

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

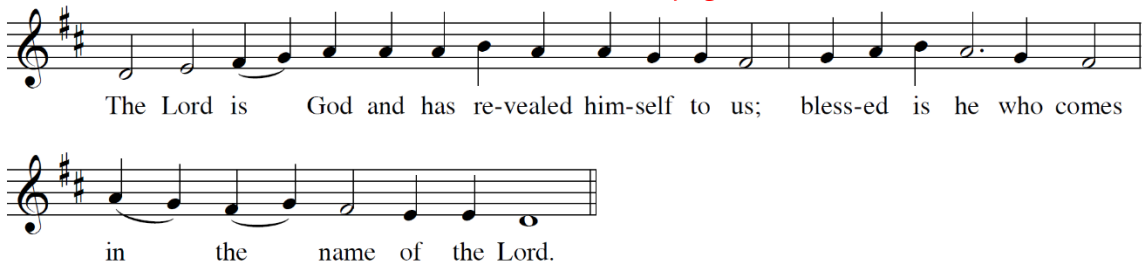
Hexapsalmos

*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*):

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 in G major (one sharp) and 4/4 time. It consists of two staves. 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 a simple, hymn-like tune with a range of one octave.

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 musical notation is in G major (one sharp) and 4/4 time. It consists of five staves. The first staff contains the melody for the first line of text, the second staff for the second line, the third staff for the third line, the fourth staff for the fourth line, and the fifth staff for the fifth line. The melody is a simple, hymn-like tune with a range of one octave.

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.

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 nostrils 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. From on high he reached down and seized me; he drew me forth from the mighty waters. He snatched me from my powerful foe, from my enemies whose strength I could not match. They assailed me in the day of my misfortune, but the Lord was my support. He brought me forth into freedom, he saved me because he loved me. He rewarded me because I was just, repaid me, for my hands were clean, for I have kept the way of the Lord, and have not fallen away from my God. For his judgments are all before me: I have never neglected his commands. I have always been upright before him; I have kept myself from guilt. He repaid me because I was just and my hands were clean in his eyes. You are loving with those who love you; you show yourself perfect with the perfect. With the sincere you show yourself sincere, but the cunning you outdo in cunning. For you save a humble people but humble the eyes that are proud. You, O Lord, are my lamp, my God who lightens my darkness. With you I can break through any barrier, with my God I can scale any wall. As for God, his ways are perfect; the word of the Lord, purest gold. He indeed is the shield of all who make him their refuge. For 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*)

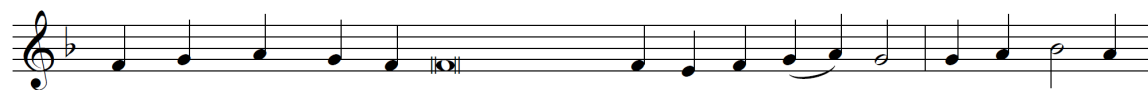
the 1st Hymn of the 2nd set of Sessional (podoben: Udivisja Josif):



You are ris-en, O im-mor-tal Sav - ior, and have raised the whole world with you.



By your pow-er O Christ our God, you have crushed the do-min-ion of Death.



You have shown your Re - surrection to all, O God of mer - cy; for you love us



and we glo - ri - fy you.

*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.*

Ἡσπας (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!

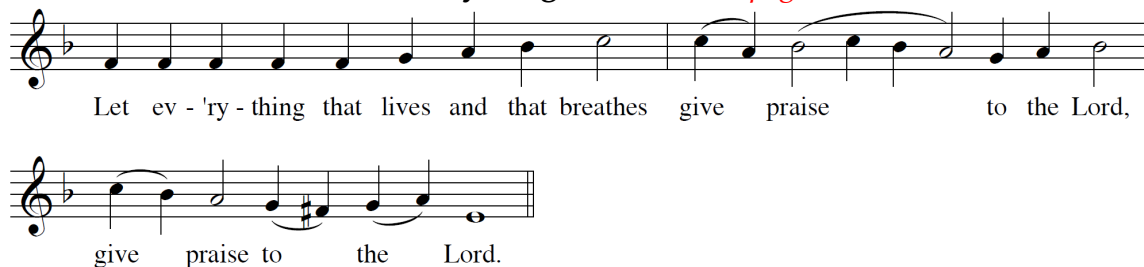
Deacon:

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

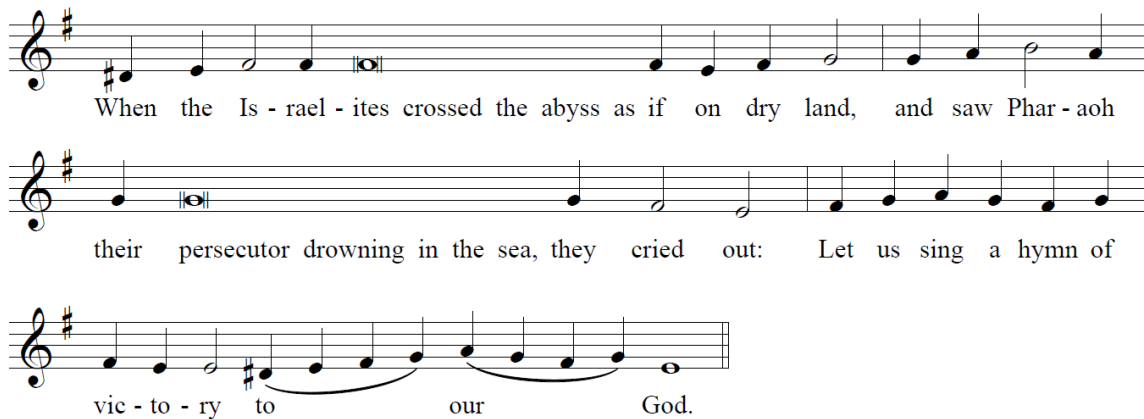
*The faithful **come forward** to venerate the Gospel Book on the tetrapod.*

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

The Canon of Cheesefare from the Triodion:

Ode 1

Irmos - Tone 6



Refrain

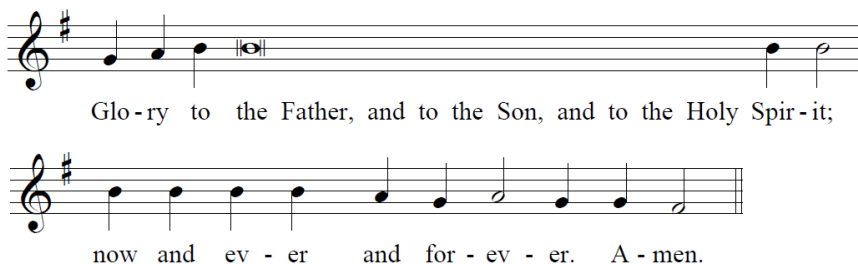


Come, O my poor soul, and weep over the memory of what used to be, of your former nudity in Eden, by which you lost the unending joy and delight. *Refrain*

In the great mercy of your heart, Author of all creation and Creator of the universe, you drew me out of the mud of the earth; you filled me with life and placed me with the angels to praise you. *Refrain*

In the treasure of your goodness, O Creator and Lord, you planted the delights of Paradise and directed me to enjoy the pleasing fruits of Eden, the fruits that do not pass away. *Refrain*

Alas, my poor soul, in Eden you were able to taste every fruit except that of the forbidden knowledge. Why have you transgressed the commandment of your God?

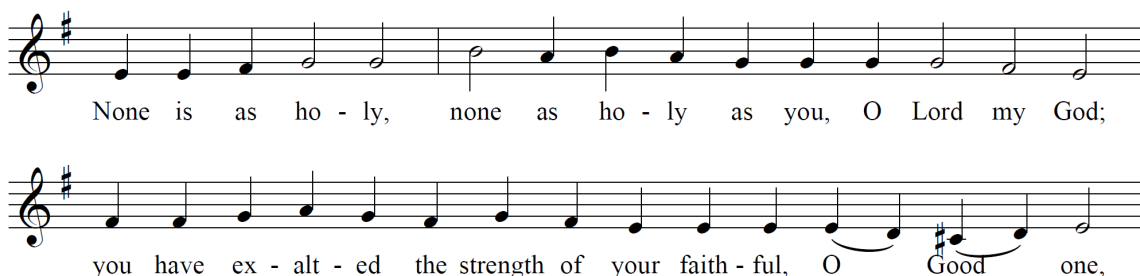


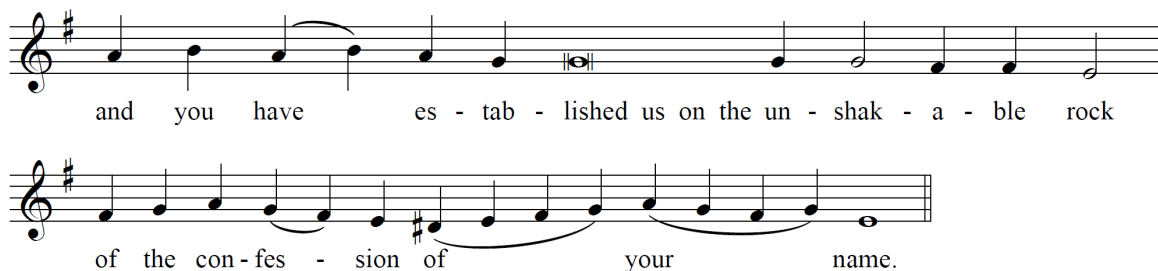
O Virgin Theotokos, you are a daughter of Adam according to the flesh, but by the grace of Christ, you have given birth to our God; call me back again to Paradise which I have lost.

The Katavasia, which would repeat the Irmos, is omitted and the Canon continues with Ode 3.

Ode 3

Irmos - Tone 6



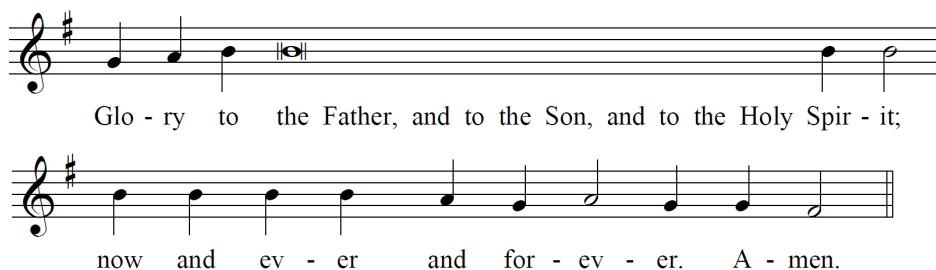


In days of old, jealous of my royal dignity, the Serpent whispered into the ear of Eve his deceitful and cunning plan; and through this fault, I was cut off from the concert of life.

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.

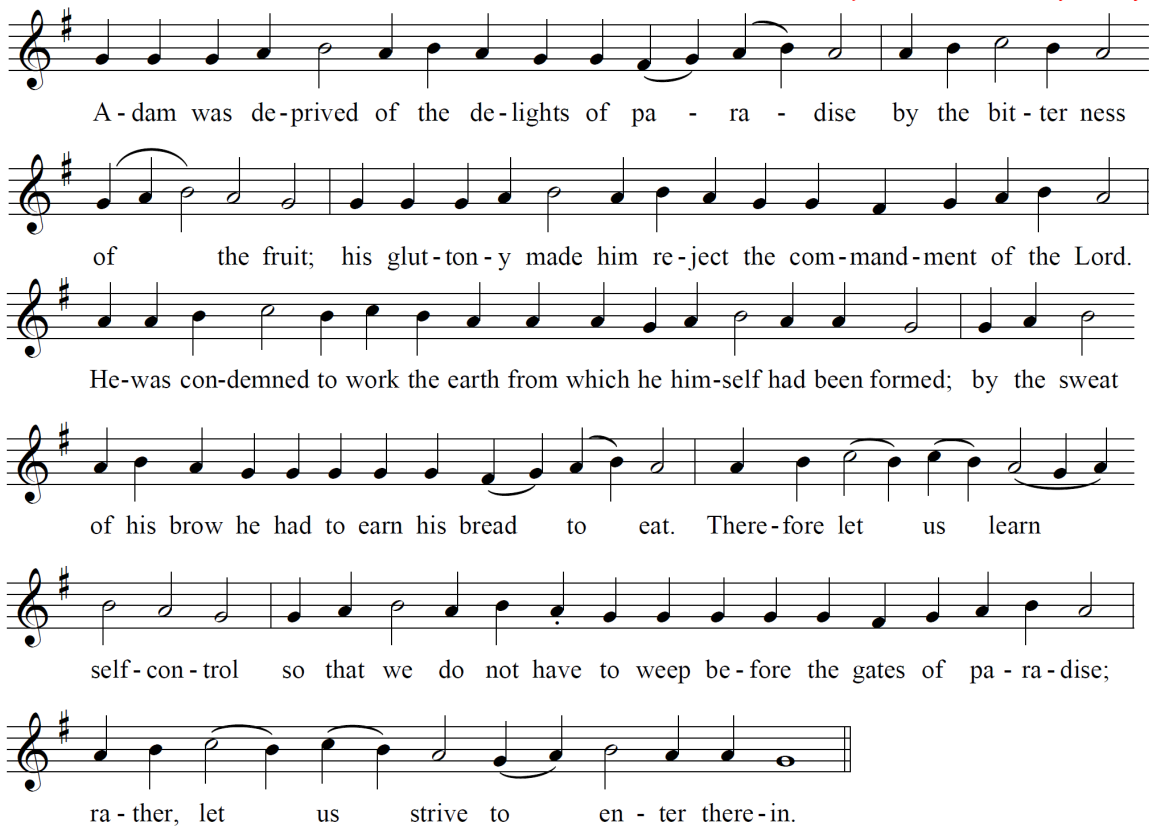


O Virgin, my hope and my protection, by your giving birth, you alone could cover over the ancient nakedness of Adam; grant me again the robe of immortality

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

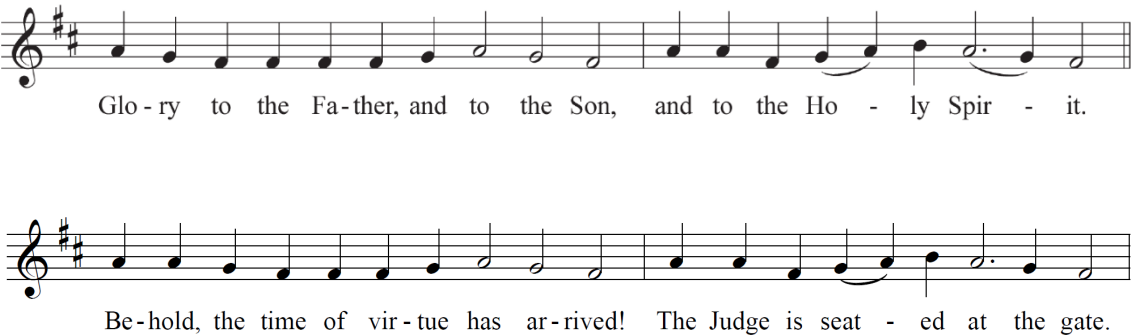
Sessional Hymns of the Triodion

Tone 1 podoben, Udivisja Josif



A-dam was de-priv-ed of the de-lights of pa - ra - dise by the bit - ter ness
of the fruit; his glut-ton-y made him re-ject the com-mand-ment of the Lord.
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 -



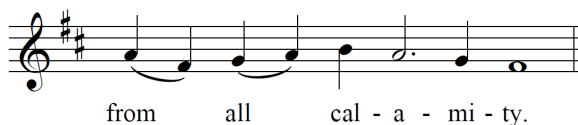
to - kos; for if you would not in - ter - cede for us, who would deliv-er us



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



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*

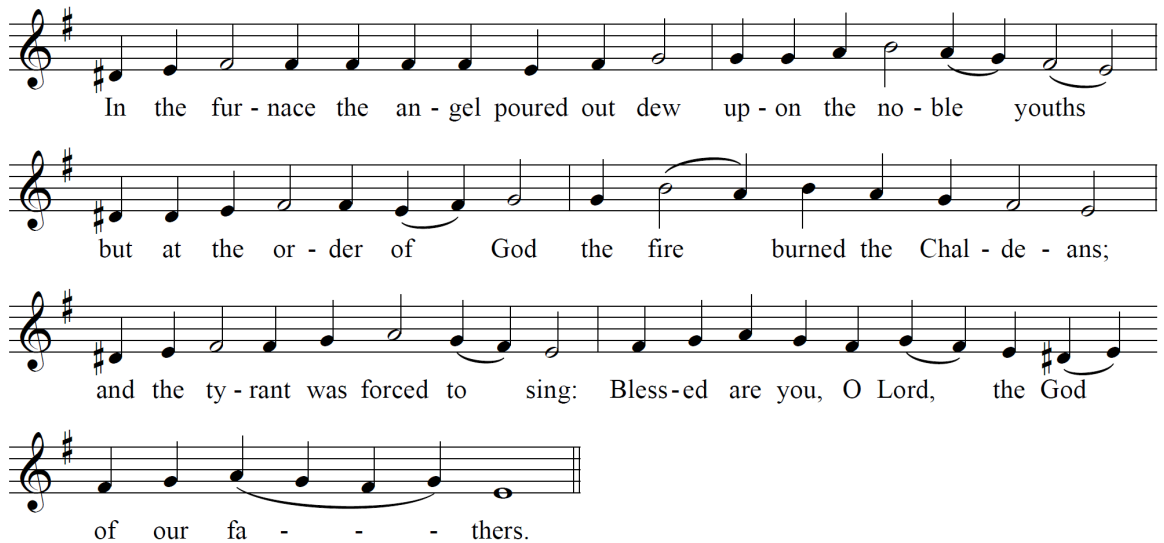
Banished from Paradise by the angel who closed the gate of the heavenly garden, Adam sighed deeply and said: *Refrain*

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*

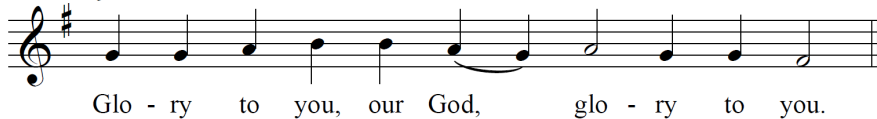
Ode 7

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
of our fa- - - thers.

Refrain

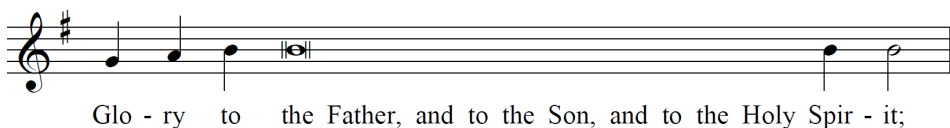


Glo-ry to you, our God, glo-ry to you.

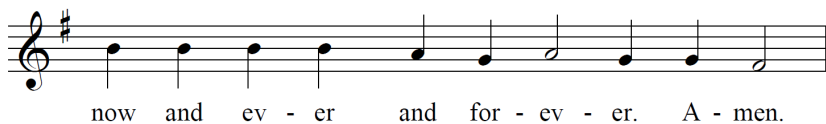
O Lord, who is ruler over all the ages, and who has formed me according to your good will, when the jealous Serpent deceived me, I stirred up the heat of your anger; do not despise the work of your hands, but, O God and Savior, call me back. *Refrain*

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.



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

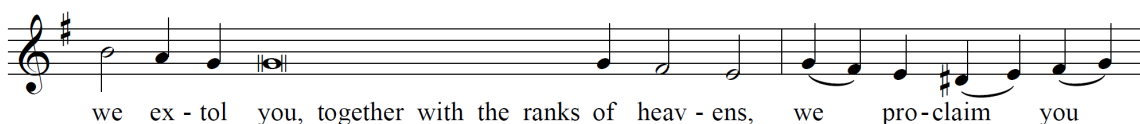
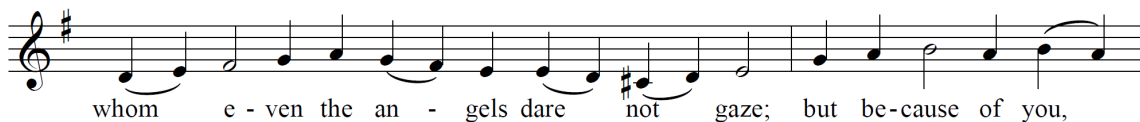
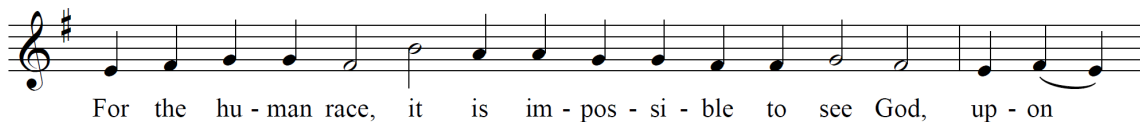


All-holy Virgin, in your compassion receive my prayer; grant me the forgiveness of my sins when I call upon you with tears; do not despise your servant, but in your goodness, call me back.

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



Refrain

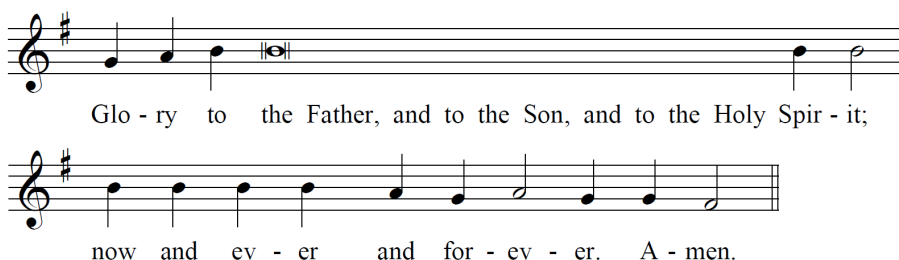


In Eden, the fruit of knowledge seemed agreeable and sweet to me, and I took my fill and was satisfied. But in the end, it became bitter as gall to me. Alas, my poor soul! How has gluttony made you a stranger to the banquet of Paradise? *Refrain*

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.

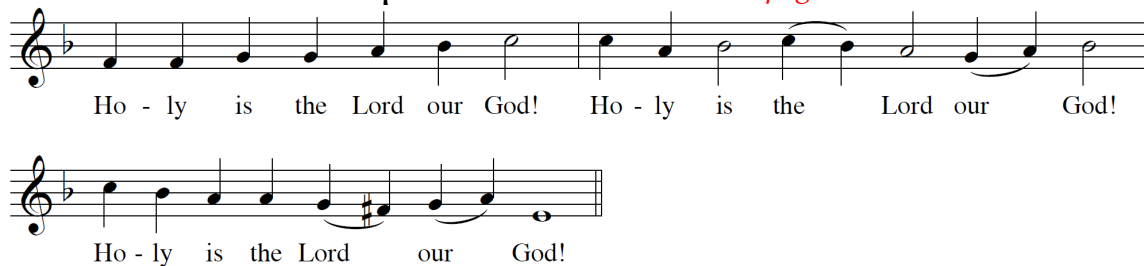


O mystical gate of life, through whom God alone has passed, O Virgin and spouseless Mother, by your prayers, open to me the gates that were formerly closed in Paradise, that I may glorify you, my only hope after God, in whom I find unfailing shelter.

*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 Light (page 37)

Hymn of the Light of the Resurrection Gospel:

Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate the marvels of Christ.

Glory... now and ever ...

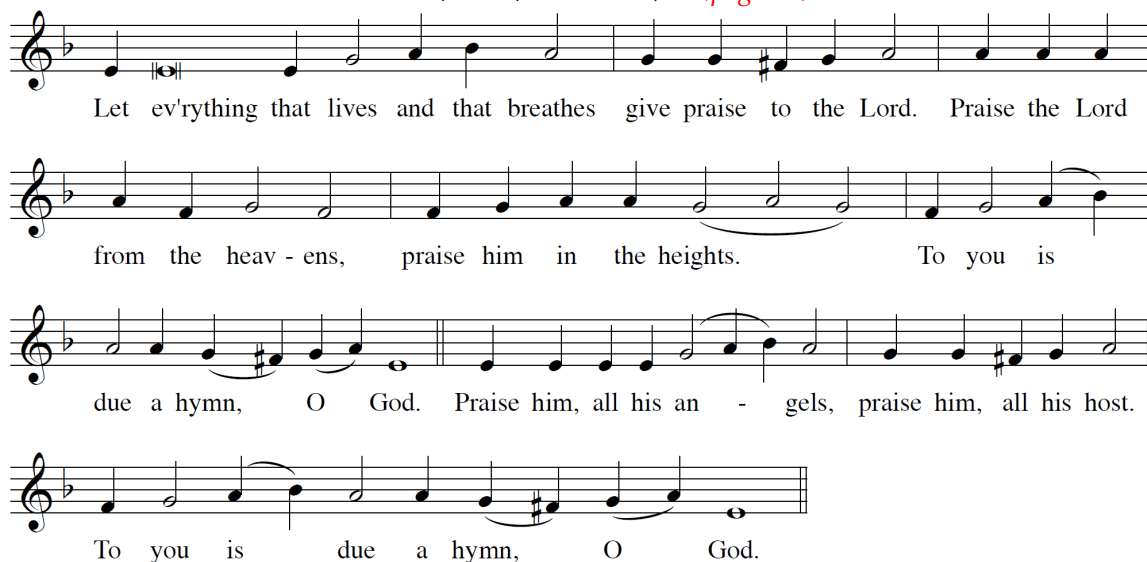
Hymn of the Light from the Triodion:

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 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)

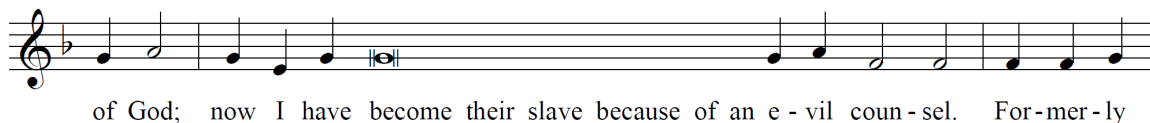
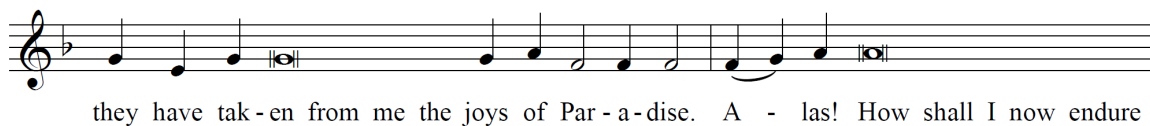
The Stichera of the Resurrection from the Octoechoes are omitted.

The first two of the stichera from the Triodion:

Cantor (Tone 5):



Tone 5 samohlasen



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
 com - pas - sion, grant me your sal - va - - - - tion.

Cantor *(Tone 5):*

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

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.



Those who do this shall tru - ly re - ceive the crown from the hands of Christ,



the al-might - y One, on the day of judg - - - - ment.

The third and fourth Stichera from the Triodion are omitted.

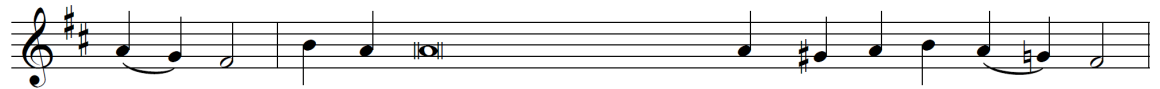
Cantor (Tone 6):



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.

The musical score is written on three staves in G major (one sharp). The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff contains the melody for the third line of text. The melody is simple and melodic, with a mix of quarter, eighth, and half notes, and rests. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

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