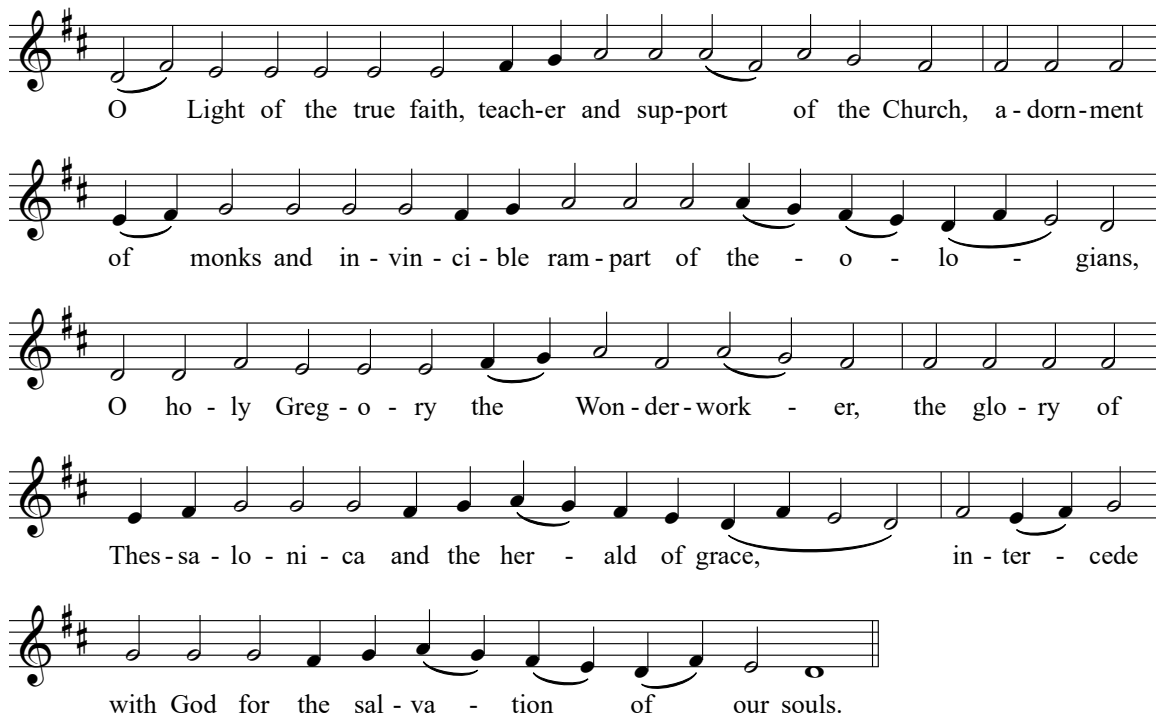


**Matins Propers**  
**Second Sunday of the Great Fast**

*Supplement for **The Order of Matins: Sundays and Feasts**, 2006*

*The Troparion of the Resurrection in the Tone of the week is sung twice. Then:*

**Troparion of our Holy Father Gregory, Bishop of Thessalonika - Tone 8**



O Light of the true faith, teach-er and sup-port of the Church, a-dorn-ment  
of monks and in - vin - ci - ble ram - part of the - o - lo - gians,  
O ho - ly Greg - o - ry the Won - der - work - er, the glo - ry of  
Thes - sa - lo - ni - ca and the her - ald of grace, in - ter - cede  
with God for the sal - va - tion of our souls.

**Cantor:** (Tone 8) Glory... now and ever...

*Festal theotokion in the same tone (Tone 8, p. 281).*

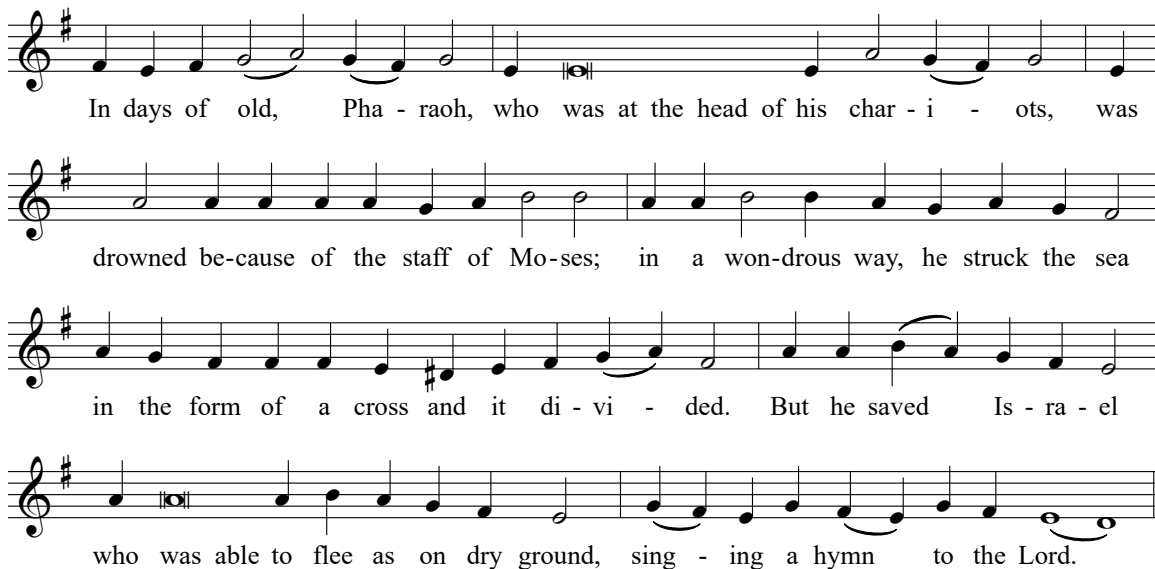
The service continues as usual for Sunday. After Psalm 50, the penitential stichera are sung (p. 317).

## Canon

(with *Katavasiai* of the *Theotokos*)


### Ode 1

**Irmos** - Tone 8 samopodoben



In days of old, Pha - raoh, who was at the head of his char - i - ots, was  
drowned be-cause of the staff of Mo-ses; in a won-drous way, he struck the sea  
in the form of a cross and it di - vi - ded. But he saved Is - ra - el  
who was able to flee as on dry ground, sing - ing a hymn to the Lord.

**Refrain**



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

With heartfelt tears, let us make our own the words of the prodigal, We fall before you, O Father of all and God, saying: we have sinned, for we fled far from you and became enslaved to lust, but now accept our repentance. *Refrain*

I cared little for the royal birthright that you bestowed by becoming human for my sake. I have cruelly condemned myself to feed pigs, tasting sin, but, in your mercy, take pity on me, O Savior. *Refrain*

O Master and Lord, I fall on my knees like the prodigal of old. Run to receive me, hold me in your arms, form in me the image of your salvation in place of slavery, and make me your child again, O Lover of 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 Virgin full of grace, through you human nature was made worthy of the appearance of God, for you were the one mediatrix between God and humankind. Therefore, we all glorify you worthily as the Theotokos.

**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**

In the be - gin - ning, you made the skies firm in your wis - - - dom,

and you found-ed the earth up-on the wa - ters. O Christ, make me

firm up - on the rock of your com - mand - ments, for none is ho - ly but you,

O on - ly Lov - er of us all.

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

I am seized with fear because of my deeds, for I have run far from you and have squandered your riches, spending them in reckless haste, yet I cry out to you in penance: I have sinned, my Father and my God, save me. *Refrain*

I fear heaven, because I have sinned on earth: this will be the judgment that rejects me, when all creatures stand up to be judged with your righteous judgment, O Word. *Refrain*

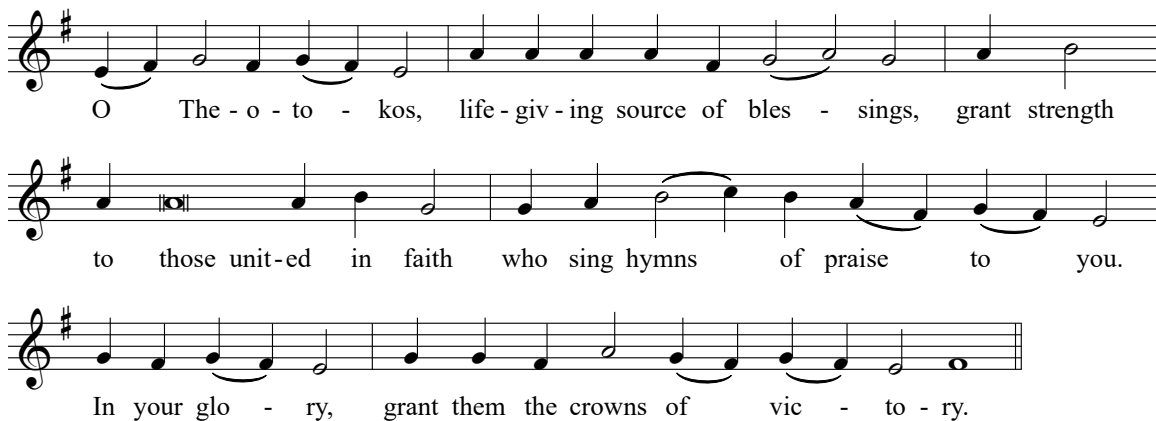
When I played the prodigal, fleeing far from you, I fed myself on dark and shameful thoughts; but now I cry to you: I have sinned, I have sinned; in your loving mercy save me as I hasten to you.

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 Virgin, the disordered nature of Adam has been made Godlike, for from your womb God appeared in the flesh. We have been liberated from the ancient judgment when we were deceived by a false hope of deification.

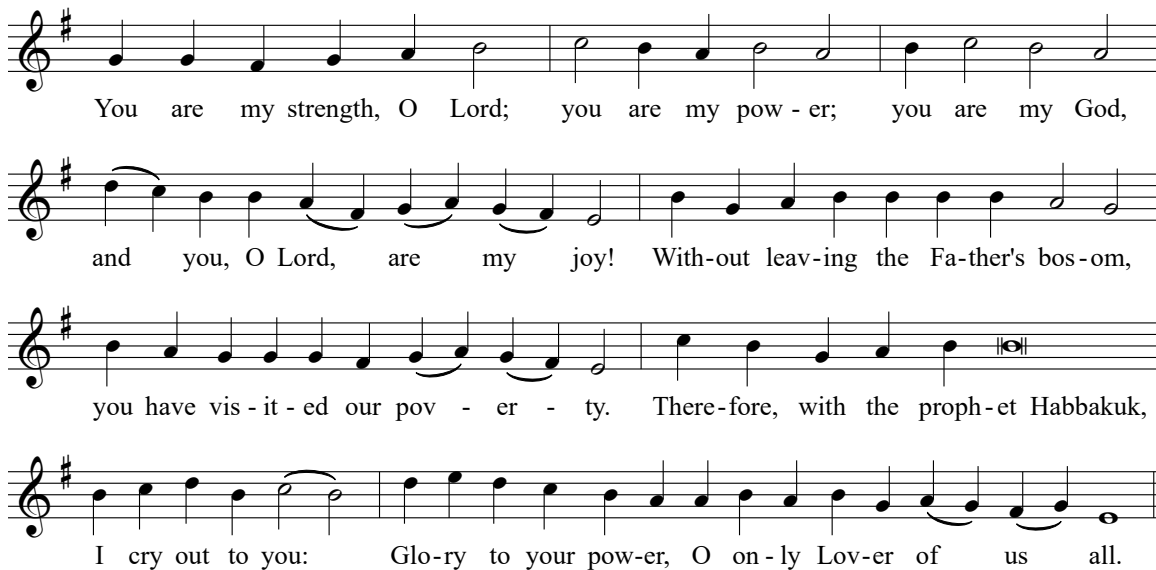
## Katavasia



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.

## Ode 4

### Irmos



You are my strength, O Lord; you are my pow - er; you are my God,  
and you, O Lord, are my joy! With - out leav - ing the Fa - ther's bos - om,  
you have vis - it - ed our pov - er - ty. There - fore, with the proph - et Habbakuk,  
I cry out to you: Glo - ry to your pow - er, O on - ly Lov - er of us all.

### Refrain

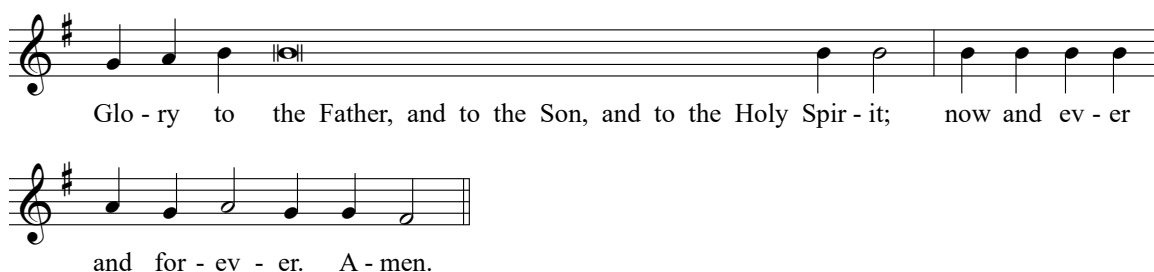


Glo - ry to you, our God, glo - ry to you.

I threw away the riches of the Father's commandments you gave me, spending them on sensual delights and proving myself poor in divine gifts. Therefore, I cry to you in confession: Do not despise me, Master and Lord. *Refrain*

As God who loves us all, you accepted my poverty. Though I had wandered far from you, you made my nature your own, and you set me apart for happiness, O Word, making your divine body my restoration and my joy. *Refrain*

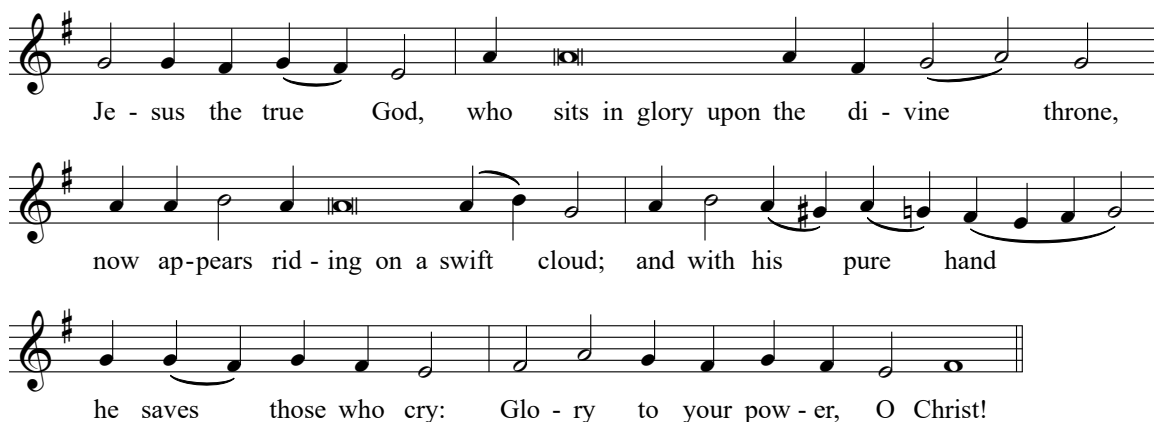
Like the prodigal, let us cry out from afar with constant tears: O Father, we have sinned against you; welcome us who hasten to your mercy. May we thus be saved from the eternal torments God has prepared for the evil spirits.



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 Word, coeternal with the Father and the Spirit, was born of the unwed Virgin outside the laws of nature. He remains God, but remains also what he has received from us. He is one Son in two natures, keeping what is natural to each.

### Katavasia



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 5

### Irmos



Why have you driv - en me far from your face, O in - ac - ces - si - ble Light?



The out - er dark - ness has en - vel - oped me, wretch - ed crea - ture that I am.



Make me re - turn, I pray you, and di - rect my paths



toward the light of your law.



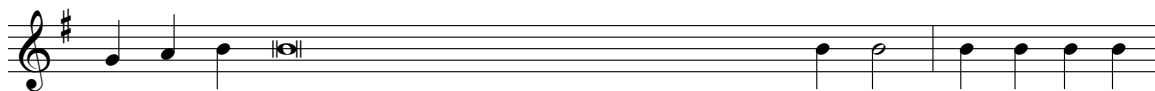
**Refrain**

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

Having squandered God's riches and gifts, I have come into a country ravaged by famine; yet, O Father, because you are good, in your loving kindness, fill me with the former glory and delight. *Refrain*

Having spent our life in self-indulgence, we must now make the same resolve as the prodigal. We will run to the merciful Father, with sure faith and contrite hearts, so that we may receive forgiveness of our sins. *Refrain*

O my soul, do not linger in a far country, but run quickly to our God and Father, confessing: Grant me forgiveness, for I have wasted my life in doing evil.



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 most pure Virgin, you are a bright cloud, for you bore within yourself the Sun of righteousness. He drives out the dark ignorance of idolatry, and enlightens us with his true understanding.

**Katavasia**



All na - tions mar - velled at your di - vine glo - ry, for you,



O Virgin who have not known wed - lock, car - ried with - in your womb the



God of all, the eternal Son to whom you gave birth; he grants sal - va - tion



to all who sing your prais - - - es.

**Ode 6**

**Irmos**



Grant your for - give - ness, O Sav - ior, de - spite the num - ber of my sins;



draw me out of the a - byss of e - vil, I pray you; for it is to you



that I cry: Hear me, O God of my sal - va - - - tion.



**Refrain**

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

I was your younger child, I spent your inheritance in evil. I left you for an evil life and squandered my gifts, O Lover of us all. I come back to you, my father and my God, and beg your forgiveness. *Refrain*

I have wandered into a harsh land and am condemned to feed pigs, for I have wasted the riches which you had so kindly just given me, and I am stripped of everything; yet be merciful to me, for you are God. *Refrain*

I have no confidence before you, O Lover of us all. Look down and see, I have sinned before heaven and before the heights above. I am unworthy to be called your child; but be merciful to me freely, for your mercy is without end.

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 manner in which you gave birth, O Virgin, is indescribable in words or images, for you remained a pure virgin when God was born in a way beyond understanding. Therefore, we all worthily glorify you as the true Theotokos.

**Katavasia**

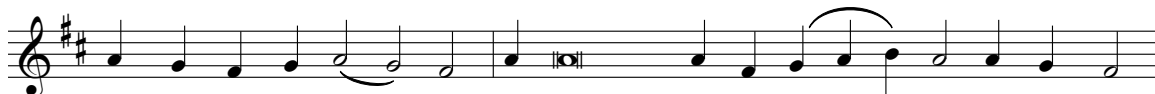
Come, all you faith-ful, and clap your hands, as we cel - e - brate this holy and sol-emn

feast of the The - o - to - kos. Glo - ri - fy him who was born of her.

## Kontakion - Tone 4



Now the sea - son for vir - tues has ar - rived and the Judge is at the door.



With-out look - ing gloom - y, let us fast, of-fer - ing tears, vig - ils, and alms,



and let us ex-claim: Our sins ex-ceed the grains of sand by the sea.



But for-give us all, O Cre - a - tor of All, that we may re-ceive the



in - cor - rup - ti - ble crown.

## Ikos

I have loved the fleeting pleasures of the earth and have thrown away eternal blessings, O Christ Jesus. You alone love us all, and you do not cut off sinners without hope, pouring out mercy upon those who repent. O Jesus, do not turn from me now as I repent, but see in me the thief who was saved by his confession, the tax-collector who was cleansed by mercy, and the prodigal who resolved to weep, for in all these you have instilled a pattern of repentance. When you see me from afar repenting and running to you as Father, come out with warm and tender mercy. If you wish, you can forgive the sins by which I have polluted myself after baptism and my promise to lead a blameless life: but forgive us, O Creator of all, that we may receive the incurruptible crown.

## Ode 7

### Irmos



The con - de - scen - sion of God brought fear to the fire of Bab - y - lon



in days of old; thus the Youths danced with joy in the



fur - nace as in a flow - er - y mead - ow, and they sang:



Bless - ed are you, O God of our fa - thers.

#### Refrain

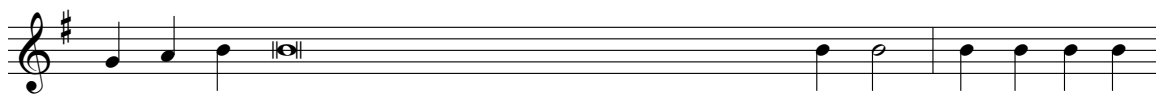


Glo - ry to you, our God, glo - ry to you.

I no longer have the courage to call myself your child, Father and Lover of us all. I beg you to let me be one of your hired hands. Do not scorn me as I cry out: Blessed are you, O God of our fathers. *Refrain*

Defiled by our former way of life in which we destroyed our original nobility, let us hasten to our only God and Father with fervent repentance, that we may find salvation. *Refrain*

The citizen that I am condemned to serve is a harsh master, and the famine that I suffer, while feeding pigs, is unbearable; but I will return begging: O Savior, have mercy on me.



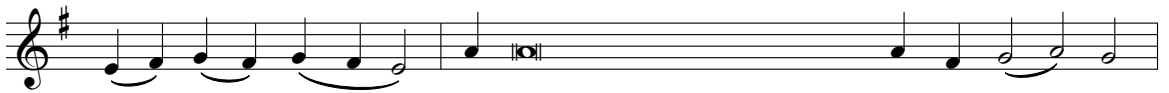
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er



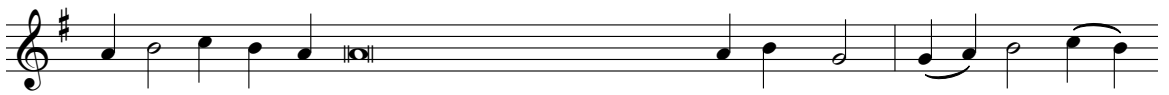
and for - ev - er. A - men.

You have given life to our nature that was dead, for you alone gave birth to Life, Virgin Theotokos. Therefore, we recognize in you the salvation of the faithful, as you gave birth in human flesh to the God of our fathers.

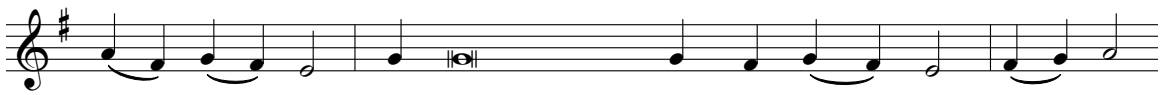
### Katavasia



The three youths cou - rageously walked about in the flam - ing fur - nace,



pre - fer - ring to wor - ship the Creator rather than cre - a - ted things, and they sang



out in joy: Bless - ed are you and praised a - bove all, O God



of our fa - thers.

### Ode 8

#### Irmos

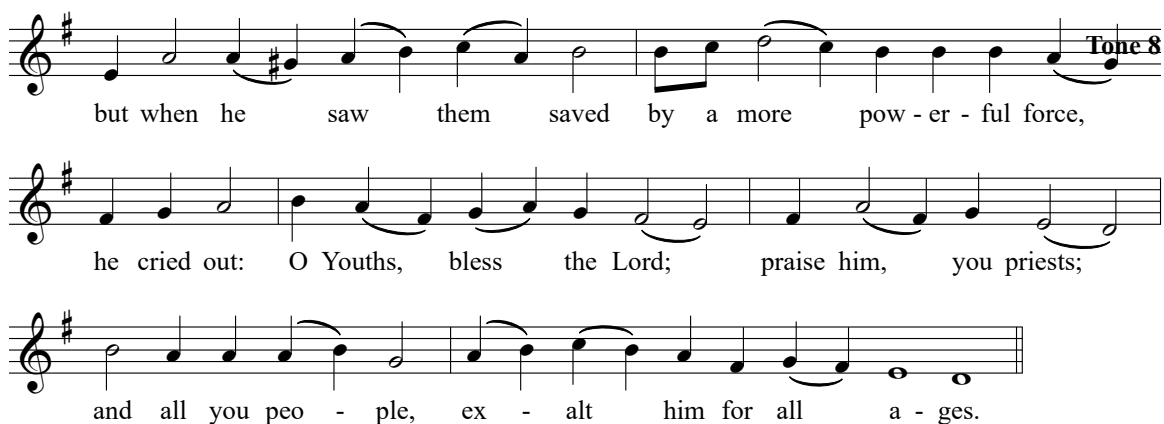


In his fu - ry, the ty - rant of the Chal - de - ans had the fur - nace




heat - ed seven times hotter than u - su - al for the faith - ful serv - ants of the Lord;

Tone 8



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**



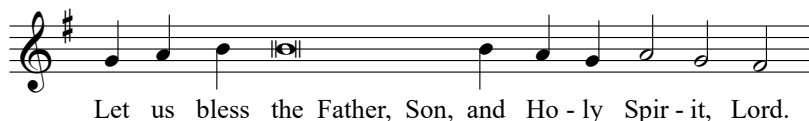
Glo - ry to you, our God, glo - ry to you.

O Master, we, your faithful, know the depths of your infinite and great mercy. Therefore, we fervently prostrate before you with the prodigal. Receive us sinners as we hasten to you, for there is no sin at all that can conquer your love for all of us.

*Refrain*

O Master, in your mercy you humbled yourself before your fallen son when he approached you. O Lover of us all, you kissed him and gave him salvation, for you love people and show mercy and not anger to those who fall. *Refrain*

A very terrible judgment will be passed on me, O Master, for though I see that you are a merciful and gracious Lover of us all, I do not hasten to you repeating the words of the prodigal, but instead spend my life in laziness. However, be merciful to me, compassionate Lord, and save me from this judgment through repentance.



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

We do not glorify three gods, but only one Divinity. In truth, we honor three Persons: the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father, the Trinity of one God, and in faith, we glorify each with the name of God.



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

O all-pure Theotokos, by your prayers save me from the onslaught of temptations and the tempest of sorrows that threaten to drown me. O refuge of salvation, by your prayers, deliver me from all these evils and grant that I may worthily glorify you forever as my faithful guardian.



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



for - ev - - - er.

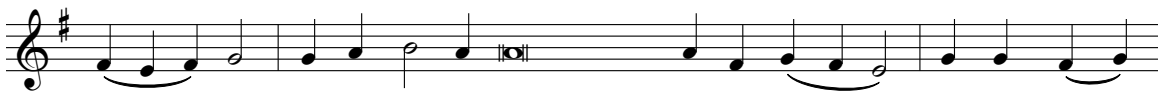
### Katavasia



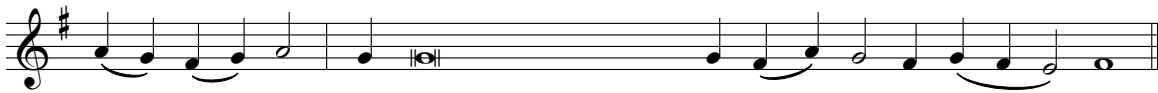
The three youths in the fur - nace were saved by the



Off - spring of the The-o - to - kos. He who was foretold has been born **Tone 4**



on earth, and he joins to - gether all crea-tion to sing: All you works

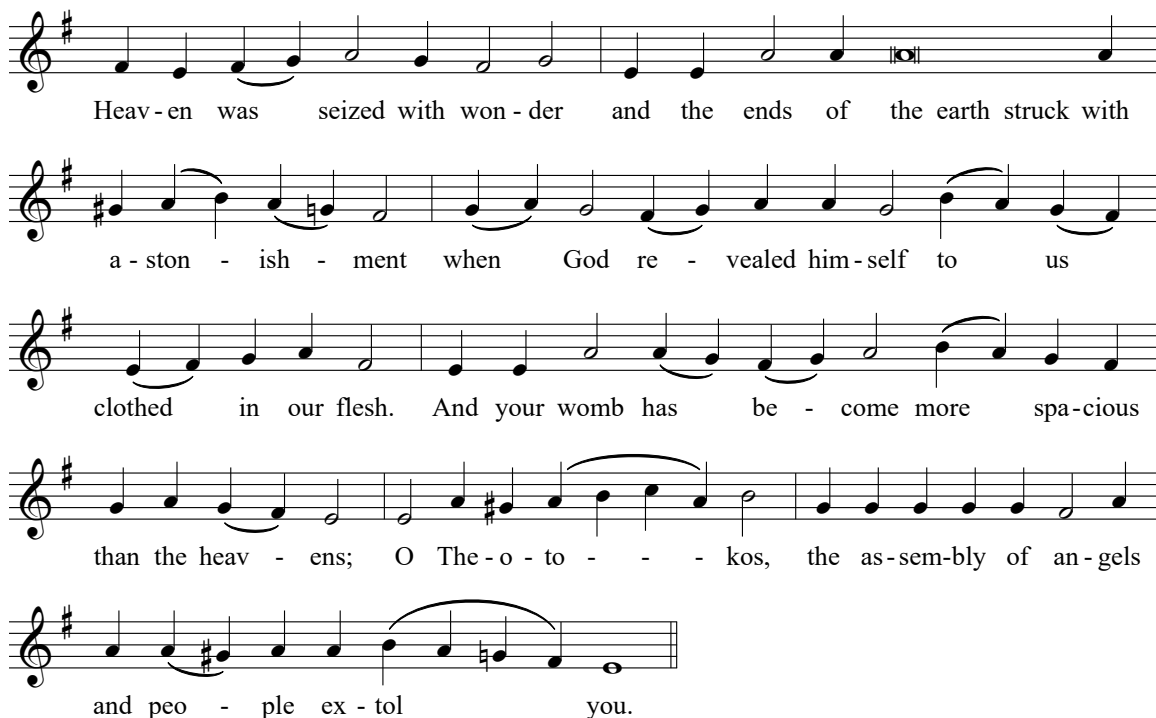


of the Lord, bless the Lord and praise him a-bove all for-ev - er.


*The Canticle of the Theotokos is sung (p. 34).*

**Ode 9**

**Irmos**



Heav - en was seized with won - der and the ends of the earth struck with  
a - ston - ish - ment when God re - vealed him - self to us  
clothed in our flesh. And your womb has be - come more spa - cious  
than the heav - ens; O The - o - to - - - kos, the as - sem - bly of an - gels  
and peo - ple ex - tol you.

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

My soul puts its trust in you, O God: fill me with joy and gladness, kill the fattened calf. I have gone astray, welcome me back; I was dead, raise me up to life, and clothe me in the divine garment of salvation and purity. *Refrain*

O souls far from God and deprived of his gifts, come with fervor and imitate the conversion of the prodigal, crying out: Good Father, who are in heaven, we have all sinned against you; purify and save us as we hasten to your mercy. *Refrain*

O Lord, O Lord, your mercy is abundant beyond measure, but I have spent these riches in many pleasures. Do not turn from me, as now I run to you and cry out with the words of the prodigal: I have sinned before you, save me as I flee to your mercy.

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 a refuge of salvation for me, your servant. You are my guide and protectress, the opponent of all cruelty. As our blessed Lady, pray to God for my salvation, for in you I place all my hope, and in love and faith proclaim your greatness.

### Katavasia

May ev - 'ry child of the earth ex - ult in spir - it and hold a - loft

the burn - ing lamp; may the an - gels in heav - en praise with joy the ho - ly

feast of the Theoto - kos and sing to her: Re - joice, O blessed and ev - er - Vir - gin,

ho - ly The - o - to - kos.



## The Hymns of Light

*“Holy is the Lord our God” is sung in the Tone of the Week, and the Sunday Resurrection Gospel is read. Then continue with the Hymns of Light from the Triodion:*

Rejoice, pride of our holy fathers; rejoice, voice of inspired theologians, tabernacle of inward stillness, dwelling-place of knowledge and throne of doctrine, spiritual ocean where action and contemplation blend, healer of human illness. You are the temple of the Spirit, O Father who are dead and yet still alive.

*Glory...now and ever...*

O Virgin and Queen of the universe, come to our aid in peril and affliction; help us in times of distress; rescue us from the Devil, from Hades and perdition; make us worthy to stand fearlessly before the awesome judgment seat of your Son, through your prayers, O Theotokos.

## Psalms of Praise (148, 149, 150)

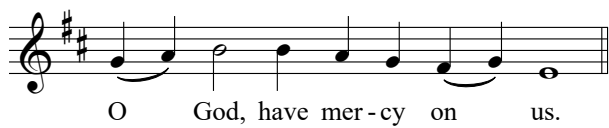
*The Psalms of Praise are sung in the Tone of the Week, with eight stichera of the Resurrection, concluding with:*

**Cantor:** (Tone 6) Glory...

**Doxastikon - Tone 6 samohlasen**



In this sea-son of ab-stin-ence, you have ris - en as light, O Christ, up - on  
those who walk in the dark-ness of sin. Let us see the glorious day of  
your Pas - sion, so that we may sing to you: A - rise,



**Cantor:** (Tone 2) Now and ever...

*The service continues with the Sunday theokion in Tone 2, "You are truly most blessed..." (p. 40).*