

Matins Propers
Fifth Sunday of the Great Fast
Commemoration of Our Venerable Mother Mary of Egypt

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 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 troparion) Glory...now and ever...

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

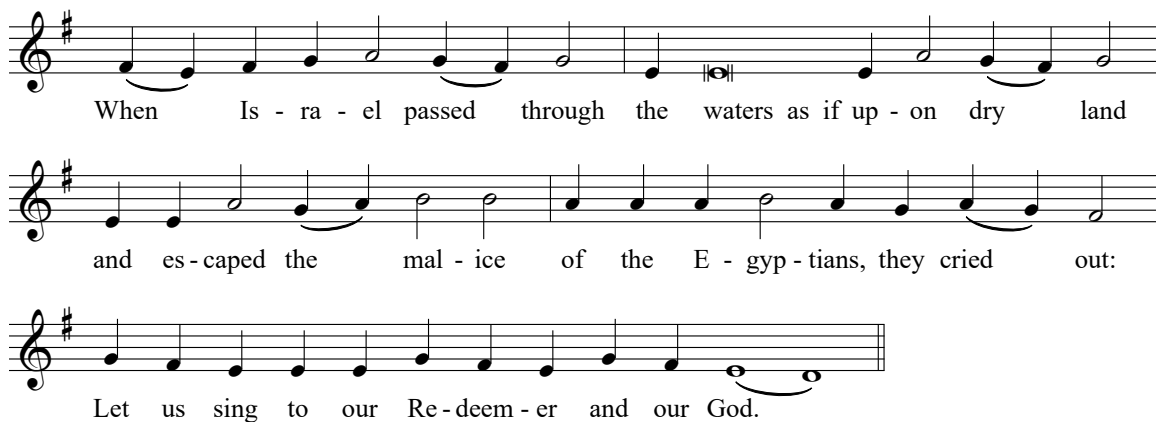
The service continues as usual for Sunday. After Psalm 50, the penitential stichera are sung (p. 317).

Canon

with *Katavasiai of the Theotokos*


Ode 1

Irmos - Tone 8 samopodoben



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.

Refrain

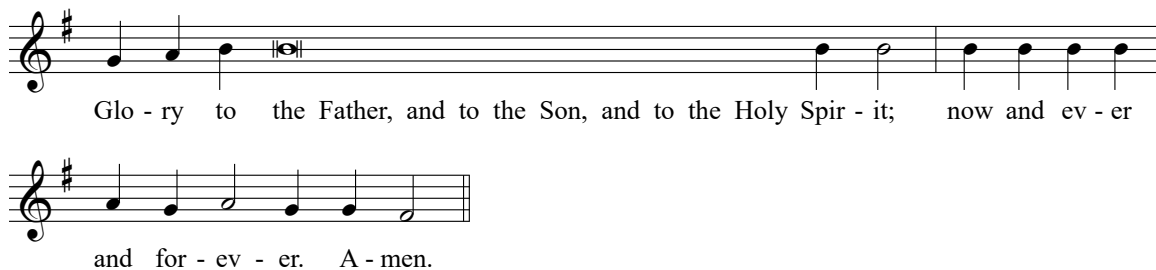


Glo - ry to you, our God, glo - ry to you.

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*

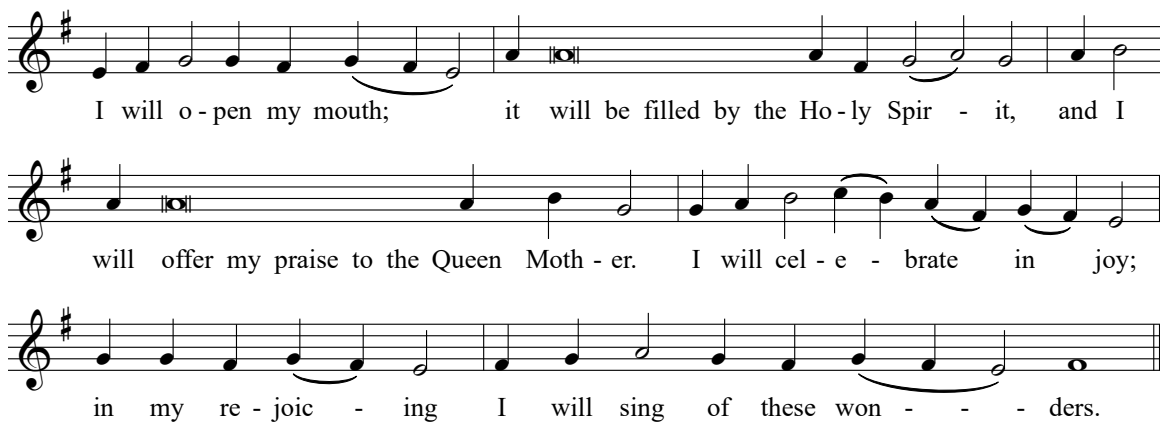
The rich man led a splendid and luxurious life in this world which passes and disappears; therefore, he was condemned to punishment, while the poor Lazarus was refreshed with dew.



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.

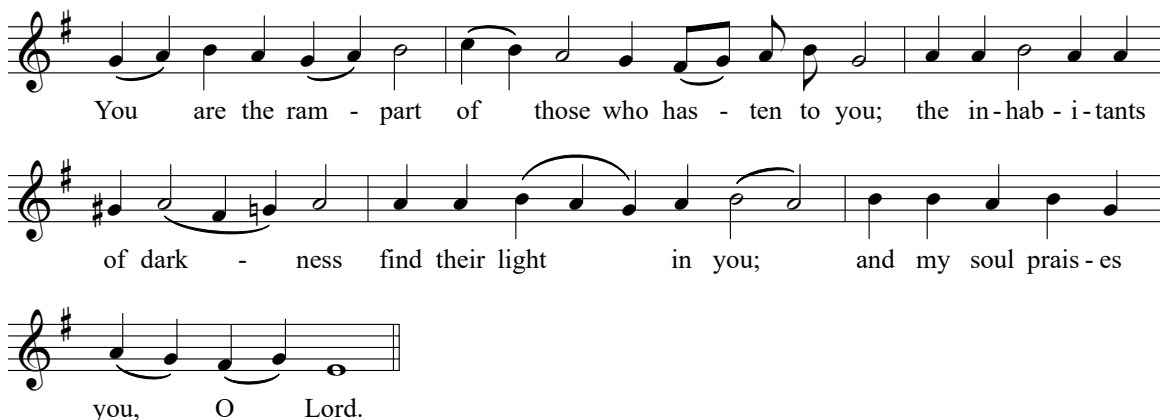
Katavasia - Tone 4 samopodoben




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.

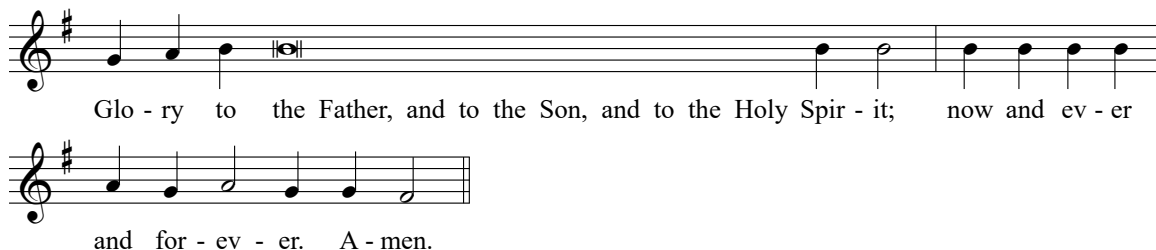
Refrain 

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*

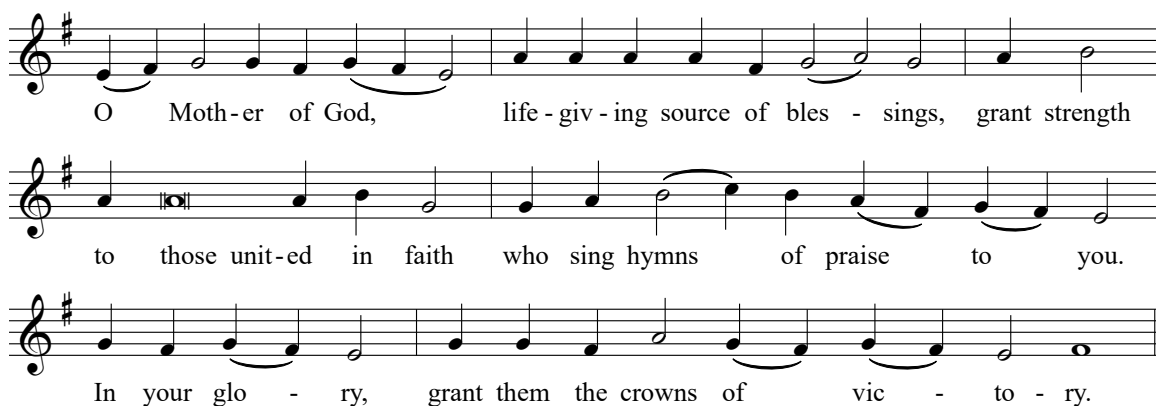
The purple and fine linen in which the rich man was clothed represent pleasures and sins; it is for this reason that he burns in the fire.



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.

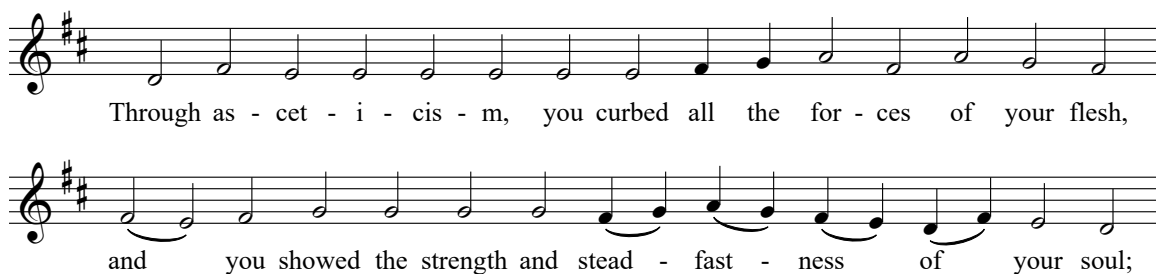
Through your prayers, O most pure Virgin, come to our aid by turning back the dangers that surround us.

Katavasia

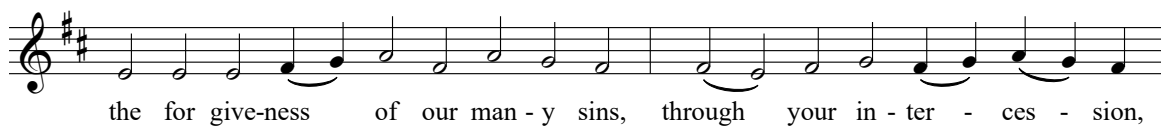
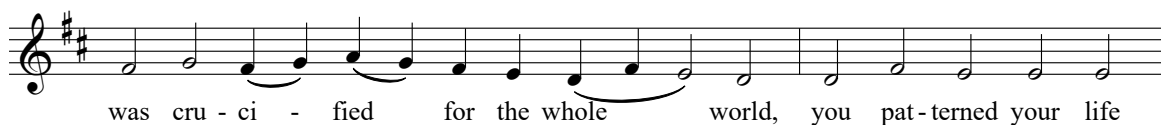
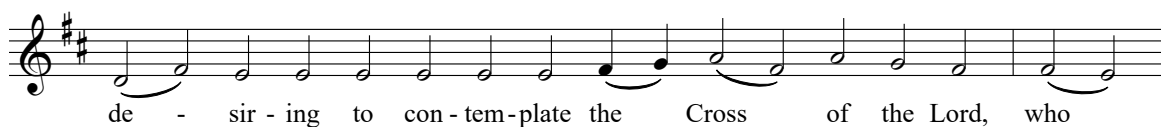


O Moth - er of God, life - giv - ing source of bles - sings, grant strength
to those unit - ed in faith who sing hymns of praise to you.
In your glo - ry, grant them the crowns of vic - to - ry.

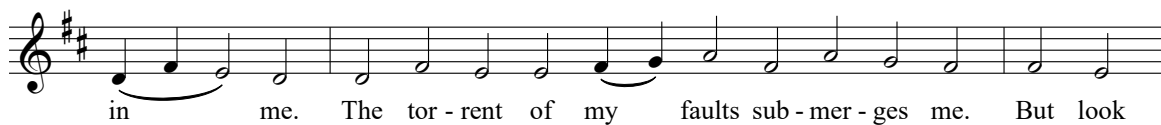
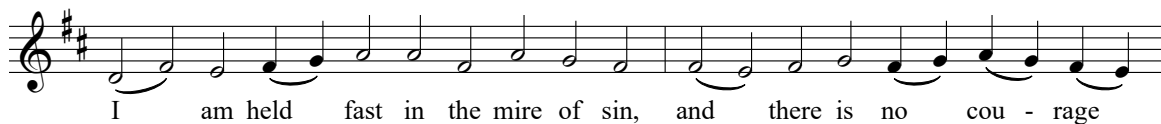
Sessional Hymn - Tone 8

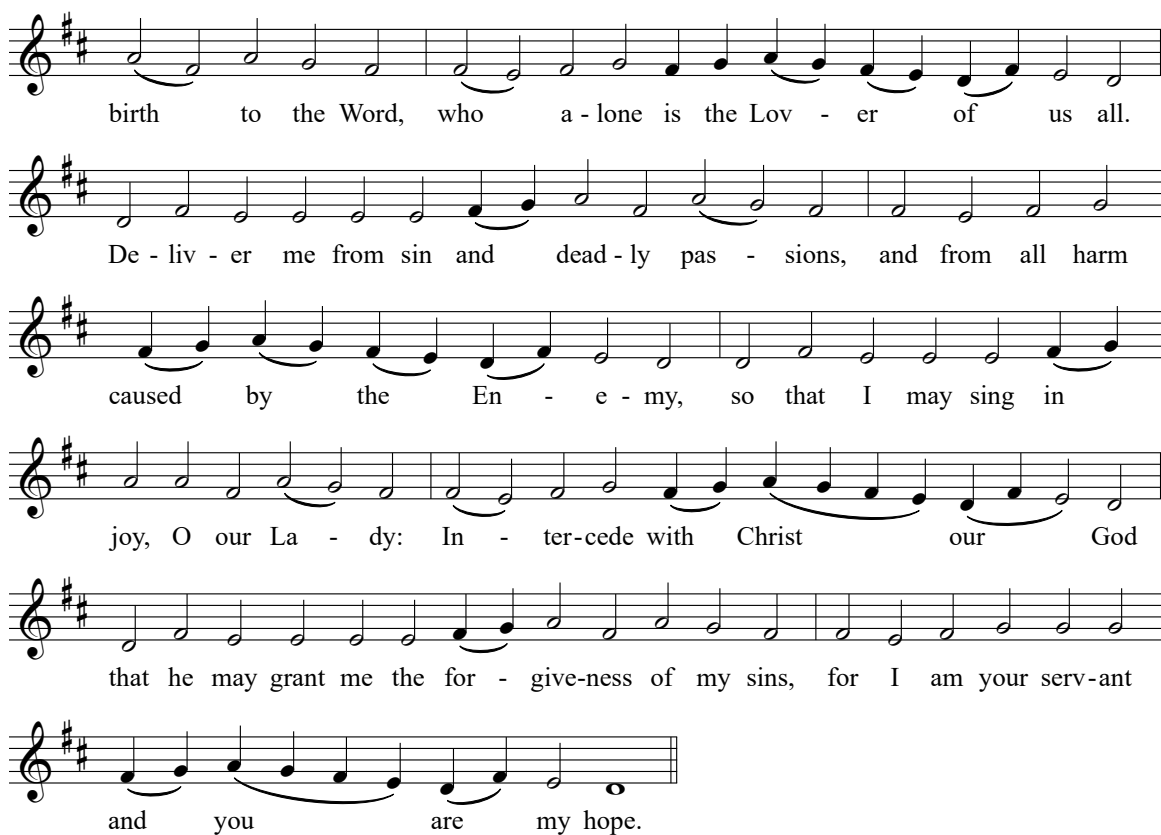


Through as - cet - i - cis - m, you curbed all the for - ces of your flesh,
and you showed the strength and stead - fast - ness of your soul;



Cantor: Glory...now and ever...





birth to the Word, who a-lone is the Lov - er of us all.

De - liv - er me from sin and dead - ly pas - sions, and from all harm

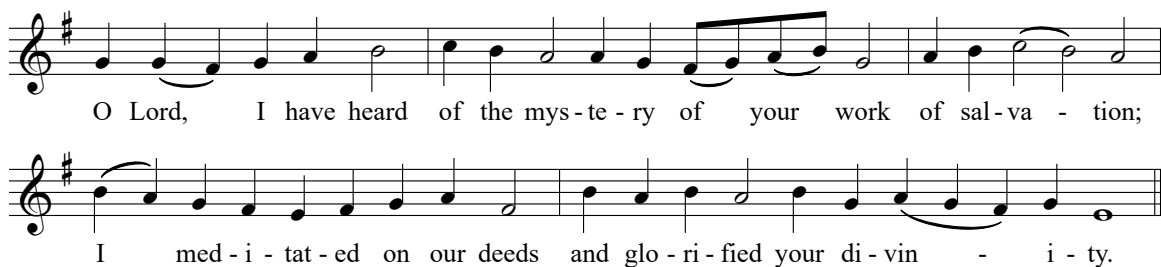
caused by the En - e - my, so that I may sing in

joy, O our La - dy: In - ter-cede with Christ our God

that he may grant me the for - give-ness of my sins, for I am your serv-ant

and you are my hope.


Ode 4
Irmos



O Lord, I have heard of the mys-te-ry of your work of sal-va-tion;

I med-i-tat-ed on our deeds and glo-ri-fied your di-vin-i-ty.

Refrain

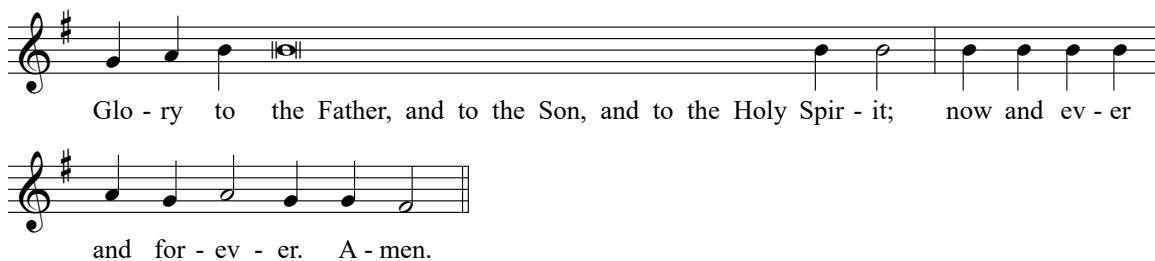


Glo - ry to you, our God, glo - ry to you.

The rich man delighted in food and fine clothing; Lazarus only wanted to satisfy himself with the crumbs of the feast. *Refrain*

The dogs who licked the wounds of Lazarus showed more affection for the poor man; they had more compassion than the rich man. *Refrain*

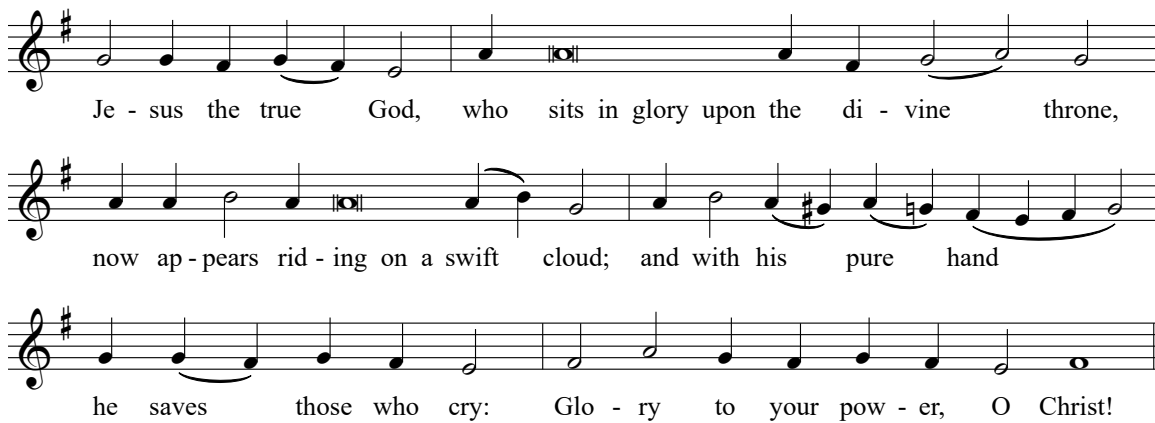
Afflicted by poverty, Lazarus was rejected at the gate of the rich man; but you, O Lord, have now glorified him.



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.

Beseech your Son in behalf of those who praise your name, that they may be delivered from slavery to the Enemy, O holy Virgin, our only protection.

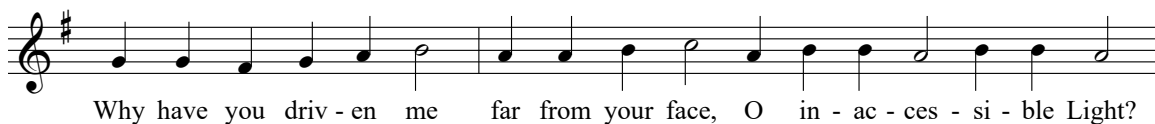
Katavasia



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.

When the rich man saw Lazarus in the bosom of Abraham, enjoying the glorious light, he cried: Have mercy on me, Father Abraham, for I am condemned to this fire, and my tongue is burning up with thirst. *Refrain*

Abraham answered: You enjoyed the riches of life; therefore, you now receive your eternal punishment in the fire, but poor Lazarus shall rejoice with unending joy. *Refrain*

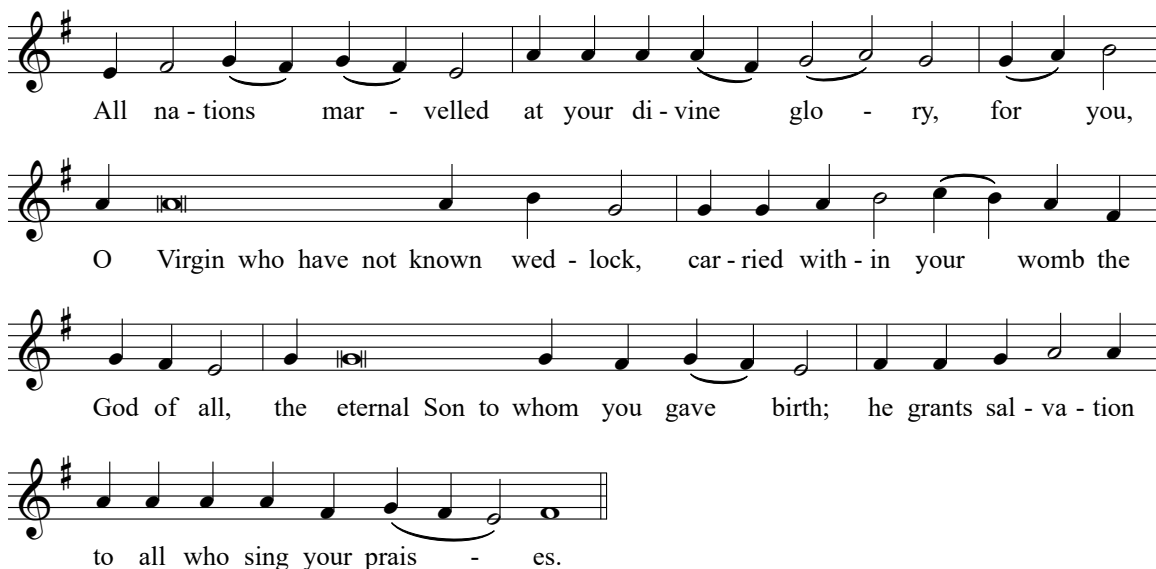
The rich man wasted his whole life in luxury and false pleasures; like him, I have also become rich, but I pray to you in your goodness, spare me from the fire as you did Lazarus.

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.

Having you as our pledge before your Son, we beseech you, O all-holy Virgin: Turn not your protection away from the Christian people, for you are our only intercessor before Christ, our Lord and Master.

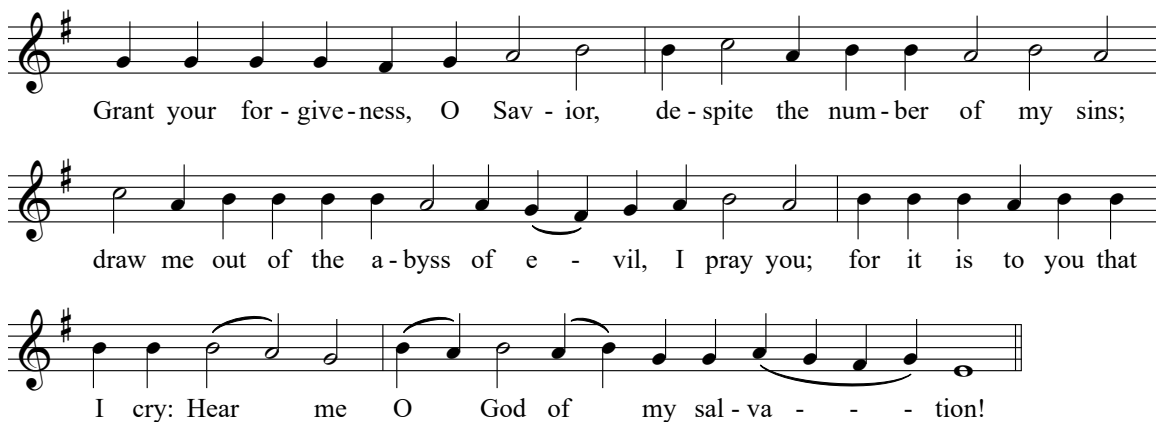
Katavasia



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

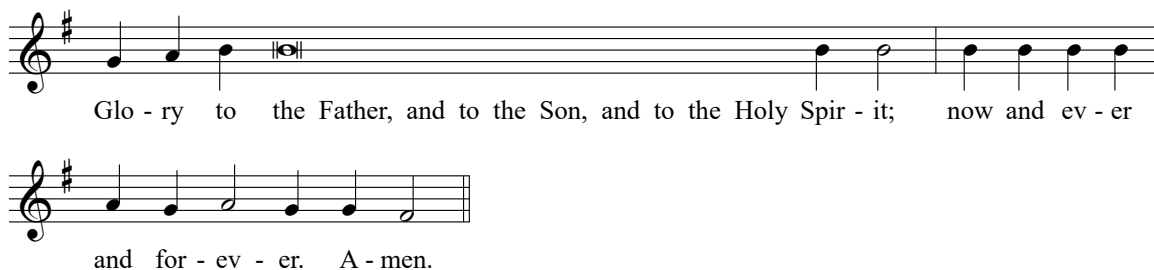


Glo - ry to you, our God, glo - ry to you.

The rich man was condemned to the fire by his life filled with pleasures; but the poor Lazarus, having chosen poverty in this life, in exchange, receives unending joy. *Refrain*

Lazarus was deemed worthy to receive the fullness of eternal life in the bosom of Abraham; but, for his punishment, the rich man was condemned, body and soul, into the fire. *Refrain*

Because he despised Lazarus, the rich man was condemned to the fire; I pray to you, O Lord and Lover of us all, do not condemn me, wretched though I am; but, like Lazarus, receive me into your light.



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 holy Theotokos, may we be delivered from our sins, and obtain, O most pure Virgin, the divine illumination of the Son of God, who was wondrously incarnate in your womb.

Katavasia

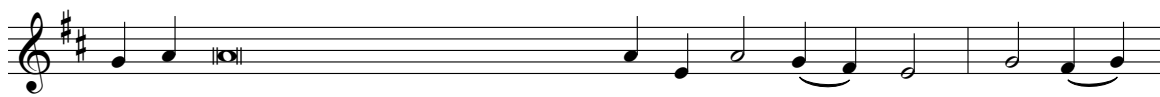


Come, all you faith-ful, and clap your hands, as we cel - e - brate this holy and sol - emn
feast of the Moth - er of God. Glo - ri - fy him who was born of her.

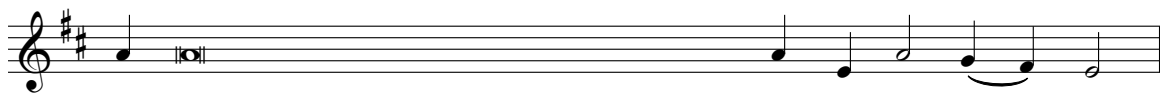
Kontakion - Tone 3




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

Irmos



The Youths who came to Ju - dah from Bab - y - lon



tram - pled on the flames in the fur - - - nace



by their faith in the Trin - i - ty, and they sang:



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

Refrain

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

Like Job of olden days, who sat upon the dunghill filled with worms, so the poor Lazarus lies before the gate of the rich man, singing: Blessed are you, O God of our fathers. *Refrain*

As an outcast before the gate of the merciless rich man, Lazarus once longed for the scraps that fell from his meal, and no one offered him anything; but he is now filled to satisfaction in the bosom of Abraham. *Refrain*

Spare me, I beg you, O Christ, the fate of the merciless rich man; grant that I may be with Lazarus the poor, that I may sing with joy: Blessed are you, O God of our fathers.

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 came forth from the womb of the Virgin, clothed in our flesh for our salvation; and we, who recognize you as the Theotokos, in thanksgiving now sing: Blessed are you, O God of our fathers.

Katavasia

The three youths courageously 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 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

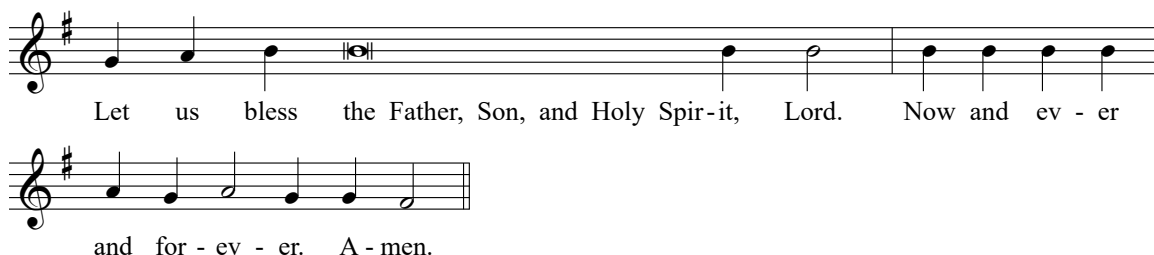


Glo - ry to you, our God, glo - ry to you.

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*

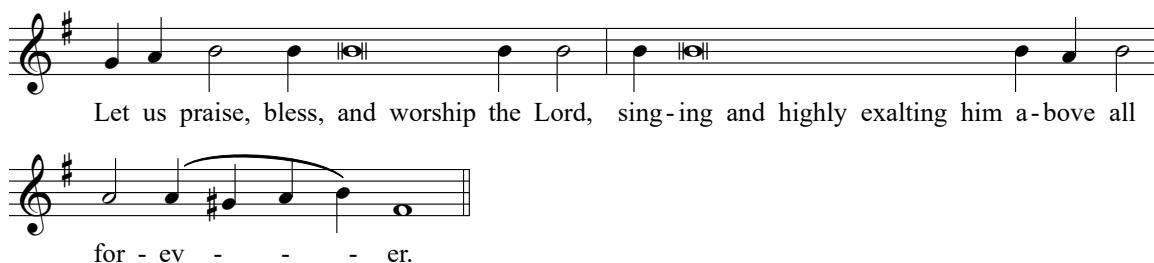
Lazarus was completely covered with sores and wounds as he lay before the gate of the rich man, in days of old; he longed to satisfy his hunger, but no one gave him anything to eat; in their compassion, the dogs licked his sores and wounds with their tongues. Therefore, he was invited to share in the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

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 Canticle of the Theotokos is sung (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 unceas-ing hymns we
ex - tol you.

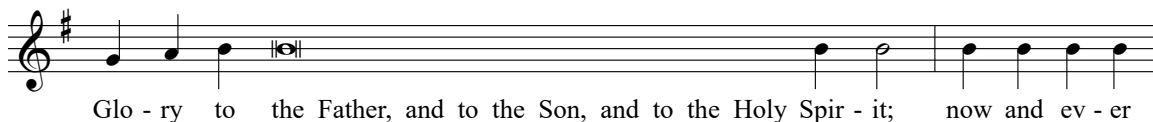
Refrain

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*

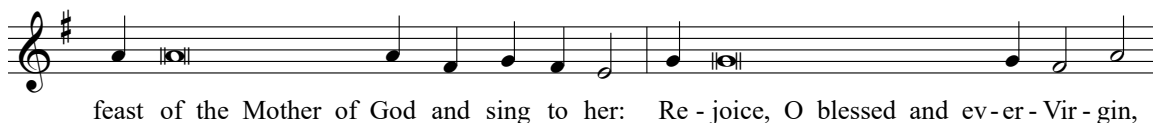
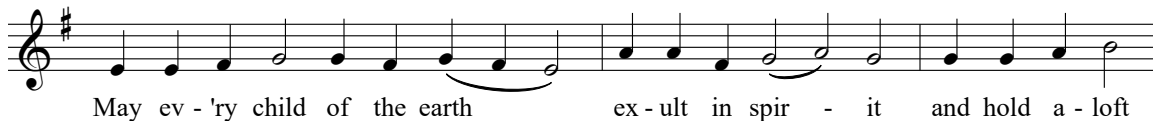
Like the merciless rich man, I have scorned your commandments, O Lord; and now, in my misery, I lie before your gate; but in your love and compassion, raise me up from the abyss like Lazarus your friend. *Refrain* **Tone 8**

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



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:

Glory...

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.

Now and ever...

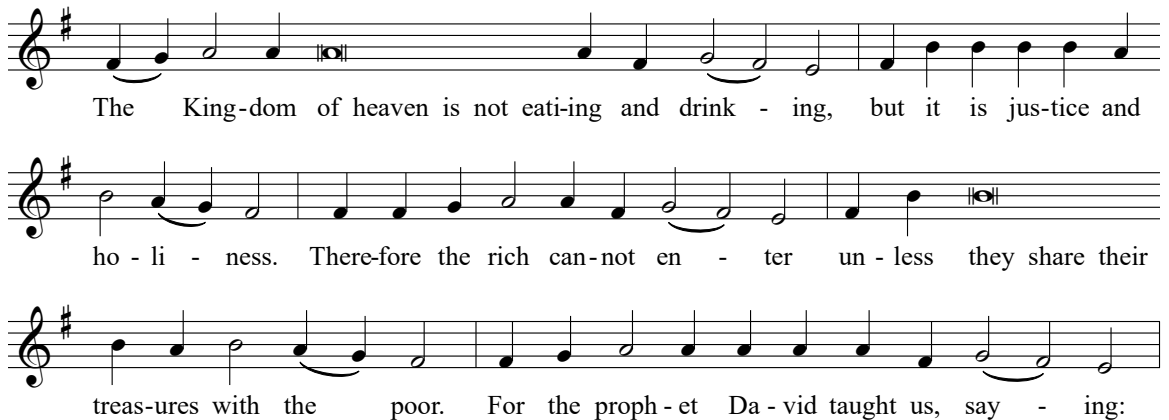
O sweetness of the angels and consolation of the afflicted, O protectress of Christians, O Virgin Mother of the Lord, deliver us and save us from eternal punishment.

Psalms of Praise (148, 149, 150)

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

Cantor: (Tone 1) Glory...

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**
Tone 1
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,
and, in ex-change for earth-ly good, the Lord will grant the rich-es of
heav-en.

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

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