

Matins Propers

Meatfare Sunday

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

Hexapsalmos

*The reader chants only **Psalm 142** followed by "Glory..." on page 6.*

Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 6

The Lord is God and has revealed him-self to us; bless-ed is he who comes
in the name of the Lord.

The musical notation consists of two staves 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 text is written in a simple, clear font below the notes.

Troparia (page 9)

Troparion of the Resurrection – Tone 6

An - gel-ic pow-ers ap-peared at your tomb, and the guards be-came like dead
men. Mar-y stood at the tomb seeking your most pure bod-y. You de-spoiled
Ha-des with-out a chal-lenge. You, the Giv-er of Life met the
Vir-gin. O Lord, ris-en from the dead, glo - - ry to you!

The musical notation consists of four staves in G major (one sharp). The first staff contains the melody for the first line of text, the second for the second line, the third for the third line, and the fourth for the fourth line. The text is written in a simple, clear font below the notes.

The repetition of the troparion is omitted

Cantor (*Tone 6*):

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 consists of two staves 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 notes are primarily quarter and eighth notes, with some slurs and ties.

Festive Theotokion – Tone 6

Christ, who called you "Moth-er" and the "Bless-ed One," ac - cept-ed the Pas-sion
of his own free will. In his de-sire to find the fall-en Ad - am, he caused
light to shine forth from his cross in or-der to search him out. Then he said
to the an - gels: Re-joice with me, for I have found the last piece of sil-ver.
Glo-ry to you, O God, who ac-com-plished all things in such wis - dom.

The musical notation consists of six staves in G major. The melody is written in a simple, rhythmic style using quarter and eighth notes. There are several double bar lines with repeat signs (||: and |:) indicating the end of phrases.

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 3rd Kathisma:

Psalm 17:31-50

Who is God but the Lord? Who is a rock but our God? The God who girds me with strength and makes my way blameless. My feet you make swift as the deer's; you have set me upon the high places. You have trained my hands for battle and my hands to bend the heavy bow. You gave me your saving shield; you upheld me, trained me with care. You gave me freedom for my steps; my feet have never slipped. I pursued and overtook my foes, never turning back till they were slain. I smote them so they could not rise; they fell beneath my feet. You girded me with strength for battle; you made my enemies fall beneath me; you made my foes take flight; those who hated me I destroyed. They cried, but there was no one to save them; they cried to the Lord, but in vain. I crushed them fine as dust before the wind; trod them down like dirt in the streets. You saved me from the feuds of the people and put me at the head of the nations. People unknown to me served me: when they heard of me, they obeyed me. Foreign nations came to me cringing: foreign nations faded away. They came trembling out of their strongholds. Long life to the Lord, my rock! Praise be the God who saves me, the God who grants me vindication and subdues people under me. You saved me from my furious foes. You set me above my assailants. You saved me from violent men, so I shall praise you, Lord, among the nations: I shall sing a psalm to your name. He has given great victories to his king and has shown his love for David, his anointed, and his descendants forever.

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

People: Now and ever and forever. Amen.

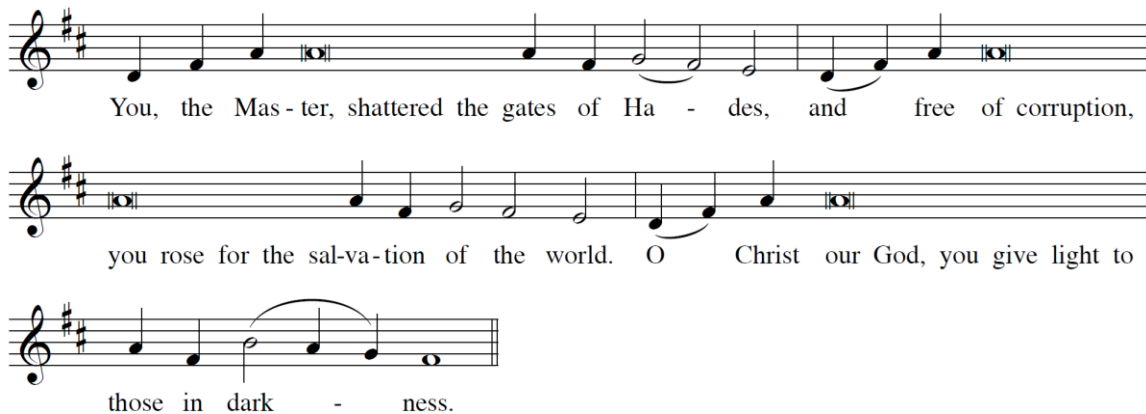
Alleluia, alleluia, alleluia! Glory to you, O God! (*three times*)

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

Sessional Hymn (page 11)

2nd Hymn of the 2nd set of Sessional Hymns (Tone 6 Kontakion):

Jo-nah pre-fig-ured your tomb, O im-mor-tal Lord, and Sim-eon interpreted
your divine Re-sur-rec-tion; for you de-scend-ed into the grave as One who is dead.

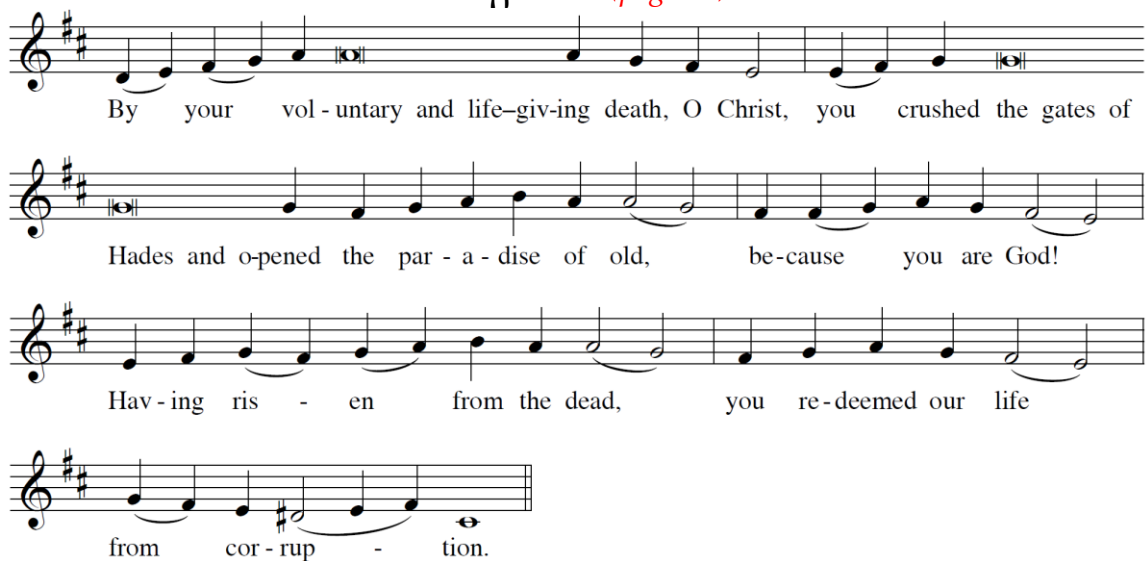


You, the Mas - ter, shattered the gates of Ha - des, and free of corruption,
 you rose for the sal-va-tion of the world. O Christ our God, you give light to
 those in dark - ness.

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

Ἡρακλεῖς (page 21)

Tone 6



By your vol - untary and life-giv-ing death, O Christ, you crushed the gates of
 Hades and o-pened the par - a - dise of old, be-cause you are God!
 Hav - ing ris - en from the dead, you re-deemed our life
 from cor - rup - tion.

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 79: 3, 2

O Lord, rouse up your might! O Lord, come to our help!

O Lord, come to our help.

Deacon: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

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 6

Let ev - 'ry - thing that lives and that breathes give praise to the

Lord, give praise to the Lord.

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

The Sixth Resurrection Gospel is read (Luke 24:36-53).

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)

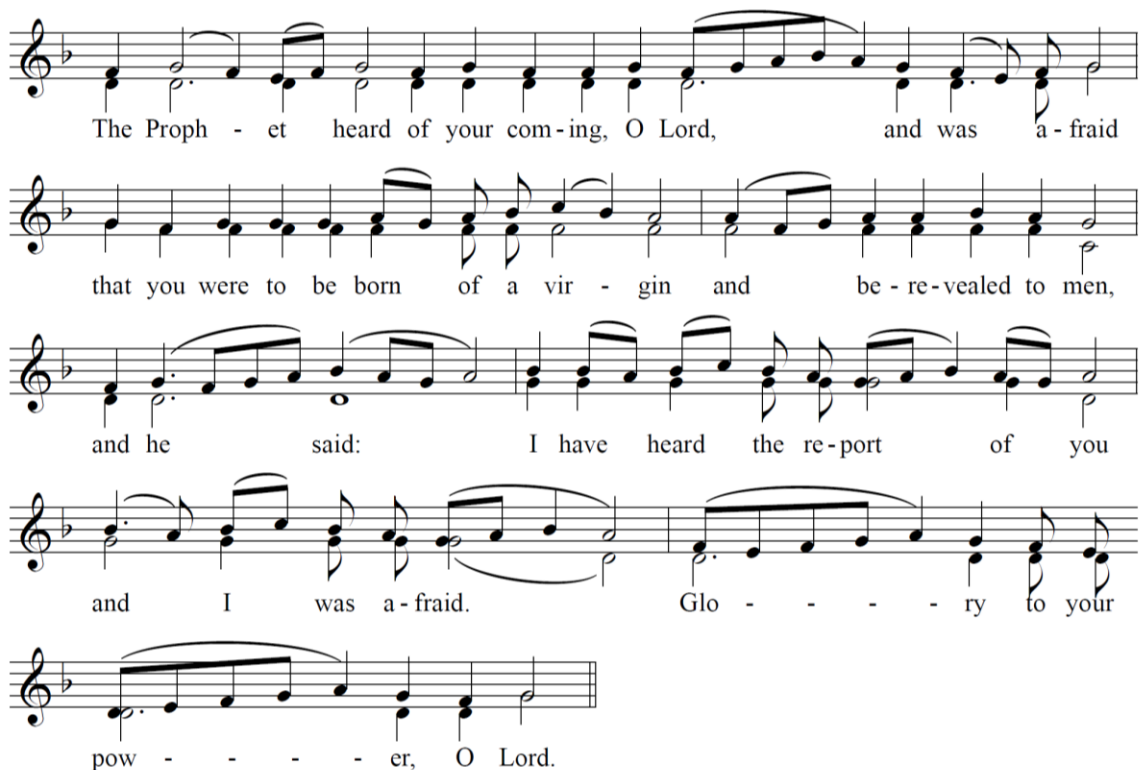
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

The Canons of the Resurrection and of the Theotokos are omitted.

Odes 1 & 3 are omitted and the Canon of Meatfare Sunday continues with Ode 4.

Ode 4

Irmos



The Proph - et heard of your com - ing, O Lord, and was a - fraid
that you were to be born of a vir - gin and be - re - vealed to men,
and he said: I have heard the re - port of you
and I was a - fraid. Glo - - - - ry to your
pow - - - - er, O Lord.

Refrain



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

The day is already drawing near, and judgment is at your door; awake, O my soul, for on this day, kings and princes, rich and poor shall be gathered, and all will receive what their deeds deserve. *Refrain*

All shall be judged according to their order: monks and hierarchs, old and young, master and servant, even widows and virgins will undergo the same judgment. On that day, woe to the one who has not led a holy life! *Refrain*

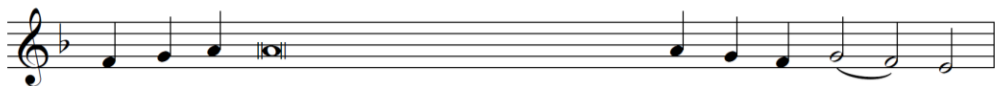
Your judgment is unbending, and there is no deceit in your justice; neither the eloquence of speech nor the testimony of witnesses will tip the scales of justice, for you, O God, know all the secrets of our hearts. *Refrain*

May I not wander into the land of weeping, nor see the place of darkness, O Christ and Word of God. May I not be bound hand and foot and rejected from the banquet hall; for in my misery, I have soiled the garment of the eternal nuptial feast. *Refrain*

When the world shall be judges and you shall separate the just from the sinners, count me, I beseech you, as one of your flock. Separate me from the goats, O Lover of us all, so that I may hear your voice, your word of blessing. *Refrain*

What will you do at the hour of judgment, O my soul, when the books shall be opened and your deeds made known? How will you defend yourself before the judgment seat, because you will not be able to bring to Christ, your Creator, the fruits of a just life?
Refrain

When I hear the lament of the wicked rich man in the tormenting fires, I too weep and lament; for I deserve the same condemnation. I pray you, O God and Savior, at the hour of judgment, have mercy on me.



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

As light and rays from the sun, I glorify the Son and Spirit of the Father; the eternal generation of the Son and the procession of the Holy Spirit, the eternal and divine Trinity before whom all creation bows in worship.



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

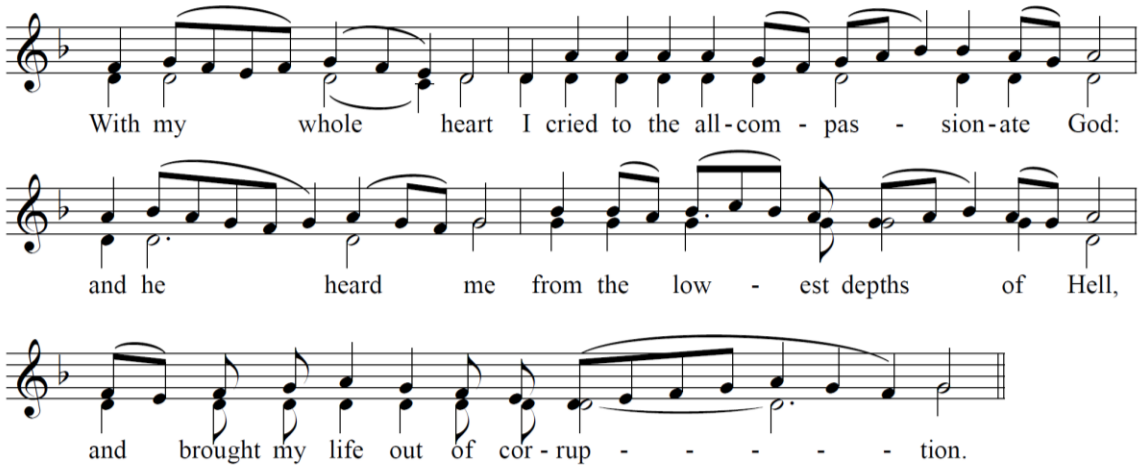
You have conceived, O Virgin, and remained chaste, preserving your virginity while giving birth to God in human form, who unites in himself the two natures. What a wondrous mystery is your virginal maternity, which surpasses understanding.

Katavasia: *repeat the Irmos ("The Prophet heard...")*

Ode 5 is omitted & the Canon continues with Ode 6.

Ode 6

Irmos



With my whole heart I cried to the all-com - pas - sion-ate God:
and he heard me from the low - est depths of Hell,
and brought my life out of cor - rup - - - - - tion.

Refrain



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

At your fearful coming, O Christ, when you shall come from heaven, the thrones will be set up and the book opened; spare then, O Savior, the work of your hands. *Refrain*

Before the divine judgment seat, no help will assist you, neither strategy nor concern, neither glory nor friendship; but only the strength, O my soul, that comes from your deeds. *Refrain*

Princes and leaders will be judged, and so will the rich and the poor; neither your father nor your mother will be able to help you, nor will your friends save you from punishment. *Refrain*

O my soul, tremble at the thought of the judge and the terrible accusation; prepare now your defense so that you may escape eternal condemnation. *Refrain*

May I not hear, O Lord, the word which will chase me far from you! Do not send me into the fire of the accursed; rather, with the just may I hear the voice of your call. *Refrain*

Deliver me, O Lord, from the gates of Hades, from the deep darkness and chaos, from the infernal abode and the unquenchable fire, and from every sort of everlasting punishment.



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

I praise the divinity of the Father, Son, and Holy Spirit, their triple unity and unique majesty, distinguished in three Persons



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

You are the gate through whom One alone has passed, through whom Jesus, your Creator and your Son has entered and departed, without breaking the seal of your virginity.

Katavasia: *repeat the Irmos ("With my whole heart...")*

Matins continues with the Small Litany on page 33.

After the Small Litany, the Kontakion & Ikos 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 is omitted and the Canon continues with Ode 8.

Ode 8

Irmos

The hosts of heav - en give him glo - ry; be - fore
 him trem - ble cher - u - bim and ser - a - phim; let ev - 'ry - thing
 that has breath and all cre - a - tion praise him, bless
 him, and ex - alt him a bove all for - ev - - - er.

Refrain

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

I think of meeting you, O Lord, at the time of your fearful second coming; I dread your punishment, and I tremble before your wrath. Deliver me at that hour and save me forever.

Refrain

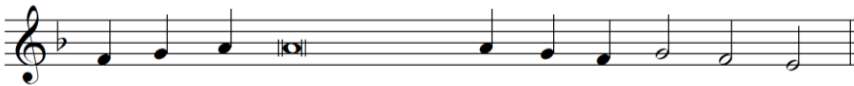
When you come to judge the universe, O God, what mortal will be able to bear the sight of you? The unquenchable fire and the worm that consumes without end shall take away the condemned and torment them forever. *Refrain*

When you shall assemble all the living to judge them, O Christ, at that time, great will be the fear, great will be the distress and terror; for only good deeds shall be beneficial forever. *Refrain*

O Judge of all, my Lord and my God, may I then hear your call, see your immeasurable brightness, discover your heavenly dwelling place, contemplate your splendor and glory, and be filled with joy forever. *Refrain*

O just Judge and my Savior, have mercy and save me from the flames of punishment, to which I shall be subjected by a just judgment; before the end, better my life through the virtue of repentance. *Refrain*

When you shall sit in judgment, O Christ, and when your glory shall shine brightly, O what fear there shall be at that moment! When the furnace flames with fire, and every person trembles before your tribunal.



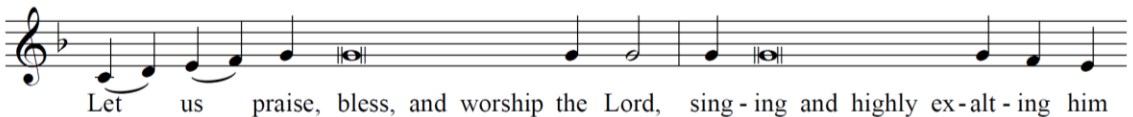
Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

I adore the unique divinity, and I praise the three Persons in God; distinct in countenance, without being separated nor divided; for in three Persons there is but one divinity: Father, Son, and Holy Spirit.



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

Christ has shone forth from your virginal womb as a bridegroom coming forth from the bridal chamber, a light for those who were seated in darkness. The Sun of justice is risen, O Virgin, to enlighten the whole world.



Let us praise, bless, and worship the Lord, sing - ing and highly ex - alt - ing him



Katavasia: *repeat the Irmos ("The hosts of heaven...")*

The people stand

& Matins continues with "Let us greatly extol..." & the Cantic 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.



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*

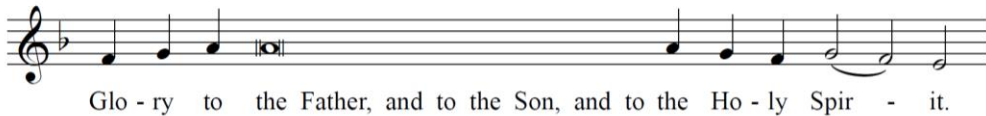
Moses trembled with fear when he saw you from behind; and I, in my wretchedness, how can I bear to see your face directly, when you shall come from heaven? But spare me, O God of goodness, and look upon me with favor. *Refrain*

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?



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.



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..

Katavasia: *repeat the Irmos ("Conception without seed...")*

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 6

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

Ho - ly is the Lord our God!

Hymns 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

Psalm 148

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)

There are 3 special versicles in place of the usual 2 Sunday versicles.

All except the 2nd & 3rd Stichera from the Triodion are omitted.

In place of "Arise, O Lord...": I will praise you, O Lord, with all my heart,
I will recount all your wonders.

Then, in place of "I will praise you, Lord...":

Cantor (Tone 6): I will rejoice in you and be glad,
and sing psalms to your Name, O Most High.

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.

Then, the 3rd versicle is what is usually the 1st extra versicle for Sundays:

Cantor (*Tone 8*):

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

Tone 8 samohlasen

Dan - iel the proph-et, a man great - ly be-lov'd, hav - ing seen the pow - er

of God, cried out: God is seat - ed in judgment, and the books are o - pened.

O my soul, if you fast, do not de - ceive your neigh - bor. If you abstain from

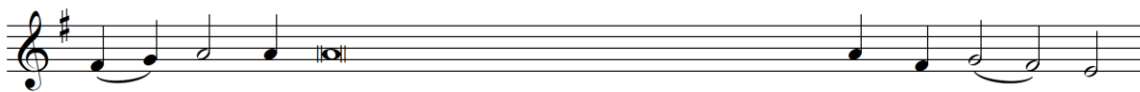
food, do not judge oth - ers, lest you go to be burned like wax in the fire.

But may Christ lead you free - ly to his heav'n - ly king - dom.

Cantor (*Tone 1*):

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

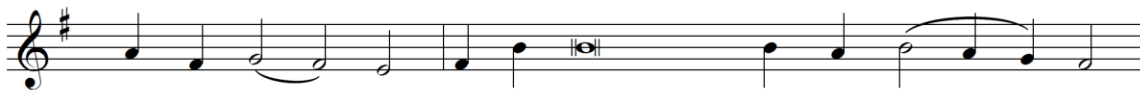
Doxastikon - Tone 1 samohlasen



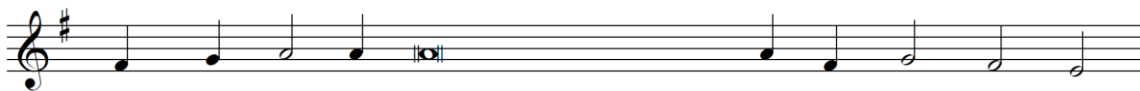
O faith - ful, let us purify ourselves with repentance, the queen of vir - tues.



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 the "Now and ever..." & the Theotokion for normal Sundays on page 41.