

Matins Propers

Fifth Sunday of the Great Fast. St. Mary of Egypt.

*on the Forty-Sixth Sunday after Pentecost
in the Fifth Tone with the Second Resurrection Gospel*

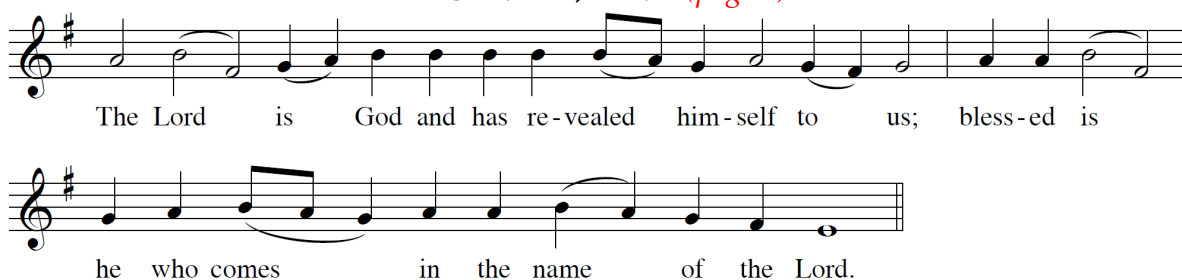
Hexapsalmos

*The reader chants only **Psalm 37** 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)

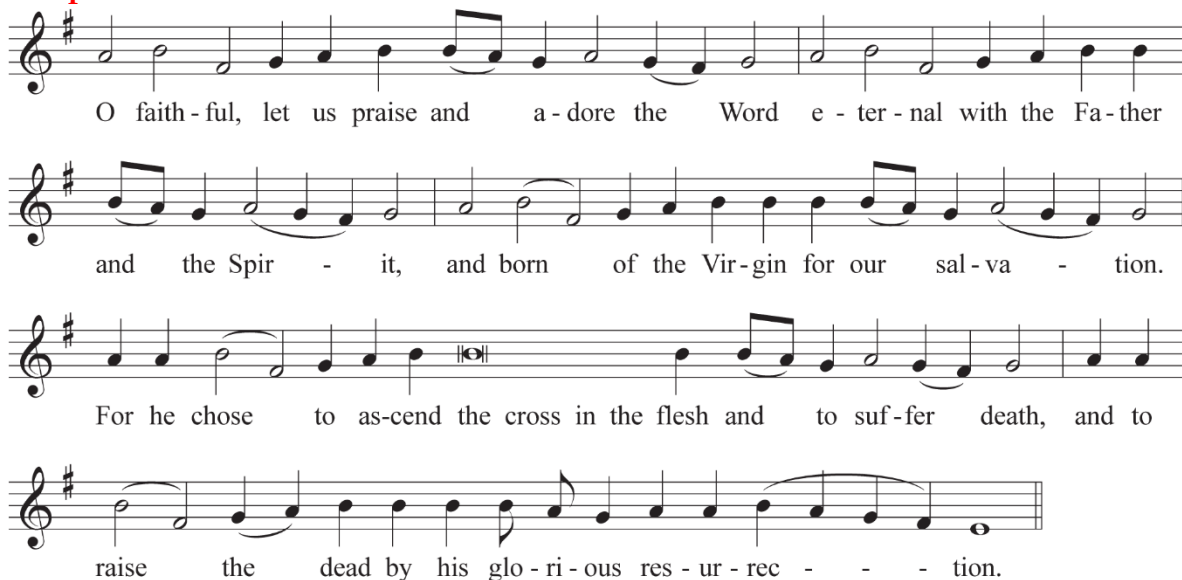
Tone 5



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)

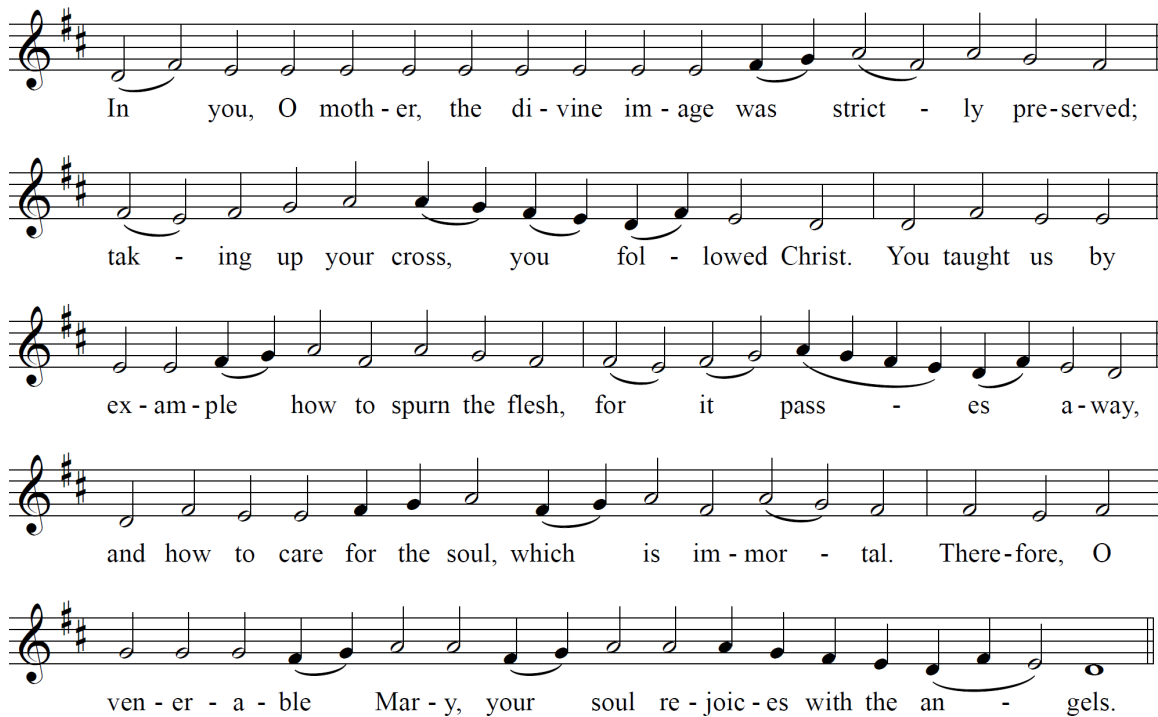
Troparion of the Resurrection – Tone 5



O faith-ful, let us praise and a-dore the Word e-ter-nal with the Fa-ther
and the Spir-it, and born of the Vir-gin for our sal-va-tion.
For he chose to as-cend the cross in the flesh and to suf-fer death, and to
raise the dead by his glo-ri-ous res-ur-rec-tion.

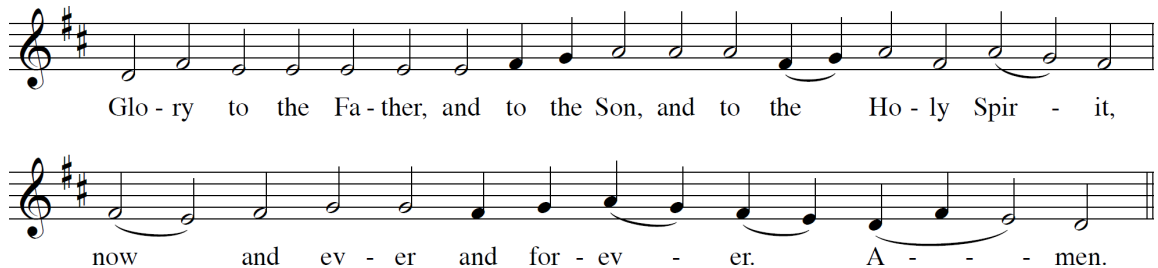
The repetition of the Troparion is omitted.

Troparion of our Venerable Mother Mary of Egypt - *Tone 8*



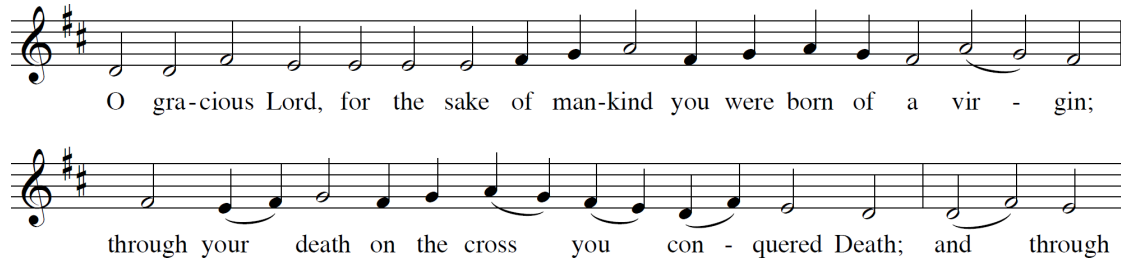
In you, O moth - er, the di - vine im - age was strict - ly pre - served;
tak - ing up your cross, you fol - lowed Christ. You taught us by
ex - am - ple how to spurn the flesh, for it pass - es a - way,
and how to care for the soul, which is im - mor - tal. There - fore, O
ven - er - a - ble Mar - y, your soul re - joic - es with the an - gels.

Cantor (*Tone 8*):

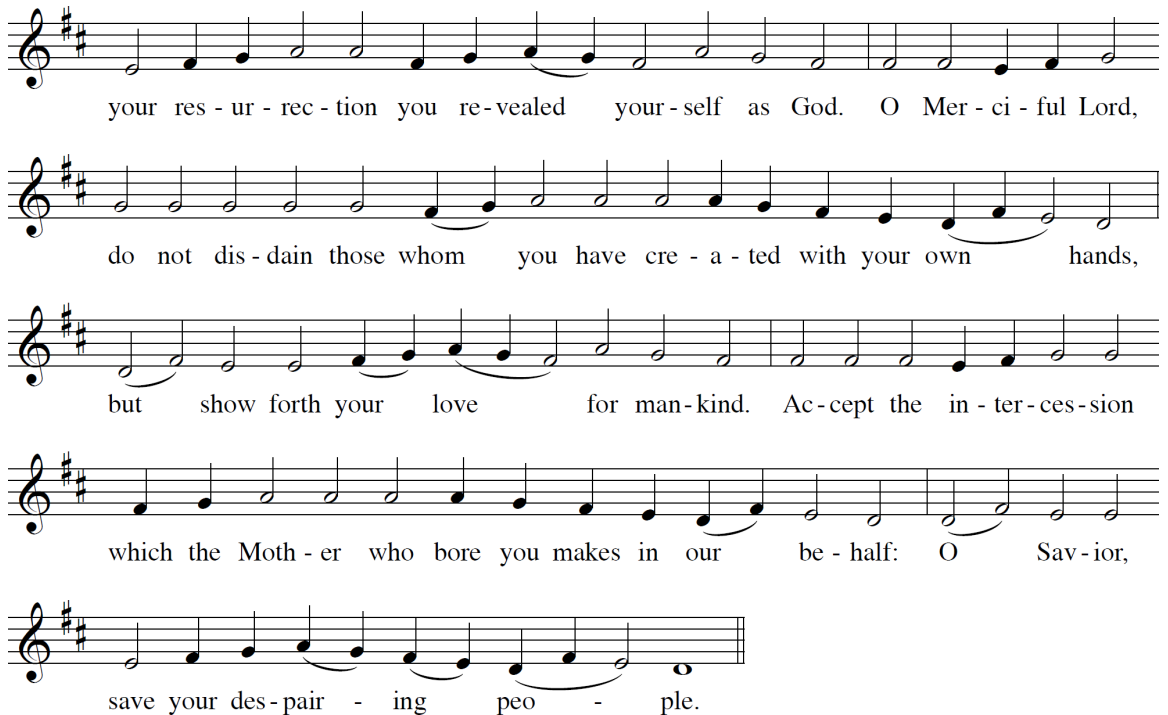


Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - - - men.

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.

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 14

Lord, who shall be admitted to your tent and dwell on your holy mountain? He who walks without fault; he who acts with justice and speaks the truth from his heart; he who does not slander with his tongue; He who does no wrong to his brother, who casts no slur on his neighbor, who holds the godless in disdain, but honors those who fear the Lord; he who keeps his pledge, come what may; who takes no interest on a loan and accepts no bribes against the innocent. Such a man will stand firm 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*)

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

Sessional Hymn (page 11)

the 1st Hymn of the 1st set of Sessional Hymns:

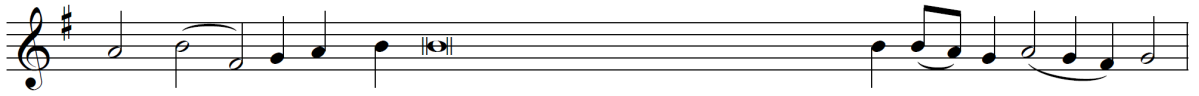
Let us praise the honored Cross of the Lord; let us ven-er-ate
his ho-ly bur-i-al with hymns; let us glo-ri-fy his
ho-ly Re-sur-rec-tion. For he raised the dead from the graves
be-cause he is God. He de-spoiled the might of Death and broke the pow-er
of Sa-tan, and he shed light on those who are in Ha-des.

The rest of the Sessional Hymns are omitted.

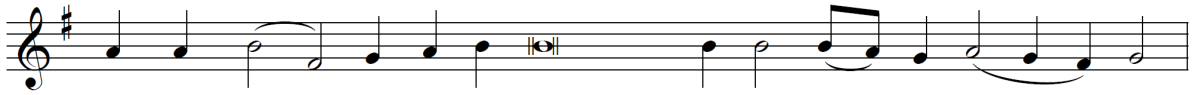
Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).

Ἦψακος (page 21)

Tone 5



The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion,



and their souls were il - lu - mined by the di - vine Res - ur - rec - tion.



There-fore they spoke to the a - pos - tles, say - ing: De-clare



to the na - tions the Re-sur - rec - tion of the Lord who works his



won - ders with us and be - stows on us great mer - cy.

Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon *(page 22)*

Prokeimenon

Psalm 9: 12a, 33a, 8a, 2

A - rise, then, Lord! My God, lift up your hand! The Lord is
King for - ev - er and ev - er, for - ev - er! The Lord is King
for - ev - - - er.

Verse: I will praise you, Lord, with all my heart;
I will recall all your wonders.

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

Let everything that lives... (page 22)

Tone 5

Let ev - 'rything that lives and that breathes give praise to the
Lord, to the Lord, give praise to the Lord.

The image shows two staves of musical notation 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 lyrics are written below the notes.

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

The 1st Resurrection Gospel is read (Matthew 28:16-20).

Matins continues with the Hymn of the Resurrection on page 24.

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 Theotokos, and of the Saint are omitted.

Ode 1

Irmos - Tone 8 samopodoben

When Is - ra - el passed through the waters as if up - on dry land
and es - caped the mal - ice of the E - gyp - tians, they cried out:
Let us sing to our Re - deem - er and our God.

The image shows three staves of musical notation in G major. The first two staves correspond to the first two lines of text, and the third staff corresponds to the third line. The lyrics are written below the notes.

Refrain

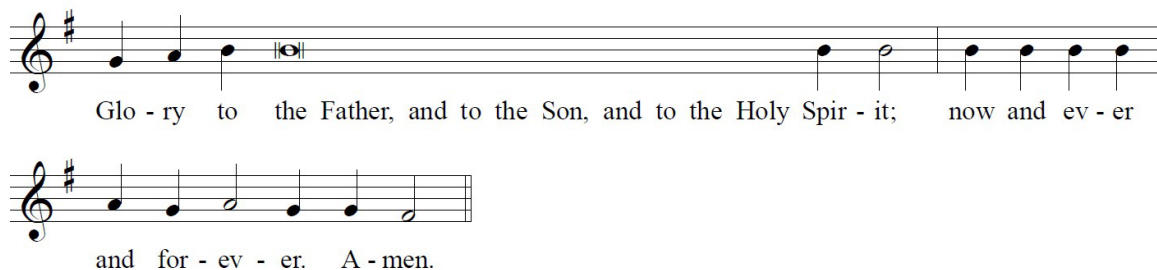
Glo - ry to you, our God, glo - ry to you.

The image shows a single staff of musical notation in G major for the refrain. The lyrics are written below the notes.

I am like the rich man who daily took delight in the abundance of pleasures; deliver me, I pray you, O Savior, as you did Lazarus from the fire. *Refrain*

Even though I am clothed in sensual pleasures, O Savior, and adorned in purple, brocade and fine clothing as the rich man, do not throw me into the fire like him. *Refrain*

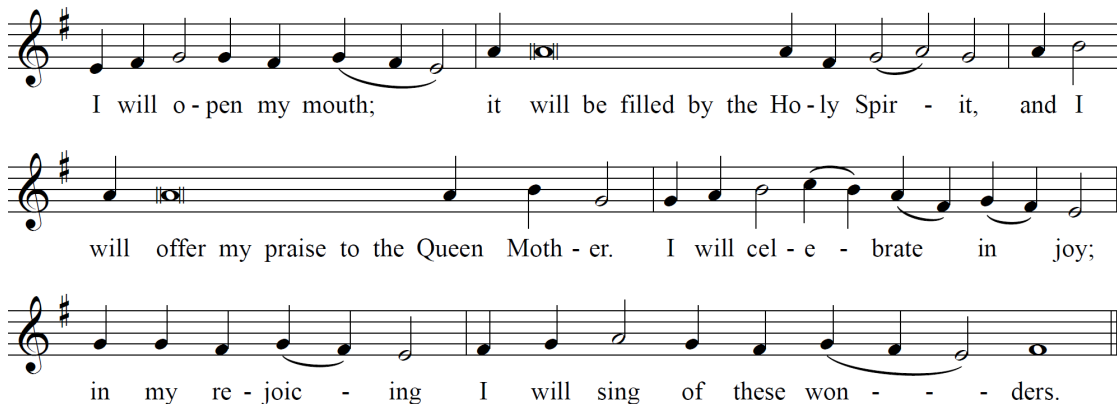
The rich man led a splendid and luxurious life in this world which passes and disappears; therefore, he was condemned to punishment, while the poor Lazarus was refreshed with dew.



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 choir of angels and the company of mortals unceasingly praise you, O Virgin Mother; for you have carried in our arms as a child the Creator of the universe.

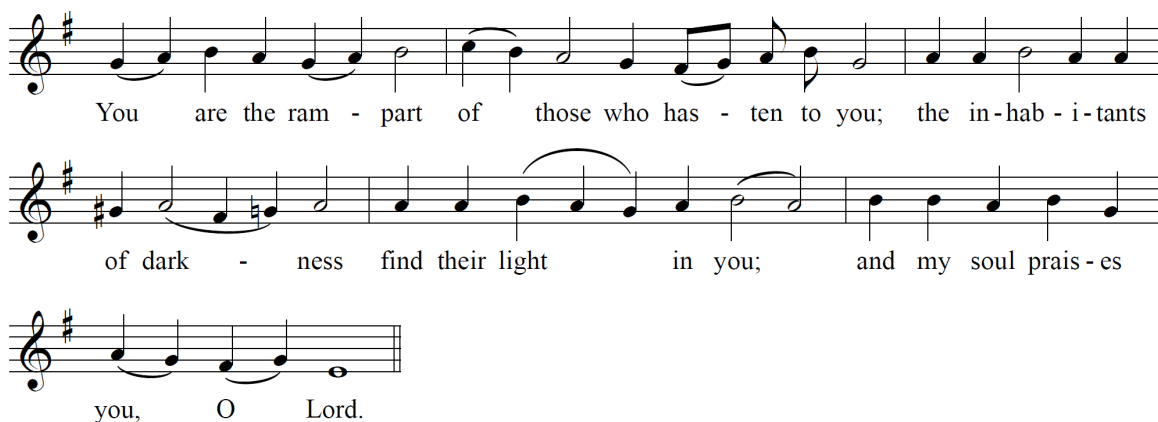
Katavasia - Tone 4 samopodoben



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



You are the ram - part of those who has - ten to you; the in - hab - i - tants
of dark - ness find their light in you; and my soul prais - es
you, O Lord.

Refrain

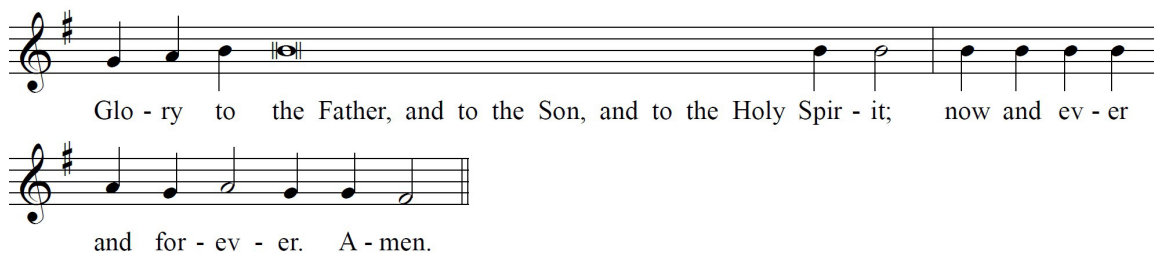


Glo - ry to you, our God, glo - ry to you.

You spared Lazarus from the fire; also draw up your unworthy servant from Hades,
O Christ. *Refrain*

I am rich in pleasures and passions, but poor in virtues; save me, O Lord, as you did
Lazarus. *Refrain*

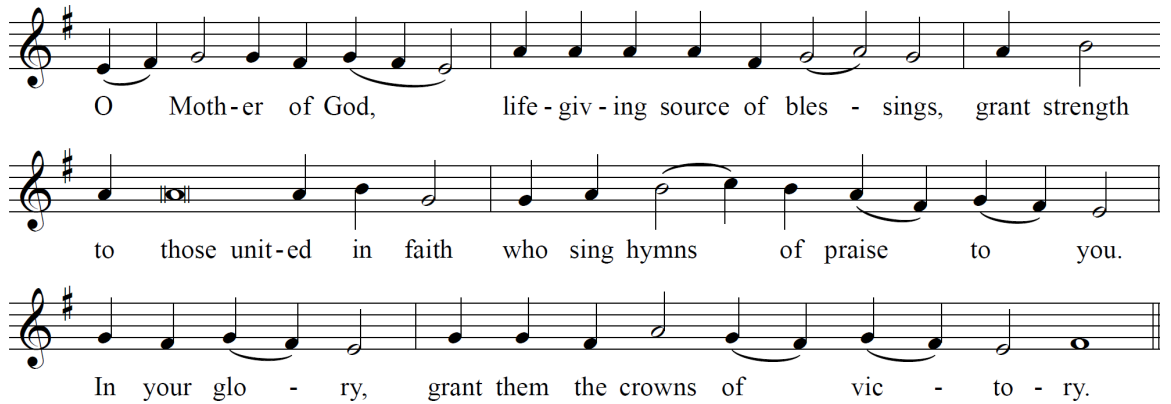
The purple and fine linen in which the rich man was clothed represent pleasures and sins;
it is for this reason that he burns in the fire.



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.

Through your prayers, O most pure Virgin, come to our aid by turning back the dangers
that surround us.

Katavasia

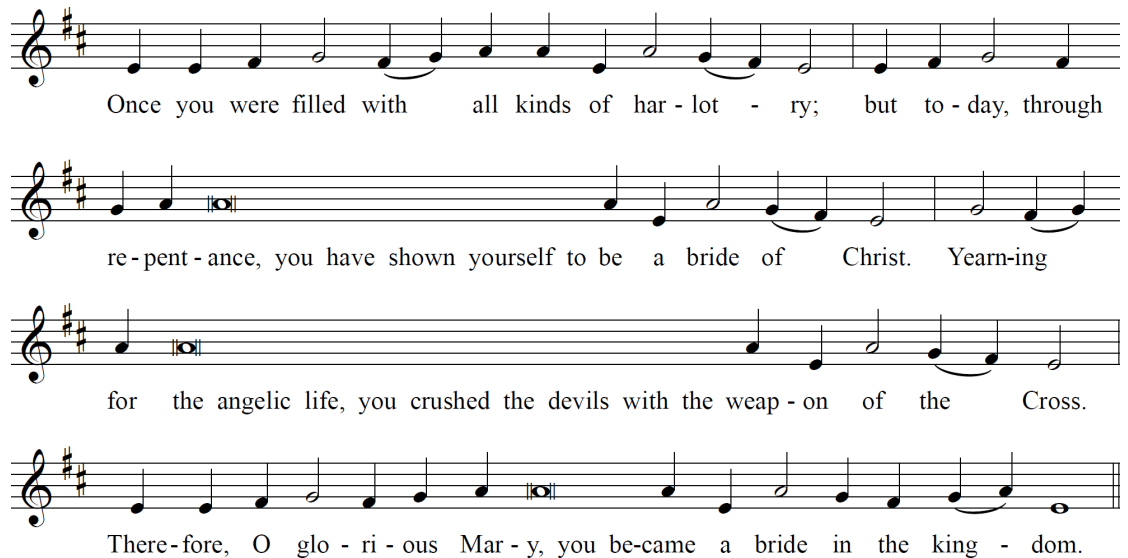


O Moth-er of God, life - giv - ing source of bles - sings, grant strength
to those unit-ed in faith who sing hymns of praise to you.
In your glo - ry, grant them the crowns of vic - to - ry.

*Matins continues with the Small Litany on page 33.
The Sessional Hymns & Odes 4-6 are omitted
and then the Kontakion and Ikos of St. Mary of Egypt are sung:*

Kontakion & Ikos (page 34)

Tone 3



Once you were filled with all kinds of har - lot - ry; but to - day, through
re - pent - ance, you have shown yourself to be a bride of Christ. Yearn-ing
for the angelic life, you crushed the devils with the weap - on of the Cross.
There - fore, O glo - ri - ous Mar - y, you be - came a bride in the king - dom.

Ikos: We now praise you with our hymns, O lamb and daughter of Christ; for you came forth from the stock of the Egyptians, and you have become a precious flower for the Church, struggling in temperance and prayer beyond the measure of mortals; thus, you were exalted in Christ by the merits of your life and deeds; therefore, the venerable Mary has become a bride of the kingdom.

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

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 us - u - 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 you, our God, glo - ry to you.

Once the rich man was pompously adorned, clothing himself in purple, scarlet, and fine silk; at his gate lay the poor Lazarus in his misery, longing to eat the crumbs that fell from the well-laden table; but no one gave him any. Therefore, Christ has welcomed him into his kingdom. *Refrain*

Lazarus was completely covered with sores and wounds as he lay before the gate of the rich man, in days of old; he longed to satisfy his hunger, but no one gave him anything to eat; in their compassion, the dogs licked his sores and wounds with their tongues. Therefore, he was invited to share in the delights of Paradise. *Refrain*

I have prospered in pleasures like the rich man of old, clothed in purple every day; O God of mercy, I too am condemned by the softness of my life, for I have strayed through my gratifications. Therefore, I pray you, O Lord, always deliver me from the eternal fire.

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

Like a triple flame, the Divinity shines with one light, of one nature in three Persons; the Father who eternally begets, the consubstantial Son, and the 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.

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

O The-o - to - kos and spouse-less Vir - gin, by your word you
in - ef - fa - bly con - ceived the true God, You are high - er
than the most pure pow - ers; with our unceasing hymns we
ex - tol you.

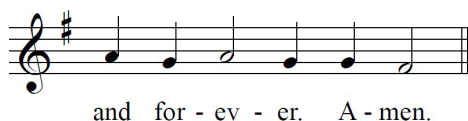
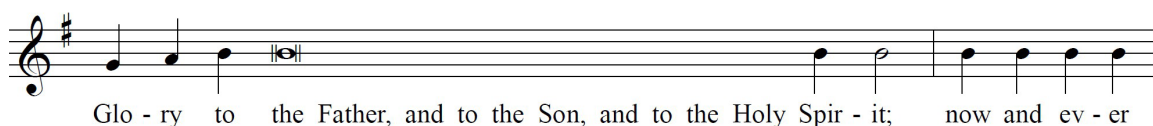
Refrain

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

Grant me the poverty of Lazarus, O Christ; in your power, restrain my drives for pleasure; grant me the rich abundance of virtue, that I may praise and extol you. *Refrain*

Like the merciless rich man, I have scorned your commandments, O Lord; and now, in my misery, I lie beofer your gate; but in your love and compassion, raise me up from the abyss like Lazarus your friend. *Refrain*

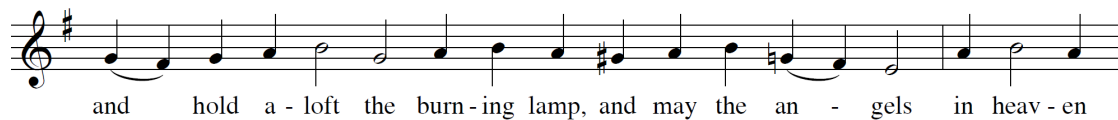
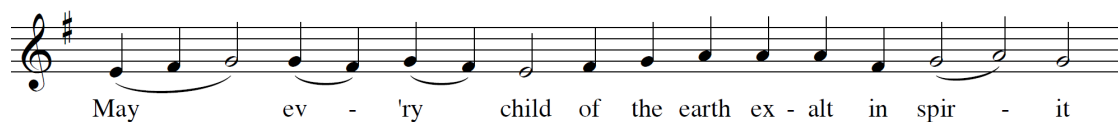
We all know the parable of the Lord; let us detest the heartlessness of the rich man, that we may avoid the same punishment; and then, in the bosom of Abraham, we shall rejoice with an unending joy.



You have carried the invisible God in your arms, the One whom the angels glorify in heaven, and whom all creation praises; through you, he grants us salvation, and in faith, we extol him.

Katavasia 9 of the Theotokos

Tone 4



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 5

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

Hymn of Light (page 37)

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

In you we have a model of conversion. Implore Christ, O Mary, that in this time of the Fast, we may praise you in faith and love.

Glory... Now and ever...

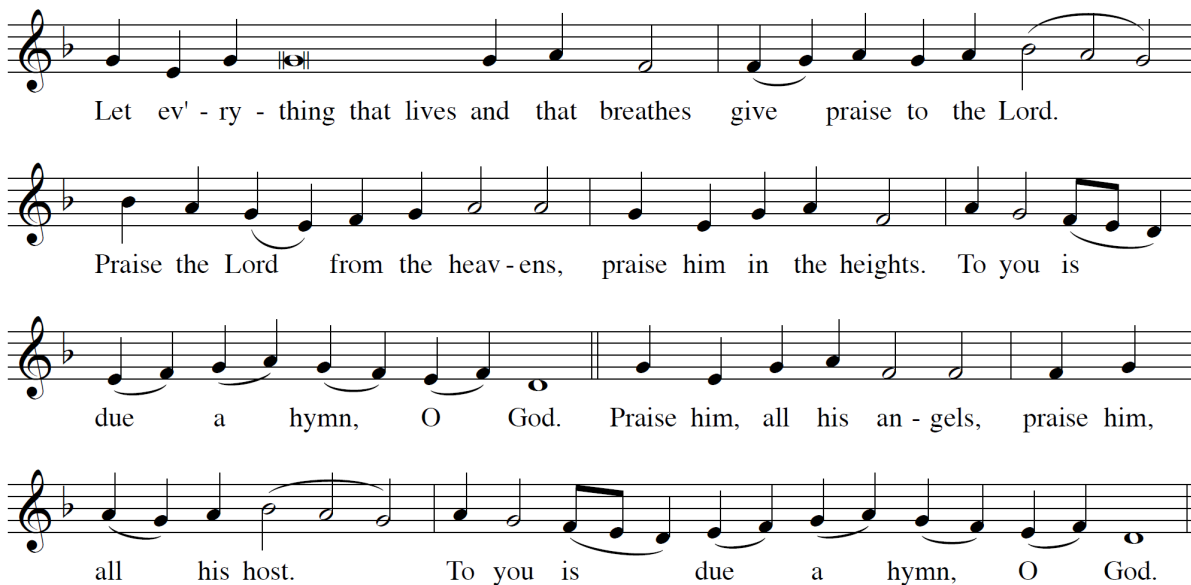
O sweetness of the angels and consolation of the afflicted, O protectress of Christians, O Virgin Mother of the Lord, deliver us and save us from eternal punishment.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 5

Psalm 148



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 1st & 2nd of the 8 Stichera of the Resurrection from the Octoechoes:

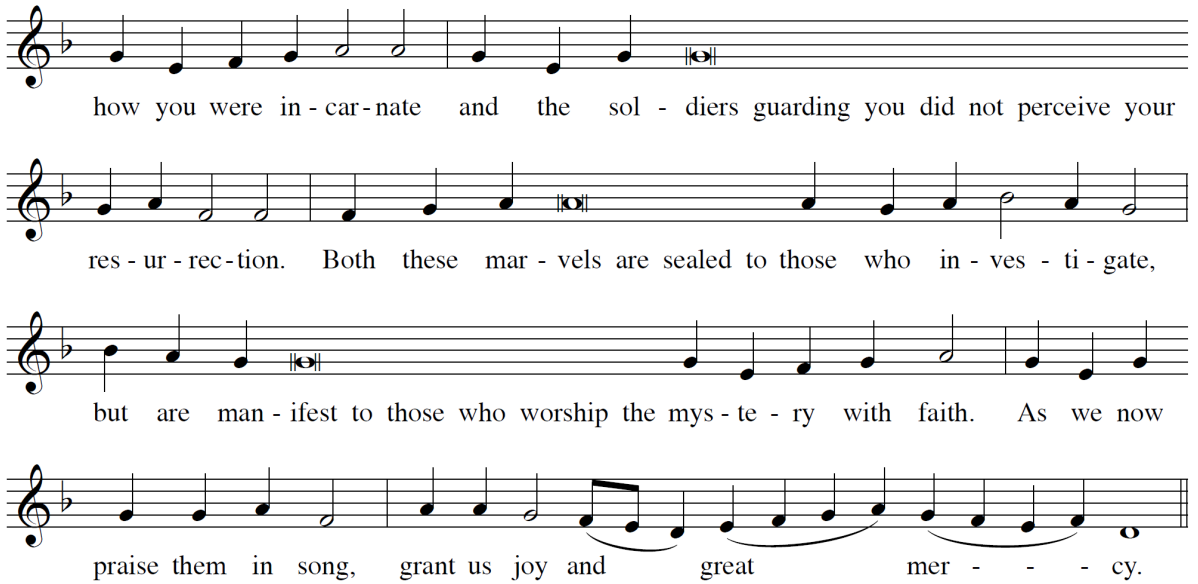
Cantor *(Tone 5):*



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

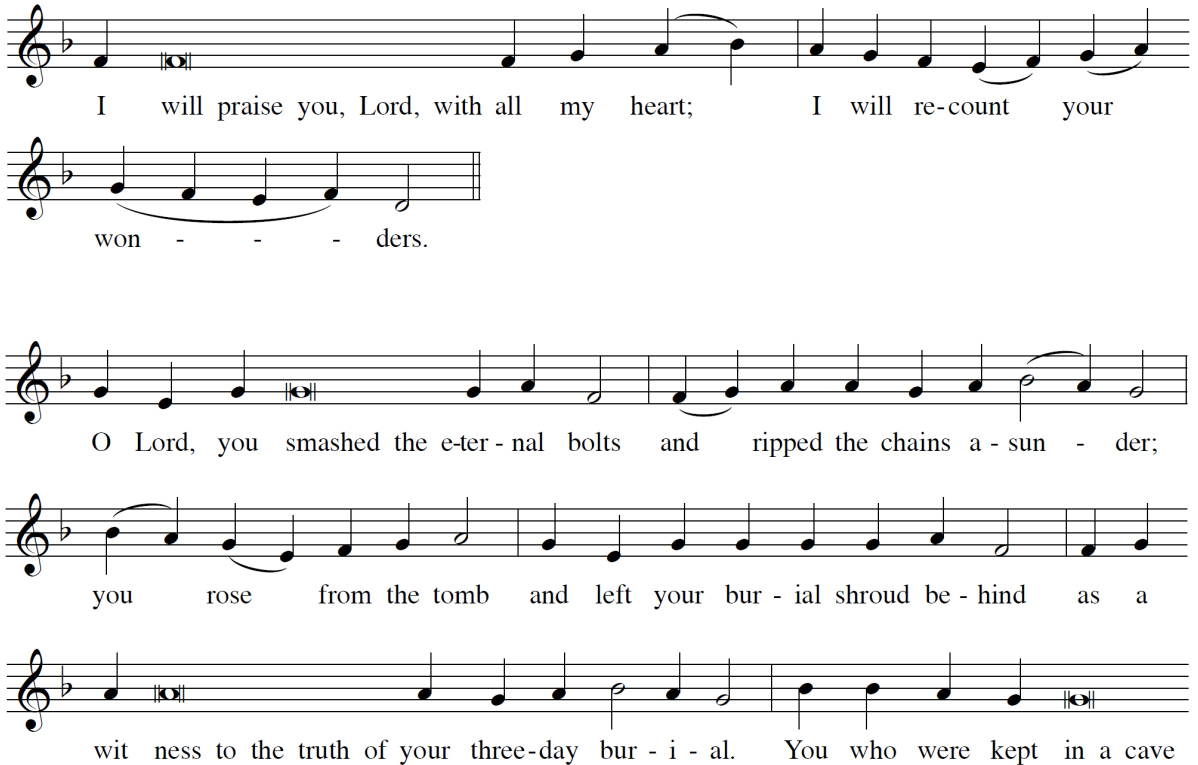
Al-though the lawless sealed your grave, O Lord, you came forth from the tomb

just as you were born from the Vir - gin. Your bod - illess angels did not know



how you were in - car - nate and the sol - diers guarding you did not perceive your
 res - ur - rec - tion. Both these mar - vels are sealed to those who in - ves - ti - gate,
 but are man - ifest to those who worship the mys - te - ry with faith. As we now
 praise them in song, grant us joy and great mer - - - cy.

Cantor (*Tone 5*):



I will praise you, Lord, with all my heart; I will re-count your
 won - - - ders.
 O Lord, you smashed the e - ter - nal bolts and ripped the chains a - sun - der;
 you rose from the tomb and left your bur - ial shroud be - hind as a
 wit - ness to the truth of your three - day bur - i - al. You who were kept in a cave

proceed - ed to Gal - i - lee. Great is your mer - cy! In - com - pre - hen - si - ble

Lord, have mer - cy on us.

*All the rest of the Stichera from the Octoechoes are omitted.
The Stichera continue with the following from the Triodion:*

Cantor (Tone 1):

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

Doxastikon - Tone 1 samohlasen

The King - dom of heaven is not eat - ing and drink - ing, but it is jus - tice and

ho - li - ness. There - fore the rich can - not en - ter un - less they share their

treas - ures with the poor. For the proph - et Da - vid taught us, say - ing:

The just ones show mer - cy all day long and place their de - light in the

law of the Lord; they walk in the light and their steps do not fal - ter.



All this was writ-ten for our un-der stand - ing, to join good deeds with fast - ing,

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