

Matins Propers

Twelfth Sunday after Pentecost

*in the Third Tone with the First Resurrection Gospel
with the Katavasiai from the First Canon of the Dormition,
which are sung from August 14th through August 23rd*

Hexapsalmos

*The people stand while the reader chants only Psalm 3 on p. 2 followed by "Glory..." on p. 6
Matins then continues with the Litany of Peace on page 7.*

The Lord is God (page 9)

Tone 3

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)

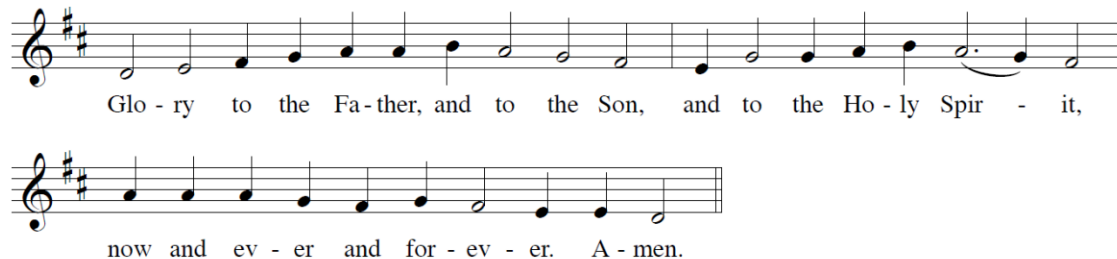
Troparion of the Resurrection – Tone 3

Let the heav - ens re-joyce, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

The repetition of this troparion is omitted.

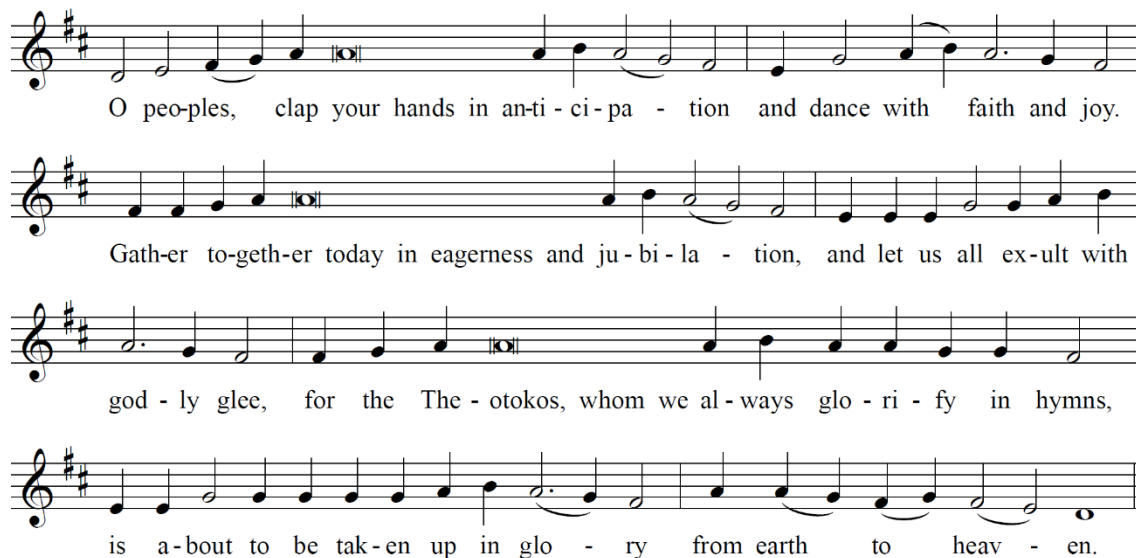
*If it is August 14th, the following verse and Troparion of the Prefeast are sung.
After August 14th, the verse and Troparion of the Dormition are sung (p. 3 of this insert).*

Cantor (*Tone 4*):



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.

Troparion of the Prefeast – Tone 4

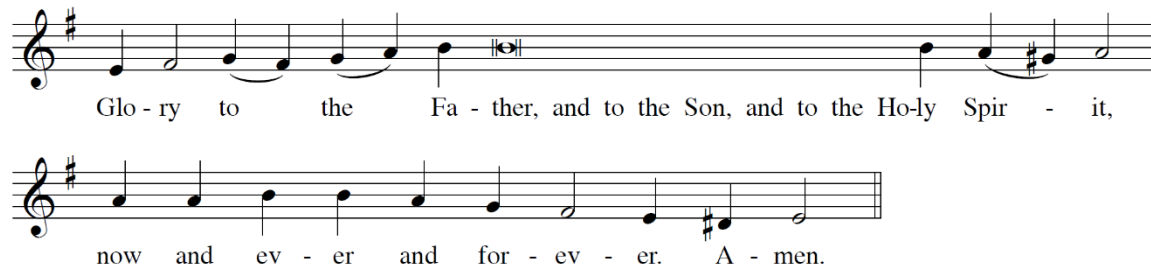


O peo - ples, clap your hands in an - ti - ci - pa - tion and dance with faith and joy.
Gath - er to - geth - er today in eagerness and ju - bi - la - tion, and let us all ex - ult with
god - ly glee, for the The - o - tokos, whom we al - ways glo - ri - fy in hymns,
is a - bout to be tak - en up in glo - ry from earth to heav - en.

Matins continues with the Kathismata (see bottom of page 3 of this insert)

If it is after August 14th, the following verse and Troparion of the Dormition are sung.

Cantor (*Tone 1*):



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.

Troparion of the Dormition – Tone 1



O The - o - to - kos, in giv - ing birth you preserved vir - gin - i - ty; and in your
fall - ing a - sleep you did not for - sake the world. You are the Moth - er of Life
and have been trans - ferred to life, and through your pray'rs
you de - liv - er our souls from death.

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 1st Stasis of the 2nd Kathisma: **Psalm 9**

I shall praise you, Lord, with all my heart; I shall declare all your wondrous deeds. I shall rejoice in you and be glad, and sing psalms to your name, O Most High. See how my enemies turn back, how they stumble and perish before you. You upheld the justice of my cause; you sat enthroned, judging with justice. You have checked the nations, destroyed the wicked; you have wiped out their name forever and ever. The foe is destroyed, eternally ruined. You uprooted their cities; their memory has perished. But the Lord sits enthroned forever. He has set up his throne for judgment; he will judge the world with justice, he will judge the peoples with his truth. For the oppressed let the Lord be a stronghold, a stronghold in times of distress. Those who know your name will trust you; you will never forsake those who seek you. Sing psalms to the Lord who dwells in Zion. Declare his wondrous deeds among the peoples, for the Avenger of blood has remembered them, has not forgotten the cry of the poor. Have pity on me, Lord, see my sufferings, you who save me from the gates of death; that I may recount all your praise at the gates of the city of Zion and rejoice in your saving help. The nations have fallen in the pit which they made; their feet caught in the snare they laid. The Lord has revealed himself, and given judgment. The wicked are snared in the work of their own hands. Let the wicked go down among the dead, all the nations forgetful of God; for the needy shall not always be forgotten nor the hopes of the poor be in vain. Arise, Lord, let men not prevail! Let the nations be judged before you. Lord, strike them with terror, let the nations know they are but men. Lord, why do you stand afar off and hide yourself in times of distress? The poor man is devoured by the pride of the wicked: he is caught in the schemes that others have made. For the wicked man boasts of his heart's desires; the covetous blasphemes and spurns the Lord. In his pride the wicked says: "He will not punish. There is no God." Such are his thoughts. His path is ever untroubled; your judgment is far from his mind. His enemies he regards with contempt. He thinks: "Never shall I falter: misfortune shall never be my lot." His mouth is full of cursing, guile, oppression; mischief and deceit are under his tongue. He lies in wait among the

reeds; the innocent he murders in secret. His eyes are on the watch for the helpless man. He lurks in hiding like a lion in his lair; he lurks in hiding to seize the poor; he seizes the poor man and drags him away. He crouches, preparing to spring, and the helpless fall beneath such strength. He thinks in his heart: "God forgets, he hides his face; he does not see." Arise then, Lord, lift up your hand! O God, do not forget the poor! Why should the wicked spurn the Lord and think in his heart: "God will not punish"? But you have seen the trouble and sorrow, you note it, you take it in hand. The helpless trusts himself to you; for you are the helper of the orphan. Break the power of the wicked and the sinner! Punish their wickedness till nothing remains! The Lord is king forever and ever. The heathen shall perish from the land he rules. Lord, you hear the prayer of the poor; you strengthen their hearts; you turn your ear to protect the rights of the orphan and oppressed, so that mortal man may strike terror no more.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: "Fly like a bird to its mountain? See the wicked bracing their bow; they are fixing their arrows on the string to shoot upright men in the dark. Foundations once destroyed, what can the just do?" The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal man. The Lord tests the just and the wicked; the lover of violence he hates. He sends fire and brimstone on the wicked; he sends a scorching wind as their lot. The Lord is just and loves justice; the upright shall see his face.

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

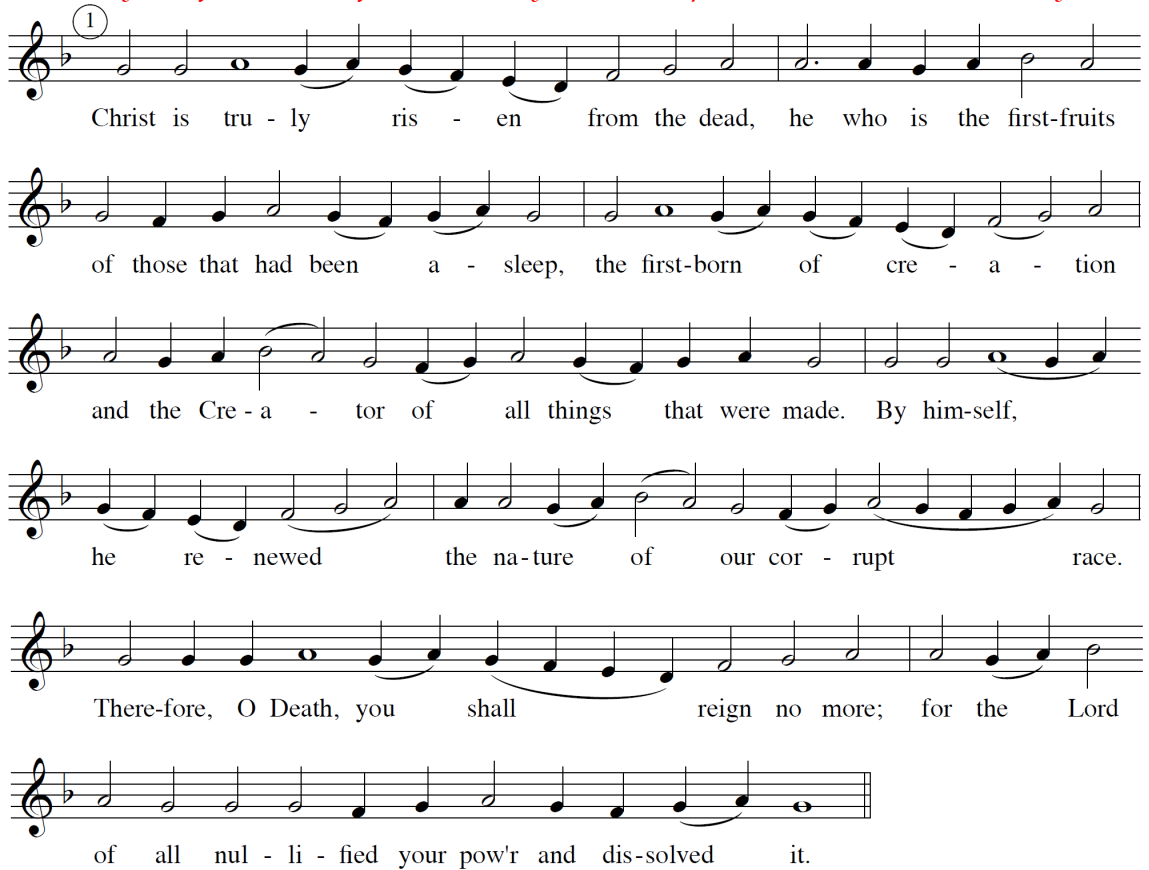
People: Now and ever and forever. Amen.

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

Matins continues with the small litany on page 10.

Sessional Hymns (page 11)

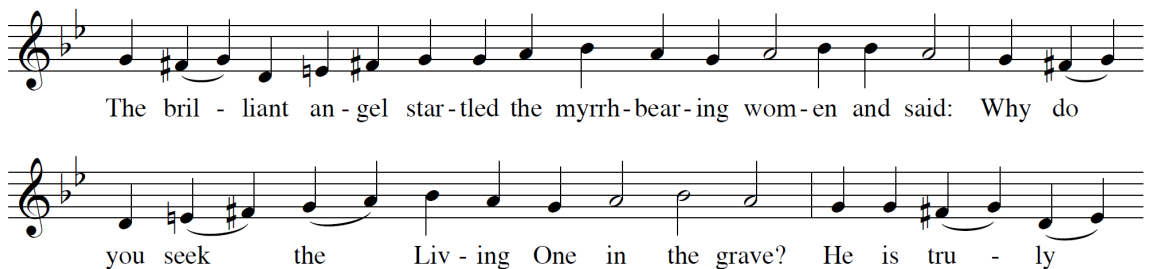
The 1st Hymn of the 1st set of Sessional Hymns (Samopodoben – Christos ot mertvykh):



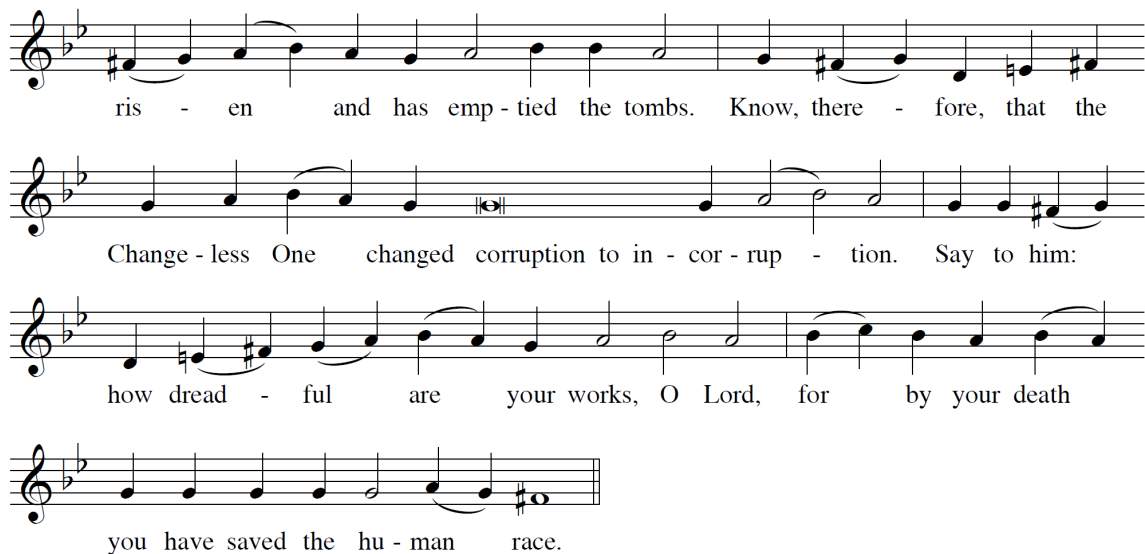
1
Christ is tru - ly ris - en from the dead, he who is the first-fruits
of those that had been a - sleep, the first-born of cre - a - tion
and the Cre - a - tor of all things that were made. By him-self,
he re - newed the na-ture of our cor - rupt race.
There-fore, O Death, you shall reign no more; for the Lord
of all nul - li - fied your pow'r and dis-solved it.

Matins continues with Psalm 118 on page 17 followed by Hosts of Angels on page 18.

Угпакое (page 21)



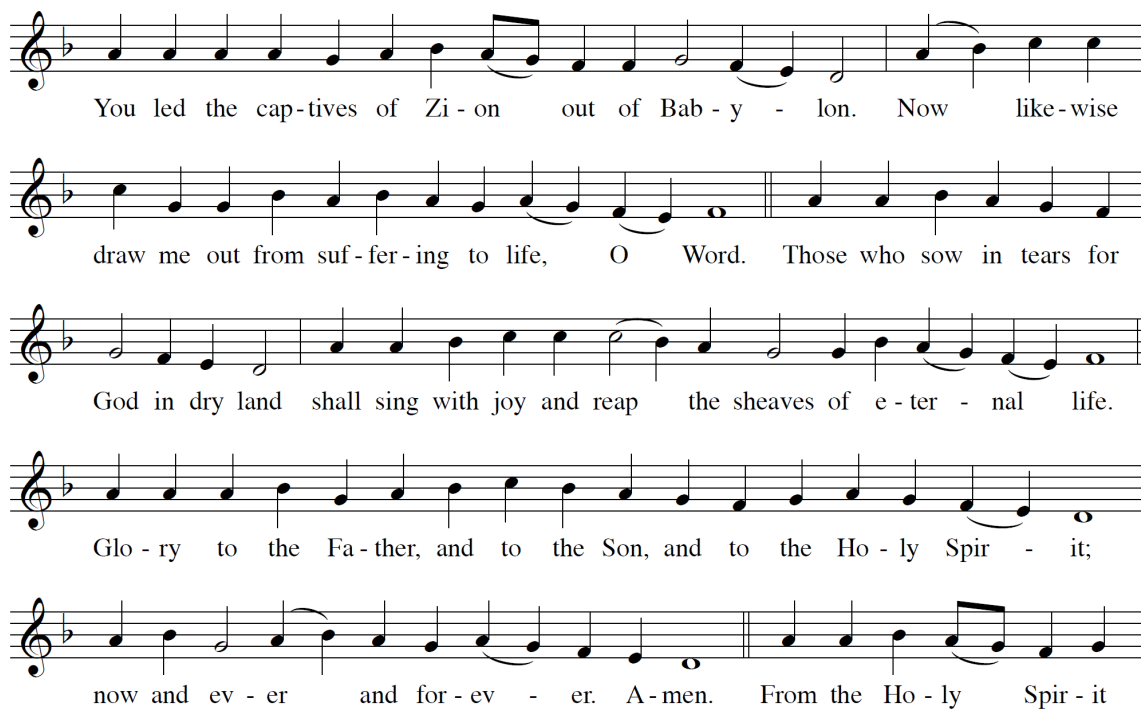
The bril - liant an - gel star-tled the myrrh-bear-ing wom-en and said: Why do
you seek the Liv - ing One in the grave? He is tru - ly



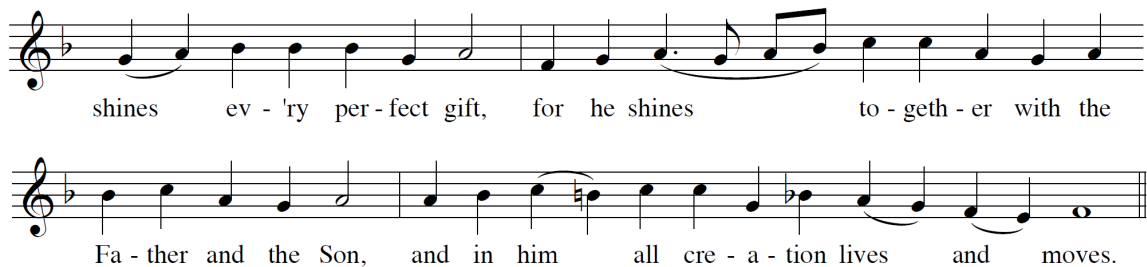
ris - en and has emp - tied the tombs. Know, there - fore, that the
 Change - less One changed corruption to in - cor - rup - tion. Say to him:
 how dread - ful are your works, O Lord, for by your death
 you have saved the hu - man race.

Stepenna *(page 21)*

The First Antiphon of the Stepenna in Tone 3:



You led the cap-tives of Zi-on out of Bab-y-lon. Now like-wise
 draw me out from suf-fer-ing to life, O Word. Those who sow in tears for
 God in dry land shall sing with joy and reap the sheaves of e-ter-nal life.
 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. From the Ho-ly Spir-it

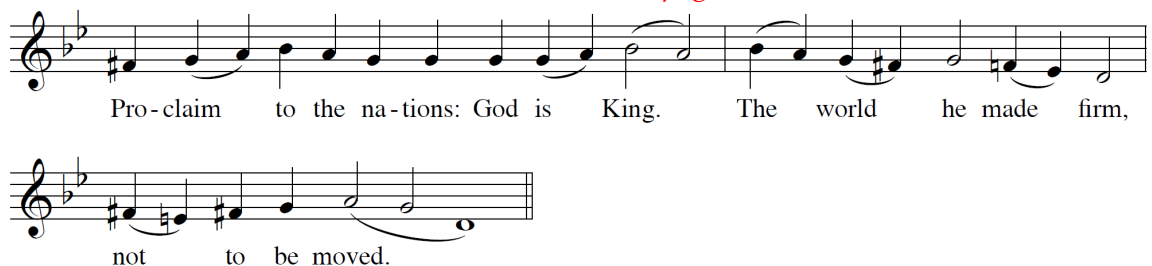


shines ev - ry per - fect gift, for he shines to - geth - er with the
Fa - ther and the Son, and in him all cre - a - tion lives and moves.

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

Prokeimenon (page 22)

Psalm 95:10, 1



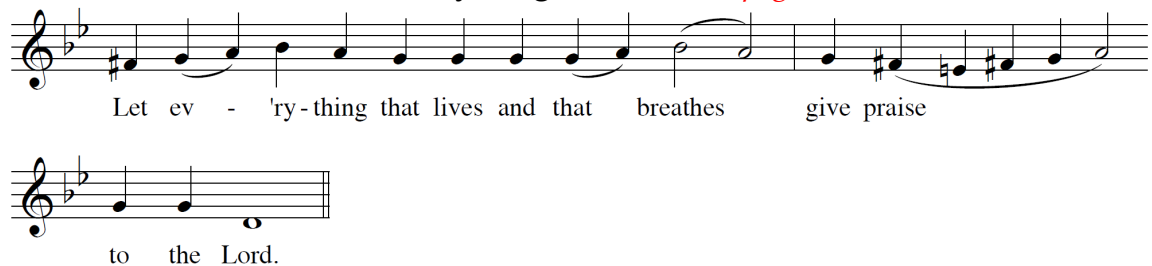
Pro - claim to the na - tions: God is King. The world he made firm,
not to be moved.

Deacon: O sing a new song to the Lord;
sing to the Lord, all the earth.

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

Let everything that lives... (page 22)

Tone 3



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

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

The First Resurrection Gospel is read (Matthew 28:16-20).

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

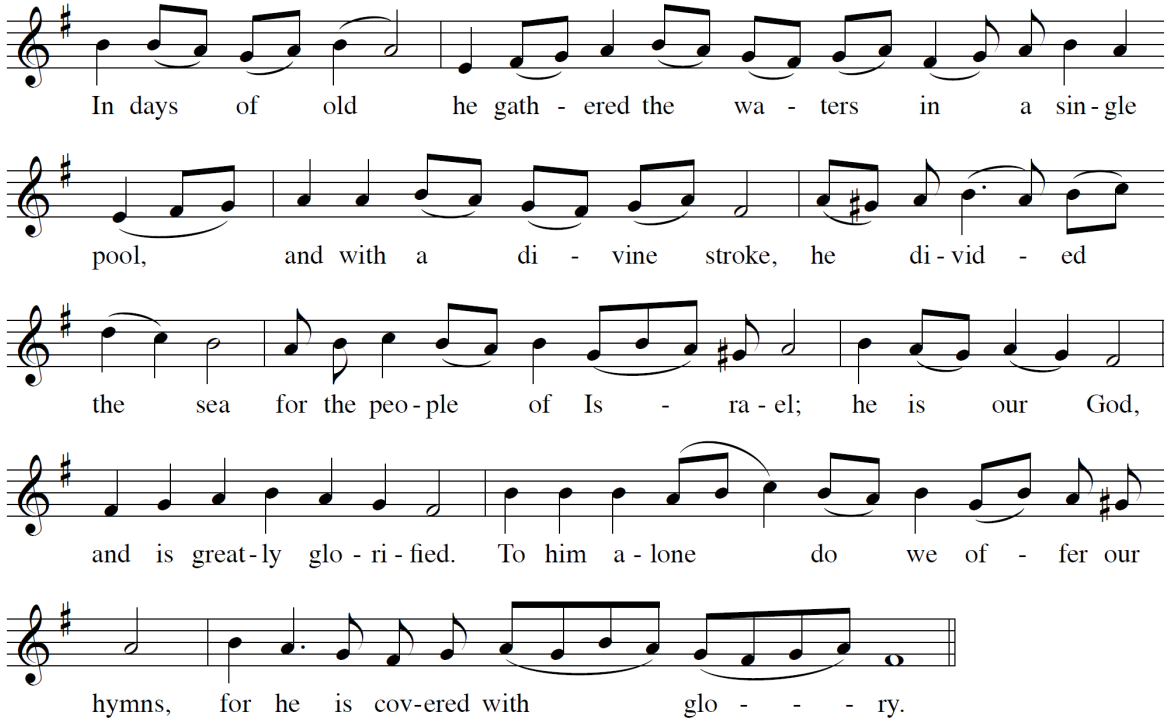
The usual stichera at Psalm 50 (p. 28) are sung.

The Canon (page 32)

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

Ode 1

Irmos



In days of old he gath - ered the wa - ters in a sin - gle
pool, and with a di - vine stroke, he di - vid - ed
the sea for the peo - ple of Is - ra - el; he is our God,
and is great - ly glo - ri - fied. To him a - lone do we of - fer our
hymns, for he is cov - ered with glo - - - ry.

Refrain



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

God who formerly condemned the earth to bear thorns for the sinner as the fruit of his labor, now receives from the hands of a criminal a crown of thorns in his body. Thus he abolishes the ancient curse, for he is covered with glory. *Refrain*

He who was enveloped by death now appears victorious and the master of death; for our God, having taken on flesh that is capable of suffering, defied the tyrant and raised us all with him; for he is covered with glory.

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.

All peoples truly glorify you as the one who without seed gave birth to our God, for he descended into your sacred womb and took on the nature of humans. He is both God and human, born of you to save us.

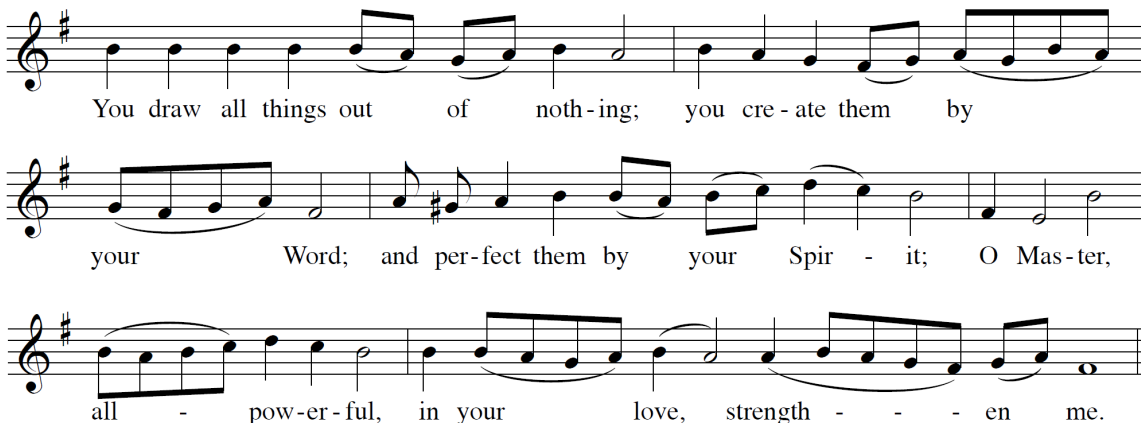
Katavasia 1 of the Dormition

Tone 1 Samopodoben

Your sac - red and re - nowned me - mo - ri - al, O Vir - gin
is clothed in the em - broi - dered rai - ment of di - vine glo - ry.
It has brought all the faith-ful to - ge - - - ther in joy,
and led by Mi - ri - am, with dan - ces and tim brels
they sing the prai - ses of your on - ly be - got - ten Son:
for he has been great - ly glo - - - - ri - fied.

Ode 3
Irmos

Tone 3



You draw all things out of noth-ing; you cre-ate them by
your Word; and per-fect them by your Spir-it; O Mas-ter,
all - pow-er-ful, in your love, strength - - - en me.

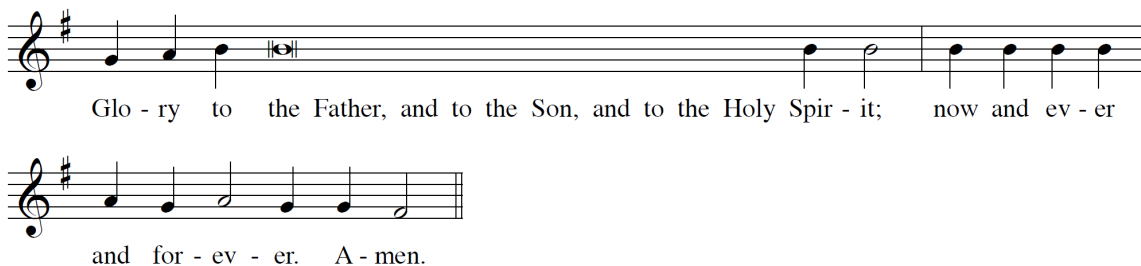
Refrain



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

By your cross the Evil One has been confounded; he has fallen into the pit which he himself had dug. But you have raised up the face of the humble, O Christ, by your holy Resurrection. *Refrain*

Your teaching has covered the nations, O Christ, as the waves covered the bottom of the sea. O Lover of us all, risen from the dead, you reveal the true light of the Trinity.

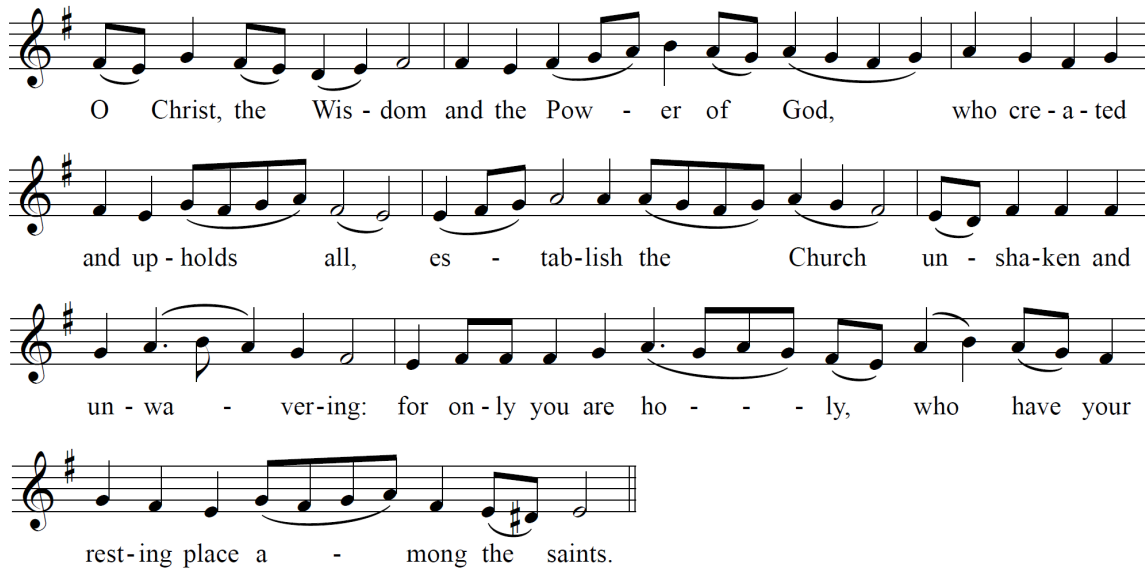


Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er
and for-ev-er. A-men.

All who speak of you, glorify you, O living city of the eternal King. Because of you, O sovereign Lady, God has spoken with his people.

Katavasia 3 of the Dormition

Tone 1 Samopodoben



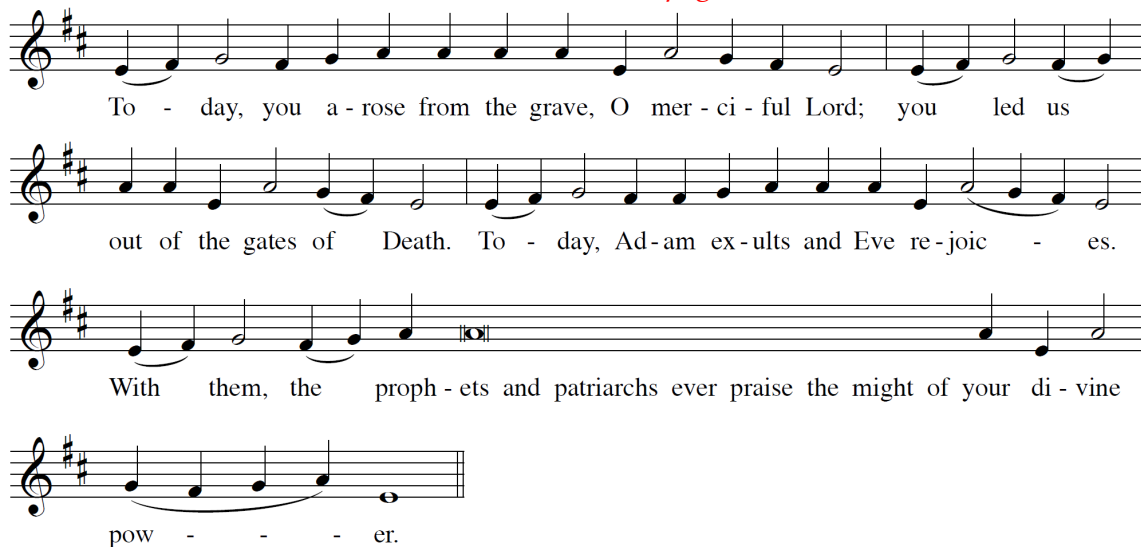
O Christ, the Wis - dom and the Pow - er of God, who cre - a - ted
and up - holds all, es - tab - lish the Church un - sha - ken and
un - wa - ver - ing: for on - ly you are ho - - - ly, who have your
rest - ing place a - mong the saints.

Matins continues with the Small Litany on page 33.

Odes 4-6 are omitted &

Matins continues with the Kontakion & Ikos of the Resurrection in the Third Tone.

Kontakion & Ikos *(page 34)*



To - day, you a - rose from the grave, O mer - ci - ful Lord; you led us
out of the gates of Death. To - day, Ad - am ex - ults and Eve re - joic - es.
With them, the proph - ets and patriarchs ever praise the might of your di - vine
pow - - - er.

Ikos: Let heaven and earth dance with joy today, and with one heart let them praise Christ our God who has raised the captives of death from their tombs. Let all creation rejoice, offering worthy hymns to the Creator of the world and our Redeemer. As the Source of life, he drew the human race from Hades and raised them up with him to heaven; he crushed the pride of the Enemy and shattered the gates of Hades by the power of his divinity.

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

Ode 8

Irmos

Tone 3

Thrown in - to the blaz - ing fire with-out be - ing harmed
by the in-tol - er - a - ble flames and re-main-ing firm in their faith,
the youths sang a di-vine hymn: Bless the Lord, all you works of the Lord,
praise and ex - alt him for - - - ev - - - er.

Refrain

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

When a cross was planted on the place of the Skull for you, O Lord, the curtain of the Temple was torn in two and creation trembled with fear and sang: Bless the Lord, all you works of the Lord, praise and exalt him forever! *Refrain*

You are risen from the tomb, O Christ, and by your powerful divinity you set aright the one who succumbed to deceit beneath the tree and who now sings to you: Bless the Lord, all you works of the Lord, praise and exalt him forever!

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

and for - ev - er. A - men.

You are indeed the temple of God, his ark, and his living domain, O most pure Theotokos, and you reconcile the Creator with his people. And now we, the works of the Lord, sing to you and praise and exalt you forever.

Katavasia 8 of the Dormition

Tone 1 Samopodoben

The all-pow-er-ful An-gel of God re - vealed to the Youths a flame that brings

re-fresh-ment to the ho - ly, but con - sumes the un-god - ly; while he made the

The - o - to - kos a spring and a source of life, gush - ing forth

de-struc - tion for death, but life for those who sing:

We who have been de - liv-ered praise him who a-alone is Cre - a - tor,



and high - ly ex - alt - him un - to all age - s."

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

**Ode 9
Irmos**

Tone 3



A new won - der, wor - thy of God! The Lord has tru - ly
passed through the closed gate, the closed gate of a Vir - gin.
Nak - ed he came forth and at his de - par - ture we see him
clothed in the flesh, yet the door has
re - - - mained closed: The one who is Moth - er of God
we now ex - tol be - yond words.

Refrain



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

It is dreadful to see the Creator and the Word of God hanging on the cross. Our God suffers in the flesh for his servants, and lifeless, he is placed in the tomb; yet he delivers the dead from Hades. O Christ, the almighty One, we extol you. *Refrain*

Placed in the tomb as one dead, O Christ, you saved our ancestors from death; you raised the dead and make life flourish once more; with your own hand, you lead the human race toward the light and clothe them with divine immortality. O inexhaustible Source of light, we extol you.

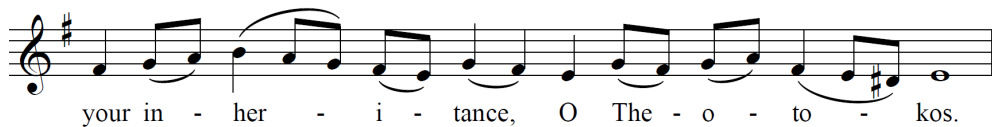
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

You are the throne and the temple of God, and the Most High has made his dwelling in you; O most pure One, you gave birth without seed, and the gate of the flesh was not opened. We now beseech you to intercede before Christ the King for all your faithful.

Katavasia 9 of the Dormition

Tone 1 Samopodoben

The lim - its of na - ture are o - ver-come in you, O pure
Vir - gin, for birth - giv - ing re - mains vir - gin - al,
and death is the pre-lude to life: a vir-gin af - ter child -
bear - ing and a - live af - ter death! You ev - er save



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 3



Hymn of Light (page 37)

O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how he promised his disciples to be present with them to the end of the world.

Glory... now and ever...

You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit so that we may believe in his Resurrection and that we may glorify you, O Theotokos.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 3



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.

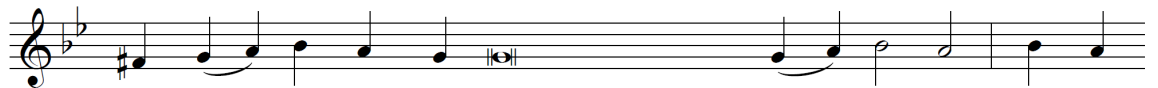
Stichera *(page 40)*

the 1st & 2nd of the 8 Sunday stichera:

Cantor *(Tone 3):*



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




Come all na - tions, learn the power of the awe - some mys - try! Christ our



Sav - ior, the Word who was in the be - gin - ning, who was crucified for us and




bur-ied will-ing - ly, is ri - sen from the dead to save the u - ni-verse.



Come, let us wor - ship him.

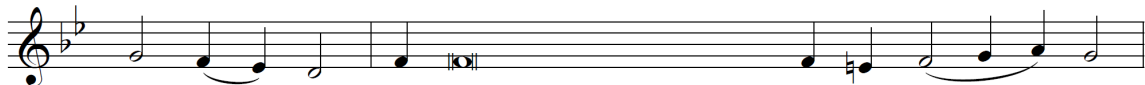
Cantor (*Tone 3*):



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



Lord, the guards re-count-ed all your won-ders, but the vain Sanhedrin filled their




hands with bribes and ordered them to conceal your res - ur - rec - tion,



which the whole world glo - ri - fies. Have mer - cy on us, O Lord.

Cantor (*Tone 1*):



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

First Gospel Stanza

Tone 1

The Lord ap-peared to his dis-ci-ples who had has-tened to the
mountain for his ascen-sion from here be-low, and they bowed be-fore him.
They learned of his uni-ver-sal pow-er and were sent to all
the peo-ples of the earth to an-nounce his resur-rec-tion from the dead
and his re-turn from earth to heav-en. He al-so promised to be with them
al-ways, and his word is truth; for he is Christ our God,
the Sav-ior of our souls.

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