

Matins Propers

Sunday of the Prodigal Son

*on the Thirty-Ninth Sunday after Pentecost
in the Sixth Tone and with the Sixth Resurrection Gospel*

Hexapsalmos

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

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

The Lord is God (page 9)

Tone 6

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 6

An - gel - ic pow - ers ap - peared at your tomb, and the guards be - came like dead
men. Mar - y stood at the tomb seeking your most pure bod - y. You de - spoiled
Ha - des with - out a chal - lenge. You, the Giv - er of Life met the
Vir - gin. O Lord, ris - en from the dead, glo - - ry to you!

The repetition of the troparion is omitted

Cantor (*Tone 6*):

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 consists of two staves in G major (one sharp). The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes with some slurs.

Festive Theotokion – Tone 6

Christ, who called you "Moth-er" and the "Bless-ed One," ac - cept-ed the Pas-sion
of his own free will. In his de-sire to find the fall-en Ad - am, he caused
light to shine forth from his cross in or-der to search him out. Then he said
to the an - gels: Re-joice with me, for I have found the last piece of sil-ver.
Glo-ry to you, O God, who ac-com-plished all things in such wis - dom.

The musical notation consists of six staves in G major. Each staff corresponds to a line of text. The melody is primarily composed of quarter and eighth notes with some slurs and rests.

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.

from the 3rd Kathisma:

Psalm 17:31-50

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*)

2nd Hymn of the 2nd set of Sessional Hymns (Tone 6 Kontakion):


Jo-nah pre-fig-ured your tomb, O im-mor-tal Lord, and Sim-eon interpreted



your divine Re-sur-rec - tion; for you de-scend-ed into the grave as One who is dead.



You, the Mas - ter, shattered the gates of Ha - des, and free of corruption,



you rose for the sal-va-tion of the world. O Christ our God, you give light to




those in dark - ness.


*The rest of the Sessional Hymns are omitted,
Matins continues with Polyeleos (p. 12) followed by Ps. 136 ("By the waters..." p. 14).
Hosts of Angels is omitted and Matins continues with the Small Litany on page 21.*

Ἕψαλμὸς (page 21)


Tone 6




By your vol - untary and life-giv-ing death, O Christ, you crushed the gates of



Hades and o-pened the par - a - dise of old, be-cause you are God!



Hav - ing ris - en from the dead, you re-deemed our life



from cor - rup - tion.

Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon (page 22)

Psalm 79: 3, 2

O Lord, rouse up your might! O Lord, come to our help!

O Lord, come to our help.

Deacon: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

The Prokeimenon is repeated and then

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

Let everything that lives... (page 22)

Tone 6

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).

After Psalm 50, the Penitential Stichera are sung (p. 29).

The Canon (page 32)

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

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

Odes 1-3 are omitted & the Canon of the Prodigal Son from the Triodion continues with Ode 4:

Ode 4

Irmos - Tone 2 samopodoben

Fore-see-ing your birth from a Vir - gin, the proph - et cried
a - loud: I have heard the re - port of you and was
a - fraid; for from Te - man and the o - ver-shad - owed
moun - tain have you come, have you come,
have you come, O Christ.

Refrain
Glo - ry to you, our God, glo - ry to you.

O heavenly Father, I have shamefully wasted the treasury of goods that you have given me. Having become a slave among foreigners, as the Prodigal I cry out: I have sinned against you, but receive me as you did him and embrace me in your arms. *Refrain*

I have made myself a slave of my evil desires, and in my wretchedness I became a servant of evildoers. My carelessness made me lose my power to think. Forgive me, O heavenly Father and Savior, for I take shelter in your rich mercy. *Refrain*

Filled with shame for my sins, I dare not raise my eyes to heaven. I have foolishly become the servant of evil; but I now return to you, and in my compunction I cry out: I have sinned; but you receive me, O my King.

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 helper of all humanity and the sure hope of Christians, the most pure refuge of those who find salvation; O Virgin, by your intercession, obtain salvation for me and life in the world to come.

The Irmos of the Triodion ("Foreseeing your birth...") is repeated as katavasia.

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

Ode 6

Irmos - Tone 2 samopodoben

I am held fast, O Sav - ior, in the depths of sin and
o - ver - whelmed by the sea of life: but, as you have
brought out Jo - nah from the bel - ly of the whale, bring me
out from the pas - sions and save me.

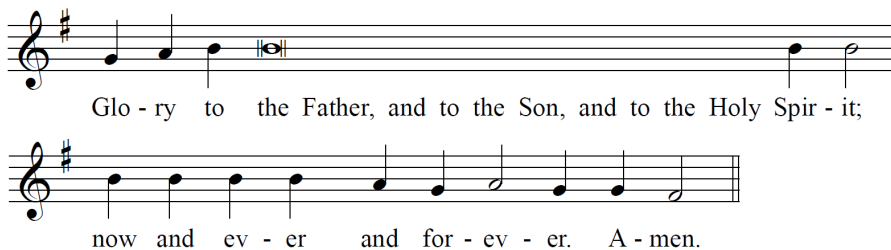
Refrain

Glo - ry to you, our God, glo - ry to you.

The abyss of my sins unceasingly encircles me, and I am drowning beneath the rage of their torrents. Lead me to the harbor of life, O Christ our God, and save me, O King of glory. *Refrain*

I have wasted the treasure of my Father, and now I am ashamed of my poverty. I have become the slave of fruitless thoughts. Therefore, O Lord and Lover of us all, I cry out: Save me, O God of mercy. *Refrain*

Weakened by the loss of all blessings and turned back away from your presence, O Source of goodness, I now turn back to you. Spare me, O Christ, and save me, that I may sing of your love for us 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.

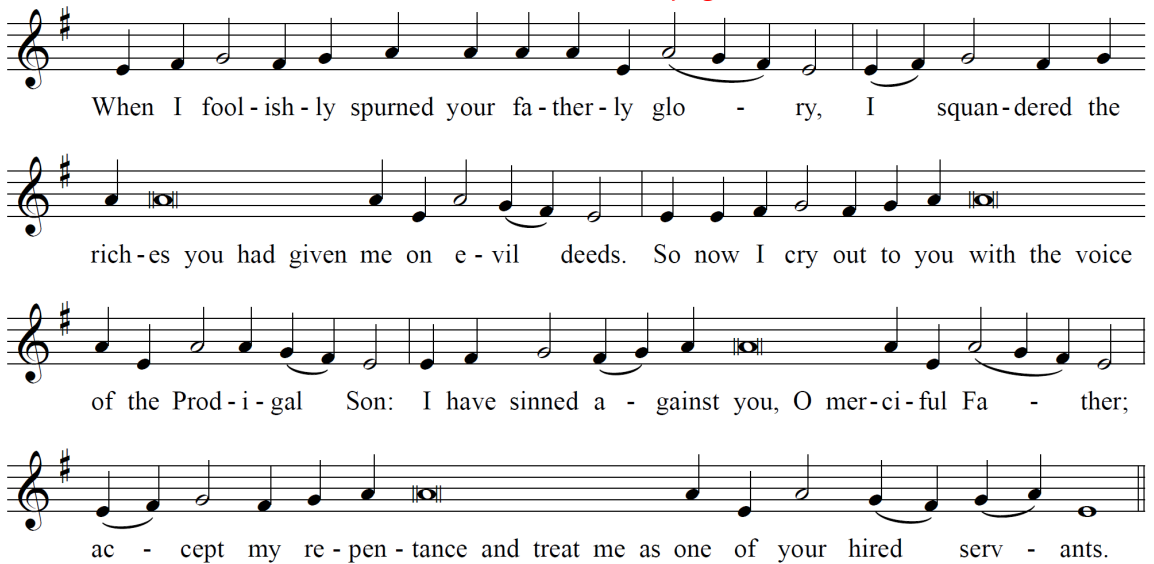
O pure Virgin, you gave birth to Christ our Savior and God. Look upon me in my misery and grant me joy and salvation so that I may sing of all your wonders.

The Irmos of the Triodion is repeated as katavasia.

*Matins continues with the Small Litany on page 33 & then
Matins continues with the Kontakion & Ikos of the Prodigal Son from the Triodion:*

Kontakion & Ikos (page 34)

Tone 3



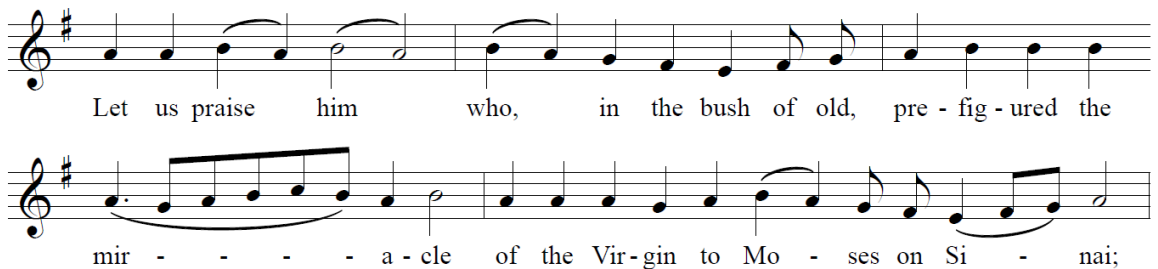
When I fool-ish-ly spurned your fa-ther-ly glo - ry, I squan-dered the
rich-es you had given me on e-vil deeds. So now I cry out to you with the voice
of the Prod-i-gal Son: I have sinned a - gainst you, O mer-ci-ful Fa - ther;
ac - cept my re - pen - tance and treat me as one of your hired serv - ants.

Ikos: Each day the Savior speaks to us and instructs us with his own voice. Let us listen to what the Scriptures teach us about the Prodigal who became repentant; in faith let us imitate his praiseworthy conversion. In the humility of our hearts, let us say to our God who sees all our secrets: O Father of mercy, we have sinned against you; we are no longer worthy to be called your children. But because of your great love for all of us, receive me, repentant, and make me as one of your hired servants.

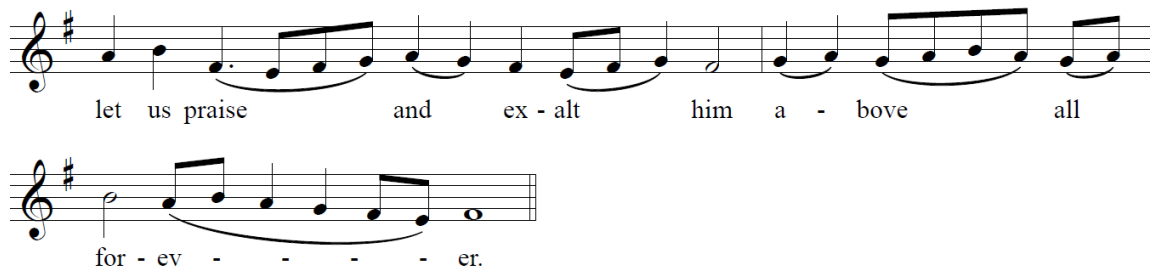
Ode 7 is omitted and the Canon continues with Ode 8.

Ode 8

Irmos - Tone 2 samopodoben



Let us praise him who, in the bush of old, pre - fig - ured the
mir - - - a - cle of the Vir - gin to Mo - ses on Si - nai;



let us praise and ex - alt him a - bove all
for - ev - - - er.

Refrain

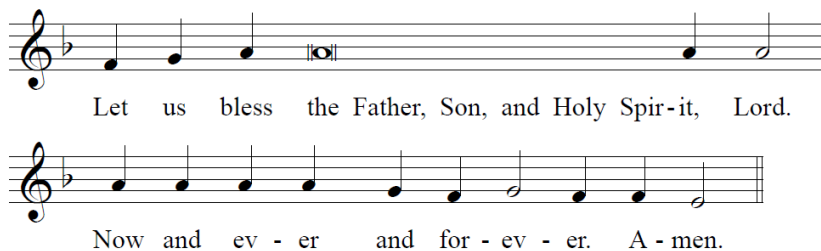


Glo - ry to you, our God, glo - ry to you.

You came down on earth to save the world, and in your love, you freely chose poverty; behold my poverty in good deeds and in your goodness save me. *Refrain*

Straying from the path of your commandments, I have become the slave of illusion and error; but now I return as once did the Prodigal: Welcome me, O heavenly Father, as I prostrate myself before you. *Refrain*

Led astray by evil thoughts, I am full of darkness and beside myself. I have separated myself far from you. O God of mercy, I prostrate before you: save me.



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

O virginal Theotokos, you raise up fallen spirits; now lift up my heart which is broken and shamed by all sorts of sin.

In the tone of the irmos that follows it:

Tone 2



Let us praise, bless and worship the Lord, sing - ing and highly ex - alt - ing

Refrain

Glo - ry to you, our God, glo - ry to you.

You came down on earth to save the world, and in your love, you freely chose poverty; behold my poverty in good deeds and in your goodness save me. *Refrain*

Straying from the path of your commandments, I have become the slave of illusion and error; but now I return as once did the Prodigal: Welcome me, O heavenly Father, as I prostrate myself before you. *Refrain*

Led astray by evil thoughts, I am full of darkness and beside myself. I have separated myself far from you. O God of mercy, I prostrate before you: save me.

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

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

O virginal Theotokos, you raise up fallen spirits; now lift up my heart which is broken and shamed by all sorts of sin.

In the tone of the irmos that follows it:

Tone 2

Let us praise, bless and worship the Lord, sing - ing and highly ex - alt - ing

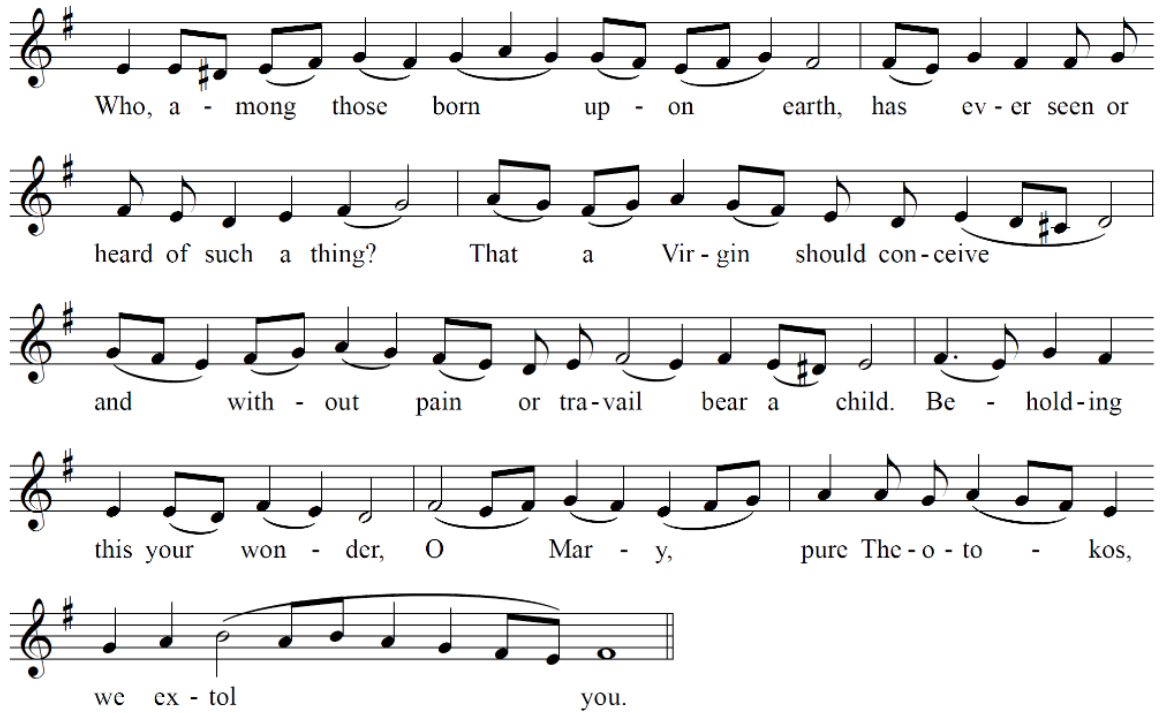
him a - bove all for - ev - er.

The Irmos of the Triodion is repeated as katavasia.

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

Ode 9

Irmos - Tone 2 samopodoben



Who, a - mong those born up - on earth, has ev - er seen or
heard of such a thing? That a Vir - gin should con - ceive
and with - out pain or tra - vail bear a child. Be - hold - ing
this your won - der, O Mar - y, pure The - o - to - kos,
we ex - tol you.

Refrain



Glo - ry to you, our God, glo - ry to you.

O Christ, behold the affliction of my heart; do not despise my conversion and my tears. Embrace me in your mercy, and add me to the number of your elect, so that in thanksgiving I may praise your love. *Refrain*

As the Thief I cry out: Remember me. As the humble Publican, I strike my breast and implore your mercy. As the Prodigal, deliver me from all iniquity, O God of mercy, so that I may praise the condescension of my King. *Refrain*

Let your sighs be heard, O my soul, and say to Christ: O Lord, you freely chose poverty; behod my poverty in good deeds. Make me rich with virtues because you alone are all good and merciful. *Refrain*

As you once prepared a feast for the Prodigal Son who freely returned to your goodness, now prepare one for my soul. Take me in your arms, the pitiful person that I am, so that I may praise the compassion of my Savior.

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.

By the brightness of your intercession, O Virgin, enlighten the dark eyes of my spirit. Lead me on the paths of repentance, so that I may praise you as is fitting. For you have brought into the world in an ineffable manner the Word of God.

The Irmos of the Triodion is repeated as Katavasia.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 6

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

Hymns of Light (page 37)

The Hymn of Light of the Resurrection Gospel is omitted. The Hymns of Light of Triodion:

The treasury of grace that you have given me, O God and Savior, I have wasted in a wretched way. Wickedly I squandered it, living far from you in foolish company. But now I return to you: Accept me, O God of mercy, as you once received the Prodigal, and save me.

Glory ...

I squandered your riches, O Lord, and in my misery, I served the perverse demons. But in the tenderness of your heart, O Savior, have mercy on me a prodigal, wash away my sin, and give me the choice robe in your kingdom, O Lord.

Now and ever...

O holy Virgin and Theotokos, the glory of apostles, martyrs, prophets and all the saints, pierce the heart of your Son and Lord, in behalf of your servants, when he shall come to judge us and render to all according to their deeds.

Psalms of Praise (page 38)

Tone 5



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 Stichera of the Resurrection from the Octoechoes

& the 1st Sticheron from the Triodion are omitted.

The 2nd & 3rd Stichera of the Prodigal Son from the Triodion:

Cantor (Tone 4):




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

As the Prodigal Son I al-so come to you, O God of good-ness, af - ter having
 spent my life far from you. O Fa - ther, I wasted the riches that you
 gave me. Re - ceive my repen-tance, O Lord, and have mer - cy on me.

Cantor (*Tone 8*):

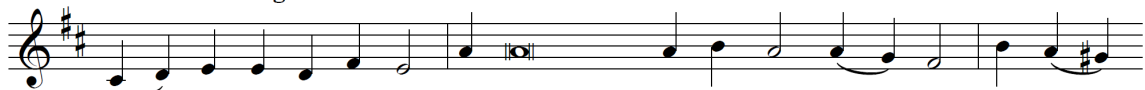
I will praise you, Lord, with all my heart; I will re-count your won - ders.
 I fool-ishly wasted all my Fa - ther's goods; I be-came poor and alone in a land
 of the wick - ed. No long - er able to bear their com - pa - ny,
 I now re - turn to you, Fa - ther all - good, and I cry out to you:
 I have sinned against heaven and a-gainst you; no long - er am I worthy to be
 called your child; ac - cept me as one of your serv-ants and have mer-cy on me.

Cantor (*Tone 6*):




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

Doxastikon of the Prodigal Son - Tone 6 samohlasen




O Fa - ther of mer - cy, I have separat - ed my - self from you; do not
Tone 6 samohlasen




a - ban - don me nor de - prive me of your heaven - ly king - dom.




For the evil ene - my has stripped me and tak - en a - way all my wealth.



I have fool - ishly squandered my spirit - ual treas - ure; but now I arise and return to



you, say - ing: Ac - cept me as one of your serv - ants, for you are



the One who stretches out your hands on the Cross to deliver me from the e - vil



mon - ster, and to clothe me once a - gain in my true robe.

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