

Matins Propers

Twentieth Sunday after Pentecost

Sunday of the Fathers of the Seventh Ecumenical Council

in the Third Tone with the Ninth Resurrection Gospel

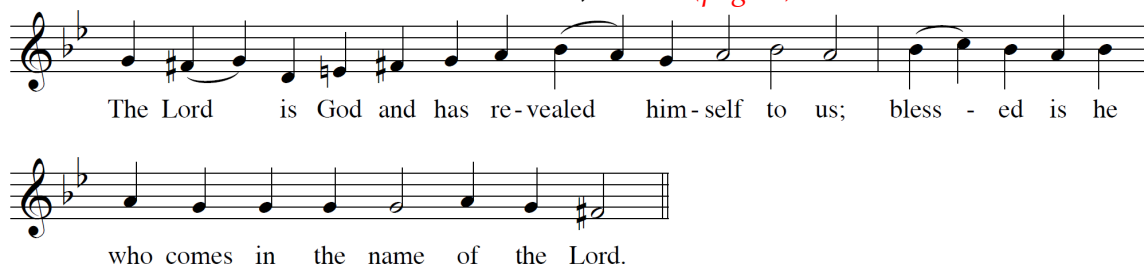
Hexapsalmos

*The reader chants only **Psalm 62** on page 3 followed by "Glory..." on page 6.*

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

The Lord is God (page 9)

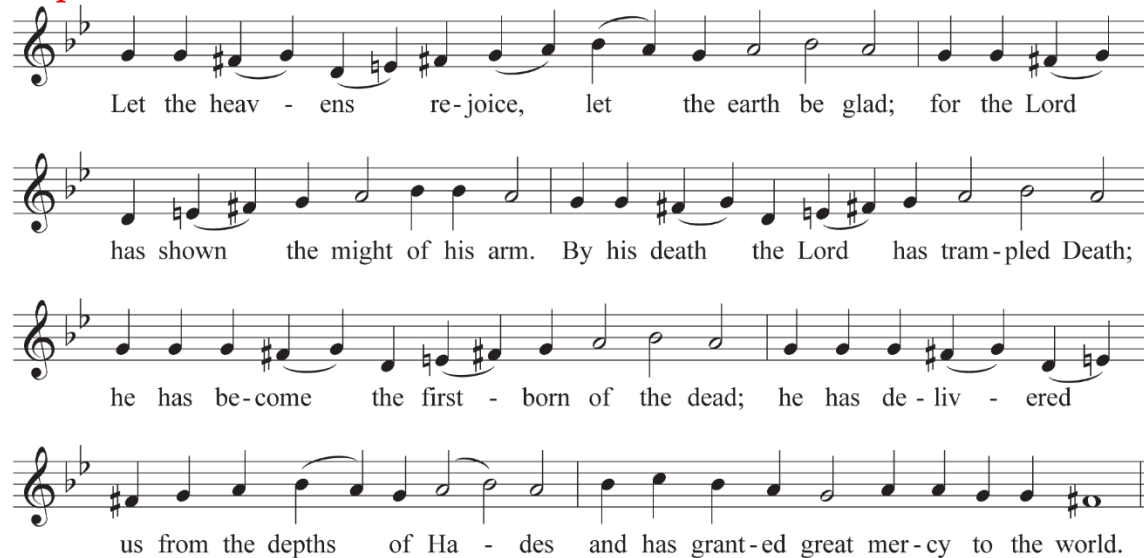
Tone 3



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)

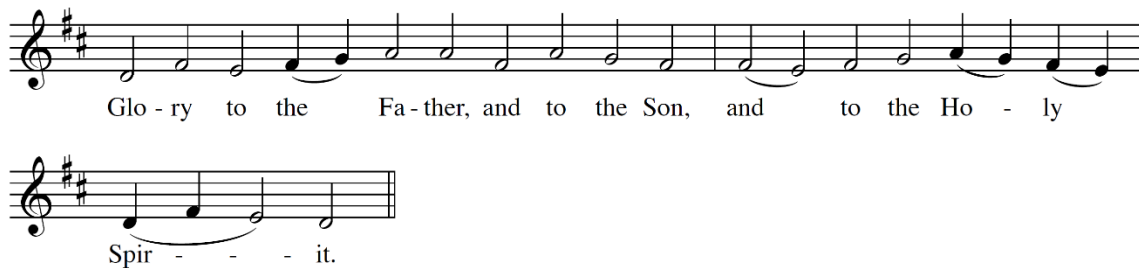
Troparion of the Resurrection – Tone 3



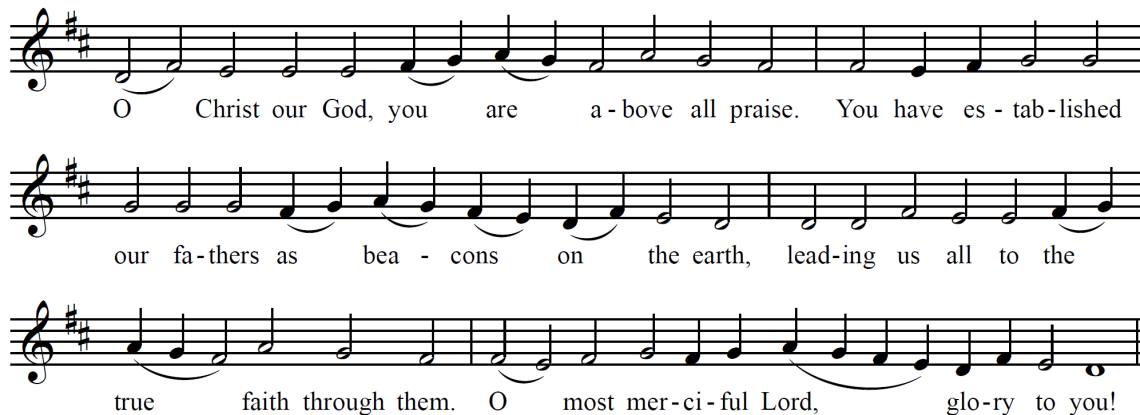
Let the heav - ens re-joice, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

The repetition of the troparion is omitted.

Cantor (*Tone 8*):



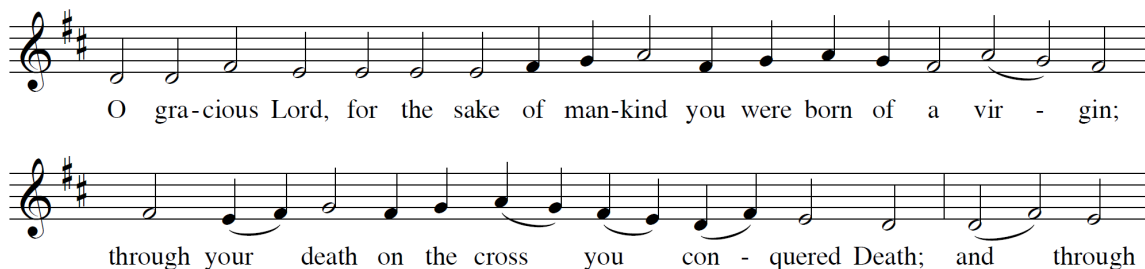
Troparion of the Council Fathers – Tone 8

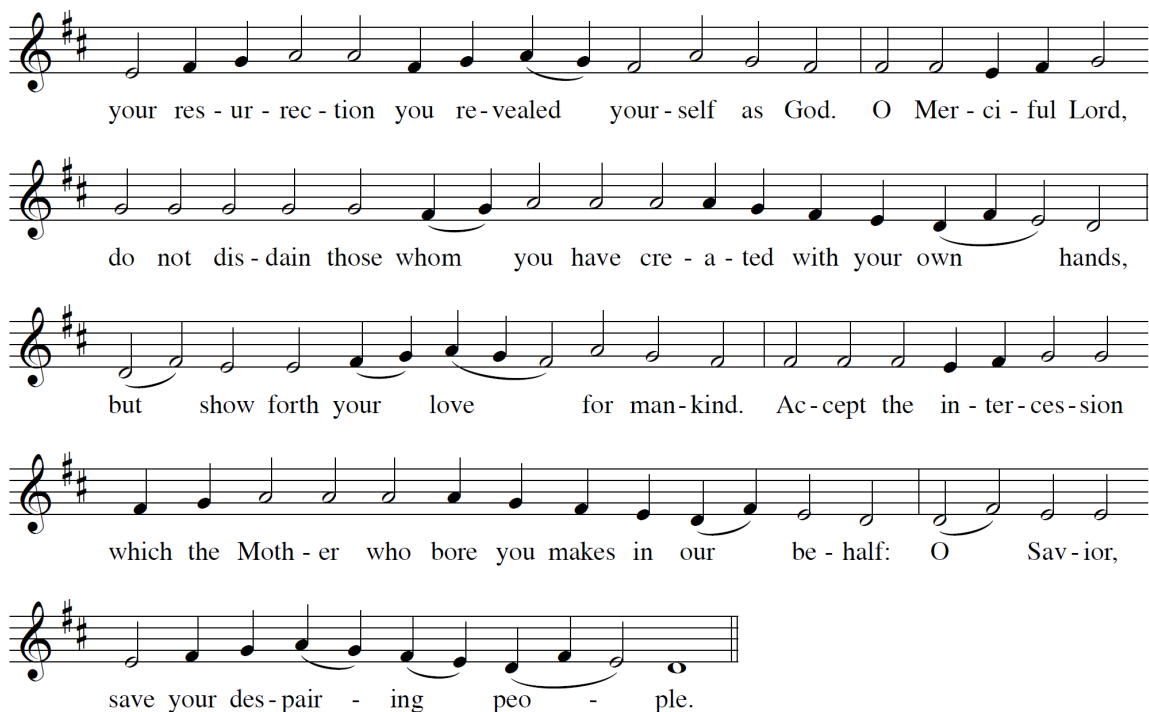


Cantor (*Tone 8*):



Festive Theotokion – Tone 8





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 1st stasis of the 3rd Kathisma:

Psalm 17

I will love you, O Lord, my strength, my rock, my fortress, my savior. The Lord is my rock and my refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all praise, when I call I am saved from my foes. The waves of death rose about me; the torrents of destruction assailed me; the snares of the grave entangled me; the traps of death confronted me. In my anguish I called to the Lord; I cried to God for help. From his temple he heard my voice; my cry came to his ears. Then the earth reeled and rocked; the mountains were shaken to their base: they reeled at his terrible anger. Smoke came forth from his nostril and scorching fire from his mouth: coals were set ablaze by its heat. He lowered the heavens and came down, a black cloud under his feet. He came enthroned on the cherubim; he flew on the wings of the wind. He made the darkness his covering, the

dark waters of the clouds, his tent. A brightness shone out before him with hailstones and flashes of fire. The Lord thundered in the heavens; The Most High let his voice be heard. He shot his arrows, scattered the foe, flashed his lightnings and put them to flight. The bed of the ocean was revealed; the foundations of the world were laid bare at the thunder of your threat, O Lord, at the blast of the breath of your anger. From on high he reached down and seized me; he drew me forth from the mighty waters. He snatched me from my powerful foe, from my enemies whose strength I could not match. They assailed me in the day of my misfortune, but the Lord was my support. He brought me forth into freedom, he saved me because he loved me. He rewarded me because I was just, repaid me, for my hands were clean, for I have kept the way of the Lord, and have not fallen away from my God. For his judgments are all before me: I have never neglected his commands. I have always been upright before him; I have kept myself from guilt. He repaid me because I was just and my hands were clean in his eyes. You are loving with those who love you: you show yourself perfect with the perfect. With the sincere you show yourself sincere, but the cunning you outdo in cunning. For you save a humble people but humble the eyes that are proud. You, O Lord, are my lamp, my God who lightens my darkness. With you I can break through any barrier, with my God I can scale any wall. As for God, his ways are perfect; the word of the Lord, purest gold. He indeed is the shield of all who make him their refuge. For who is God but the Lord? Who is a rock but our God? The God who girds me with strength and makes my way blameless. My feet you make swift as the deer's; you have set me upon the high places. You have trained my hands for battle and my hands to bend the heavy bow. You gave me your saving shield; you upheld me, trained me with care. You gave me freedom for my steps; my feet have never slipped. I pursued and overtook my foes, never turning back till they were slain. I smote them so they could not rise; they fell beneath my feet. You girded me with strength for battle; you made my enemies fall beneath me; you made my foes take flight; those who hated me I destroyed. They cried, but there was no one to save them; they cried to the Lord, but in vain. I crushed them fine as dust before the wind; trod them down like dirt in the streets. You saved me from the feuds of the people and put me at the head of the nations. People unknown to me served me: when they heard of me, they obeyed me. Foreign nations came to me cringing; foreign nations faded away. They came trembling out of their strongholds. Long life to the Lord, my rock! Praise be the God who saves me, the God who grants me vindication and subdues people under me. You saved me from my furious foes. You set me above my assailants. You saved me from violent men, so I shall praise you, Lord, among the nations: I shall sing a psalm to your name. He has given great victories to his king and has shown his love for David, his anointed, and his descendants forever.

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

People: Now and ever and forever. Amen.

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

Matins continues with the Small Litany on page 10.

Sessional Hymn *(page 11)*

the Theotokion of the second set of Sessional Hymns (Tone 3 Kontakion):

You mys-te-rious-ly held in your womb, O The-o-to - kos, the One

who is bound-less and in-com-pre-hen - si - ble, con-sub-stan-tial with the Fa-ther

and the Spir - it. By your birth-giv-ing, we have learned to glo-ri - fy in

the world the pow'r of the un - di - vid - ed Trin - i - ty. There - fore,

with grat - i - tude we cry to you: Re - joice, O Vir - gin

full of grace!

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

Ἡψακὸς (page 21)

Tone 3

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 1st & 2nd Antiphons of the Stepenna (Gradual Hymns) are omitted.

The Theotokion of the Stepenna in Tone 3:

Bless - ed are they who fear the Lord; for they walk in the way of his
com-mand - ments, for they shall eat the fruits of u - ni-ver - sal life.

Re - joice with glad - ness, O chief Shep - herd, as you be - hold your

chil - dren's chil - dren a - round your ta - ble, of - fer - ing branch - es

of good deeds. 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.

All the rich - ness of glo - ry is in the Ho - ly Spir - it.

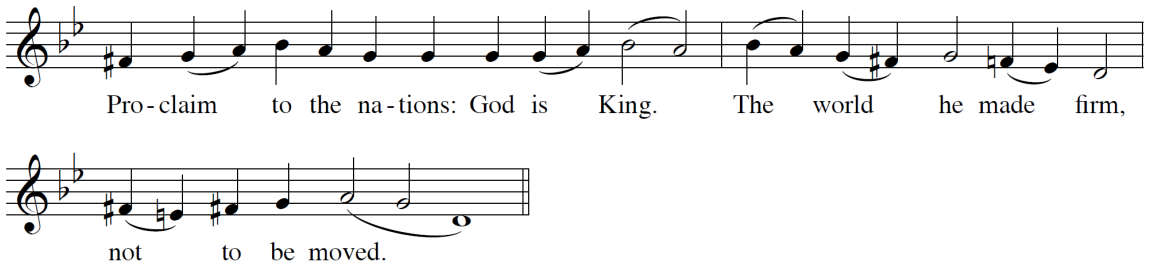
From him comes grace, and life for all cre - a - - - tion.

There - fore, he is praised with the Fa - ther and the Word.

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

Prokeimenon (page 22)

Psalm 95:10, 1

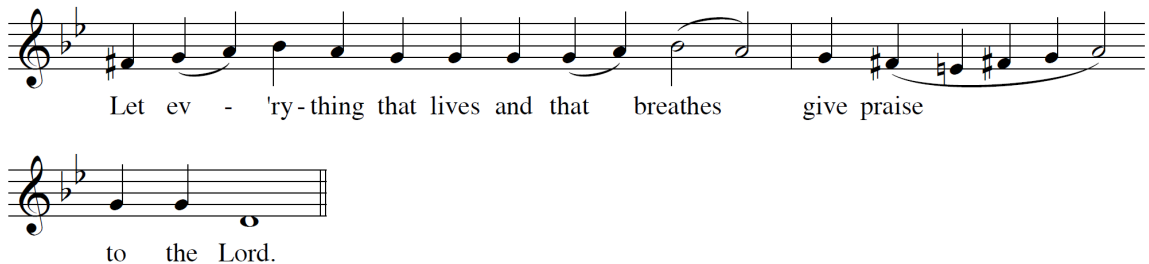


Deacon: O sing a new song to the Lord;
Sing to the Lord, all the earth.

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

Let everything that lives... (page 22)

Tone 3



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

The Ninth Resurrection Gospel is read (John 20: 19-31).

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.

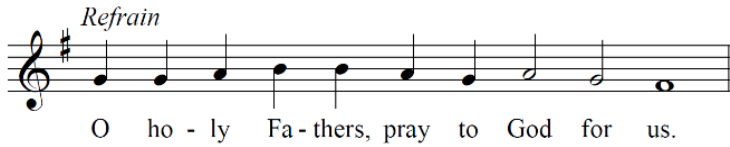
The Canon (page 32)

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

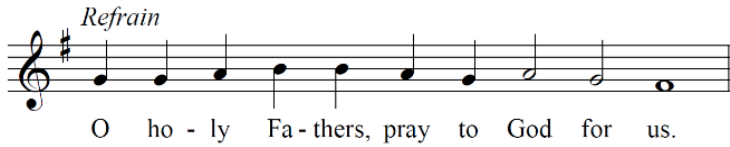
Ode 1 is omitted and the Canon of the Fathers continues with Ode 3.

Ode 3

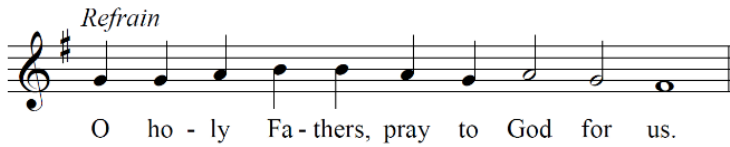
Irmos: When time began, O Christ, Your wisdom established the heavens, firmly setting the earth on the waters. So now confirm us on the rock which is Your Church, in Your goodness and love for mankind, for no one is holier than You.



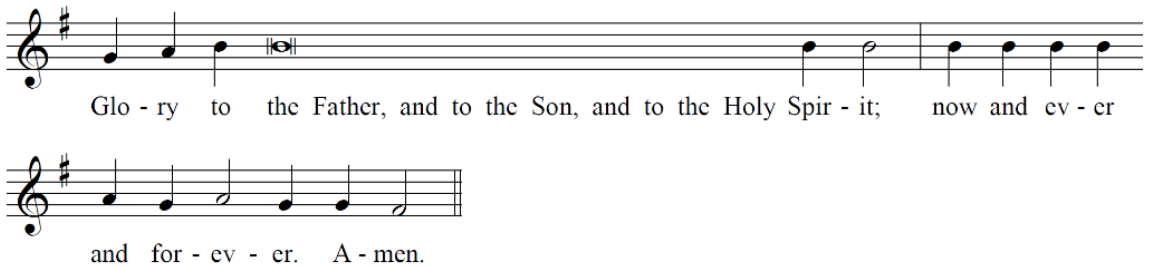
Having received from Christ that revelation under which His undivided Church has never stumbled, the divine shepherds of the flock have driven out from the assembly of believers those who wished to shake it, as followers of the Antichrist.



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.



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.



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 3**

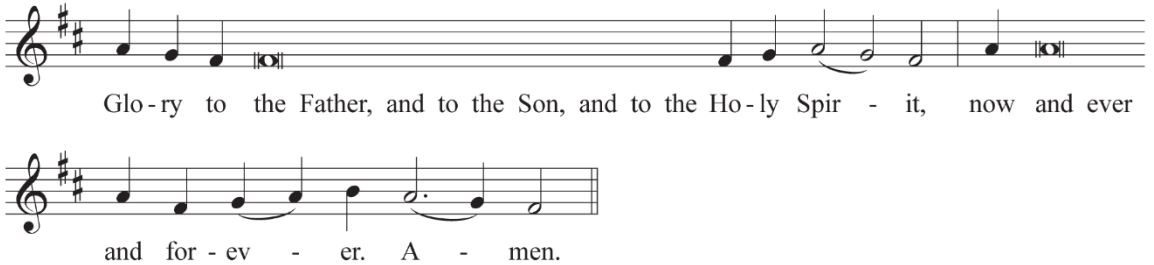
To - day, you a - rose from the grave, O mer - ci - ful Lord; you led us
out of the gates of Death. To - day, Ad-am ex-ults and Eve re-joic - es.
With them, the proph - ets and patriarchs ever praise the might of your di - vine
pow - - - er.

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.

Sessional Hymns (*Tone 4*)

O blessed Fathers, you have become torches shining with the light of truth for the whole word, 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.

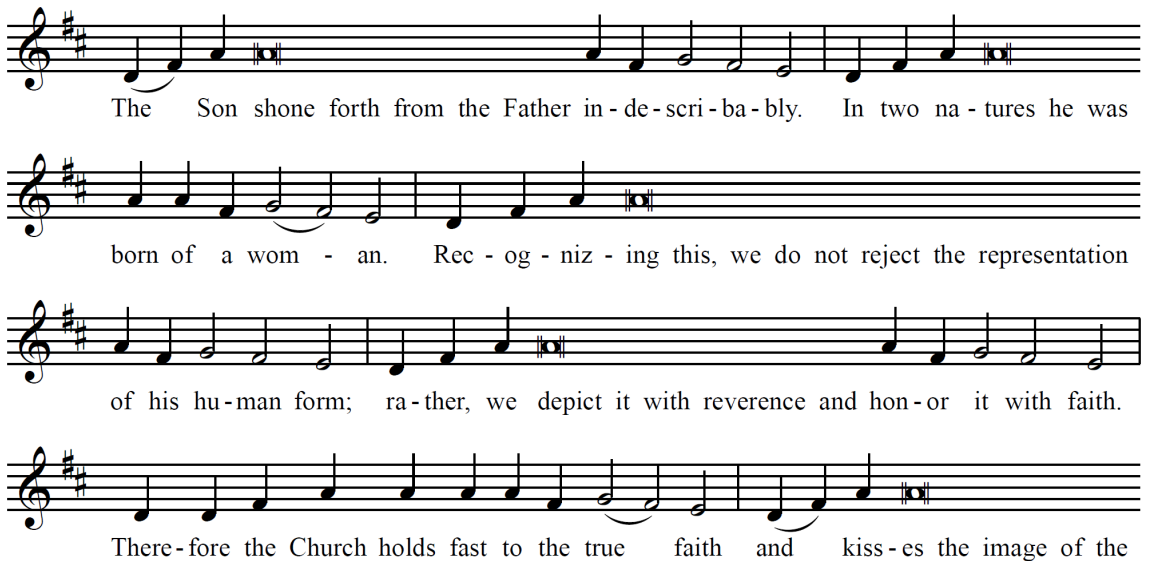
Come quickly to our aid, O spotless Virgin Mary: deliver us from the enemies who blaspheme against you and will not bow down before you; put an end to the babbling of heresies; let them know that you are truly the Theotokos, who saves every true believer by your divine intercession.

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

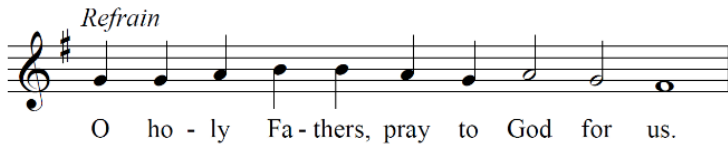


Ikos: **T**he all-compassionate God, who always desires to rouse us to the perfect memory of his incarnation, gave this suggestion to me: that they depict his precious form with the pigments of icons; that, beholding these in visible objects, we may believe what we have heard said, clearly understanding 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.

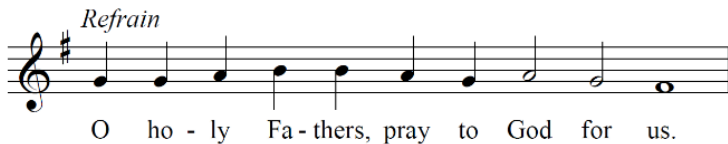
The Synaxarion is omitted & the Canon continues with Ode 7.

Ode 7

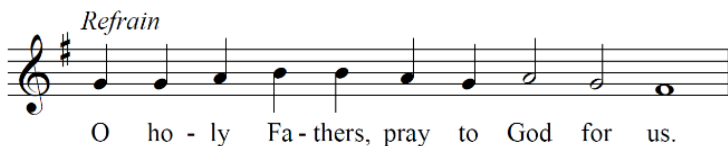
Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; * wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: ** Blessed are you, O God of our fathers!



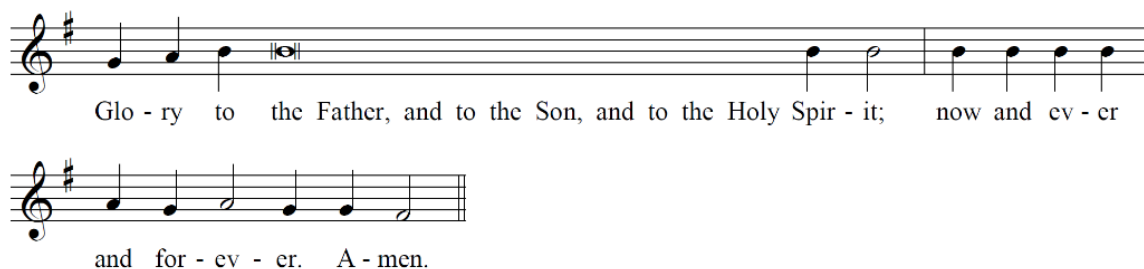
The heresiarchs are vanquished by the dogmas of the divinely eloquent men who rightly render the honor they accord images to the prototypes, as Basil the Great has said. Blessed is the God of our fathers!



Today the temples, adorned with splendid icons, are made beautiful; wherefore, in the churches the world raises a song unto Him that is more comely in beauty than all men, and it sings: Blessed is the God of our fathers!



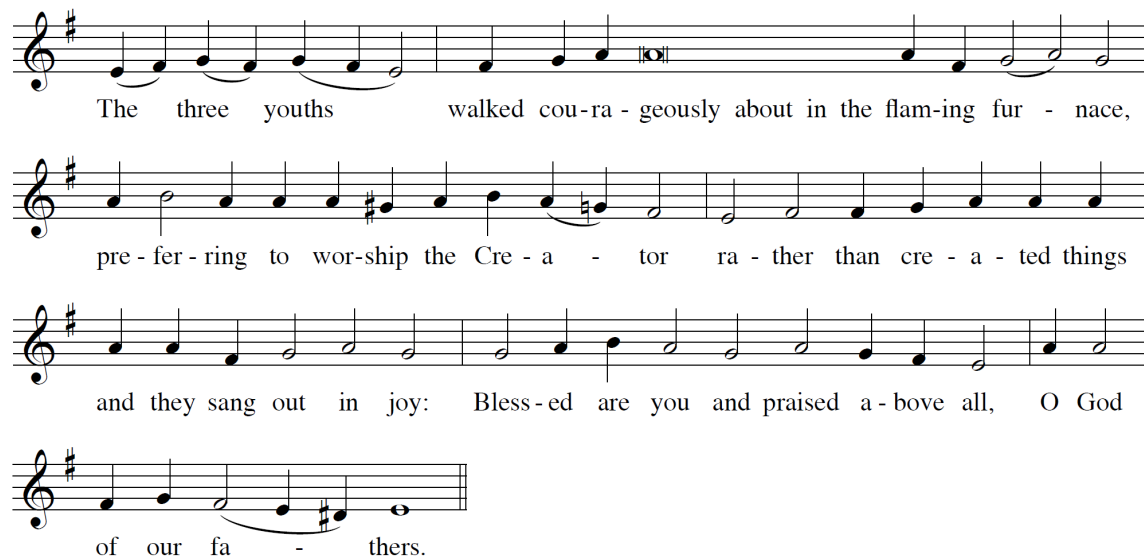
The light has far outshone the darkness, and the impious are driven off. Wherefore, all things are filled with the light of Christ, the Bestower of light, and they cry aloud with gladness and say: Blessed is the God of our fathers!



Theotokion: O all-pure Lady, only hope for the salvation of all, who wondrously gave birth to Christ, the King of kings, and bore Him in your arms as a babe, He is worshipped through your icons, as the fathers say.

Katavasia 7 of the Theotokos

Tone 4



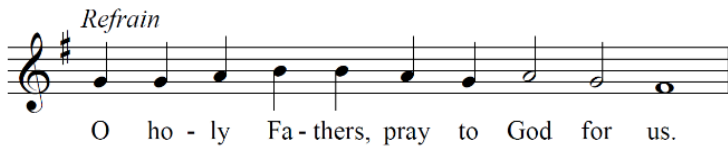
Ode 8 is omitted. The people stand & Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on page 34.

Ode 9

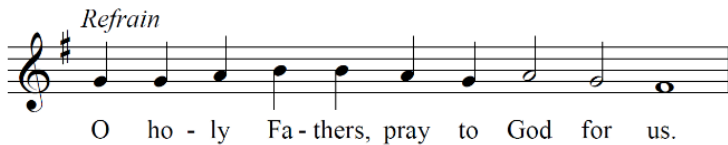
Irmos:

Tone 8

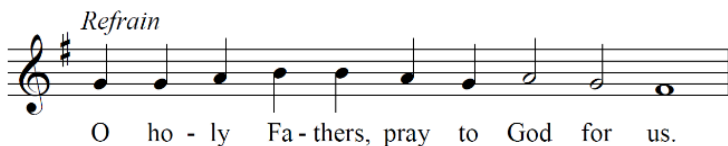
Heaven was stricken with awe, * and the ends of the earth were amazed, * that God appeared to men in the flesh, * and that your womb became more spacious than the heavens. * Wherefore, the ranks of angels and of men magnify you, ** who are the Theotokos.



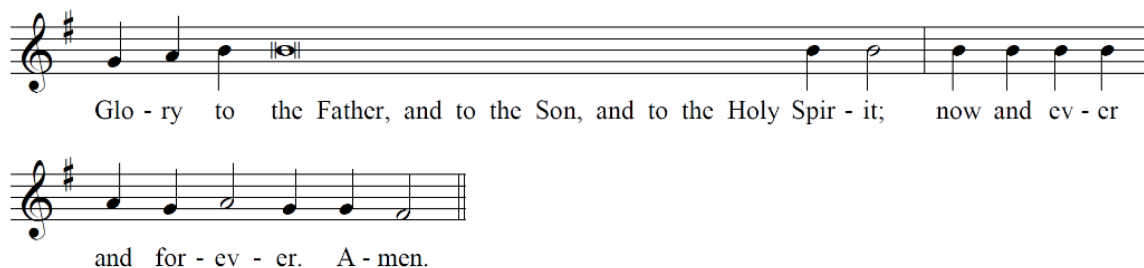
Only God, who are unapproachable, O Great One Who holds all things together by your might and counsel, most powerful ruler and king of all: Establish the Church, preserving it in your Orthodoxy, through the entreaties of the most glorious fathers who denounced heresy.



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.

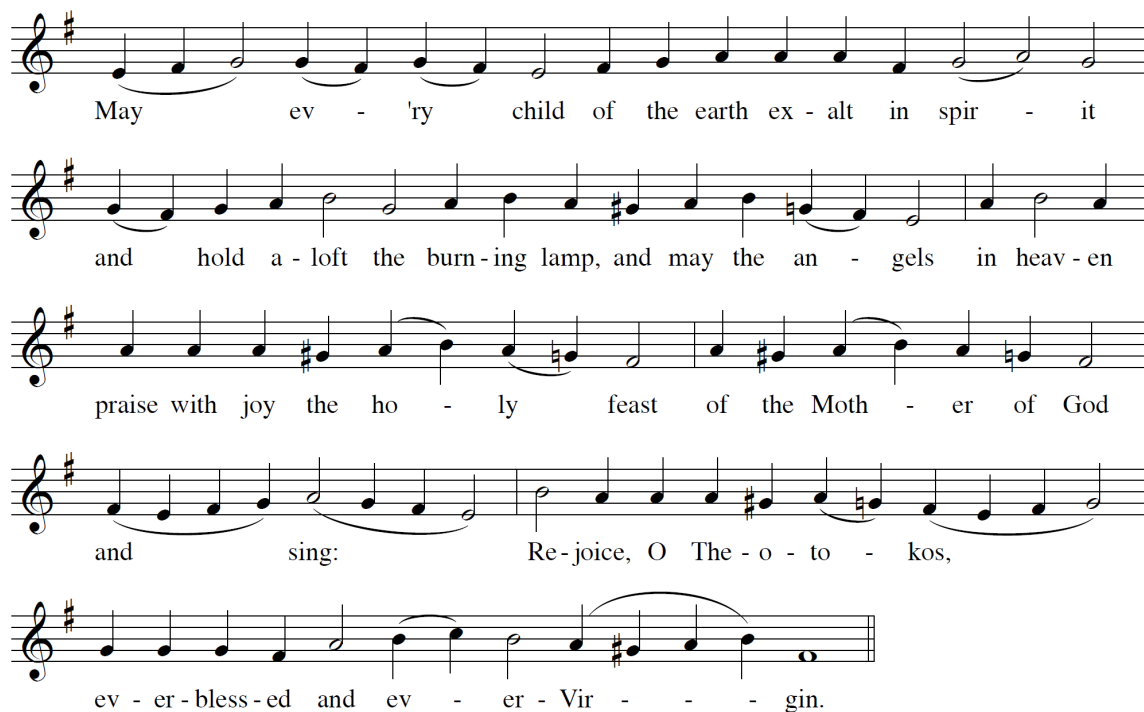


Theotokion:

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

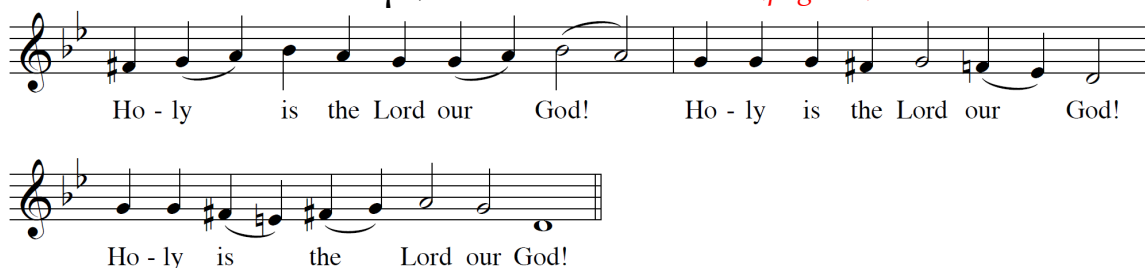
Tone 4



Matins continues with the Small Litany on page 36.

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

Tone 3



Hymn of Light *(page 37)*

Though the doors were locked, O Lord, you entered and filled your apostles with the Holy Spirit, and breathing over them, you gave them your peace. You said to them: Whose sins you forgive, they are forgiven; whose sins you bind, they are bound. After eight days you showed Thomas your hands and your side. With them, therefore, we cry to you: You are my Lord and my God!

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.

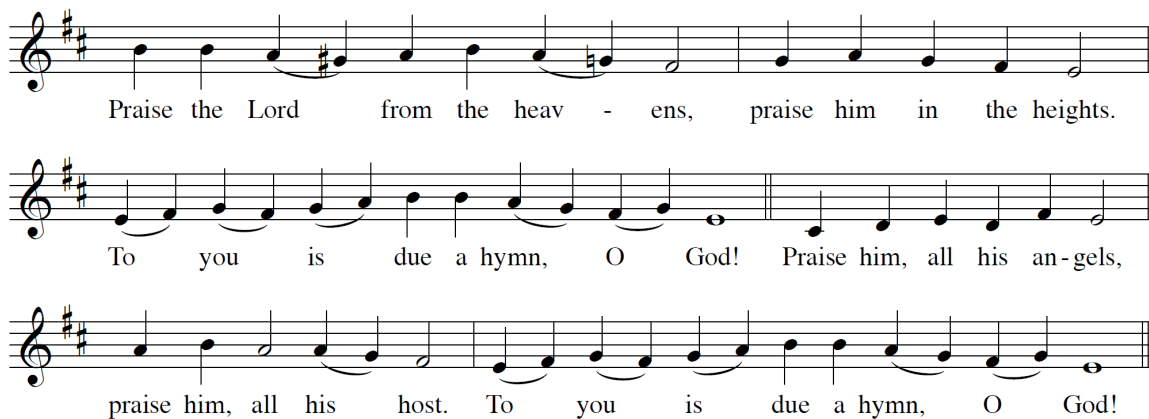
Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 6

Psalms 148





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.

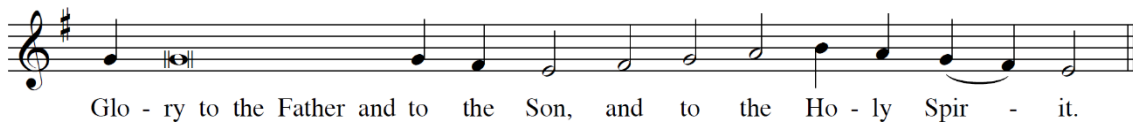
In place of the usual Sunday verse, "I will praise you, Lord...":

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.