

Matins Propers

Meatfare Sunday

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

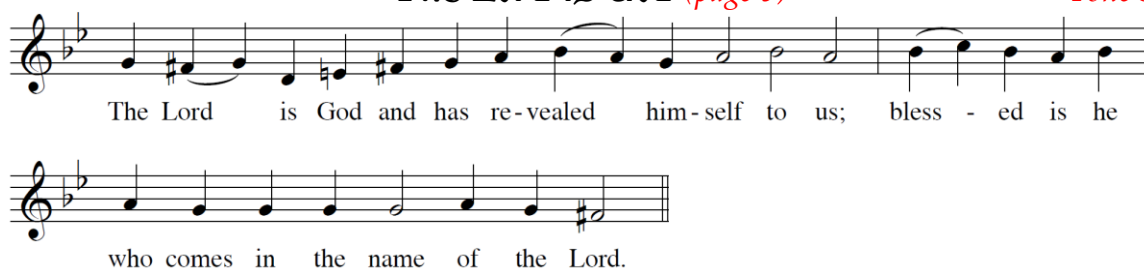
Hexapsalmos

*The reader chants only **Psalm 62** on page 3 followed by "Glory..." on page 6.*

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

The Lord is God (page 9)

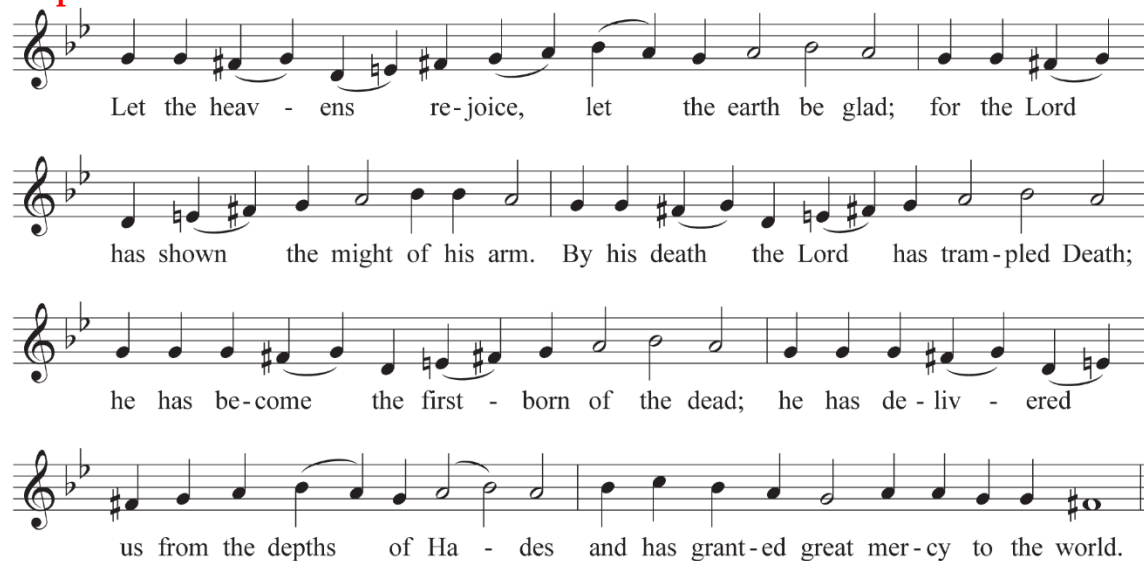
Tone 3



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 3



Let the heav - ens re-joice, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

The repetition of the troparion is omitted.

Cantor (*Tone 3*):

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 is written on two staves in G minor (one flat). 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 rests and a final cadence.

Festive Theotokion – Tone 3

We sing your prais - es, O Vir - gin; for, as the The - o - to - kos,
you al-ways in-ter-cede for the salvation of the hu-man race. It is from you
that our God and your Son took flesh. Then, by suf - fer-ing the Pas - sion
on the cross, and out of love for us all, he delivered us from cor-rup - tion.

The musical notation is written on four staves in G minor. The melody is more ornate than the Cantor's, featuring many eighth and sixteenth notes, often beamed together. It follows the text line by line across the four staves.

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 2nd Kathisma:

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: “Fly like a bird to its mountain? See the wicked bracing their bow; they are fixing their arrows on the string to shoot upright men in the dark. Foundations once destroyed, what can

the just do?" The Lord is in his holy temple, the Lord, whose throne is in heaven. His eyes look down on the world; his gaze tests mortal man. The Lord tests the just and the wicked; the lover of violence he hates. He sends fire and brimstone on the wicked; he sends a scorching wind as their lot. The Lord is just and loves justice; the upright shall see his face.

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 2nd Hymn of the 1st set of Sessional Hymns (Samopodoben: Christos ot mertvych):

When you tas - ted death in the flesh, O Lord, you took a - way the
bit - ter - ness of death by your Re - sur - rec - tion and made the hu - man race
pre - vail o - ver it, re - stor - ing vic - to - ry o - ver the an - cient curse.
There - fore Christ, O Pro - tec - tor of our life, glo - - - ry to you,
O our God!

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

Ἡρακὸς (page 21)

Tone 3

The bril - liant an - gel star - tled the myrrh - bear - ing wom - en and said: Why do
you seek the Liv - ing One in the grave? He is tru - ly
ris - en and has emp - tied the tombs. Know, there - fore, that the
Change - less One changed corrup - tion to in - cor - rup - tion. Say to him:
how dread - ful are your works, O Lord, for by your death
you have saved the hu - man race.

Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted.

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

Prokeimenon (page 22)

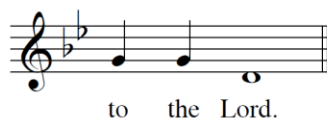
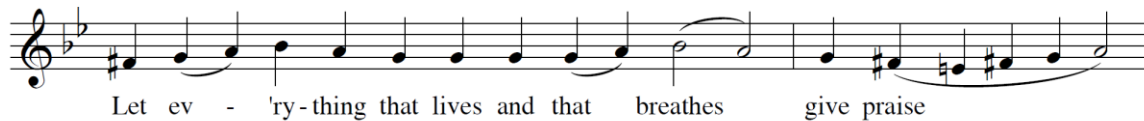
Psalms 95:10, 1

Pro - claim to the na - tions: God is King. The world he made firm,
not to be moved.

Deacon: O sing a new song to the Lord;
 Sing to the Lord, all the earth. *The Prokeimenon is repeated.*
Matins continues with the Preparation for the Gospel ("Let us pray...") on p. 22.

Let everything that lives... (page 22)

Tone 3



The Preparation for the Gospel continues with "That we may be deemed..." on page 23.
The Third Resurrection Gospel is read (Mark 16:9-20).
The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).
After Psalm 50 (p. 26), the Penitential Stichera are sung (p. 29).

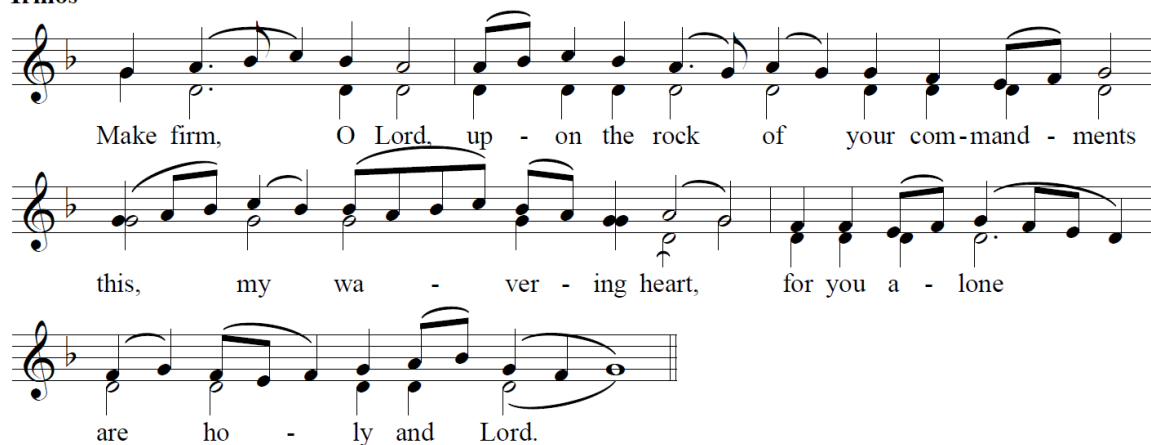
The Canon (page 32)

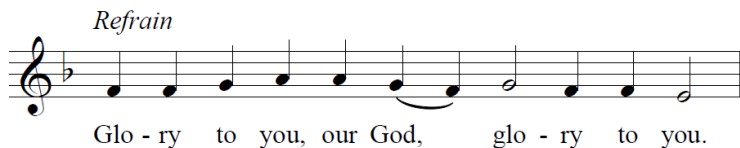
The faithful come forward to venerate the Gospel Book on the tetrapod.
The Canons of the Resurrection & of the Theotokos are omitted.

Ode 1 is omitted & the Canon of Meatfare from the Triodion continues with Ode 3:

Ode 3

Irmos





The Lord is coming; who can bear the fear of his sight? Who can gaze upon his face? Prepare yourself, O my soul, to meet him. *Refrain*

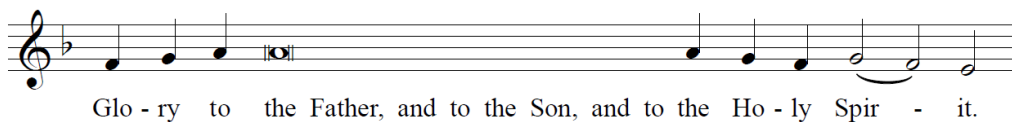
Let us hasten to God with our sighs, let us reconcile ourselves with him before the end; for we will stand naked before his awesome judgment seat. *Refrain*

Have mercy on me, O Lord, have mercy, I beseech you, when you shall come with your holy angels to judge all of us according to our works. *Refrain*

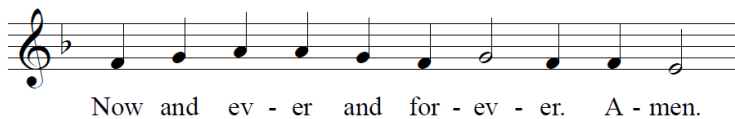
How shall I escape your just wrath, O Lord, for I have disobeyed your commandments? But in the hour of judgment, spare me. *Refrain*

Turn back to God with sighs and tears, O my poor soul, before the celebration of this life comes to an end, before the Lord closes the door to the banquet. *Refrain*

I have sinned, O Lord, more than any other mortal, more than any other I have transgressed; but before you judge me, spare me, in your love.



O Trinity, all-worthy of our praises, one God in three Persons, save us who bow before your majesty in faith.



Without seed, O pure Virgin, you gave birth to the Word of life, who took flesh in your womb and became human without undergoing change: O Theotokos, glory to you.

*The Katavasia, which would repeat the Irmos, is omitted and
Matins continues with the Small Litany on page 33.*

Sessional Hymns of the Triodion

Tone 1 troparion

Awe-some is your judg-ment seat and just are your judg-ments,
 but my actions are e - vil. O God of mer-cy, save me and deliver me from
 pun-ish - ment. O Mas - ter, pre - serve me from the fate of the con-demned,
 and make me wor - thy to stand at your right hand, O just Judge.

Cantor (*Tone 1*):

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.
 By the ac-tion of the Ho - ly Spirit, O most pure Vir - gin, you have shel-tered
 in your womb and given birth with-out blem - ish to your God, your Cre-a - tor
 and the Crea-tor of all. And we who glorify him, also praise you, O Vir - gin,

the sal - va - tion of the world and the palace of the King of glo - ry.

Sessional Hymn 2 - Tone 6 kontakion

I think of the fearful day of judg - ment and weep o - ver my e - vil deeds.

How will I defend myself before the im - mor - tal King? How dare I look at my

Judge, wretch - ed one that I am? Fa - ther all good, only Son, and Ho - ly Spir - it,

have mer - cy on me, O Lord.

Cantor (Tone 6):

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

Do not dis - close the se - crets of my heart in the Val - ley of Tears, in the place

you have cho - sen, to be seat - ed and render a just judgment, O God of mer - cy,

so that I may not blush be - fore the an - gels; but spare me, O my God,



and have mer-cy on me, O Lord.



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



O Vir - gin Theoto-kos, O hope of the world, I seek your cher-ished



pro-tec - tion; have com-pas-sion on the peo-ple who come to you; im-plore the



Lord to show us his love by de - liv - ering our souls from punishment, O bless - ed



Vir - gin.

Odes 4-6 are omitted and

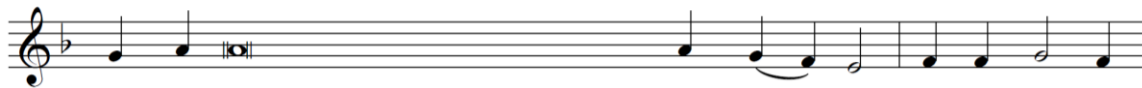
Matins continues with the Kontakion & Ikos of Meatfare Sunday from the Triodion:

Kontakion & Ikos (page 34)

Tone 1



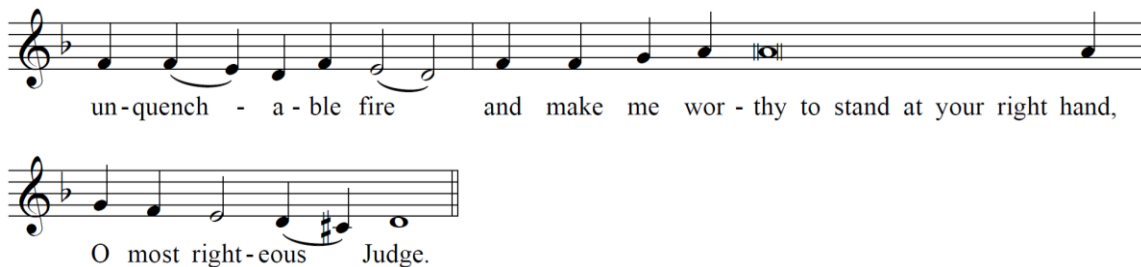
When you come to the earth in glo-ry, O God, and the u - ni-verse



trem - bles and a river of fire flows before your judg - ment seat and the books are



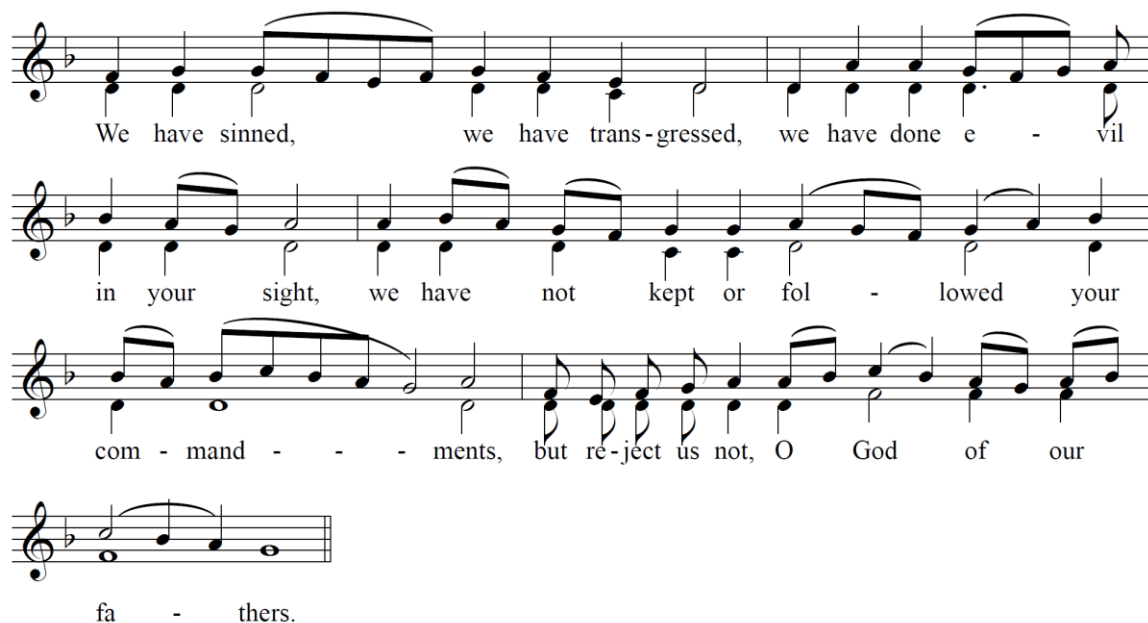
o - pened and ev - erything hidden is re - vealed, de - liv - er me then from the



un-quench - a - ble fire and make me wor - thy to stand at your right hand,
O most right-eous Judge.

Ikos: When I think of your fearful judgment and the day of your justice, O Lord of goodness, I tremble with fear; for my conscience accuses me. When you shall be seated upon the throne to bring the entire world before you in trial, no one will be able to deny sins; for truth shall triumph and no one will dare dispute. The fires of Hades will crackle and sinners grind their teeth. But you, O Lord, have mercy on me and spare me, O Righteous Judge.

Ode 7
Irmos



We have sinned, we have trans-gressed, we have done e - vil
in your sight, we have not kept or fol - lowed your
com - mand - - - ments, but re-ject us not, O God of our
fa - thers.

Refrain



With tears, O faithful, come, let us bow before the One who will judge us when the heavens shall be shaken, when the stars shall fall and the earth tremble, so that in the end we may find mercy with the God of our ancestors. *Refrain*

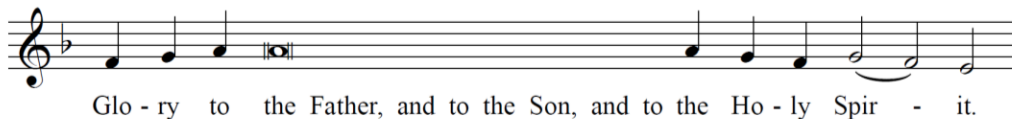
The trial will be strict, the judgment fearful; one can hide nothing from the Judge; he cannot be won over by bribes. Spare me, O Lord, and save me from your anger. *Refrain*

The Lord comes in judgment; who will be able to bear up to the sight of him? Tremble with fear, O my poor soul, and prepare for your passage, so that you may find mercy with the God of our ancestors. *Refrain*

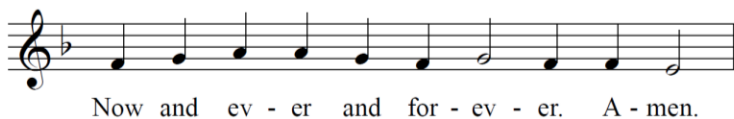
I tremble before the unquenchable fire, the bitter worm torments me, deadly Hades fills me with fear, and I still do not have true compunction. But you, O Lord, confirm me in my fear of you. *Refrain*

I bow before you and I offer my confession as tears: More than the Sinful Woman have I fallen, I have sinned more than any person on earth. But have mercy on your creature, O Lord; call me back to your fold. *Refrain*

Repent and return to the Lord; lay bare before him all your secret thoughts. Say to God who reads our hearts: You alone, O Savior, know all my secrets, but I sing to you as did David: Have mercy on me, O Lord, according to your great mercy.



I praise the consubstantial Trinity, the triple unity of three Persons: Father, Son, and Holy Spirit, one power, one energy, one will, of the one God who is thrice holy, one sovereign kingdom.



In all his beauty God comes forth from the wedding chamber of your womb; he is clothed as a prince with the robe of purple, divinely woven and mystically dyed in your blood, O spouseless Virgin, so that he may reign over the whole world.

The Katavasia, which would repeat the Irmos, & Ode 8 are omitted. The people stand & Matins continues with "Let us greatly extol..." & the Canticle of the Theotokos on p. 34.

Ode 9

Irmos



Con - cep - tion with - out seed; na - tiv - i - ty past un - der -
-stand - ing, from a moth - er who nev - - er knew a man;
child - bear - ing un - de - filed. For the birth of God
makes both na - tures new. There - - - fore as Bride and
The - o - to - kos, with true wor - ship all gen - er - a - tions
mag - ni - fy you.

Refrain



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

The Lord is coming to punish sinners and save the just; let us pour out our tears and tremble; let us call to mind that day when the Lord will uncover all our secret deeds, and punish them as is fitting. *Refrain*

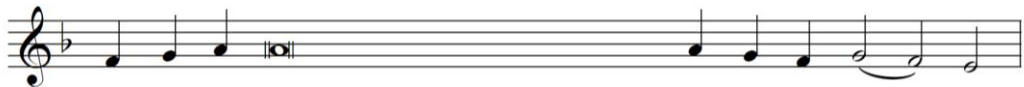
Moses trembled with fear when he saw you from behind; and I, in my wretchedness, how can I bear to see your face directly, when you shall come from heaven? But spare me, O God of goodness, and look upon me with favor. *Refrain*

Daniel feared the hour of judgment; and I, in my wretchedness, how can I bear you, O Lord, when you shall come on that fearful day? Before the end, grant that I may serve you worthily, so that I may share in the kingdom of heaven. *Refrain*

The fire is ready, the worms await their prey. But for the righteous are reserved joy, happiness and forgiveness, glory and unending light. Who then will have the good fortune to escape punishment and to inherit eternal blessings? *Refrain*

In your anger, do not reject me far from your face, O Lord. May I not hear your voice pronounce the curse and send me to the fire; rather may I enter into the joy of your eternal wedding banquet with your elect. *Refrain*

My soul is wounded, my body has grown weak, my spirit is dropping, my thoughts are without strength, the end is near, and my life is passing away. What will you do, O my poor soul, when the Judge shall come and reveal your secret deeds?



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

O Father who alone has begotten your only Son Jesus Christ, the unique reflection of the only Light, and the one Holy Spirit of our only God, who is truly Lord and proceeds from the Lord, O one Holy Trinity, save me who confess you as God.



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

The wonder of your giving birth fills me with admiration, O most pure Virgin; without seed, how did you conceive the infinite One? Tell me, how did you remain a virgin while giving birth? O Mother, in faith you welcome this wondrous work in you; entreat your almighty Son on our behalf.

The Katavasia, which would repeat the Irmos, is omitted and Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 3

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

Ho - ly is the Lord our God!

Hymn of Light (page 37)

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

As I think about the day of your fearful judgment and your ineffable glory, O Lord, I tremble with fright, and in fear I cry out: When you come upon the earth in your divine glory, O Christ, to judge the whole world, spare me and deliver me from punishment, O Master, and count me worthy to stand at your right hand.

Glory...

Behold, the day of the Lord almighty is coming. Who can bear the terror of his presence? It is a day of wrath and a burning furnace, when the Judge shall be seated to render to each as our deeds deserve.

Now and ever...

I consider the hour of judgment and your dreadful coming, O Lord and Lover of us all; and in my distress, I tremble and cry out to you: O just Judge who alone are merciful, guide me back to you and accept me, through the prayers of the Theotokos.

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 6

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 Stichera of the Resurrection from the Octoechoes are omitted.

The first two of the stichera from the Triodion:

Cantor (Tone 6):

A-rise, O Lord, lift up your hand! O God, do not for - get the poor.
I med - itate upon that awe - some day when we shall all stand nak - ed as
the con - demned, to ap - pear be - fore the im - par - tial Judge. Then the

trum - pet shall sound a - loud, and the foundations of the earth shall shake.

The dead shall come forth from their tombs, and all shall be as new-born

chil - dren; all our secrets will be uncov - ered be - fore you. Those who have not

re - pent - ed shall weep and sigh, and shall be sent to the out - er fire;

but the flock of the just shall re - joi - ce, and with joy they shall take their

place in heav - en.

Cantor (*Tone 6*):

I will praise you, Lord, with all my heart; I will re - count your won - ders.

What fear shall reign on that day, when the Judge will be seated on his

awe - some throne! The books will be o - pened and deeds re - vealed; the works

of dark-ness shall be made known. The angels will travel through the na-tions and
 gath-er all: Come, all you prin-ces and kings, slaves and free, just
 and sin-ners, poor and rich, for the Judge is coming to settle accounts with the
 whole world. Who will be a - ble to bear his sight, when the an-gels
 are witnesses to uncover our deeds, thoughts, and de-sires, those by day and those
 by night? O what fear there shall be on that day! But be-fore the
 end, O my soul, hasten to cry out: I am return-ing to you, O Lord;
 save me in your good - ness.

The third Sticheron from the Triodion is omitted.

Cantor (Tone 1):

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

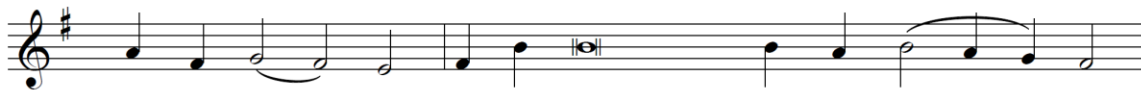
Doxastikon - Tone 1 samohlasen



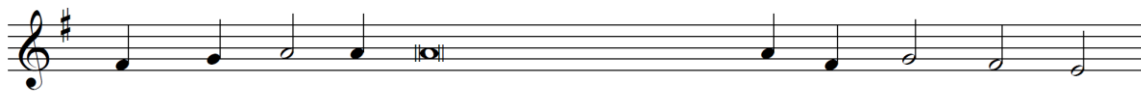
O faith - ful, let us purify ourselves with repentance, the queen of vir - tues.



Be - hold, it brings us an abun-dance of bles - sings. It dress-es the



wounds of pas - sions, it rec - onciles sinners with the Mas - ter.



There - fore, let us embrace it with joy and cry out to Christ our God:



You are ris - en from the dead; keep us free from con-dem - na - tion,



for we glor - ri - fy you as the on - ly sin - less One.

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