

Matins Propers

Nineteenth Sunday after Pentecost

Sunday of the Fathers of the Seventh Ecumenical Council

in the Second Tone with the Eighth Resurrection Gospel

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 2



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 2*



When you de - scend - ed to death, O Im - mor - tal Life, you de - stroyed



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 the troparion is omitted.

Cantor (*Tone 8*):

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

The musical notation is on a single staff in G major (one sharp). It consists of two lines. The first line contains the melody for "Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly". The second line contains the melody for "Spir - - - it." with a long horizontal line under "Spir" and a dotted line under "it".

Troparion of the Council Fathers – Tone 8

O Christ our God, you are a - bove all praise. You have es - tab - lished
our fa - thers as bea - cons on the earth, lead - ing us all to the
true faith through them. O most mer - ci - ful Lord, glo - ry to you!

The musical notation is on a single staff in G major. It consists of three lines. The first line contains the melody for "O Christ our God, you are a - bove all praise. You have es - tab - lished". The second line contains the melody for "our fa - thers as bea - cons on the earth, lead - ing us all to the". The third line contains the melody for "true faith through them. O most mer - ci - ful Lord, glo - ry to you!".

Cantor (*Tone 8*):

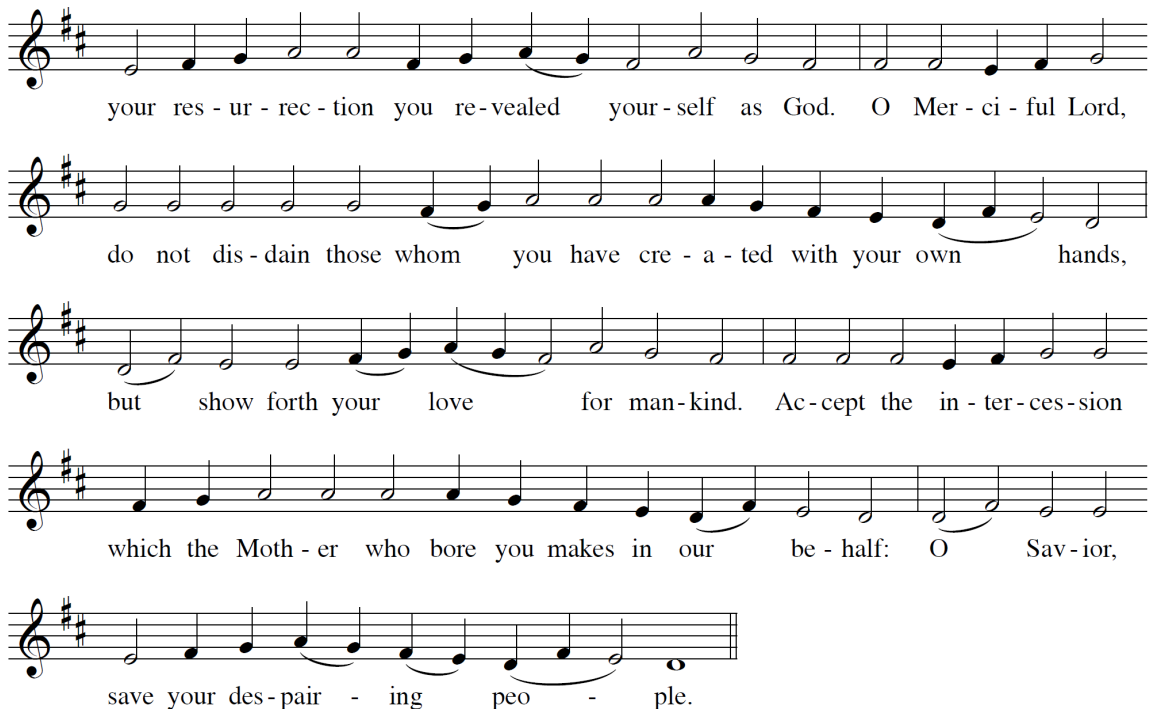
Now and ev - er and for - ev - er. A - - men.

The musical notation is on a single staff in G major. It consists of one line containing the melody for "Now and ev - er and for - ev - er. A - - men." with a long horizontal line under "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

The musical notation is on a single staff in G major. It consists of two lines. The first line contains the melody for "O gra - cious Lord, for the sake of man - kind you were born of a vir - gin;". The second line contains the melody for "through your death on the cross you con - quered Death; and through".



your res - ur - rec - tion you re - vealed your - self as God. O Mer - ci - ful Lord,
do not dis - dain those whom you have cre - a - ted with your own hands,
but show forth your love for man - kind. Ac - cept the in - ter - ces - sion
which the Moth - er who bore you makes in our be - half: O Sav - ior,
save your des - pair - ing peo - ple.

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.

The 2nd stasis of the 2nd Kathisma: **Psalm 11**

Save me, O Lord, for the righteous have vanished; truth has gone from the sons of men. Falsehood they speak one to another, with lying lips, with a false heart. May the Lord destroy all lying lips, the tongue that speaks high-sounding words, those who say: "Our tongue is our strength; our lips are our own, who is our master?" "For the poor who are oppressed and the needy who groan I myself will arise," says the Lord, "I shall grant them the salvation for which they thirst." The words of the Lord are words without alloy, silver from the furnace, seven times refined. You, O Lord, will keep us and preserve us forever from this generation. See how the wicked prowl on every side, while the worthless are prized highly by the sons of men.

Psalm 12

How long, O Lord, will you forget me? How long will you hide your face? How long must I bear grief in my soul, this sorrow in my heart day and night? How long shall my enemy prevail? Look at me; answer me, Lord my God! Give light to my eyes lest I fall asleep in death, lest my enemy say: "I have overcome him"; lest my foes rejoice to see my fall. As for me, I trust in your merciful love. Let my heart rejoice in your saving help: Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High.

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*)

Matins continues with the Small Litany on page 10.

Sessional Hymn (*page 11*)

the Theotokion of the first set of Sessional Hymns:

We praise you, O The - o - to - - - - kos, for you are

cov-ered with glo-ry more than an - y oth - er. Death has been put to death

and Ha-des tram-pled un-der-foot by the Cross of your Son.

He raised us from death, grant-ing us e - ter-nal

life. Par - a - dise is a - gain of - fer-ed for us

to en-joy as be-fore. There - fore in thanks-giv-ing we glo - ri - fy

the love and pow - er of Christ our God.

Matins continues with the Polyeleos on page 12.

There is no Exaltation after the Polyeleos.

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

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

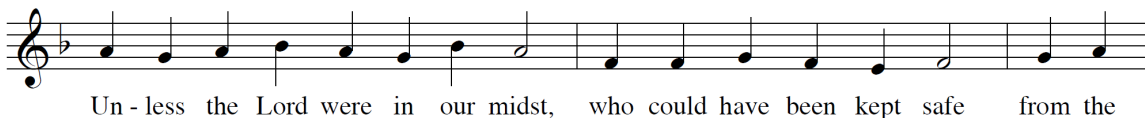


mer - cy to the world.

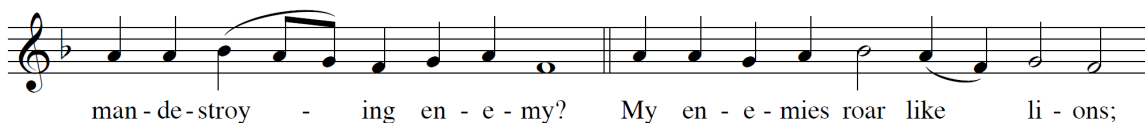
Stepenna (page 21)

The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted.

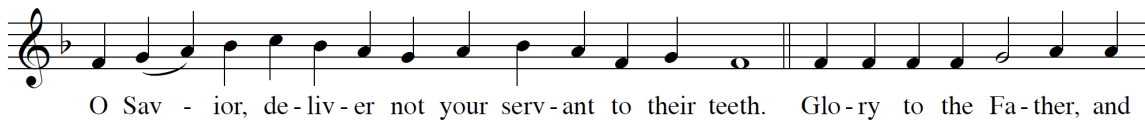
The 2nd Antiphon of the Stepenna in Tone 2:



Un - less the Lord were in our midst, who could have been kept safe from the



man - de - stroy - ing en - e - my? My en - e - mies roar like li - ons;



O Sav - ior, de - liv - er not your serv - ant to their teeth. Glo - ry to the Fa - ther, and



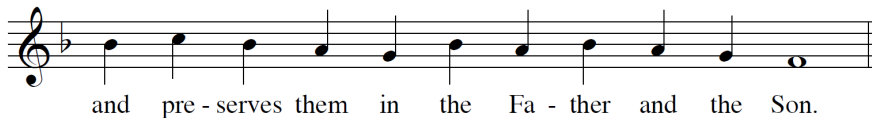
to the Son, and to the Ho - ly Spir - it; now and ev - er and



for - ev - er. A - men. To the Ho - ly Spir - it is do - min - ion



and hon - - - or; for, as God, he es - tab - lish - es all crea - tures



and pre - serves them in the Fa - ther and the Son.

The 3rd Antiphon of the Stepenna (Gradual Hymns) is omitted.

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

Prokeimenon (page 22)

Psalm 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

Let ev-'ry-thing that lives and that breathes give praise

to the Lord, give praise to the Lord.

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

The Eighth Resurrection Gospel is read (John 20:11-18).

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

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

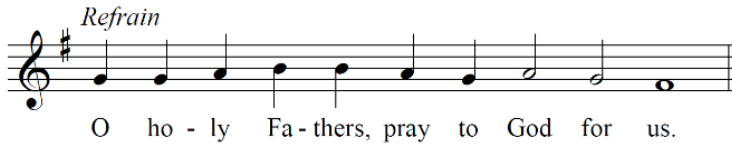
The Canon (page 32)

The Canons of the Resurrection, the Cross-Resurrection, & of the Theotokos are omitted.

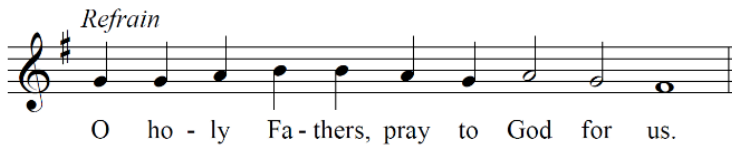
The Canon of the Fathers continues with Ode 1.

Ode 1

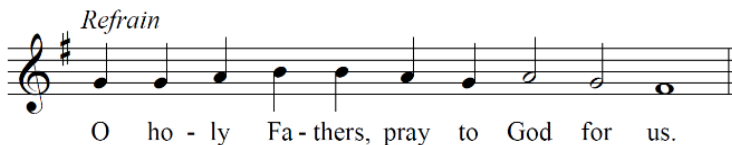
Irmos: Long ago, the rod of Moses struck the sea and marked it with a Cross, drowning Pharaoh and his army, while the children of Israel crossed over on foot, singing a song to their saving God.



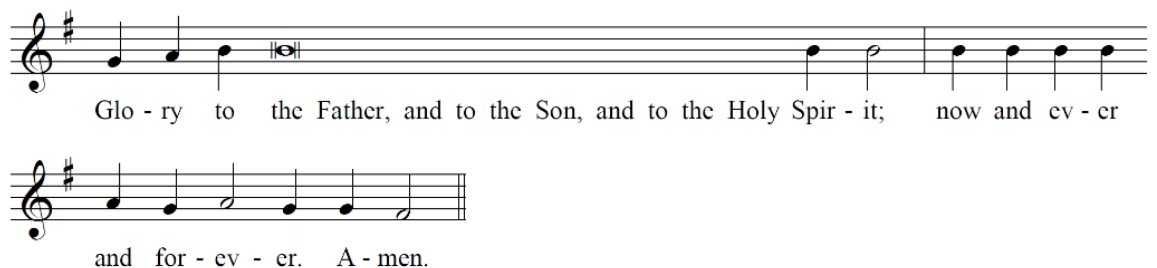
O Lord, I now wish to sing of the Seventh Council. Deign to grant me the seven gifts of the Paraclete, which conferred upon that assembly the wisdom and tongues of fire to reduce to silence the vain babbling of the impious.



The number seven was important from the very beginning. Indeed, we find it prefigured in the rest from everything on the seventh day after God's creation; and the Seventh Council has seen the end of all heresy as well.



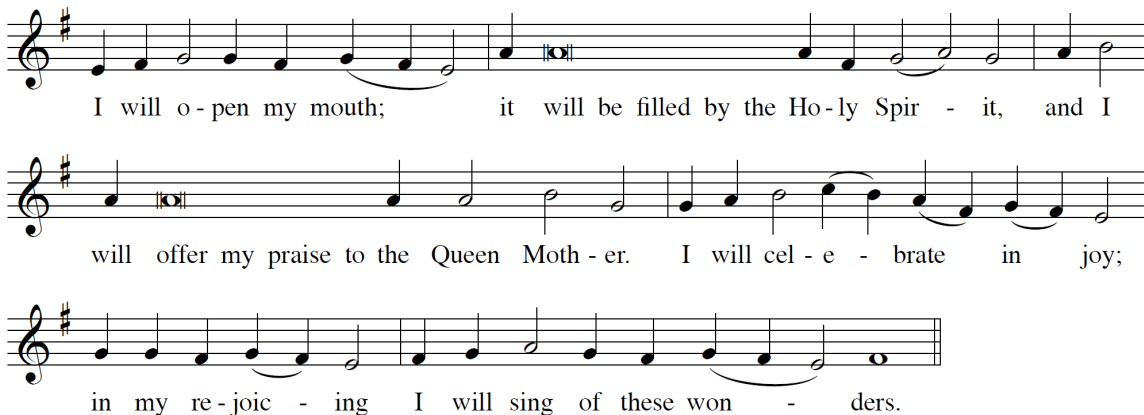
Having triumphed once before at Nicea over Arius, the adversary of the Divinity, the Fathers shepherded the Church with the pastoral staff of Orthodox teachings. And now, in the same city, their assembly has brought confusion upon the adversaries of the images.



As the Fathers rightly taught, we the faithful confess that the womb of the Virgin gave birth in the flesh without travail to the bodiless One; and we prostrate reverently before His image, on which we trace His features, which we venerate with awe.

Katavasia 1 of the Theotokos

Tone 4

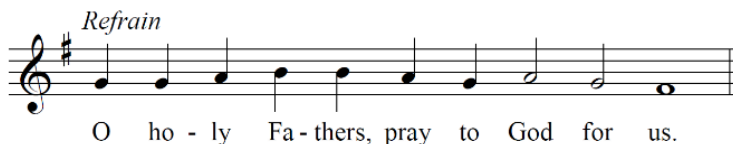


I will o - pen my mouth; it will be filled by the Ho - ly Spir - it, and I
will offer my praise to the Queen Moth - er. I will cel - e - brate in joy;
in my re - joic - ing I will sing of these won - ders.

Ode 3

Irmos: When time began, O Christ, Your wisdom established the heavens, firmly setting the earth on the waters. So now confirm us on the rock which is Your Church, in Your goodness and love for mankind, for no one is holier than You.

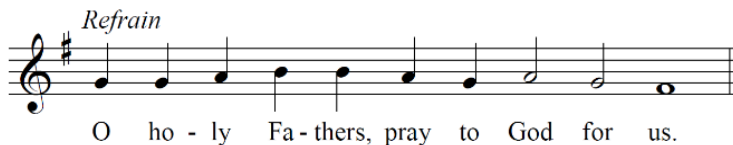
Refrain



O ho - ly Fa - thers, pray to God for us.

Having received from Christ that revelation under which His undivided Church has never stumbled, the divine shepherds of the flock have driven out from the assembly of believers those who wished to shake it, as followers of the Antichrist.

Refrain



O ho - ly Fa - thers, pray to God for us.

Drawing from the springs of salvation, the assembly of the Fathers cleansed the streams which had been agitated and fouled with mire; then the thirsting people of Christ were able to drink from the rivers of their pure teachings.

Refrain

O ho - ly Fa - thers, pray to God for us.

In the illustrious city of Nicea, the seventh Council of the friends of Christ was held under the protection of rulers Constantine and Irene, against the iconoclasts, that detestable people.

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.

Let the impious, who refuse to venerate the holy icon of the Theotokos and who will not confess that she gave birth to Christ, both God and man, be food for the eternal fire.

Katavasia 3 of the Theotokos

Tone 4

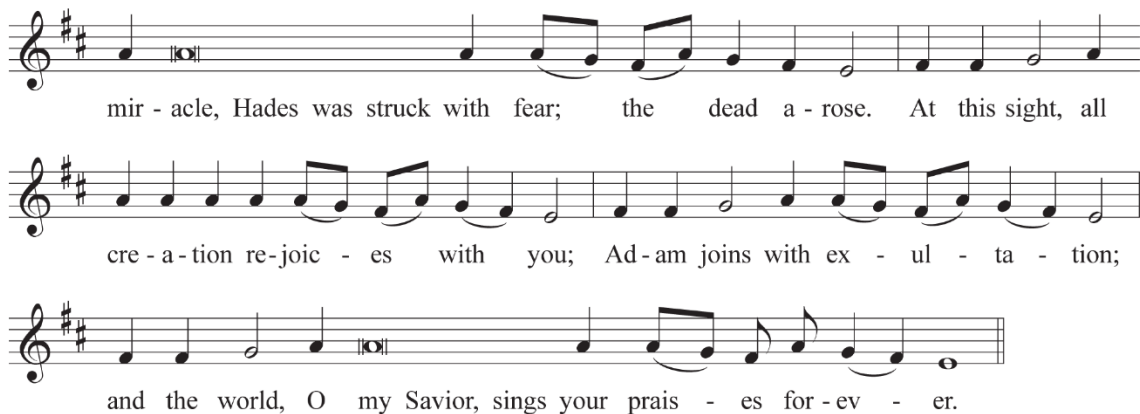
O The - o - to - kos, life-giv-ing source of bless - ings, grant strength
to those unit-ed in faith who sing hymns of praise to you.
In your glo - ry, grant them the crowns of vic - to - ry.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos of the Resurrection

Tone 2

You a - rose from the grave, Al-might - y Sav - ior. See - ing the



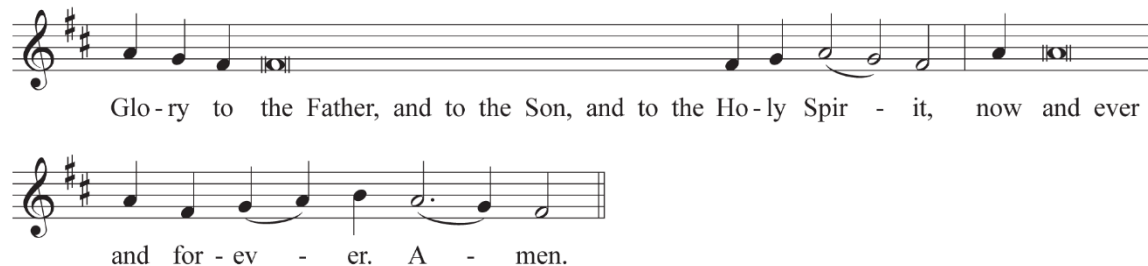
mir - a - cle, Hades was struck with fear; the dead a - rose. At this sight, all
 cre - a - tion re - joic - es with you; Ad - am joins with ex - ul - ta - tion;
 and the world, O my Savior, sings your prais - es for - ev - er.

Ikos: O Light of those who are in darkness, you are the Resurrection and the Life of all. You have raised the faithful with you, O Savior. You have despoiled the kingdom of Death and have shattered the gates of Hades, O Word. The sight of such wonders astonished mortals, and every creature rejoices in your Resurrection. We also glorify you, O Lover of us all, and we praise your condescension; the whole world sings your praises, O my Savior.

Sessional Hymns (*Tone 4*)

O blessed Fathers, you have become torches shining with the light of truth for the whole world, consuming the blasphemies of heretical babbling, extinguishing the inflamed turbulence of impious doctrine; O shepherds of Christ, intercede for our salvation.

Cantor (*Tone 4*):



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

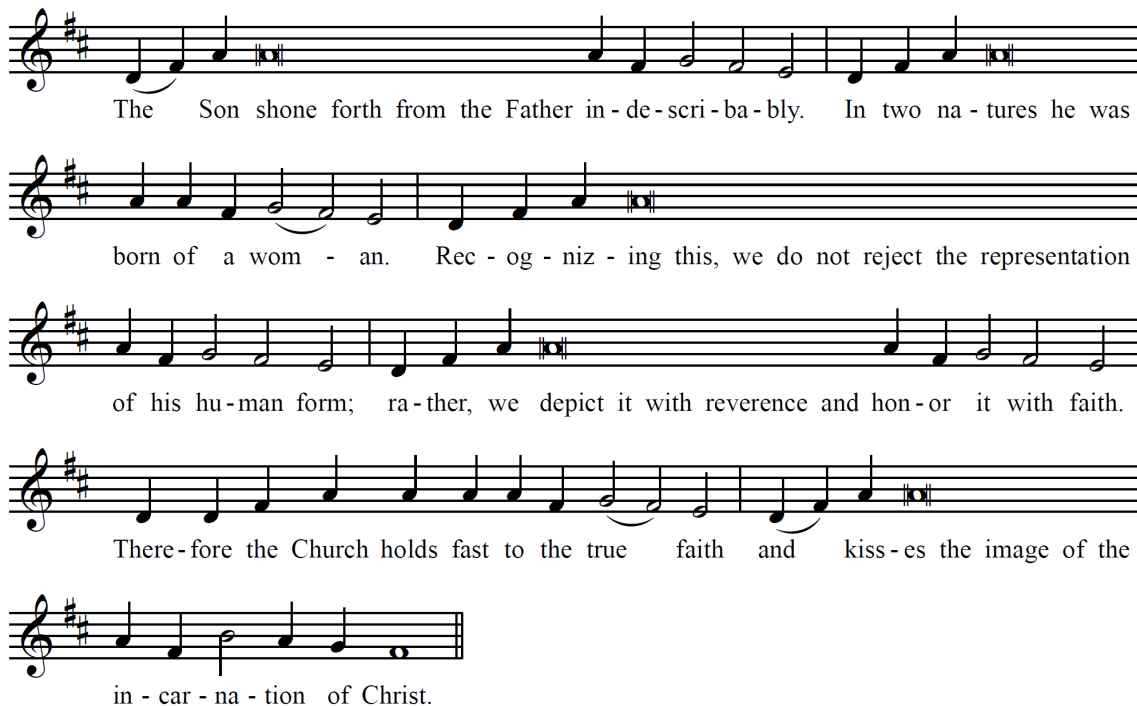
Come quickly to our aid, O spotless Virgin Mary: deliver us from the enemies who blaspheme against you and will not bow down before you; put an end to the babbling of heresies; let them know that you are truly the Theotokos, who saves every true believer by your divine intercession.

Odes 4-6 are omitted and Matins continues with Kontakion & Ikos of the Fathers.

Kontakion & Ikos (page 34)

Tone 6

Kontakion of the Council Fathers - *Tone 6*



The Son shone forth from the Father in-de-scri-ba-bly. In two na-tures he was
born of a wom-an. Rec-og-niz-ing this, we do not reject the representation
of his hu-man form; ra-ther, we depict it with reverence and hon-or it with faith.
There-fore the Church holds fast to the true faith and kiss-es the image of the
in-car-na-tion of Christ.

Ikos: **T**he all-compassionate God, who always desires to rouse us to the perfect memory of his incarnation, gave this suggestion to me: that they depict his precious form with the pigments of icons; that, beholding these in visible objects, we may believe what we have heard said, clearly understanding the activity, the name, the features and the sufferings of holy men and Christ, the Bestower of crowns, Who presents crowns to the holy athletes and martyrs. And the Church, most diligently holding fast to the true faith for their sake, venerates the icon of the incarnation of Christ.


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

Ode 8

Irmos: In his wrath against the servants of God, the tyrant had his furnace fire stoked seven times. But when he saw a better power saving them, he cried out: "Bless your Maker

and Redeemer, young men! Praise Him, priests! Exalt Him, O people, throughout all the ages!"


Refrain



O ho - ly Fa - thers, pray to God for us.

The assembly of the Fathers has done well in ordering those who honor our God to prostrate fittingly before the holy icon of Christ. As children who are pious, we celebrate their memory in a filial manner each year; and we wholeheartedly venerate the image of Christ our God.


Refrain



O ho - ly Fa - thers, pray to God for us.

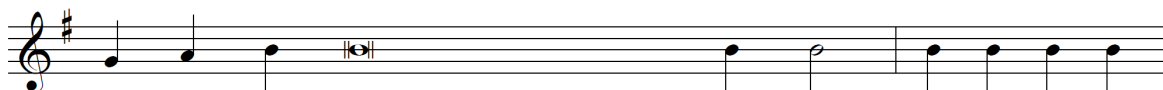
Seven times, proud thinkers have tried to hold back the little ones, and to try to take away the fervor of the lovers of virtue by the obstacles they placed before their holy practices; but the Fathers of the Seventh Council, gathered at Nicea, finally brought down more than their proud intentions.

Refrain




O ho - ly Fa - thers, pray to God for us.

Like arrows in a quiver, as the Psalm says, were the attacks of the childish spirits of those who held to the Faith of the Old Law; but by the power of God, the countless voices of those who blasphemed against heaven were silenced. The whole world now confesses forever that the Father, Son and Holy Spirit are one and the same God and Cause of all



Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er



and for - ev - er. A - men.

In mercy, the Creator has been pleased to allow Himself to be fashioned in a pure womb as an infant. He preserved your perfect purity both before and after childbirth, O Virgin; and He purified His image, stained by sin. Thus the nations portray, together with you, Him who, being God by nature, assumed the nature of mankind.

Tone 4



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



all for - ev - - - er.

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 &

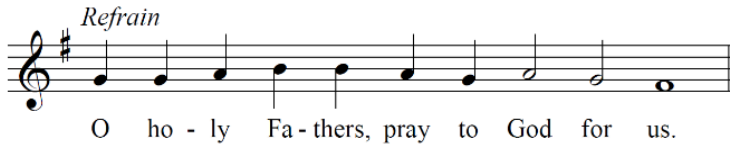
Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on page 34.

Ode 9

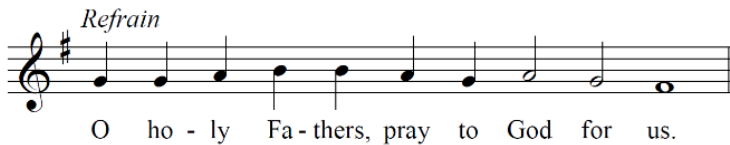
Irmos:

Tone 8

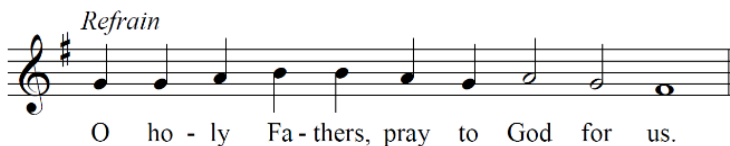
Heaven was stricken with awe, * and the ends of the earth were amazed, * that God appeared to men in the flesh, * and that your womb became more spacious than the heavens. * Wherefore, the ranks of angels and of men magnify you, ** who are the Theotokos.



Only God, who are unapproachable, O Great One Who holds all things together by your might and counsel, most powerful ruler and king of all: Establish the Church, preserving it in your Orthodoxy, through the entreaties of the most glorious fathers who denounced heresy.



Great honors were you given on earth, O holy ones of heavenly wisdom, for you lovingly honored the image of Christ. And now, having cast off the shadow and the covering of the flesh, you gaze directly upon His countenance and are given yet greater honors.



Though we are chastened by the mighty host of barbaric insanity which is loosed against us, yet do you yourself crush their assault and audacity, and come to the aid of right-believing Orthodox hierarchs who place their trust in you, O you who accomplish all things, through the confident prayers of the holy fathers whose memory we keep.

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.

Theotokion:

The mind of man can in no wise comprehend the mystery of your awesome birthgiving, nor can the exalted intelligence of the angels; for, in manner transcending nature, you gave birth to God incarnate. Wherefore, knowing you to be the Theotokos and depicting you with him, we magnify you.

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 2

Ho - ly is the Lord our God! Ho - ly is the Lord
our God! Ho - - - - ly is the Lord our God!

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

Hymn of Light (page 37)

When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

Glory...

O divinely inspired Fathers, gathered together in the Seventh Council, pray unceasingly to the Holy Trinity to save from every heresy and condemnation those who praise your holy gathering, that they may receive the kingdom of heaven.

Now and ever...

Through the intercession of your holy mother and those of the Fathers assembled in the Seventh Council, in your goodness, O Lord, strengthen your Church and confirm the faith; make us all inhabitants of the kingdom of heaven when you come to earth to judge the whole creation.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 6

Psalm 148

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

The image shows a single staff of musical notation in G major (one sharp). The melody is written above the lyrics.

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 1st & 2nd stichera from the Menaion (all the rest are omitted):

In place of the usual Sunday verse, "Arise, O Lord...":

Cantor (Tone 6): Blessed are you and praiseworthy,
 O Lord, the God of our Fathers
 and glorious forever is your name

Pondering carefully in the Holy Spirit, the Holy Fathers divinely wrote the blessed Symbol of Faith, in which they proclaim clearly that the Word is co-eternal with the Father who begot Him, and is of the same Essence; in this they follow the teaching of the divine Apostles.

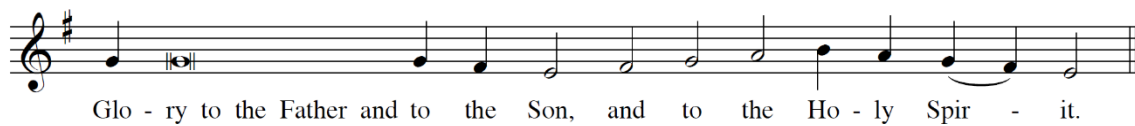
In place of the usual Sunday verse, "I will praise you, Lord...":

Cantor (Tone 6): Gather before him his righteous ones
 who have made a covenant with him by sacrifice.

When the holy preachers of Christ * fully received the light from the Holy Spirit, * they spoke with divine insight, * with few but deeply meaningful words inspired from above, * bringing to the front the evangelical doctrines * and traditions of true

worship. * When these were clearly revealed to them from on high, * they were enlightened * and thus established the faith received from God.

Cantor (*Tone 8*):



When the holy Fathers gathered from the ends of the world, * they believed in one substance and one nature * of the Father, Son, and Holy Spirit. * They delivered plainly to the Church the mystery of discoursing in theology. * Therefore, we honor them in faith and bless them saying: * What a divine army, O God-inspired soldiers of the camp of the Lord. * O most brilliant luminaries in the heavens, * you mighty towers of the mystical Zion, * you scented flowers of Paradise, * the golden lights of the Word, * the pride and delight of the whole universe, * interceded unceasingly for our souls.

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