

Matins Propers

Seventeenth Sunday after Pentecost

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

Hexapsalmos

*The reader chants only **Psalm 142** on page 6 followed by "Glory... on page 6.*

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

The Lord is God (page 9)

Tone 8

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 8

You de - scend - ed from on high, O mer - ci - ful One. You ac - cept - ed
bur - i - al for three days to free us from our pas - sions. O Lord, our
Res - ur - rec - tion and our Life, 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,
now and ev - er and for - ev - er. A - - - men.

The musical notation for the Cantor (Tone 8) consists of two staves of music in G major (one sharp) and 4/4 time. The melody is written on a treble clef staff. The first staff contains the lyrics "Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it," and the second staff contains "now and ev - er and for - ev - er. A - - - men." The melody is a simple, diatonic line with a final cadence on the word "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
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.

The musical notation for the Festive Theotokion – Tone 8 consists of seven staves of music in G major (one sharp) and 4/4 time. The melody is written on a treble clef staff. The lyrics are: "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 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." The melody is a simple, diatonic line with a final cadence on the word "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.

3rd stasis of the 3rd Kathisma:

Psalm 21

My God, my God, hear me; why have you forsaken me? Far from my salvation are the words of my transgressions. O my God, I call by day and you give no reply; I call by night and I find no peace. Yet you, O God, are holy, enthroned on the praises of Israel. In you our fathers put their trust; they trusted and you set them free. When they cried to you, they escaped. In you they trusted and never in vain. But I am a worm and no man, the butt of men, laughing-stock of the people. All who see me deride me. They curl their lips; they toss their heads. "He trusted in the Lord, let him save him; let him release him if this is his friend." Yes, it was you who took me from the womb, entrusted me to my mother's breast. To you I was committed from my birth, from my mother's womb you have been my God. Do not leave me alone in my distress; Come close, there is none else to help. Many bulls have surrounded me, fierce bulls of Bashan close me in. Against me they open wide their jaws, like lions, rending and roaring. Like water I am poured out, disjointed are all my bones. My heart has become like wax, it is melted within my breast. Parched as burnt clay is my throat, my tongue cleaves to my jaws. Many dogs have surrounded me, a band of the wicked beset me. They tear holes in my hands and my feet and lay me in the dust of death. I can count every one of my bones. These people stare at me and gloat; they divide my clothing among them, they cast lots for my robe. O Lord, do not leave me alone, my strength, make haste to help me! Rescue my soul from the sword, my life from the grip of these dogs. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. I shall tell of your name to my brethren and praise you in the middle of the church. "You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons. For he has never despised nor scorned the poverty of the poor. From him he has not hidden his face, but he heard the poor man when he cried." You are my praise in the great assembly. My vows I shall pay before those who fear him. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live forever and ever! All the earth shall remember and return to the Lord, all families of the nations worship before him; for the kingdom is the Lord's, he is ruler of the nations. They shall worship him, all the mighty of the earth; before him shall bow all who

go down to the dust. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: "These things the Lord has done."

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.

Psalm 23

To the Lord belong the earth and its fullness, the world and all who dwell in it. It is he who set it on the seas; on the waters he made it firm. Who shall climb the mountain of the Lord? Who shall stand in his holy place? The man with clean hands and pure heart, who desires not worthless things, who has not sworn so as to deceive his neighbor. He shall receive blessings from the Lord and reward from the God who saves him. Such are the men who seek him, seek the face of the God of Jacob. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is the king of glory? The Lord, the mighty, the valiant, the Lord, the valiant in war. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory! Who is he, the king of glory? He, the Lord of armies, he is the king of glory.

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

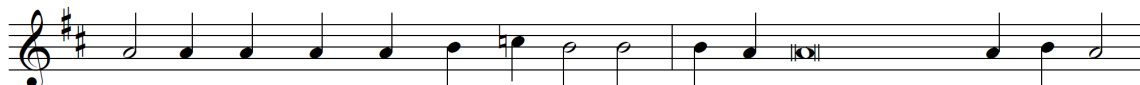
People: Now and ever and forever. Amen.

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

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

the 1st Hymn of the 2nd set of Sessional Hymns (Tone 8 Kontakion):



Mor-tals have sealed your tomb, O Sav-ior, but an-gels rolled the stone a-way



from your grave; and the wom-en witnessed your Resurrection from the dead.



They pro-claimed to the disci-ples in Zi - on, that you a-rose and broke asunder



the bonds of Death, O Life of All. O Lord, glo - ry to you!

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

Ἡρακὸς (page 21)

Tone 8



The myrrh-bear-ing wom-en came to the tomb of the Giv - er of Life,



seek - ing a - mong the dead the Lord, who is death - less.



When they re - ceived the Good News from the an - gels,



they preached to the a - pos - tles that the Lord is ris - en,



grant - ing great mer - cy to the world.

Stepenna (page 21)

The 1st Antiphon of the Stepenna (Gradual Hymns) is omitted. The 2nd Antiphon in Tone 8:

Let my hum-ble heart be guid-ed by your fear, lest it rise and fall from you,
O all-com-pas-sion-ate One. He that trusts in the Lord shall not fear
when God shall judge all with tor-ment - ing fire. 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 ev'ry ho-ly
per-son shall proph-e-sy and per-form heav-en-ly won-ders.
For they sing to the Tri-une God; for the God-head
though of three lights is one in Lord-ship.

The 3rd Antiphon of the Stepenna is omitted & Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon (page 22)

Psalm 145:10, 1-2



The Lord will reign for - ev - - er; Zi-on's God from age to age.

Deacon: My soul, give praise to the Lord!
I will praise my God all my days.

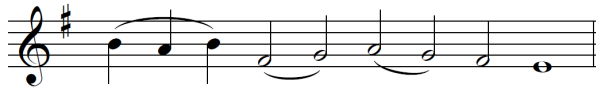
Matins continues with the Preparation for the Gospel ("Let us pray...") on page 22.

Let everything that lives... (page 22)

Tone 8



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 Sixth Resurrection Gospel is read (Luke 24: 36-53).

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)

Tone 8

Odes 1-3 are omitted and the Canon of the Resurrection continues with Ode 4.

Canon of the Resurrection

Ode 4

Irmos

Tone 8



You are my strength, O Lord; you are my pow-er; you are my God, and you,



O Lord, are my joy! With-out leav-ing the Fa-ther's bos-om, you have

vis - it - ed our pov - er - ty. There - fore, with the proph - et Habakkuk, I cry
out to you: Glo - ry to your pow - er, O on - ly Lov - er of us all.

Refrain

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

You have loved me beyond measure, even though I was your enemy; you have come down to the earth, O compassionate Savior, to humble yourself in a wondrous way, without scorning my extreme poverty. Because of your glory beyond expression, you glorified the one who had formerly been despised. *Refrain*

Who would not be struck with wonder, O Lord, in seeing you destroy Death by your passion, dispel corruption by your cross, and empty Hades of its treasures by your death. Such is the work of your divine power, O Lover of us all, who was nailed to the cross.

Refrain

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

You are the glory of believers, their advocate, refuge and rampart, the haven of Christians; you bring their prayers before your Son, and you save from all danger the faithful who recognize you as the Theotokos.

The Canon of the Cross & Resurrection is omitted.

Canon of the Theotokos

No Irmos is sung.

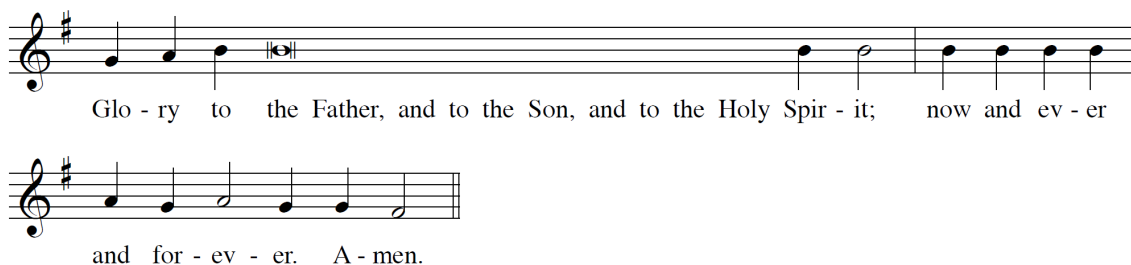
Refrain

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

O Theotokos, you are the un-ploughed land that brought forth the ear of corn which grants life to the world. Save those who sing your praises.

Refrain: Most holy Theotokos save us.

All who are enlightened know you, O all-pure one, to be the Mother of God, for you, O Ever-Virgin, bore the Sun of righteousness.

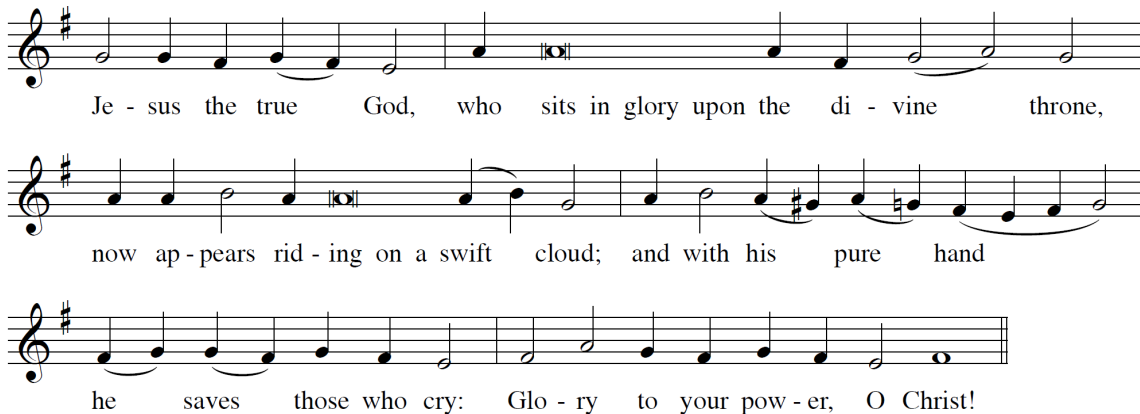


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

Grant us the pardon of our offences, as you alone are without sin, and grant peace to your world, O God, by the supplications of her who has given birth to you.

The Canon of the Saint is omitted.

Katavasia 4 of the Theotokos

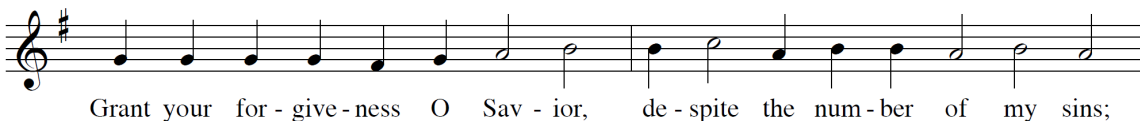


Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

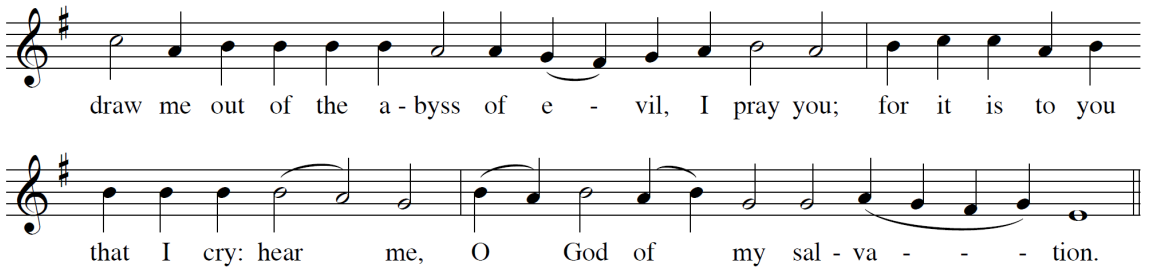
Ode 5 is omitted and the Canon continues with Ode 6.

Canon of the Resurrection

Ode 6 Irmos



Grant your for - give - ness O Sav - ior, de - spite the num - ber of my sins;



draw me out of the a - byss of e - vil, I pray you; for it is to you
that I cry: hear me, O God of my sal - va - - - tion.

Refrain

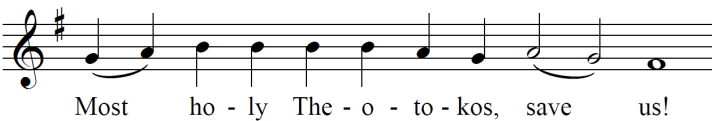


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. *Refrain*

Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.

Refrain



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

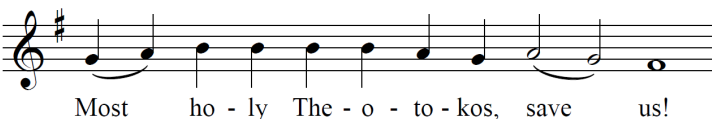
By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

The Canon of the Cross & Resurrection is omitted.

Canon of the Theotokos

No Irmos is sung.

Refrain

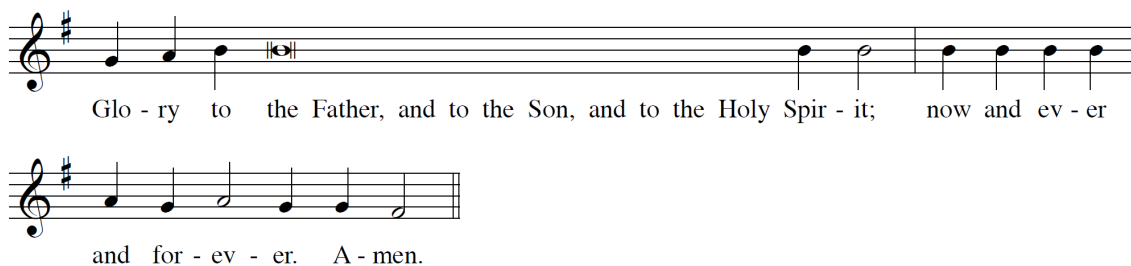


Most ho - ly The - o - to - kos, save us!

O Theotokos, we the faithful proclaim you to be the Temple and Ark, the living Bridal Chamber of God, and the gate of heaven.

Refrain: **M**ost holy Theotokos save us.

Mary, bride of God, **your** Offspring, who **has** become the destroyer of wooden idols, is worshipped together with the Father and the Spirit.

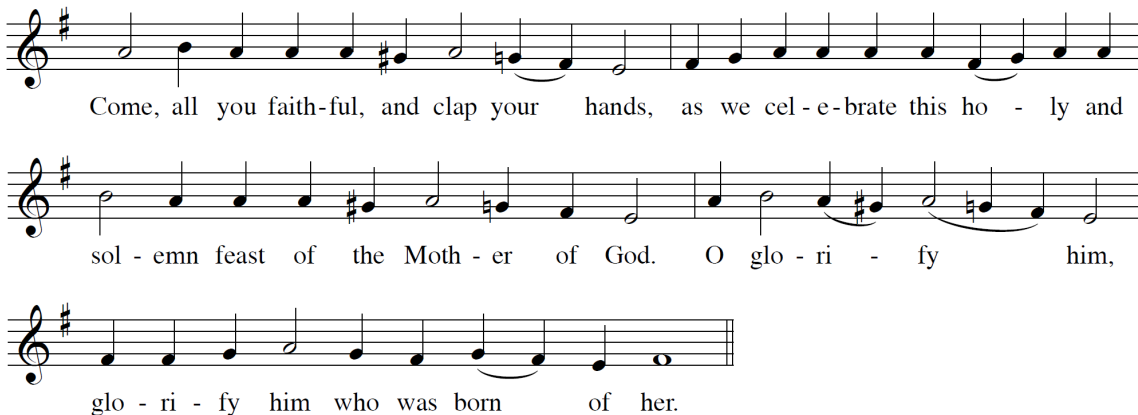


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

The Word of God revealed **you** to mortal mankind to be a heavenly ladder, for through **you** he descended to us.

The Canon of the Saint is omitted.

Katavasia 6 of the Theotokos

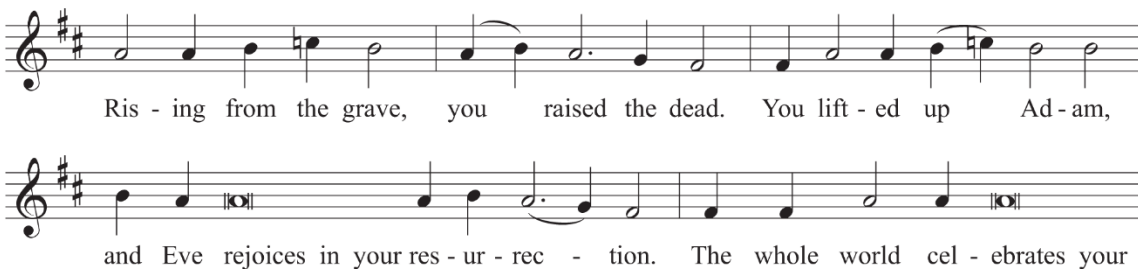


Come, all you faith-ful, and clap your hands, as we cel - e - brate this ho - ly and
sol - emn feast of the Moth - er of God. O glo - ri - fy him,
glo - ri - fy him who was born of her.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 8



Ris - ing from the grave, you raised the dead. You lift - ed up Ad - am,
and Eve rejoices in your res - ur - rec - tion. The whole world cel - ebrates your

resurrec-tion from the dead, O Most Mer - ci - ful One.

Ikos: Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles, O Savior and Source of life. And You enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

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

Canon of the Resurrection

Ode 8
Irmos

In his fu - ry, the ty - rant of the Chal-de - - - ans had the
 fur-nace heat-ed seven times hotter than u - su - al for the faith-ful serv-ants
 of the Lord; but when he saw them saved by a more pow-er - ful
 force, he cried out: O Youths, bless the Lord; praise him, you priests;
 and all you peo - ple, ex - alt him for all a - ges.

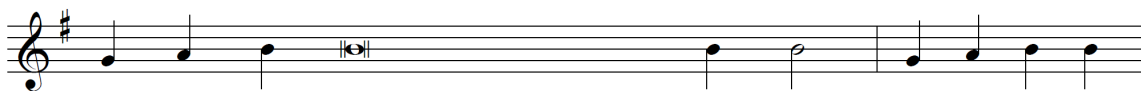
Refrain



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

The divine power of Jesus has made his divinity shine upon us; when in his flesh he tasted death on the cross for all of us, he destroyed the power of Hades. O Youths, bless him without ceasing; praise him, you priests; and all you people, exalt him for all ages. *Refrain*

The crucified One is awakened; the arrogance of Hades has tumbled; fallen and broken humanity is raised up again; Death has been banished and immortality flourishes; life recaptures its reign over mortals. O Youths, bless the Lord; praise him, you priests; and all you people, exalt him for all ages.



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



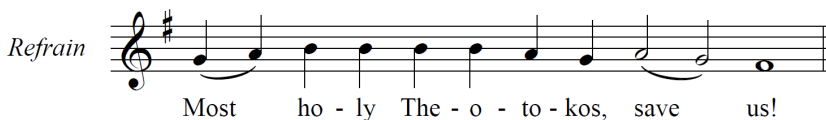
and for - ev - er. A - men.

Let us praise the Divinity of three flames, one light shining from a single nature in three Persons; the Father without beginning, the Word who is of the same nature as the Father, and the consubstantial Spirit who reigns with him. O Youths, bless your Creator and Redeemer; praise him, you priests; and all you people, exalt him for all ages.

The Canon of the Cross & Resurrection is omitted.

Canon of the Theotokos

No Irmos is sung.



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

O pure Maiden, quench the seductive and fiery darts of our enemies, that we may sing hymns to you throughout the ages.

Refrain: Most holy Theotokos save us.

In a manner surpassing nature, O Virgin, you gave birth to God the Word, the Creator and Savior; therefore we sing hymns to you throughout the ages.

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

The unapproachable Light, who made His abode within you, O Virgin, has shown you to be a radiant golden lamp throughout the ages.

The Canon of the Saint is omitted.

Let us praise, bless, and worship the Lord; sing ing and highly exalting him a-bove
all for - ev - - - er.

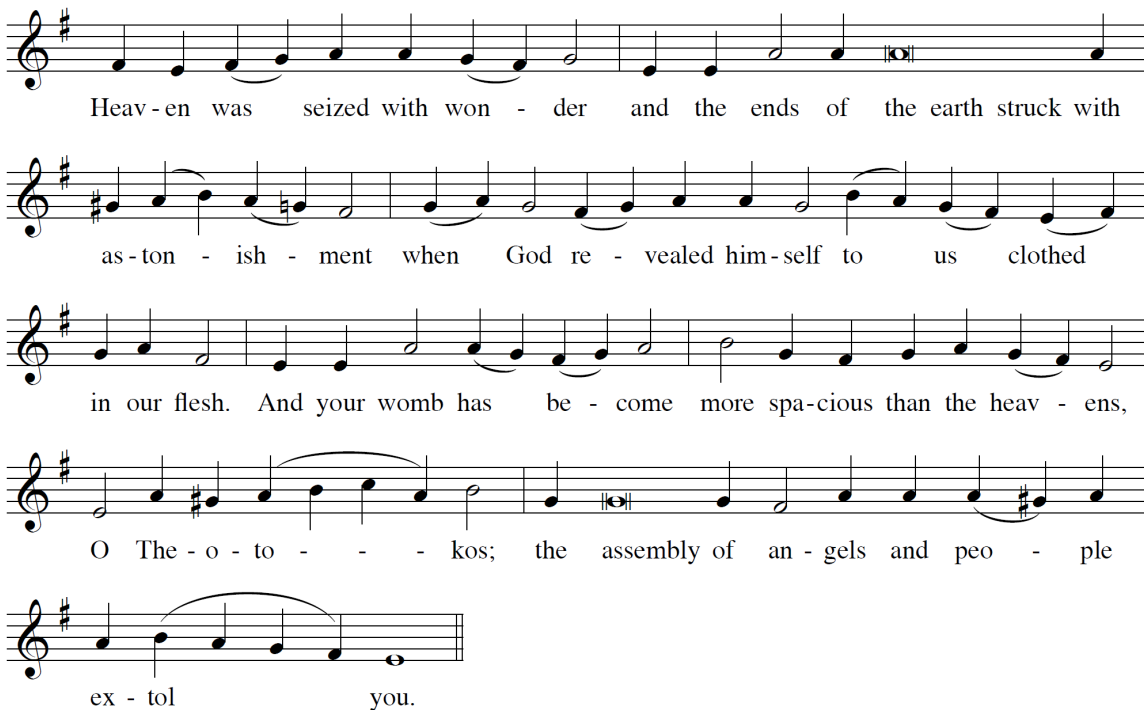
Katavasia 8 of the Theotokos

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 p. 34.

Ode 9
Irmos



Heav - en was seized with won - der and the ends of the earth struck with
as - ton - ish - ment when God re - vealed him - self to us clothed
in our flesh. And your womb has be - come more spa - cious than the heav - ens,
O The - o - to - - - kos; the assembly of an - gels and peo - ple
ex - tol you.

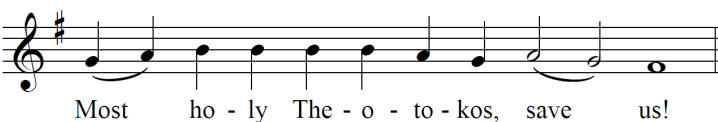
Refrain



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

Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.

Refrain 


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

O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

The Canon of the Cross & Resurrection is omitted.

Canon of the Theotokos

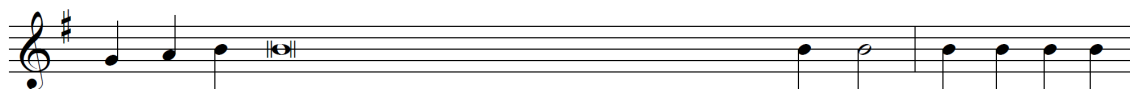
No Irmos is sung.

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


We are filled with joy and gladness at the thought of you, overflowing with healing for those who approach you and devoutly proclaim you to be the Mother of God.

Refrain: Most holy Theotokos save us.

With psalms we sing your praises, O Full of grace, and never silent, we ceaselessly offer you our praises; for you are a fount of rejoicing for all.



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.

Fair is your fruit, O Theotokos, for those who partake of it, it is incorruption, and for those who magnify you with faith, it is life.


The Canon of the Saint is omitted.

Katavasia 9 of the Theotokos

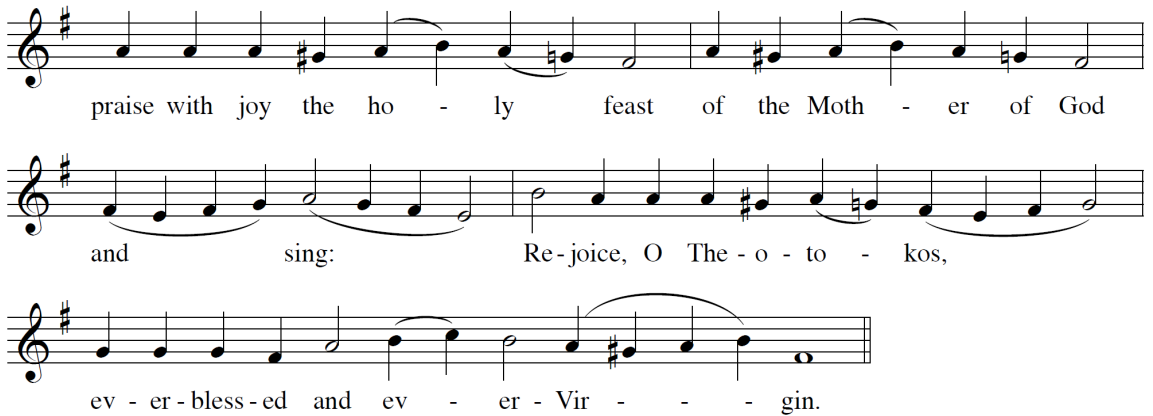
Tone 4



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

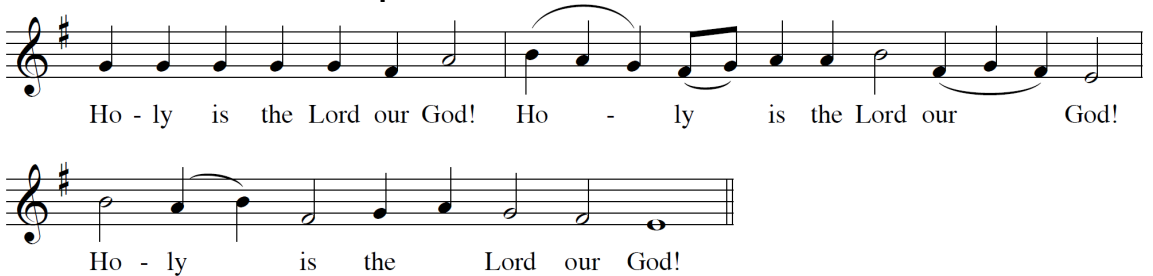


praise with joy the ho - ly feast of the Moth - er of God
and sing: Re-joyce, O The - o - to - kos,
ev - er - bless - ed and ev - er - Vir - - - gin.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 8



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)

After your resurrection from the grave, O Savior, you revealed your human nature as you stood in the midst of the disciples; you were with them and taught them the baptism of repentance. Then you ascended to your Father and promised to send them the Paraclete. Therefore, O Lover of us all and God most high, glory to your holy Resurrection!

Glory ... now and ever ...

The Author of all creation and the God of all took a carnal body from your pure womb, O holy Virgin. He renewed our nature which had been corrupt, preserving your virginity after birthgiving as you were before. Therefore, we all praise you in faith and exclaim: Rejoice, O Queen of the whole world!

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 8

Psalm 148

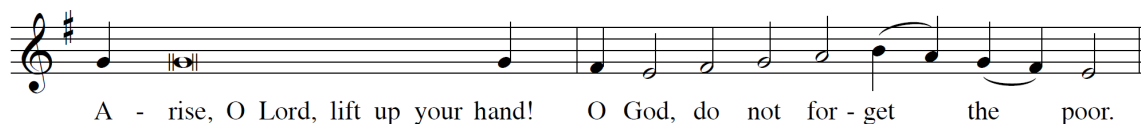


The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

All but the 3rd & 4th of the 8 Sunday stichera are omitted:

Cantor (Tone 8):



for it rais - es the dead and has van - quished death. There - fore we worship your

bur - ial and your re - sur - rec - tion.

Cantor (*Tone 8*):

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

Lord, the an - gel who an-nounced your Res-ur-rec - tion fright-ened the guards

but said to the wo - men: Why do you seek the living a-mong the dead?

The "God Who Is," a - rose and has granted great mer - cy to the

u - ni - verse.

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.

Sixth Gospel Stanza

Tone 6

Since you are the true peace of God for us, O Christ, you gave your peace to your
disciples after your Re-sur-rec - tion. They were fright - ened when they thought that
they were be-hold - ing a spir - it. But you removed the anxie-ty
of their hearts when you showed them your hands and feet, yet they were still
in doubt. But when you took food with them, reminding them of your preach - ing,
you opened their minds to under-stand the Scrip - tures. You made the eternal
cov - e - nant with them; you blessed them and rose, ascending in-to
heav - en. There-fore, with them, we wor - ship you; O
Lord, glo - ry to you!

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