

Matins Propers

Fourth Sunday of the Great Fast. Our Holy Fr. John Climacus

*on the Forty-Fifth Sunday after Pentecost
in the Fourth Tone with the First Resurrection Gospel*

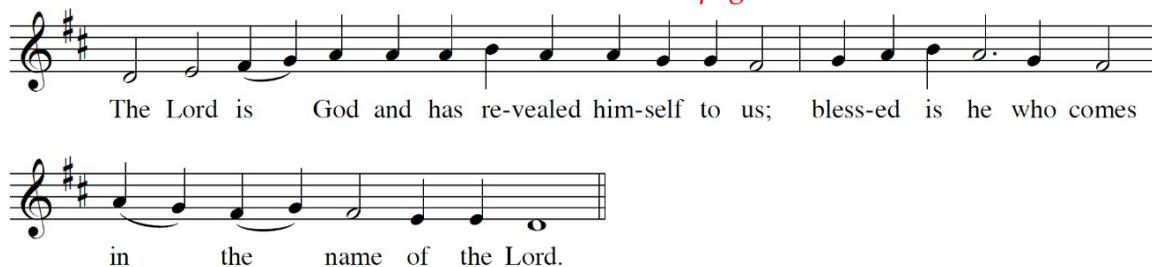
Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by "Glory... on page 6.*

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

The Lord is God (page 9)

Tone 4



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 4



The joy-ful mes-sage of the res-ur-rec - tion was heard by the women disci-ples
from the an - gel, and be - ing freed from the an - ces - tral curse, they boast - ed
to the a - pos - tles: Death is de-spoiled; Christ our God is ris - en,
giv - ing great mer - cy to the world.

The repetition of the troparion is omitted.

Cantor (*Tone 4*):

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

Troparion of our Venerable Father John Climacus – Tone 4

O ven - 'ra - ble John, we have found your god - ly deeds to be a divine ladder

lead - ing us to heav - en for you were a mod - el of vir - tue.

There - fore, beg Christ our God to save our souls.

Cantor (*Tone 4*):

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

Festive Theotokion – Tone 4

The mys - ter - y hid - den from all a - ges and un - known to the an - gels

has been made known to those on earth through you, O The - o - to - kos.

God has taken flesh in a union with - out con - fu - sion, and will - ing - ly ac - cept - ed

the Cross for us; where by he raised the first - formed Ad - am and saved



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.

From the Second Kathisma: **Psalm 13**

The fool has said in his heart: "There is no God above." Their deeds are corrupt, depraved; not a good man is left. From heaven the Lord looks down on the sons of men to see if any are wise, if any seek God. All have left the right path, depraved, every one; there is not a good man left, no, not even one. Will the evildoers not understand? They eat up my people as though they were eating bread: they never pray to the Lord. See how they tremble with fear without cause for fear: for God is with the just. You may mock the poor man's hope, but his refuge is the Lord. O that Israel's salvation might come from Zion! When the Lord delivers his people from bondage, then Jacob will be glad and Israel rejoice.

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)*

The rest of the Kathismata are omitted & Matins continues with the Small Litany on p. 10.

Sessional Hymn (page 11)

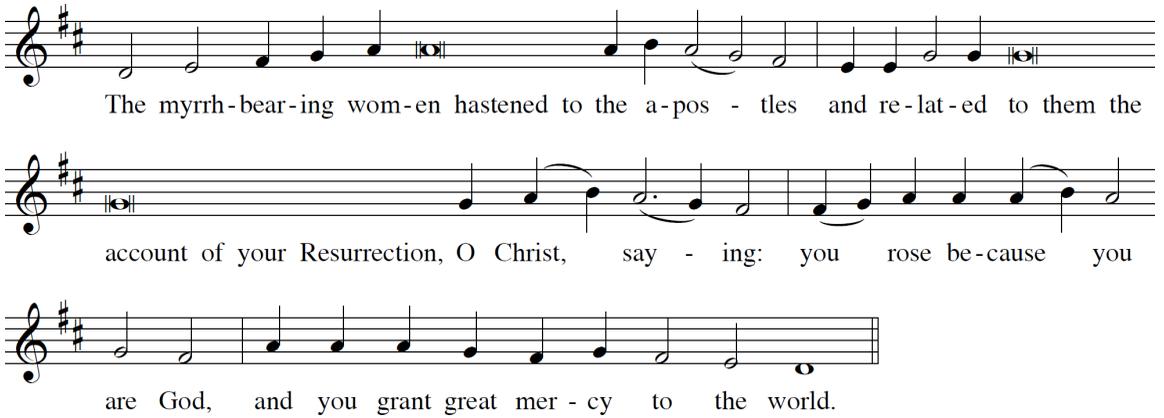
the Theotokion of the 1st set of Sessional Hymns (Podoben: Udivisja Josif):

Your be-trothed and guar-dian, O The - o - to - kos, was a-mazed and
per-plexed when he be-held the mys - tery of your con-cep-tion with-out seed.
But he re-called the rain fall-ing on the fleece, and the bush burn-ing with fire
but not con - sumed, and the blos-som-ing rod of Aa - ron; thus he
tes - ti - fied be-fore the priests and cried out: A Vir - gin gives birth and still
re-mains a vir - gin.

*The rest of the Sessional Hymns are omitted.
Matins continues with Psalm 118 (p. 17) and then Hosts of Angels (p. 18).*

Ἡψαλμὸς (page 21)

Tone 4



The myrrh-bearing women hastened to the apostles and related to them the account of your Resurrection, O Christ, saying: you rose because you are God, and you grant great mercy to the world.

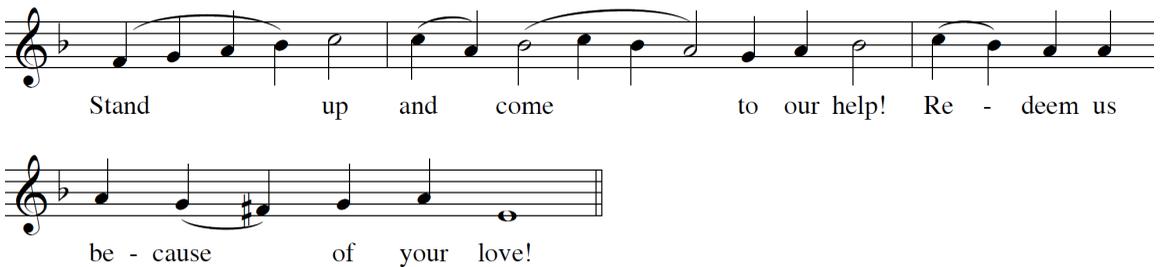
Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Προκεϊμενον (page 22)

Psalm 43: 27, 1



Stand up and come to our help! Redeem us because of your love!

Deacon: We heard with our own ears, O God;
Our fathers have told us the story of the things you did in days long ago

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

Refrain 

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

O Christ, I am like the one who fell into the hands of thieves, left half-dead because of their blows; for I am the victim of my sins. *Refrain*

Do not despise my weakness, O God our Savior; be attentive to my cry and my sighing. I have handed over your riches to thieves; O God of mercy, I beseech you, save me. *Refrain*

You have cared for my wounded soul, injured by the thievery of sin and by evil thoughts; in your love, O Christ our Savior, save me.



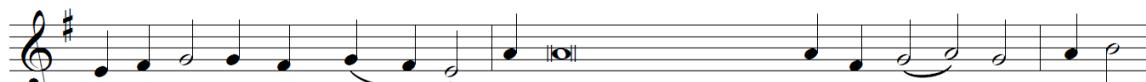
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er



and for - ev - er. A - men.

Intercede constantly, O Mother of Christ, before the One who is incarnate of you without leaving the fatherly bosom, that he may save his creatures from all danger.

Katavasia - Tone 5 samopodoben



I will o - pen my mouth; it will be filled by the Ho - ly Spir - it, and I



will offer my praise to the Queen Moth - er. I will cel - e - brate in joy;



in my re - joic - ing I will sing of these won - ders.

Ode 3

Irmos



O Christ, by the pow-er of your Cross, strength-en our hearts so that we may sing



and glo - ri - fy your sav - ing A - scen - - - sion.

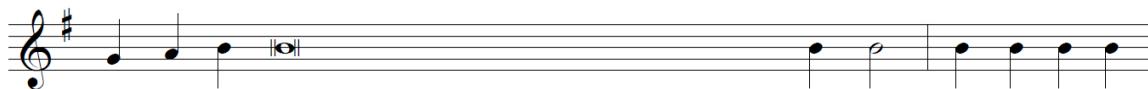


Glo - ry to you, our God, glo - ry to you.

Traversing the path of this life, I have been sorely wounded by the thievery of passions; lift me up, O Christ, I beseech you. *Refrain*

My soul has been stripped by thieves; they have left me half-dead along the path, wounded by the blows of my sins; now deign to heal me, O Lord. *Refrain*

By my passions, O Christ our Savior, I have been stripped of your commandments; sensual pleasures have struck me down; pour out the oil of your love upon me.



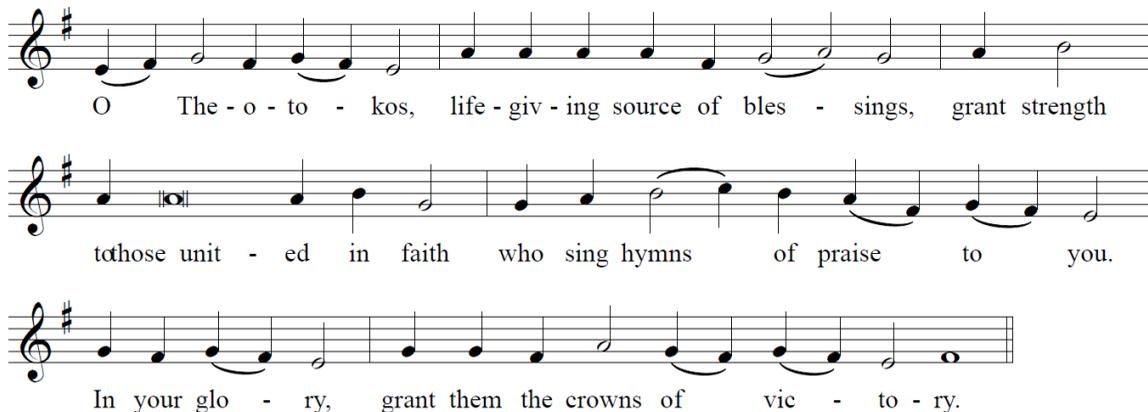
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er



and for - ev - er. A - men.

Pray constantly, O pure Virgin, to the One born of your womb, that he may save from straying, those who praise you, O holy Theotokos.

Katavasia

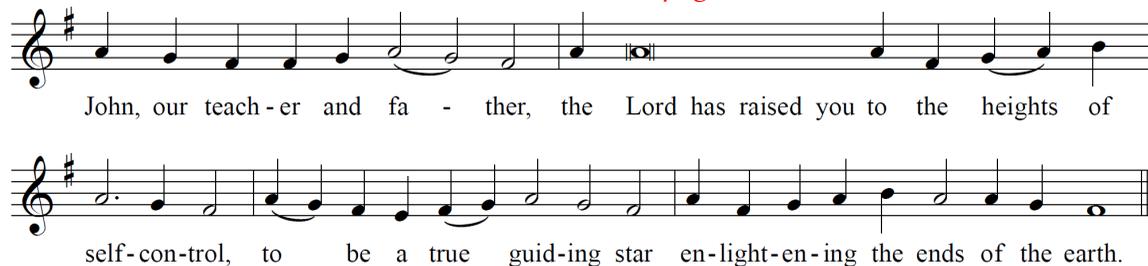


O The - o - to - kos, life - giv - ing source of bles - sings, grant strength
to those unit - ed in faith who sing hymns of praise to you.
In your glo - ry, grant them the crowns of vic - to - ry.

*Matins continues with the Small Litany on p. 33
The Sessional Hymns & Odes 4-6 are omitted
& then Matins continues with the Kontakion & Ikos of the Saint:*

Kontakion & Ikos (page 34)

Tone 4



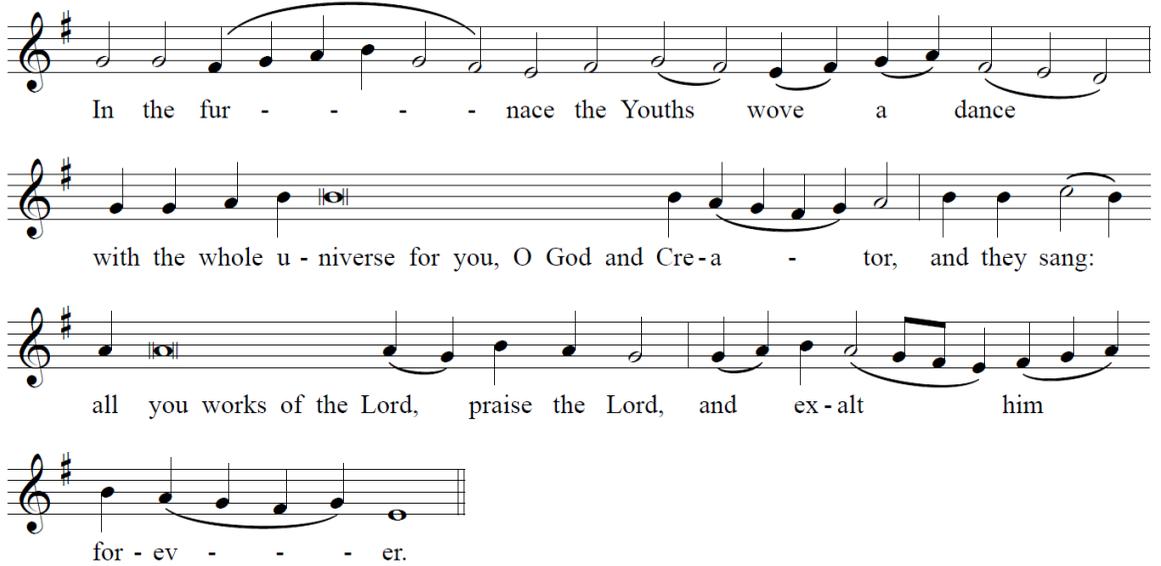
John, our teach - er and fa - ther, the Lord has raised you to the heights of
self-con-trol, to be a true guid-ing star en-light-en-ing the ends of the earth.

Ikos: O John, our leader and father, you have become the dwelling place of God; you shine with your virtues as the most pure gold; you are adorned with faith, hope, and love; expounding the divine precepts, you practiced asceticism and were liberated from the flesh; you acquired wisdom, courage, chastity, and humility, by which you were raised up; illuminated by constant prayer, you attained the tabernacles on high.

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

Ode 8

Irmos



In the fur - - - nace the Youths wove a dance
with the whole u - niverse for you, O God and Cre-a - tor, and they sang:
all you works of the Lord, praise the Lord, and ex - alt him
for - ev - - - er.

Refrain 

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

Because of the thievery of my thoughts and the scourges of my sins, my life is squandered and I am deprived of your divine image, O Savior; but in your love for us, have mercy on us. *Refrain*

You have come from heaven to earth, O my Savior, and in your mercy, you poured out the balm of your compassion over my wounds, O Christ; for I am covered with bruises because of the assault of my sins. *Refrain*

You have given your body and soul to redeem me, O God our Savior, to save me who am completely wounded by the multitude of my sins; for I have no other hope of healing, but your mercy, O Lord.



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



and for - ev - er. A - men.

At the word of God, you gave birth to the Lord in an ineffable manner, and you remained a virgin after giving birth; all of us, the works of the Lord, now bless and exalt you forever.

Tone 4



Let us praise, bless, and worship the Lord, sing-ing and highly exalting him a-bove all



for - ev - - - er.

Katavasia



The three youths in the fur - nace were saved by the



Off - spring of the The-o - to - kos. He who was foretold has been born



on earth, and he joins to - gether a crea-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



Re-joyce, O I - sai - ah! The Vir - gin was with child



and bore a Son, Em - ma - nu - el. He is God and man:



His name is Ris - ing of the Sun. By ex - tol - - - ing him,



we bless, we bless the Vir - - - gin.



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

I have not observed your commandments, O Lord, but I have followed my own will, giving in to my passions and sensual pleasures; I have been stripped of grace; naked, and covered with sores, I beseech you to save me, O God and Savior. *Refrain*

Neither the priest nor the Levite could wash my wounds, but only you, O God of goodness; in your compassion, you have come to me; you poured out the oil of your love upon me, and, as a wise physician, O Christ our Savior, you have attended to me and healed me. *Refrain*

In your compassion, O Christ, full of tenderness, you have saved me when I was suffering, flailed by the lashes of the brigands; and, as the Good Samaritan who gave two silver coins, you gave your body and your blood to save me.

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.

Wondrous was your childbearing! You conceived without seed, O Theotokos, and in virginity, you gave birth to your Son; for God himself is born, and we who glorify him, call you blessed, O Virgin.

Katavasia 9 of the Theotokos

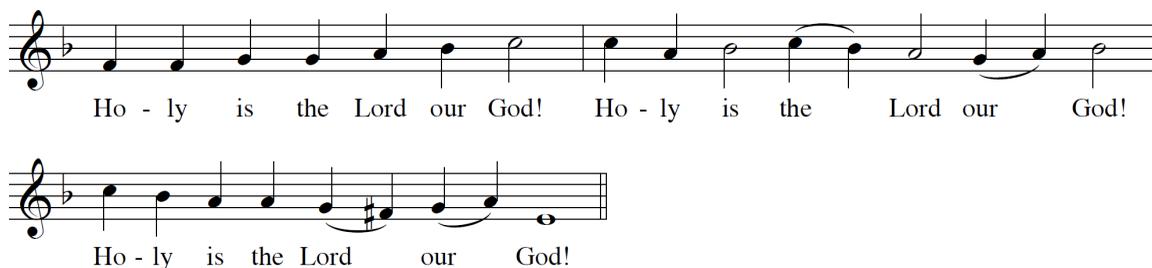
Tone 4

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 4



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

Ho - ly is the Lord our God!

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first two phrases: 'Ho - ly is the Lord our God! Ho - ly is the Lord our God!'. The second staff contains the melody for the third phrase: 'Ho - ly is the Lord our God!'. The lyrics are written below the notes.

Hymn of Light (page 37)

The Hymn of the Light corresponding to the Resurrection Gospel is omitted.

The sensual pleasures of this world only bring disgust, and by fasting, your flesh has wasted away; but you renewed the strength of your soul, and you gained eternal glory in heaven. O venerable Father John, do not cease to intercede for us.

Glory... Now and ever...

We truly recognize you as the Theotokos, for we have been saved through you; ineffably, you conceived the God who saved us from death by his Cross, drawing to himself the assembly of the saints, with whom we praise your glory, O Virgin Theotokos.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 4

Let ev'rything 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 Stichera of the Resurrection from the Octoechoes:

Cantor (Tone 4):

A - rise, O Lord, lift up your hand! O God, do not for - get the poor.
 All - pow - er - ful Lord, you en - dured the cross and death and rose from the dead.
 We glo - ri - fy your res - ur - rec - tion.

Doxastikon - Tone 1 samohlasen



Come, let us labor in the mystical vine - yard of the Lord, and in it,
we shall gather the fruit of con-ver - sion; for we do not work to fill our-selves
with food and drink, but to cul - tivate vir-tue through fast - ing and pray'r.
Thus, we shall please the Lord, and the Mas - ter of the vineyard will give
us the re - com - pense by re - deem - ing our souls from the debt of sin;
for he a - lone is all - good.

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