

Matins Propers

Twenty-Sixth Sunday after Pentecost

*in the First Tone with the Fourth Resurrection Gospel
& with the Katavasiai from the Canon of the Theotokos,
which are sung before November 21st*

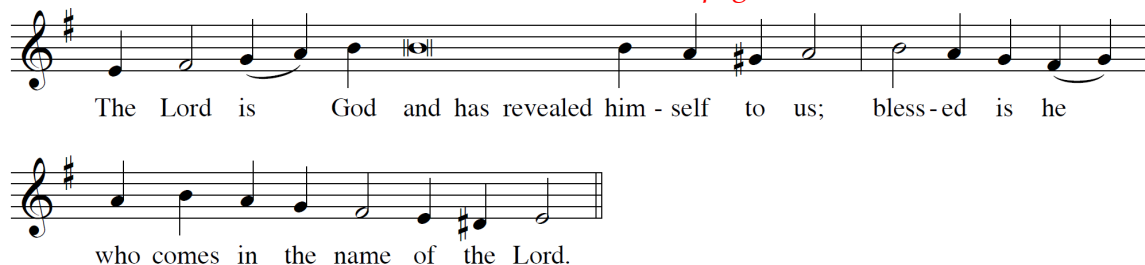
Hexapsalmos

*The reader chants only **Psalm 87** on page 4 followed by "Glory..." on page 6.*

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

The Lord is God (page 9)

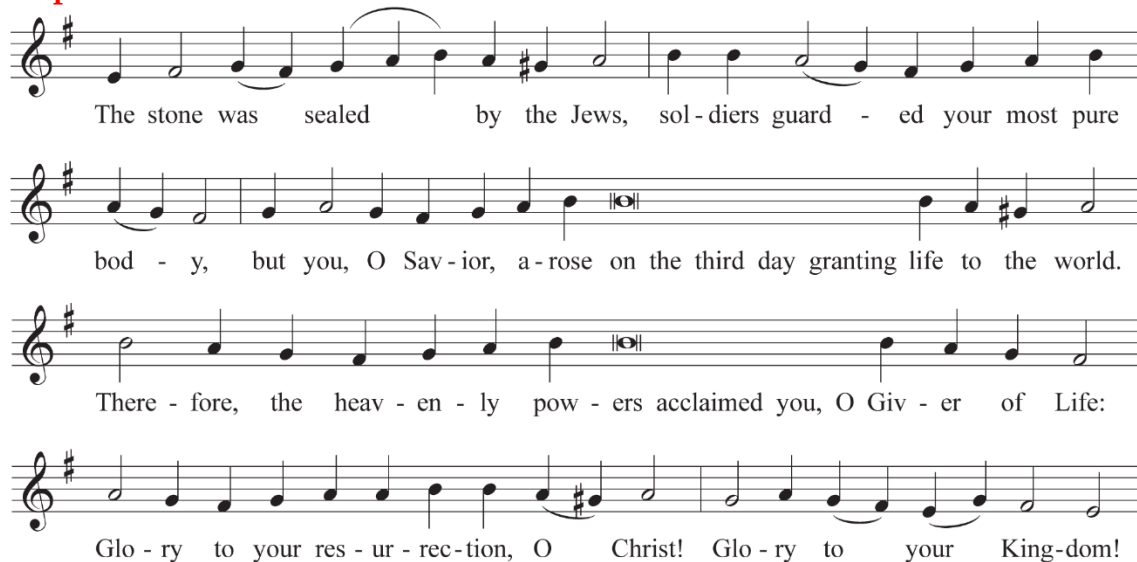
Tone 1



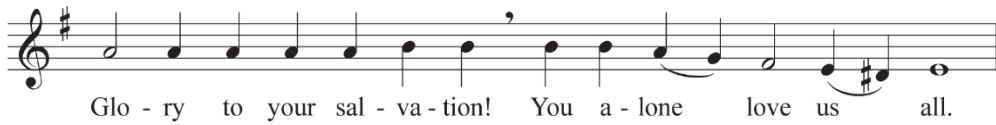
The Lord is God and has revealed him - self to us; bless - ed is he
who comes in the name of the Lord.

Troparia (page 9)

Troparion of the Resurrection – Tone 1

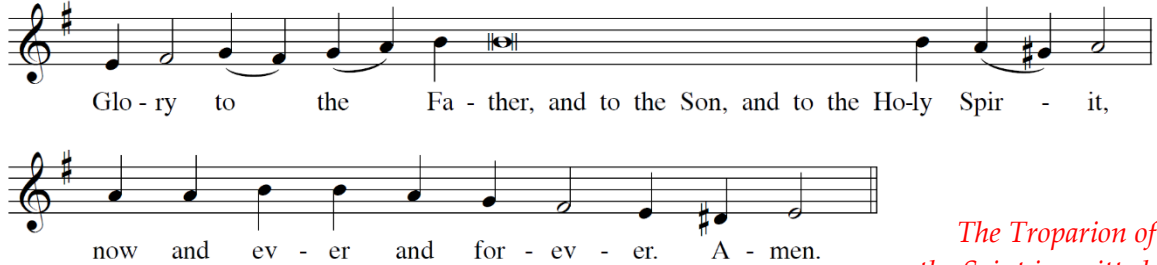


The stone was sealed by the Jews, sol - diers guard - ed your most pure
bod - y, but you, O Sav - ior, a - rose on the third day granting life to the world.
There - fore, the heav - en - ly pow - ers acclaimed you, O Giv - er of Life:
Glo - ry to your res - ur - rec - tion, O Christ! Glo - ry to your King - dom!



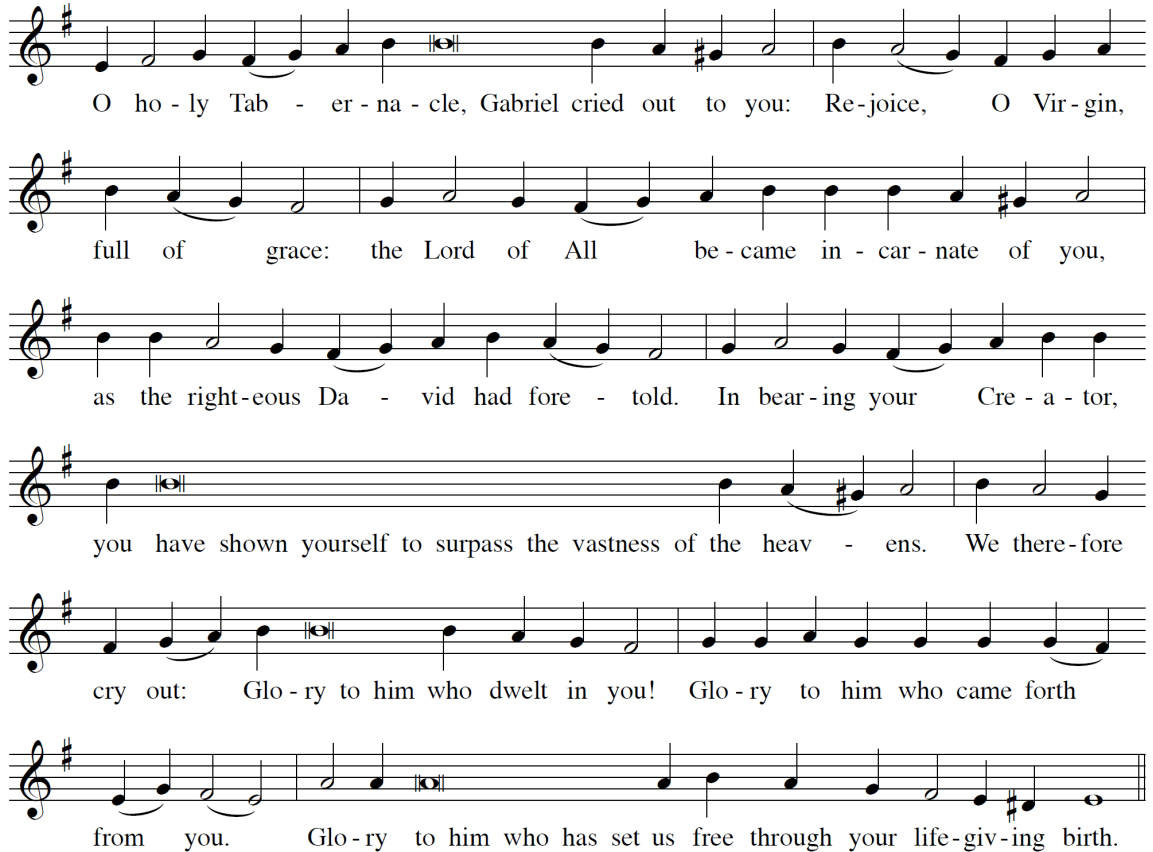
The repetition of the Troparion is omitted.

Cantor (Tone 1):



The Troparion of the Saint is omitted.

Festive Theotokion – Tone 1



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 1st Hymn of the 2nd set of Sessional Hymns (Samopodoben: Ženy ko hrobu):

The wom-en who came to your tomb early in the morn - ing trem-bled
at the sight of the an - gel. The tomb shone with life,
and they were struck with as - ton - ish - ment. There-fore, they
re - turned to the apostles, proclaiming the Res-ur-rec - tion. Christ, who a-lone is
might - y and pow-er-ful, has de-spoiled Ha - des and raised all those held in
cor-rup - - tion. He has re-leased us from the fear of con-dem-na - tion
by the pow - er of the Cross.

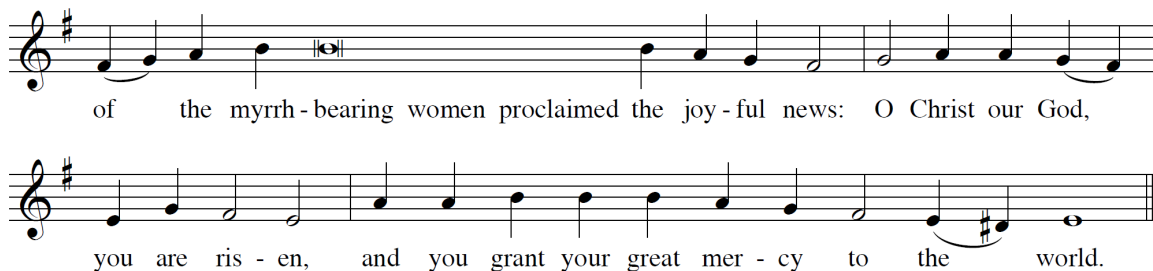
Matins continues with the Polyeleos on page 12.

"Hosts of Angels..." is omitted & then Matins continues with the Small Litany on p. 21.

Ύμνος (page 21)

Tone 1

The re-pent-ance of the good thief opened par-a-dise to him, and the tears



Stepenna (page 21)

The First Antiphon of the Stepenna in Tone 1:

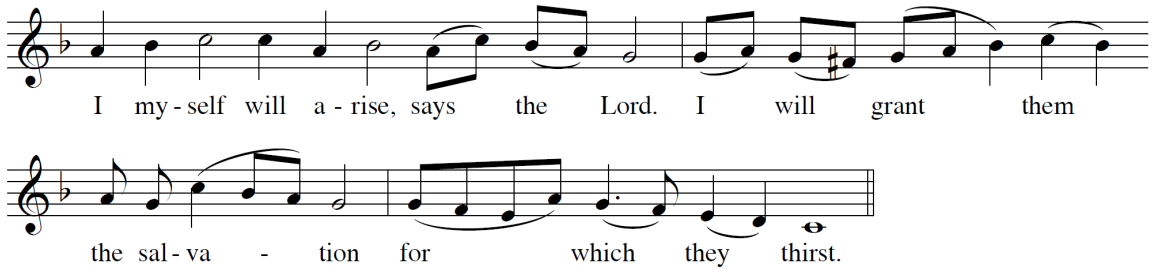
O Lord, in my sor-row I cry out to you. Hear my cry of pain.
The love for God will grow un-ceas-ing-ly for those who dwell in the des-ert,
for they are far from the van-i-ty of this world. Glo-ry to the Fa-ther,
and to the Son, and to the Ho-ly Spir-it, now and ev-er and
for-ev-er. A-men. Tru-ly glo-ry and hon-or are due to the
Ho-ly Spir-it, as to the Fa-ther and to the Son. There-fore we
praise the Ho-ly Trin-i-ty, one in might.

*The 2nd & 3rd
Antiphons of the
Stepenna are omitted &*

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

Prokeimenon (page 22)

Psalm 12:5

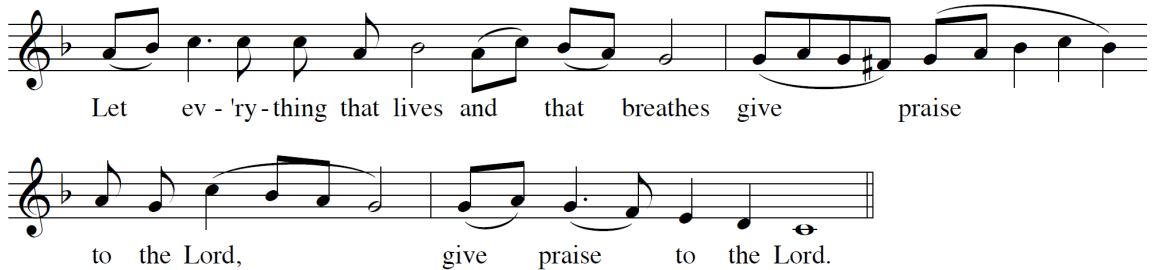


Deacon: The words of the Lord
are words without alloy.

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

Let everything that lives... (page 22)

Tone 1



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

The Fourth Resurrection Gospel is read (Luke 24:1-12).

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)

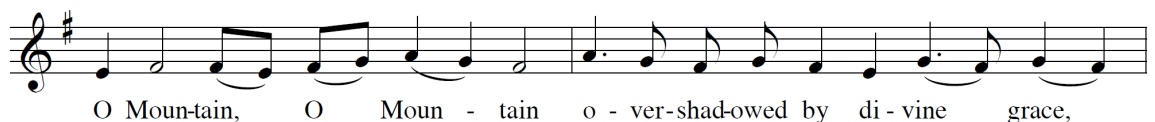
Tone 1

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

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

(The Canons of the Cross-Resurrection, and of the Theotokos are omitted)

Ode 4
Irmos



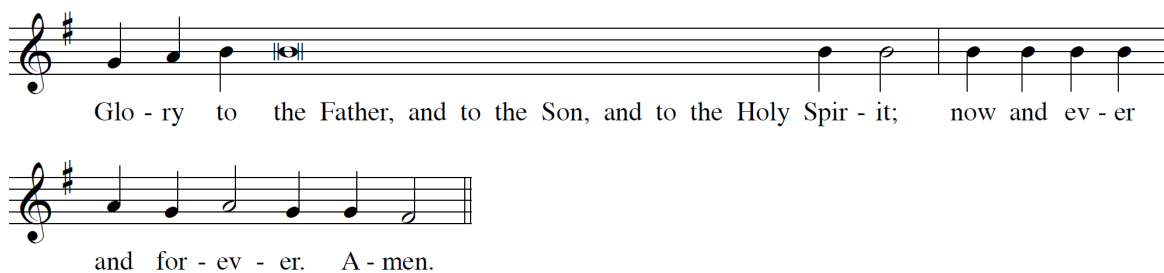


Refrain



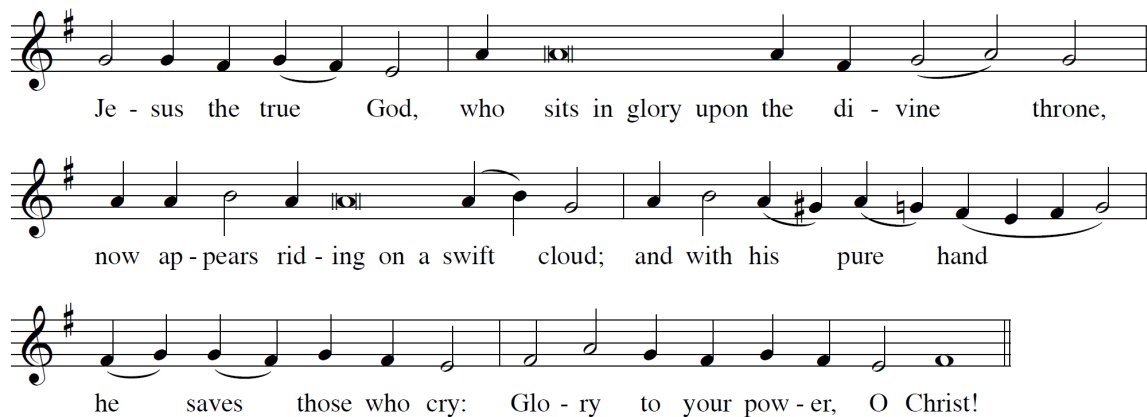
Who is this Savior who comes from Edom, his robe tinted with purple, crowned with thorns, and hung on the wood? He is the Holy One of Israel, for our salvation and restoration. *Refrain*

O rebellious people, look and blush with shame, for the One whom you asked Pilate to raise on the cross as a criminal has destroyed the power of Death and as God he is resurrected from the grave.



O Virgin, we recognize in you the Tree of Life, for it is not a fruit of death that has sprouted from you as nourishment for the human race, but the enjoyment of eternal life, for the salvation of us who sing to you.

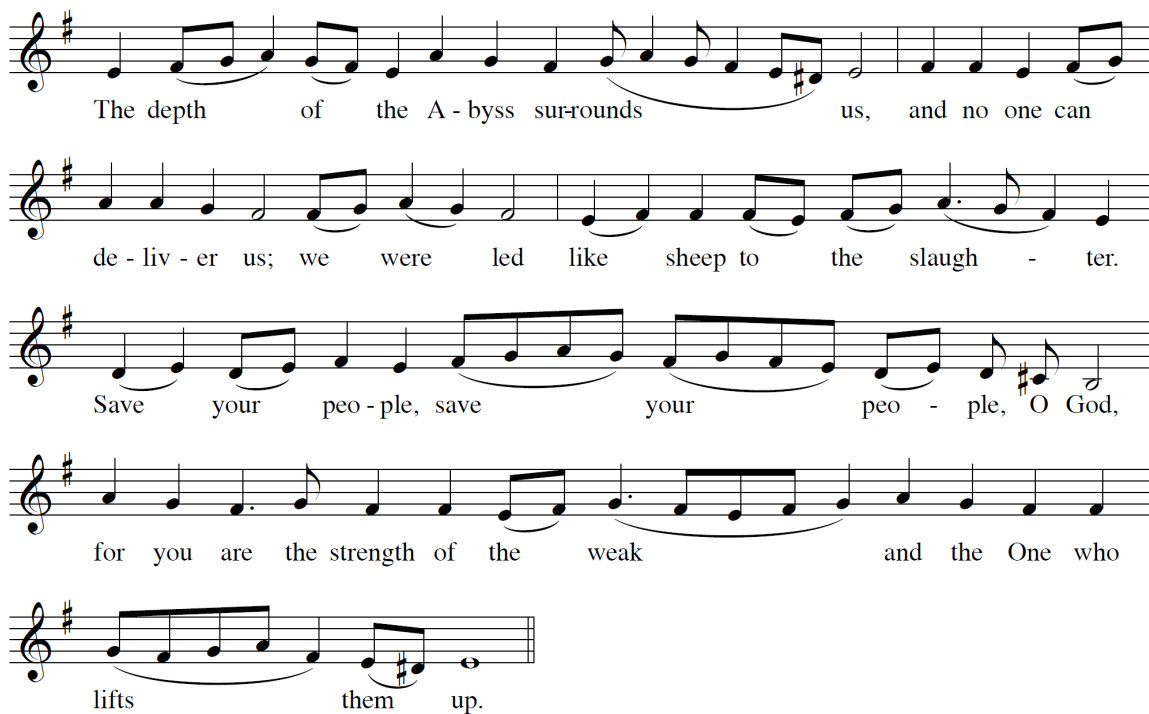
Katavasia 4 of the Theotokos



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 6 Irmos

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



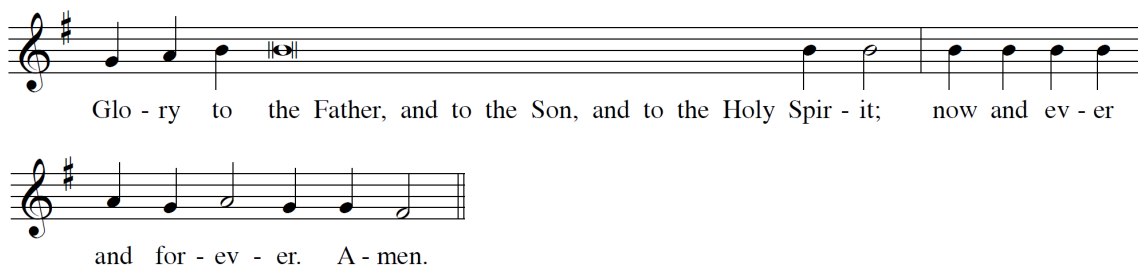
The depth of the A - byss sur - rounds us, and no one can
de - liv - er us; we were led like sheep to the slaugh - ter.
Save your peo - ple, save your peo - ple, O God,
for you are the strength of the weak and the One who
lifts them up.

Refrain



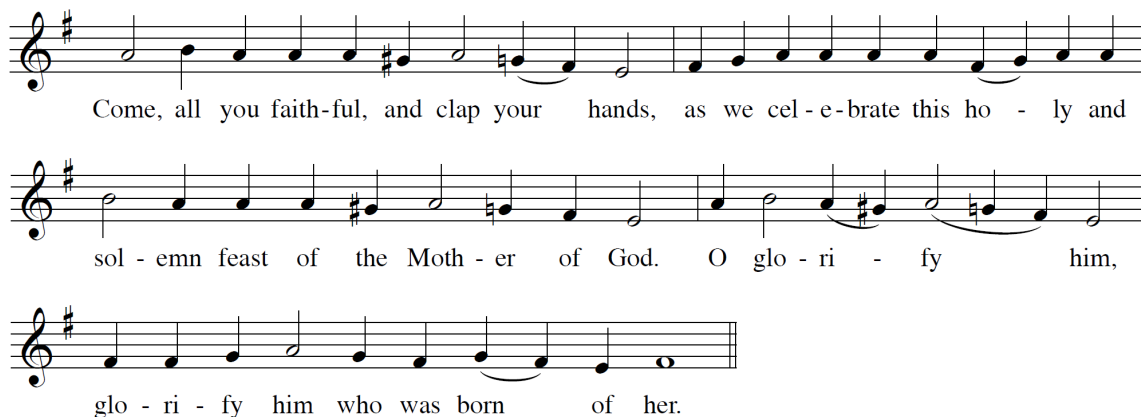
By the fault of our first parents, O Lord, we were sorely wounded, but by the wounds you suffered for us, O Christ, we are healed. You are the strength of the weak and the One who lifts them up. *Refrain*

O Lord, you led us out of Hades after overcoming the ravaging monster, casting down his power by your strength, O all-powerful One; for you are the Life, the Light, and the Resurrection.



In you, O immaculate Virgin, the ancestors of our race rejoice. Because of you they have regained the paradise that was lost through their sin, for you are pure both before and after your giving birth.

Katavasia 6 of the Theotokos



Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 1

As God, you a - rose in glory from the grave and raised the world with you.

Hu - man na - ture prais - es you as God and death has van - ished. Ad - am sings

in ex - ul - ta - tion, O Lord; Eve, freed from bond - age, cries joy - ful - ly:

O Christ, it is you who give res - ur - rec - tion to all.

The musical notation is in G-clef, key of D major (one sharp), and 4/4 time. It consists of four staves of music. The first staff ends with a double bar line. The second and third staves have lyrics underneath. The fourth staff also has lyrics underneath and ends with a double bar line.

Ikos: Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten to announce the signs of victory to the disciples. Hades groans aloud and Death laments, but the world rejoices and all share in his joy;

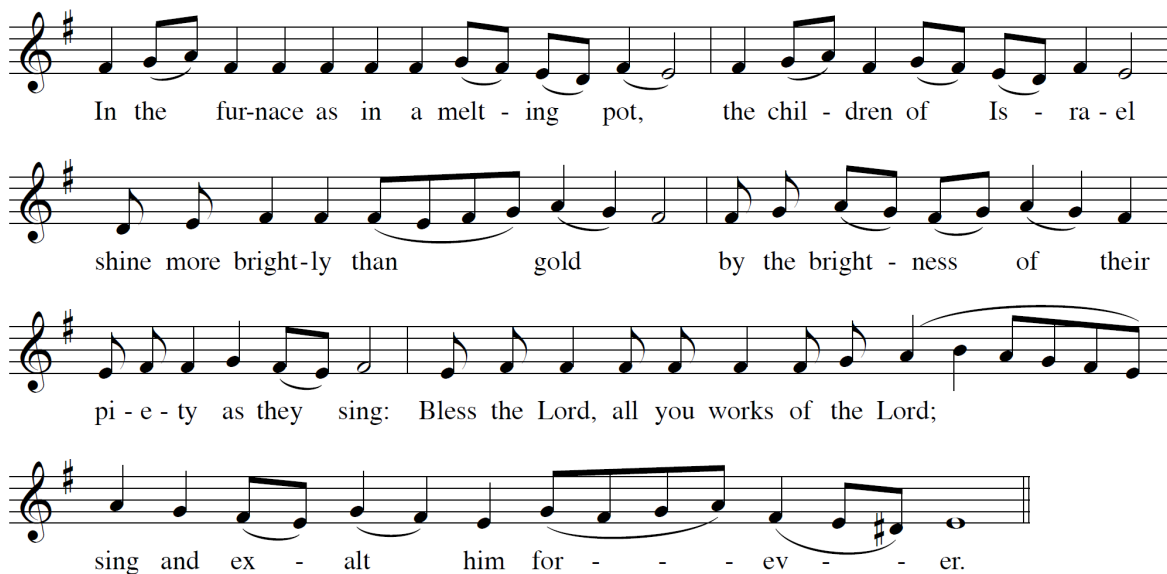
O Christ, it is you who give res - ur - rec - tion to all.

The musical notation is in G-clef, key of D major (one sharp), and 4/4 time. It consists of one staff of music with lyrics underneath. The staff ends with a double bar line.

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

Ode 8

Irmos



In the fur-nace as in a melt - ing pot, the chil - dren of Is - ra - el
shine more bright-ly than gold by the bright - ness of their
pi - e - ty as they sing: Bless the Lord, all you works of the Lord;
sing and ex - alt him for - - - ev - - - er.

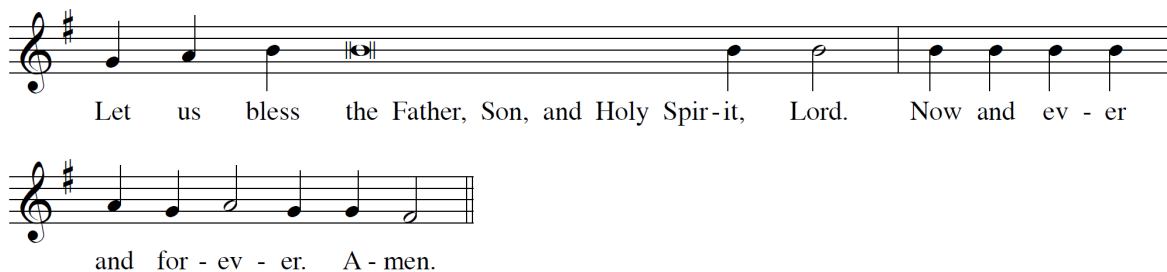
Refrain



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

By your will you create and transform the universe. By your passion, O Word of God, you change the shadow of death into life eternal. And we, the works of your hands, all sing to you unceasingly, O Lord, and we exalt you forever. *Refrain*

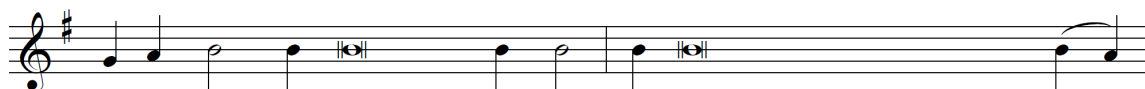
O Christ, risen from the tomb on the third day, you have destroyed the wretchedness and ruin of the gates and strongholds of Hades. All your works sing to you unceasingly, O Lord, and we exalt you forever.




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

Let us sing to her who, by the flash of divine lightning, without seed and beyond the laws of nature, gave birth to the precious Pearl who is Christ; and let us say: Bless the Lord, all you works of the Lord; sing and exalt him forever.

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



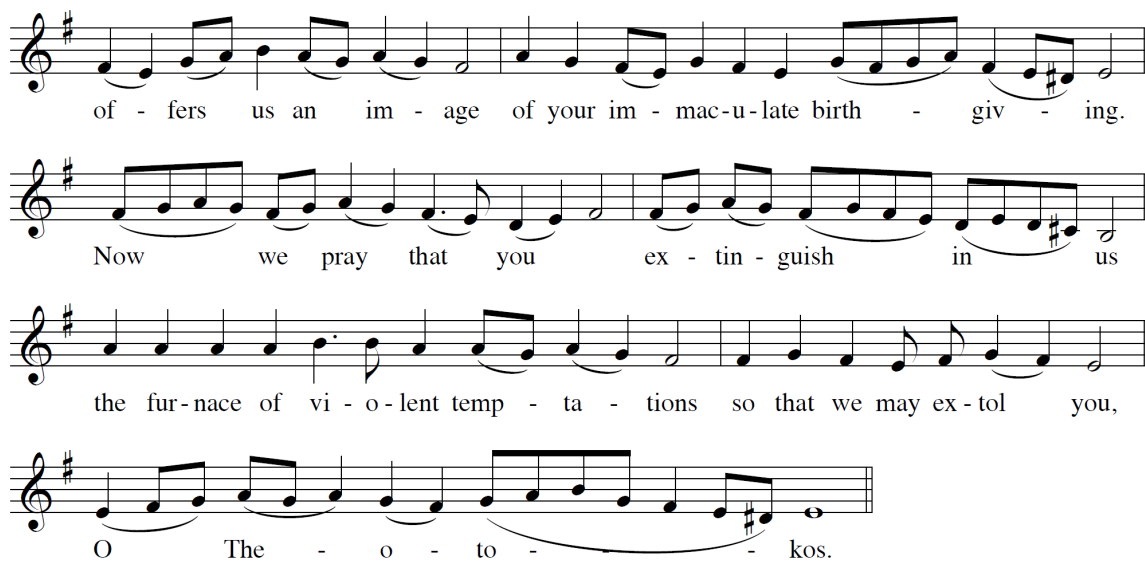
of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

**Ode 9
Irmos**



The bush, the burn ing bush which was not con - sumed



of - fers us an im - age of your im - mac-u-late birth - giv - ing.

Now we pray that you ex - tin - guish in us

the fur-nace of vi - o-lent temp - ta - tions so that we may ex - tol you,

O The - o - to - kos.

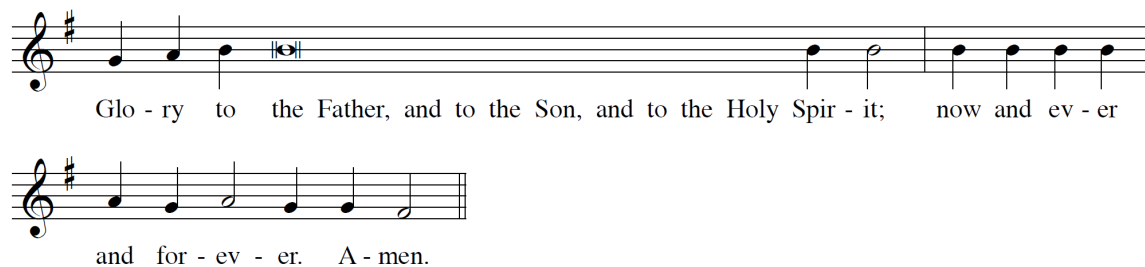
Refrain



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

How has this people of evil deeds, disobedient and perverse in their designs, justified the detestable and impious one, and condemned to the cross the Just One, the Lord of glory! Let us extol him as it is fitting. *Refrain*

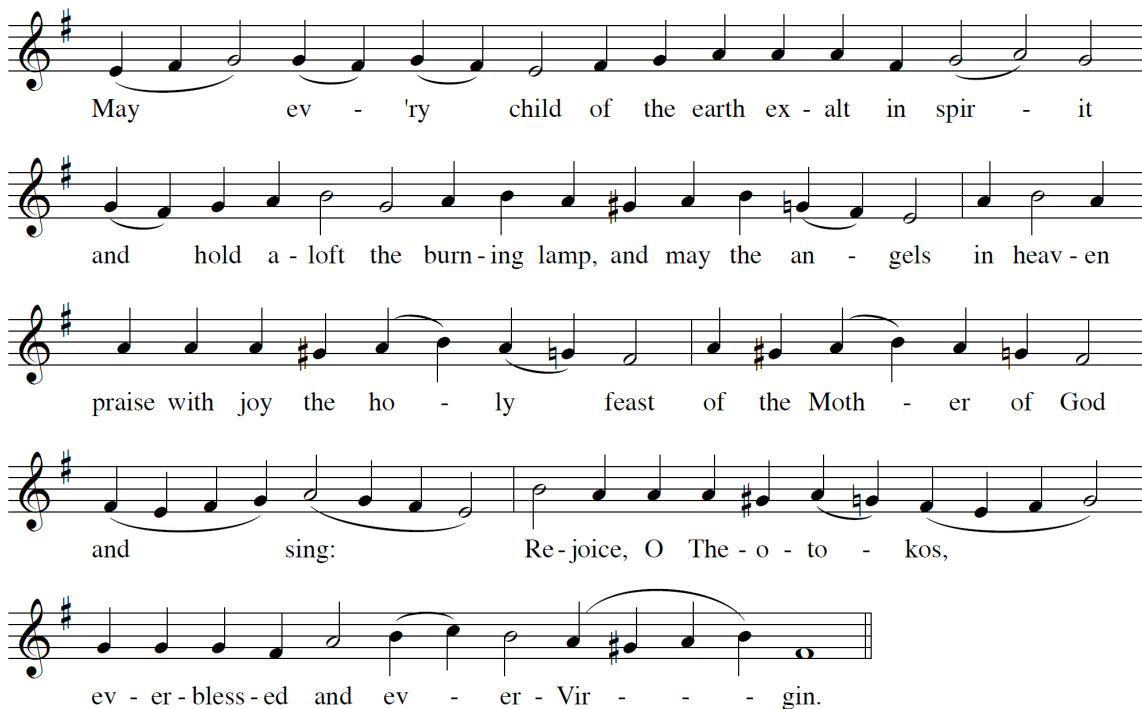
O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, we extol you.



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.

O Lord, save your people which you established by your precious blood. Grant strength to our civil authorities, give peace to the Churches, O Lover of us all, through the supplication of the Theotokos.

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 1**

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)*

Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate the marvels of Christ.

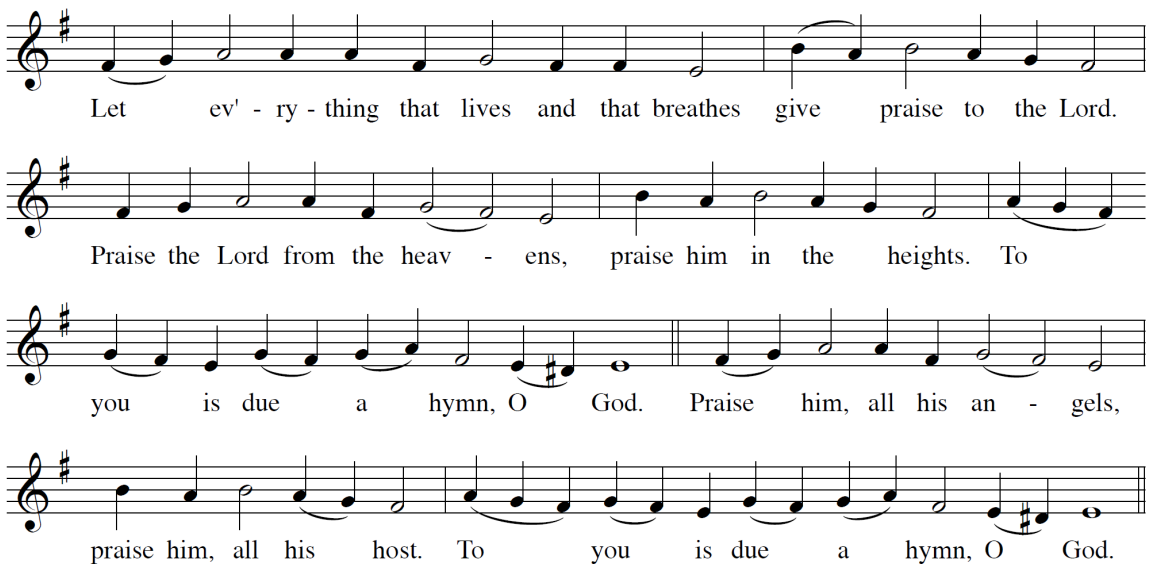
Glory... now and ever...

O Lord, when you told the myrrh-bearing women to rejoice, you ended the sadness of our first parents, and you brought the joy of the Resurrection into the world. Therefore, O Giver of life, by the prayers of the one who gave you birth, send the light of your love to shine in our hearts, that we may cry to you: O Lover of us all and our God, glory to your Resurrection!

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 1



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

Praise the Lord from the heav - ens, praise him in the heights. To

you is due a hymn, O God. Praise him, all his an - gels,

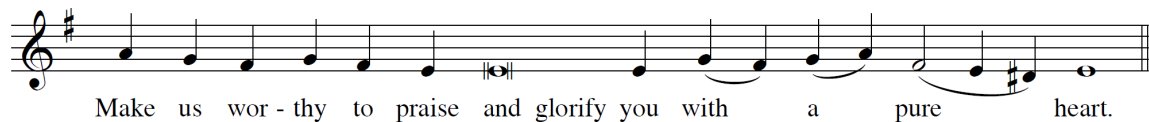
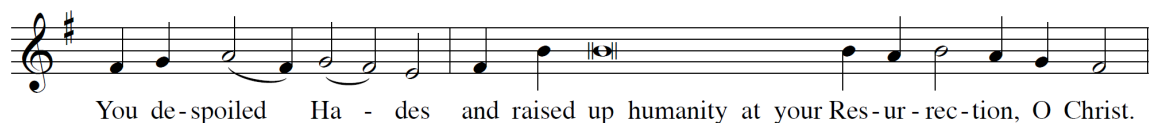
praise him, all his host. To you is due a hymn, O God.

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

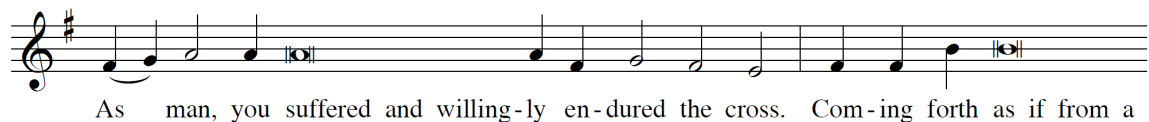
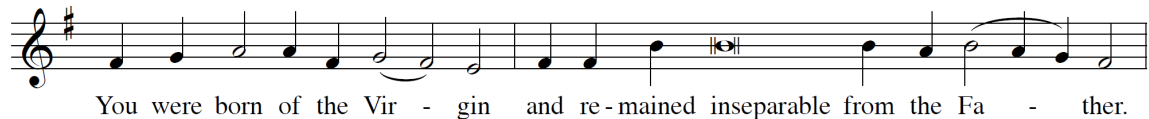
Stichera (page 40)

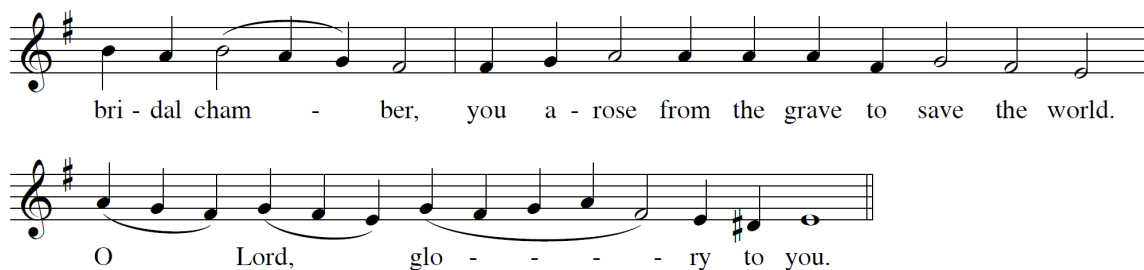
the 3rd & 4th of the 8 Sunday stichera (all the rest are omitted):

Cantor (Tone 1):

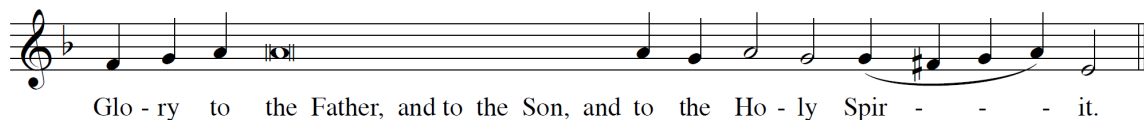


Cantor (Tone 1):



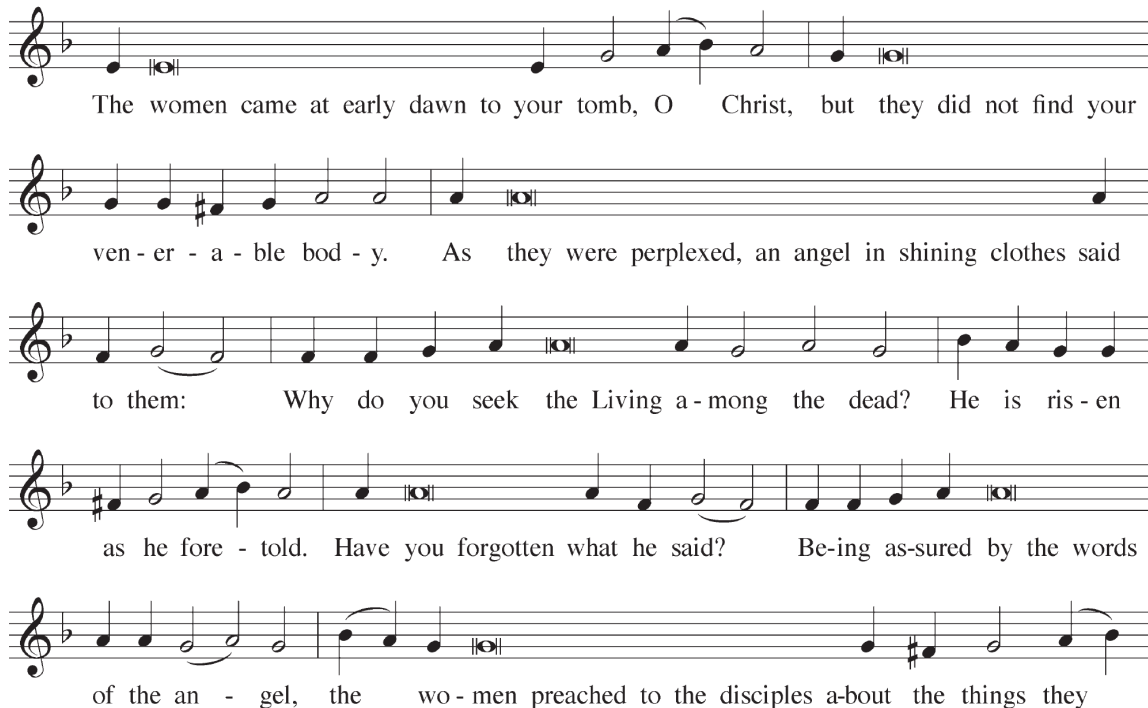


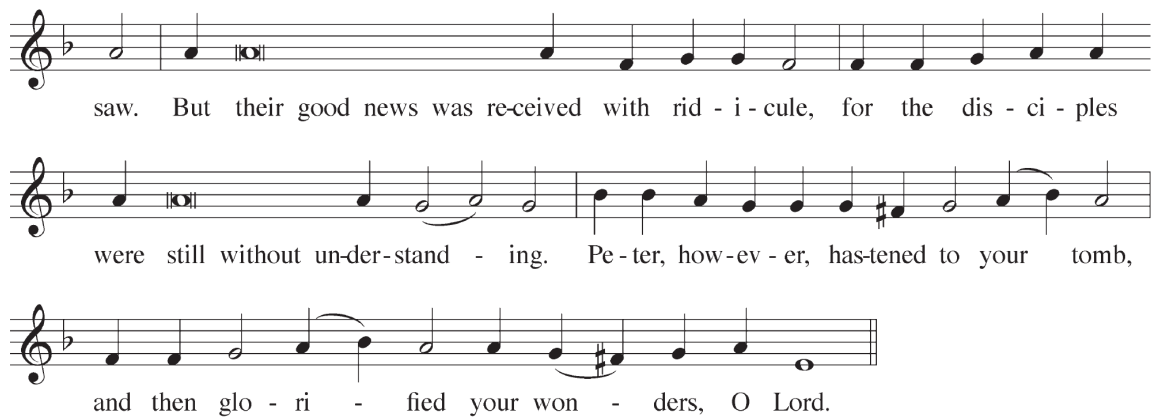
Cantor (*Tone 4*):



Fourth Gospel Stanza

Tone 4





saw. But their good news was received with rid - i - cule, for the dis - ci - ples

were still without un-der-stand - ing. Pe - ter, how-ev - er, has-tened to your tomb,

and then glo - ri - fied your won - ders, O Lord.

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