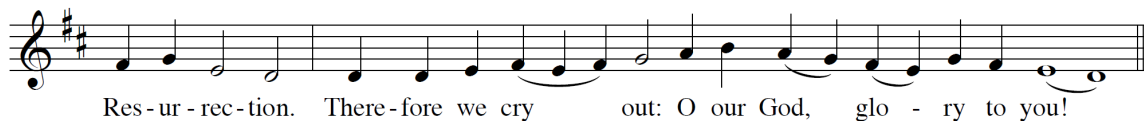
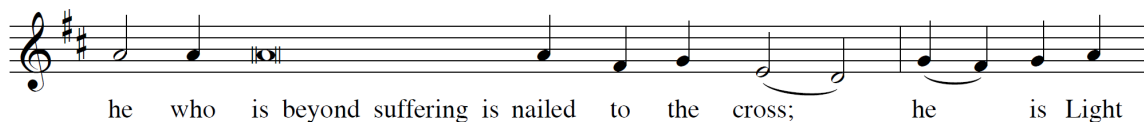
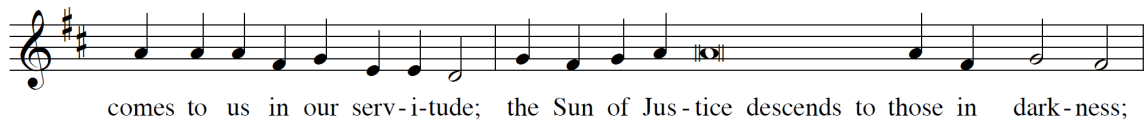
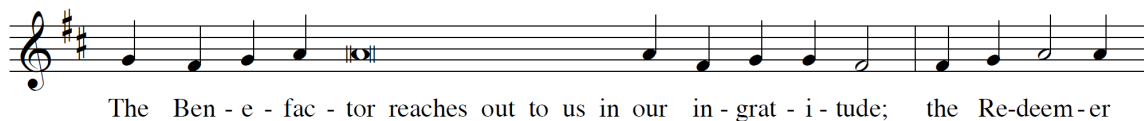
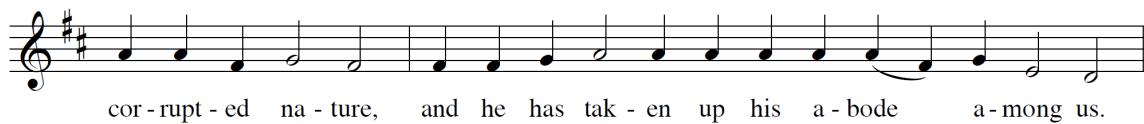
the 3rd and 4th of the 8 Sunday stichera (all the rest are omitted):

Cantor (Tone 7):

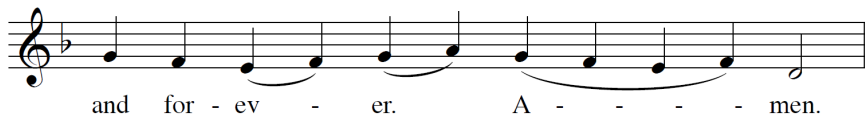
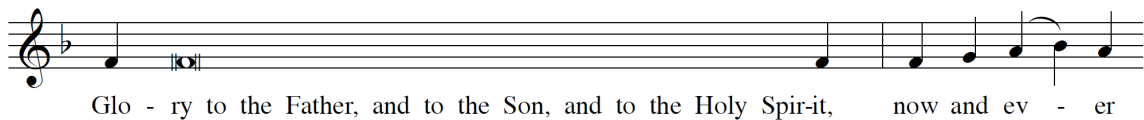


Cantor (Tone 7):





Cantor (*Tone 5*):



Fifth Gospel Stanza

Tone 5



How wise are your judgments, O Christ! You grant-ed Pe - ter the understanding of



your Re - sur - rec - tion by the bur - i - al wrap-pings a - lone. E - ven



though you accompanied Luke and Cleopas and con-versed with them, yet you did not



re-veal your-self. You were taunt-ed by them as though you alone were a stran - ger



in Je - ru - sa-lem, not know - ing what had recently hap - pened there. But since



you ordained all things for the good of each, you ex - plained to them what the



prophets had spo-ken con - cern - ing you. In the break - ing of the bread they



rec - og-nized you be - cause their hearts were already burning with the de - sire to



know you. When they came to - geth - er with the dis - ci - ples,

they pro - claimed openly your divine Re - sur - rec - tion by which we ask that

you have mer - cy on us.

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