

Matins Propers

Cheesefare Sunday. Sunday of Forgiveness.

Commemoration of the Expulsion of Adam & Eve from Paradise

on the Fortieth Sunday after Pentecost

in the Seventh Tone with the Seventh Resurrection Gospel

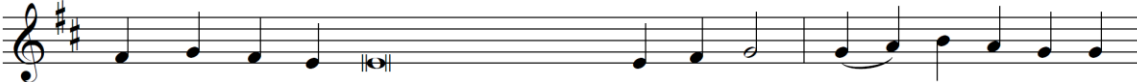
Hexapsalmos

*The reader chants only **Psalm 3** on page 2 followed by "Glory..." on page 6.*


Matins continues with the Litany of Peace on page 7.

The Lord is God (page 9)

Tone 7




The Lord is God and has revealed him-self to us; bless - ed is he who



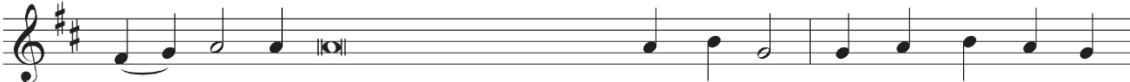
comes in the name of the Lord.

Troparia (page 9)


Troparion of the Resurrection – Tone 7




You have de-stroyed Death by your cross; you o-pened par - a - dise to the thief.



The sor - row of the myrrh-bearers you turned to joy. You com-mand-ed your



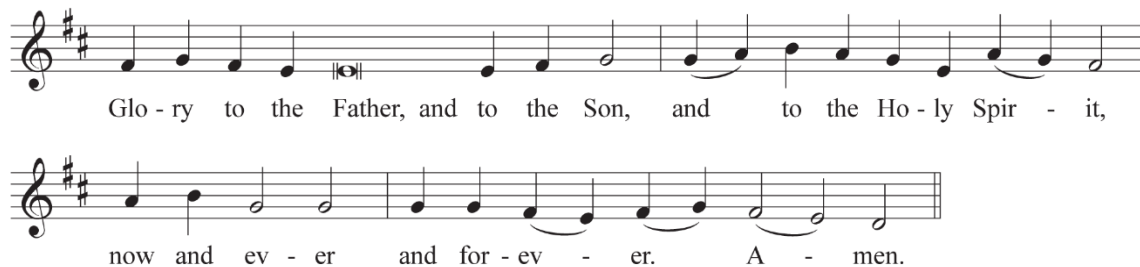
a - pos - tles to pro-claim: Christ our God, you have ris - en, grant-ing great



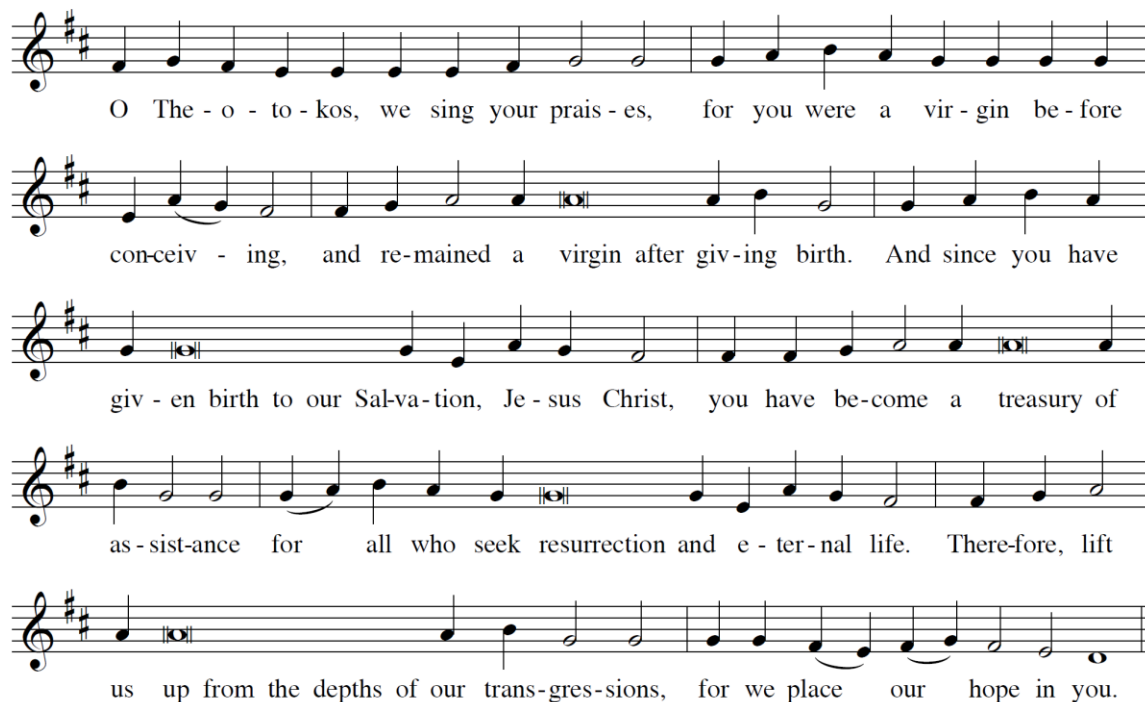
mer - cy to the world.

The repetition of the troparion is omitted.

Cantor (*Tone 7*):



Festive Theotokion – Tone 7



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 Second Kathisma:

Psalm 11

Save me, O Lord, for the righteous have vanished; truth has gone from the sons of men. Falsehood they speak one to another, with lying lips, with a false heart. May the Lord destroy all lying lips, the tongue that speaks high-sounding words, those who say: "Our tongue is our strength; our lips are our own, who is our master?" "For the poor who are oppressed and the needy who groan I myself will arise," says the Lord, "I shall grant them the salvation for which they thirst." The words of the Lord are words without alloy, silver from the furnace, seven times refined. You, O Lord, will keep us and preserve us forever from this generation. See how the wicked prowl on every side, while the worthless are prized highly by the sons of men.

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 7)*

the 2nd Hymn of the 1st set of Sessional Hymns (Tone 7):

By your three-day burial, you have led Death captive, O Christ our God,

and have raised corrupted human-ity by your life-bearing Resurrection.

Glorify to you, O only Lover of us all.

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

Ἡψαλμὸς (page 21)

Tone 7

You have tak - en our im-age and like - ness and en-dured cru - ci - fix - ion
in the flesh; save me by your resurrection, O Christ our God, for you are the
Lov - er of us all.

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 9: 12, 33, 2

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

Deacon: I will praise you, Lord, with all my heart;

I will recount all your wonders.

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 7

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

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

The Seventh Resurrection Gospel is read (John 20:1-10).

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, the Cross-Resurrection, and the Theotokos are omitted.

Odes 1 & 3 and the Sessional Hymns of the Triodion are omitted.

Ode 4

Irmos - *Tone 6*

Christ is my strength, my Lord and my God! This is the hymn
that the ho - ly Church pro - claims, and with a pur - i - fied heart
she sings prais - es un - to the Lord.

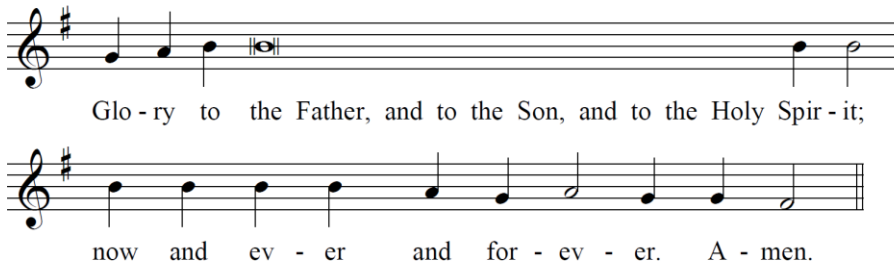
Refrain
Glo - ry to you, our God, glo - ry to you.

I was filled with honors when I was with you in Eden, O Master. Woe is me! How was I deceived by the envy of the Devil and rejected far from your face? *Refrain*

Choirs of angels, pour out your tears for me, and also you beauties of Paradise, the magnificent trees; for I was led astray by my misfortune and chased far away from God. *Refrain*

O pleasant meadows, O sweetness of Paradise, you trees planted by God, let your leaves, as so many eyes, pour out tears for my nakedness and my estrangement from the glory of God. *Refrain*

Beloved Paradise, no longer shall I savor your view. No long shall I enjoy your delights nor your divine splendor; for behold, I am here on earth, naked and rejected, for having angered my Creator.



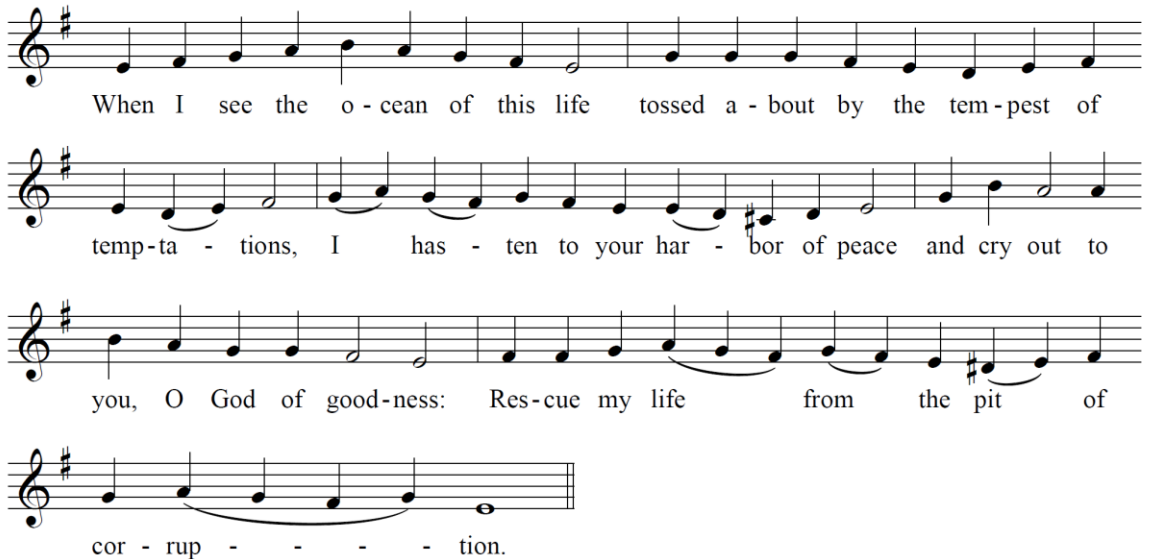
O holy Mother of God, who opened for all believers the gates of Paradise, which Adam had formerly closed by his disobedience, open for me the gates of mercy.

The Katavasia, which would repeat the Irmos, is omitted.

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

Ode 6

Irmos - Tone 6



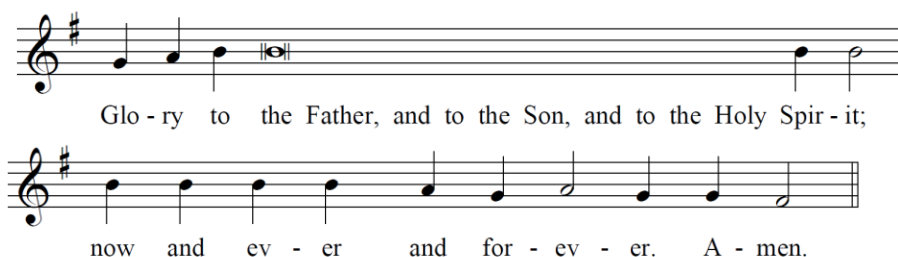
Refrain

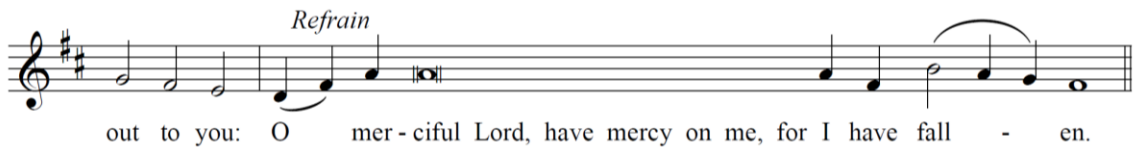


O Savior, in your goodness you clothed me with a divine garment in Paradise; but, seduced by the Demon, I violated your commandment; and in my wretchedness, I recognized my nakedness. *Refrain*

O my poor soul, in your carelessness you have separated yourself from God. The delights of Paradise have been taken away from you, and you have been separated from the angels. You have fallen into the pit, and what a fall it is. *Refrain*

Spare me and have mercy on me, O almighty Lord, do not despise the work of your hands, O God of goodness, even though I have separated myself from the company of your saints.





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*

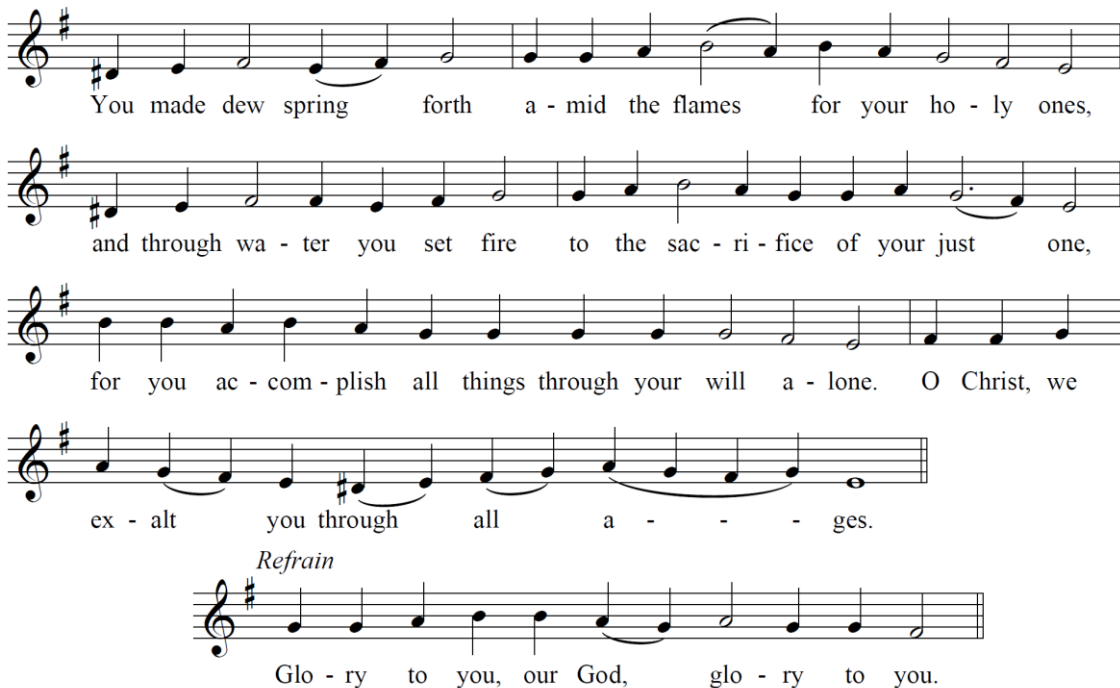
O delightful Paradise, share in the sorrow of your fallen master, and, by the whispering of your leaves, beseech the Creator not to keep you closed forever: *Refrain*

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 is omitted and the Canon continues with Ode 8.

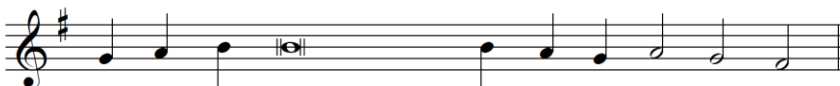
Ode 8

Irmos - Tone 6



O Lord and Lover of us all, of old you honored the work of your hands with many gifts; but, alas, the hissing of the heartless Serpent seduced me and stripped me of all these blessings. *Refrain*

Why have you followed the bitter counsel of the serpent in disobedience of the divine will? Alas, O my soul, you have offended the Lord whom you ought to glorify unceasingly with the angels.



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

You were the master of wide beasts and serpents; why have you spoken to the Serpent who slays our souls? Why have you taken the accursed one as your counselor? O poor soul, how greatly you have been deceived on that day!



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

Bright tabernacle of the divine incarnation, we praise you, O Mary, filled with the grace of God. You are the hope of the hopeless; make your light shine on the darkness of my passions.

The Katavasia, which would repeat the Irmos, is omitted.

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

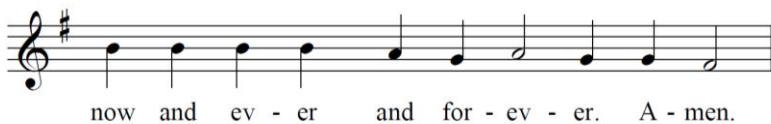
In Eden, the fruit of knowledge seemed agreeable and sweet to me, and I took my fill and was satisfied. But in the end, it became bitter as gall to me. Alas, my poor soul! How has gluttony made you a stranger to the banquet of Paradise? *Refrain*

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.

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



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.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 7



Hymn of Light (page 37)

The Hymn of the Light corresponding to the Resurrection Gospel:

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory... now and ever ...

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 7

Psalm 148

Let ev - 'ry-thing 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 5): I will rejoice in you and be glad,
and sing psalms to your Name, O Most High.

The a - re - na of virtues is now o - pen! Let all who wish to begin train - ing
now en - ter! Pre - pare yourselves for the strug - gle of the Fast; those who
strive valiantly shall re - ceive the crown! Let us put on the armor of the Cross to
com - bat the En - e - my, tak - ing faith as our un - shak - a - ble ram - part.
Let us put on pray'r as our breast - plate, and char - i - ty as our hel - met.
As our sword, let us use fast - ing, for it cuts out all evil from our hearts.

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

Cantor *(Tone 6):*

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

Ad-am was driv-en out of Par-a-dise for having eaten the for-bid-den food;

and Mo-ses was grant-ed the vi-sion of God af-ter he had purified the eyes

of his soul by fast-ing. Let us, who desire one day to dwell in Par-a-dise,

now fast from the food of per-di-tion. If we wish to see God, let us fast

for forty days as Mo-ses did, per-severing in prayer and sup-pli-ca-tion;

let us calm the pas-sions of our soul and sub-due the stir-rings of our flesh.

Let us walk with a light step on the path that leads to heav-en, where the choir of

an-gels sing un-ceas-ing-ly and praise the indivisi-ble Trin-i-ty,

so that we may contemplate the striking beau-ty of the Lord. O Son of God

and Giv-er of life, our hope is in you. Deem us worthy to join the choir of

heav-en - ly ar - mies, through the in - tercession of the Moth - er who gave

you birth, and by the prayers of the a-pos - tles, the mar-tyrs, and all the saints.

The musical score consists of three staves in G major (one sharp). The first staff contains the lyrics 'and Giv-er of life, our hope is in you. Deem us worthy to join the choir of'. The second staff contains 'heav-en - ly ar - mies, through the in - tercession of the Moth - er who gave'. The third staff contains 'you birth, and by the prayers of the a-pos - tles, the mar-tyrs, and all the saints.' The melody is written in a simple, hymn-like style with various note values and rests.

Cantor (*Tone 8 Samohlasen*):

Glo - ry to the Father 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.