

# Matins Propers

Cheesefare Sunday. Sunday of Forgiveness.

Commemoration of the Expulsion of Adam & Eve from Paradise

*on the Thirty-Seventh Sunday after Pentecost*

*in the Fourth Tone with the Fourth Resurrection Gospel*

## Hexapsalmos

*The reader chants only **Psalm 87** on page 4 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.

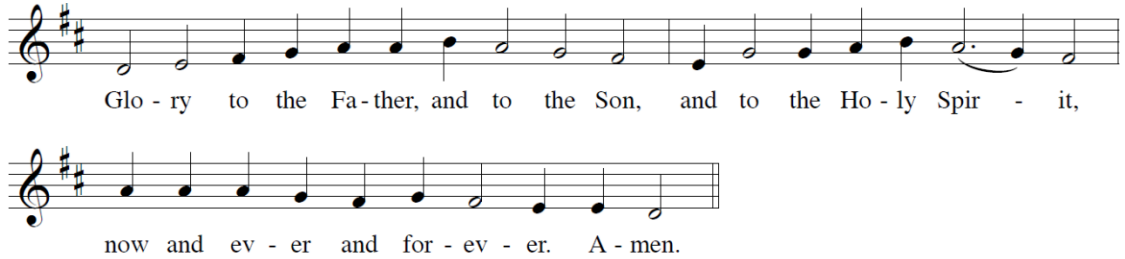
### Troparia (page 9)

#### 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*):



**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.

The image shows five staves of musical notation in G major. The first four staves correspond to the first four lines of text, and the fifth staff corresponds to the fifth line. The melody is composed of quarter, eighth, and half notes, with some rests and a final double bar line at the end of the fifth staff.

**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 3<sup>rd</sup> Kathisma:*

**Psalm 17:1-15**

I will love you, O Lord, my strength, my rock, my fortress, my savior. The Lord is my rock and my refuge; my shield, my mighty help, my stronghold. The Lord is worthy of all

praise, when I call, I am saved from my foes. The waves of death rose about me; the torrents of destruction assailed me; the snares of the grave entangled me; the traps of death confronted me. In my anguish I called to the Lord; I cried to God for help. From his temple he heard my voice; my cry came to his ears. Then the earth reeled and rocked; the mountains were shaken to their base: they reeled at his terrible anger. Smoke came forth from his nostril and scorching fire from his mouth: coals were set ablaze by its heat. He lowered the heavens and came down, a black cloud under his feet. He came enthroned on the cherubim; he flew on the wings of the wind. He made the darkness his covering, the dark waters of the clouds, his tent. A brightness shone out before him with hailstones and flashes of fire. The Lord thundered in the heavens; The Most High let his voice be heard. He shot his arrows, scattered the foe, flashed his lightnings and put them to flight. The bed of the ocean was revealed; the foundations of the world were laid bare at the thunder of your threat, O Lord, at the blast of the breath of your anger.

**Reader:** Glory to the Father and to the Son and to the Holy Spirit

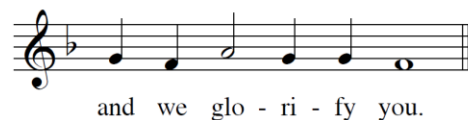
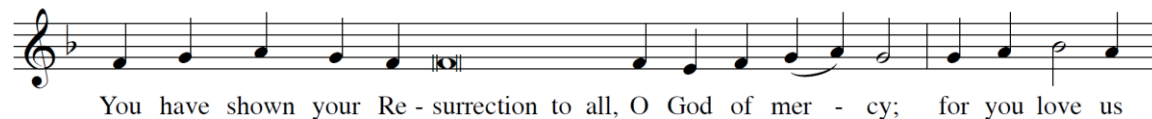
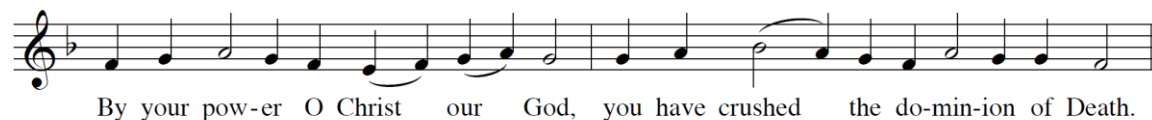
**People:** Now and ever and forever. Amen.

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*)

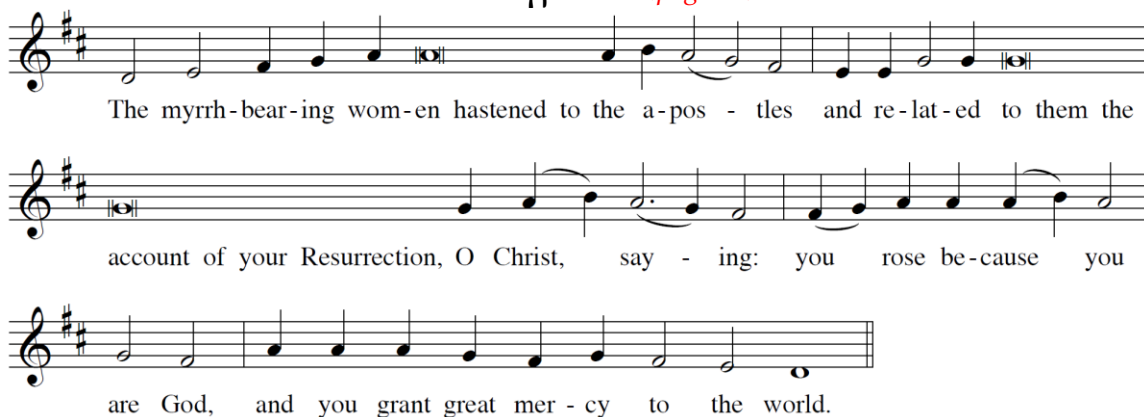
*the 1<sup>st</sup> Hymn of the 2nd set of Sessional (podoben: Udivisja Josif):*



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

## Ἡρακλεε (page 21)

Tone 4



The myrrh-bear-ing wom-en hastened to the a-pos - tles and re-lat-ed to them the  
account of your Resurrection, O Christ, say - ing: you rose be-cause you  
are God, and you grant great mer - cy to the world.


## Stepenna (page 21)

*The Stepenna (Gradual Hymns) are omitted.*

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

## Prokeimenon (page 22)

Psalm 43: 27, 1



Stand up and come to our help! Re - deem us  
be - cause of your love!

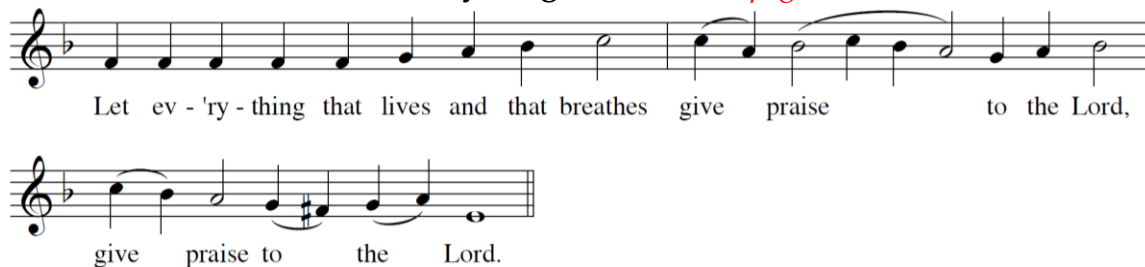
**Deacon:** We heard with our own ears, O God;  
our fathers have told us the story of the things you did in days long ago.

*The Prokeimenon is repeated.*

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

## Let everything that lives... (page 22)

Tone 4



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

*The Fourth Resurrection Gospel is read (Luke 24:1-12).*

*The Hymn of the Resurrection is sung (p. 24) and then Psalm 50 (p. 26).*

*After Psalm 50, the Penitential Stichera are sung (p. 29).*

## The Canon (page 32)

Tone 6

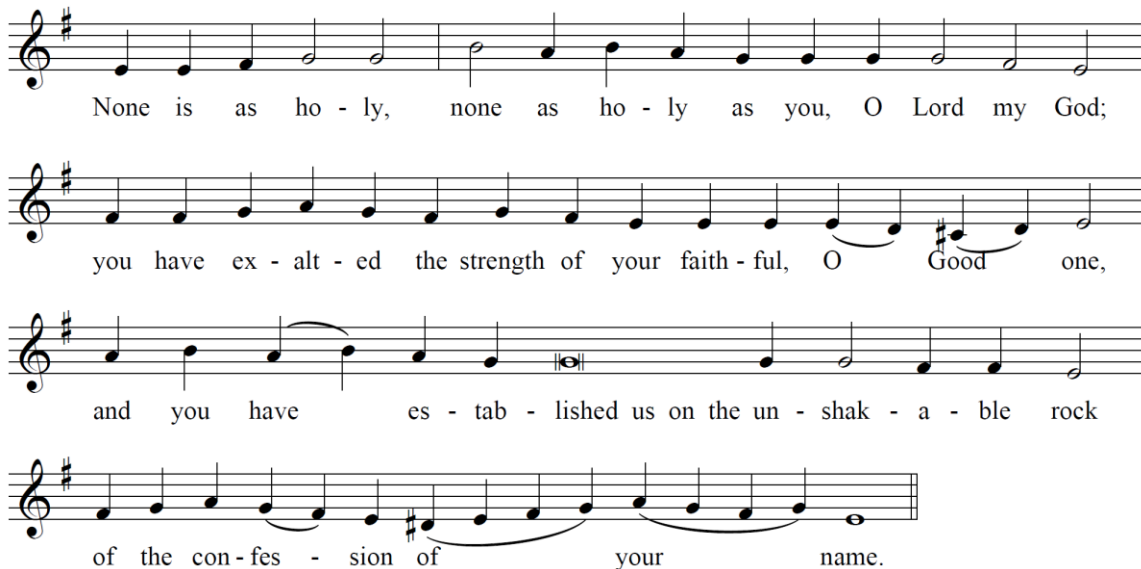
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

*The Canons of the Resurrection, of the Cross-Resurrection & of the Theotokos are omitted.*

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

### Ode 3

Irmos - Tone 6



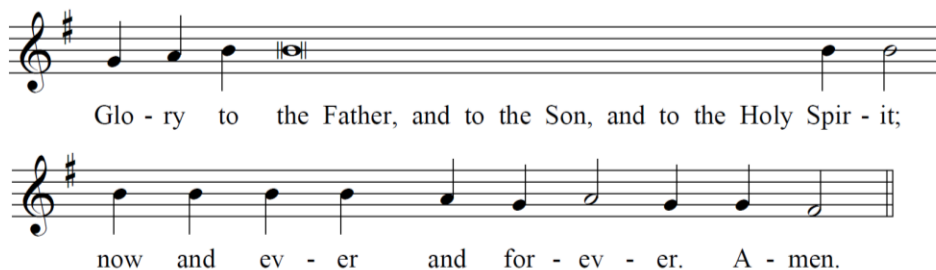


In days of old, jealous of my royal dignity, the Serpent whispered into the ear of Eve his deceitful and cunning plan; and through this fault, I was cut off from the concert of life.

*Refrain*

Having stretched out my hand toward the tree of knowledge, I tasted the fruit which the Lord had forbidden me; and for the price of my imprudence, I was cut off from the glory of God. *Refrain*

Alas, O my poor soul! How did you not recognize the treachery? How did you not sense the duplicity and jealousy of the Enemy? Your spirit was darkened, and you have transgressed the law of the Creator.

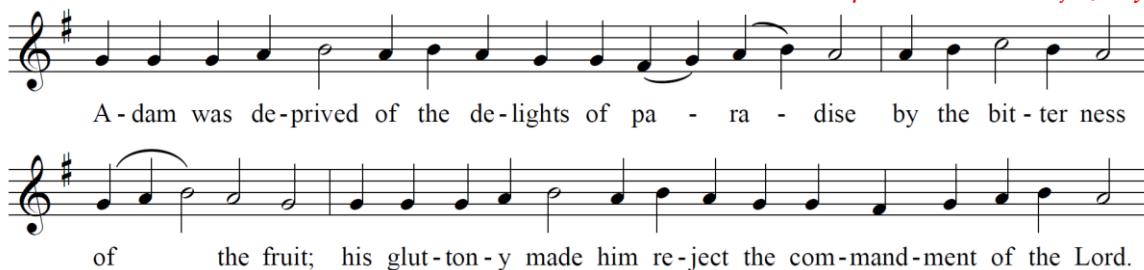


O Virgin, my hope and my protection, by your giving birth, you alone could cover over the ancient nakedness of Adam; grant me again the robe of immortality

*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 podoben, Udvoisja Josif*



He-was con-demned to work the earth from which he him-self had been formed; by the sweat  
of his brow he had to earn his bread to eat. There-fore let us learn  
self-con-trol so that we do not have to weep be-fore the gates of pa-ra-dise;  
ra-ther, let us strive to en-ter there-in.

**Cantor** (*Tone 4 kontakion*):

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.  
Be-hold, the time of vir-tue has ar-rived! The Judge is seat-ed at the gate.  
Let us not put on a gloom-y face; but with fasting let us of-fer Him our tears  
and alms; and with com-punc-tion in our heart, let us say: We have sinned more  
num-'rous-ly than the sands in the sea. For-give us, O Re-deem-er of the world,



that we may also share the crown of im - mor - tal - i - ty.

**Cantor** (*Tone 4 kontakion*):



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



We nev - er cease to praise your ma - jes - ty, des - spite our unworthi - ness, O The - o -



to - kos; for if you would not in - ter - cede for us, who would deliv - er us



from such dan - gers? You are the one who has kept us in free - dom;



do not separate us from you, O our La - dy, for you save your ser - vants



from all cal - a - mi - ty.

*Odes 4-6 are omitted and*

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

**Kontakion & Ikos** (*page 34*)

*Tone 6*



O guide to wisdom and giv - er of in - sight, teach - er of the ignorant and



pro-tec-tor of the poor, strength-en and enlighten my heart, O Mas - ter. Word of  
the Fa - ther, give me words for be - hold I do not restrain my lips from cry - ing  
*Refrain*  
out to you: O mer - ciful Lord, have mercy on me, for I have fall - en.

**Ikos:** Adam formerly sat before the gate of Paradise weeping, and with his head buried in his hands he cried out: *Refrain*

Banished from Paradise by the angel who closed the gate of the heavenly garden, Adam sighed deeply and said: *Refrain*

O delightful Paradise, share in the sorrow of your fallen master, and, by the whispering of your leaves, beseech the Creator not to keep you closed forever: *Refrain*

O Paradise, filled with beauty and charm, planted for Adam and closed by Eve, pray to the Lord for your fallen master: *Refrain*

## Ode 7

**Irmos** - *Tone 6*

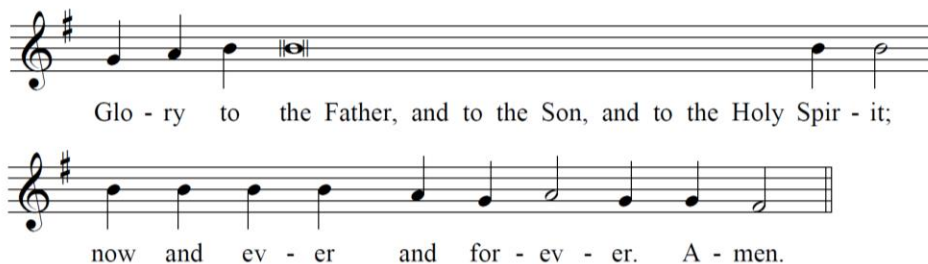
In the fur - nace the an - gel poured out dew up - on the no - ble youths  
but at the or - der of God the fire burned the Chal - de - ans;  
and the ty - rant was forced to sing: Bless-ed are you, O Lord, the God



O Lord, who is ruler over all the ages, and who has formed me according to your good will, when the jealous Serpent deceived me, I stirred up the heat of your anger; do not despise the work of your hands, but, O God and Savior, call me back. *Refrain*

Alas! Clothed in garments of shame rather than the robe of light, I lament my loss, O Savior, and in faith I cry out to you: Do not despise your servant, but, in your goodness, call me back. *Refrain*

Through jealousy, the Serpent, that Prince of evil, has mortally wounded my soul and caused me to be banished from Paradise; do not despise me, O God and Savior, but in your compassion, call me back.



All-holy Virgin, in your compassion receive my prayer; grant me the forgiveness of my sins when I call upon you with tears; do not despise your servant, but in your goodness, call me back.

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

## Ode 9

### Irmos - Tone 6

For the hu - man race, it is im - pos - si - ble to see God, up - on  
whom e - ven the an - gels dare not gaze; but be-cause of you,  
O most pure One, the Word made flesh is seen by mor - tals; and when  
we ex - tol you, together with the ranks of heav - ens, we pro - claim you  
bless - - - ed.

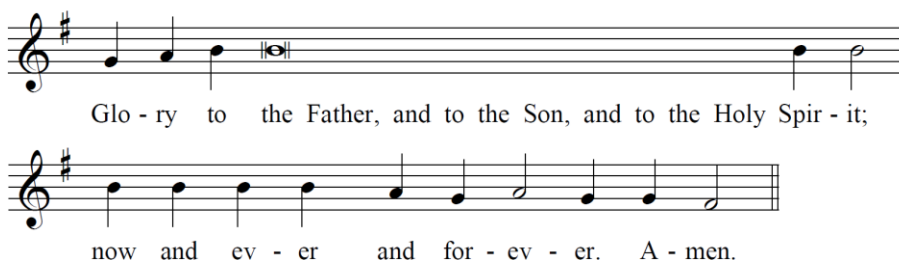
*Refrain*  
Glo - ry to you, our God, glo - ry to you.

In Eden, the fruit of knowledge seemed agreeable and sweet to me, and I took my fill and was satisfied. But in the end, it became bitter as gall to me. Alas, my poor soul! How has gluttony made you a stranger to the banquet of Paradise? *Refrain*

O Lord of mercy and God of all, look with love upon the humility of my heart and do not chase me from the heavenly Paradise; seeing the wonders from which I have fallen, may I seek to regain by my tears that which I had formerly lost. *Refrain*

I weep and sigh and lament when I see the Cherubim with flaming sword stationed at the entrance to Eden, to expel the disobedient and make Paradise inaccessible to them. But you yourself will come to open it again, O Savior. *Refrain*

I trust in the abundance of your love, O Christ, my Savior, for you have made the blood of your pierced side flow over us; through it you have sanctified the nature of mortals by opening to those who serve you, O Lord, the gates of the heavenly Paradise, which were formerly closed by the sin of Adam.

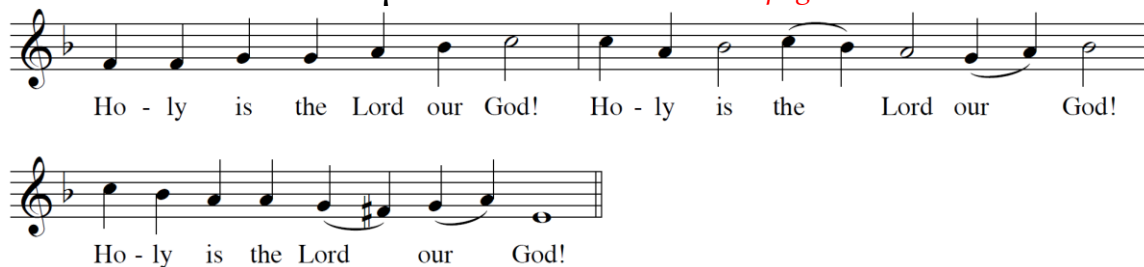


O mystical gate of life, through whom God alone has passed, O Virgin and spouseless Mother, by your prayers, open to me the gates that were formerly closed in Paradise, that I may glorify you, my only hope after God, in whom I find unfailing shelter.

*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 4*



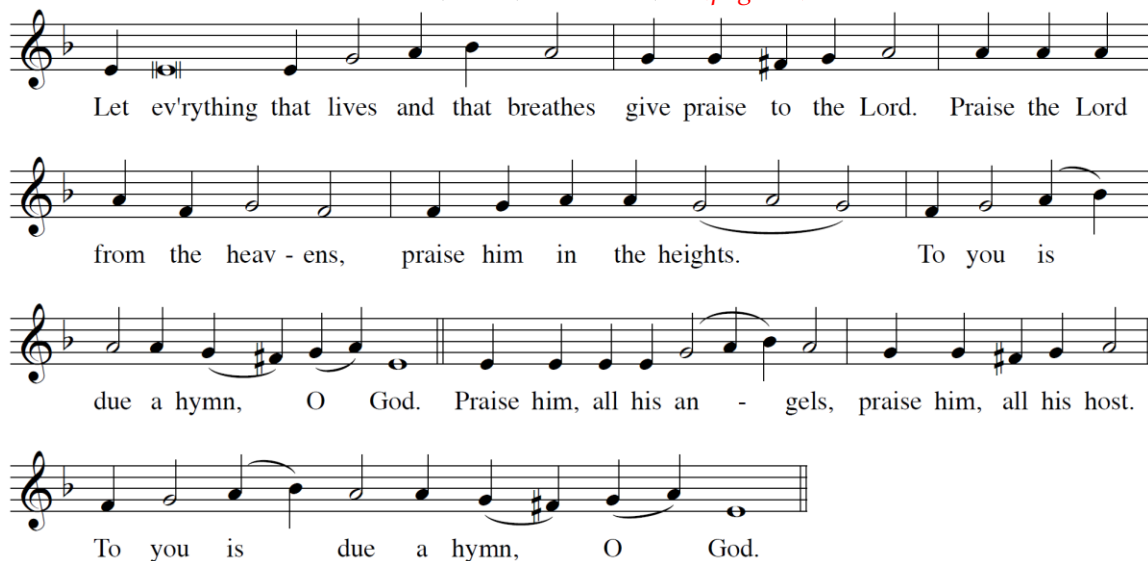
### *Hymn of the Light from the Triodion:*

Those whom you had formerly expelled from Paradise for having eaten the forbidden fruit, O Lord, you now lead back again by your Cross and Passion. O my Savior and my God; grant us also the strength to complete the course of this Fast in holiness, so that we may adore your divine Resurrection, the Pasch of salvation, through the prayers of the 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.

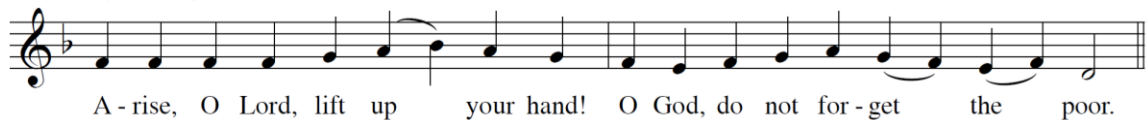
*The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.*

### **Stichera** (page 40)

*The Stichera of the Resurrection from the Octoechoes are omitted.*

*The first two of the stichera from the Triodion:*

**Cantor** (Tone 5):



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



Woe is me! cried Adam a-mid his tears. The wom-an and the Serpent have deprived



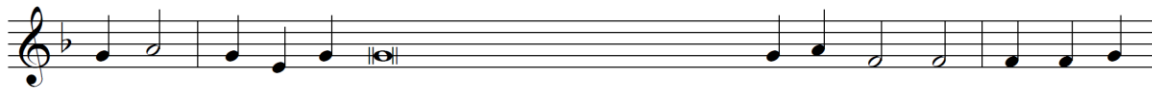
me of di-vine friend - ship; and by the fruit of the for-bid - den tree,



they have tak-en from me the joys of Par - a-dise. A - las! How shall I now endure



this hu-mil-i - a - tion? For on earth I was formerly ruler of all the crea - tures



of God; now I have become their slave because of an e - vil coun - sel. For-mer - ly



I was clothed in an im - mor - tal bright - ness; now, as a poor mortal, I am



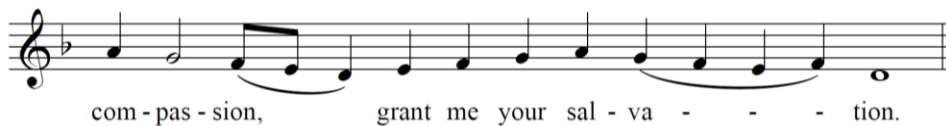
wrapped in the shroud of death. A - las! Whom shall I find to weep with me?



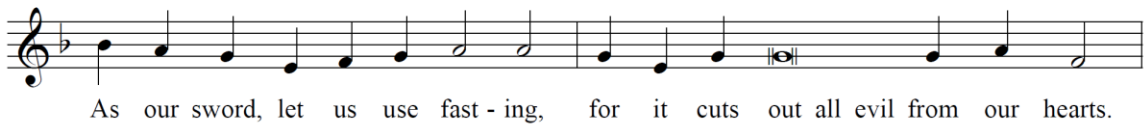
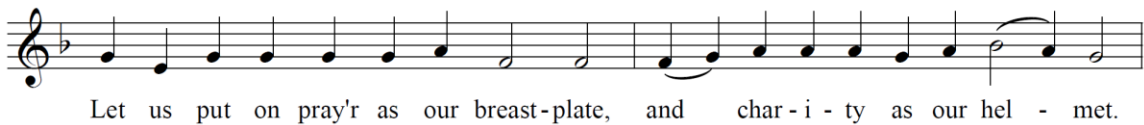
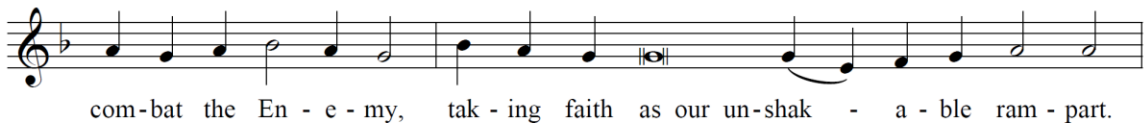
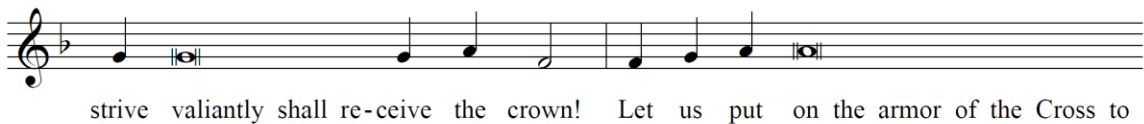
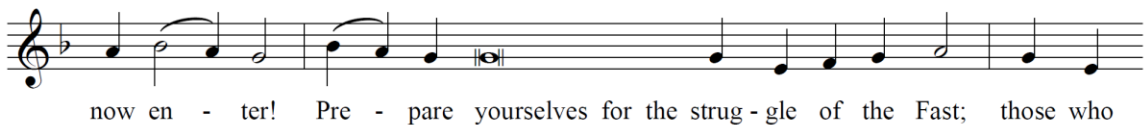
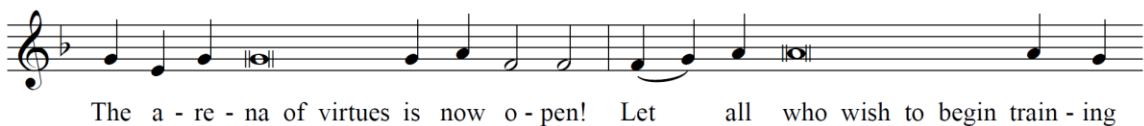
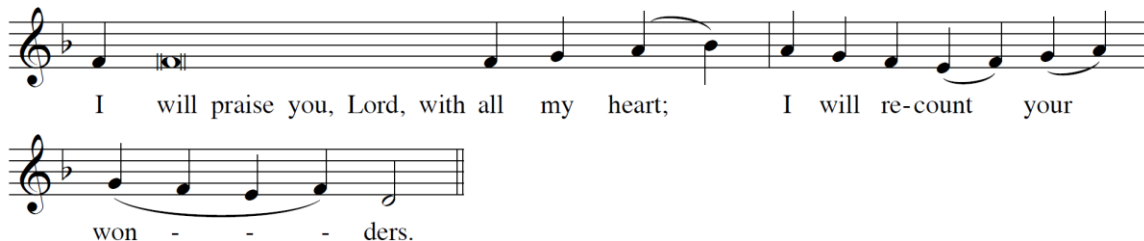
But, O Lord and Lov - er of all of us, you have drawn me out of the earth;

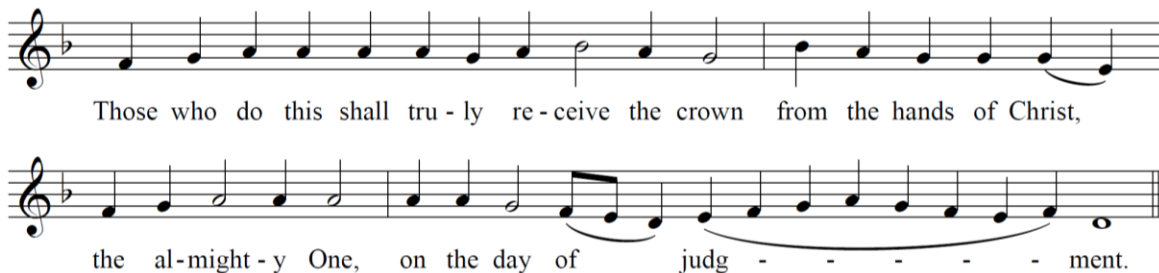


now call me forth from the servitude of the En - e - my, and, in your



**Cantor** (*Tone 5*):





*The third and fourth Stichera from the Triodion are omitted.*

**Cantor (Tone 6):**

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.  
Be - hold, this is the time of spir - it - ual strug - gle and the victory o - ver  
de - mons. The ar - mor of temperance is the splen - dor of the an - gels  
and our as - sur - ance of close - ness to God. By it Moses became a confidant of the  
Cre - a - tor and was a - ble to hear his voice in invis - i - ble rev - e - la - tions.  
By it, grant us also, in your good - ness, O Lord, to a - dore your Pas - sion  
and your ho - ly Re - sur - rec - tion.

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