

Matins Propers

Meatfare Sunday. Sunday of the Last Judgement.

Commemoration of the Expulsion of Adam & Eve from Paradise

on the Fortieth Sunday after Pentecost

in the Seventh Tone with the Seventh Resurrection Gospel

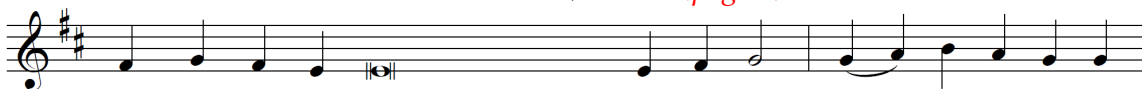
Hexapsalmos

*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



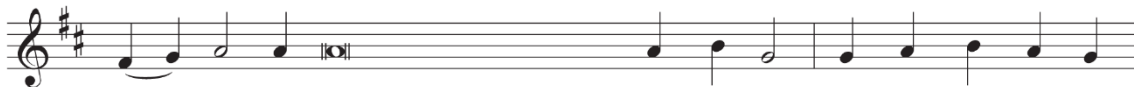
comes in the name of the Lord.

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*):

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 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 music is in a simple, melodic style with a mix of quarter and eighth notes.

Festive Theotokion – Tone 7

O The - o - to - kos, we sing your prais - es, for you were a vir - gin be - fore
con - ceiv - ing, and re - mained a virgin after giv - ing birth. And since you have
giv - en birth to our Sal - va - tion, Je - sus Christ, you have be - come a treasury of
as - sist - ance for all who seek resurrexion and e - ter - nal life. There - fore, lift
us up from the depths of our trans - gres - sions, for we place our hope in you.

The musical notation is written on five staves in G major. The melody is more ornate than the Cantor's, featuring many eighth and sixteenth notes. It is divided into five lines of music corresponding to the five lines of text.

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

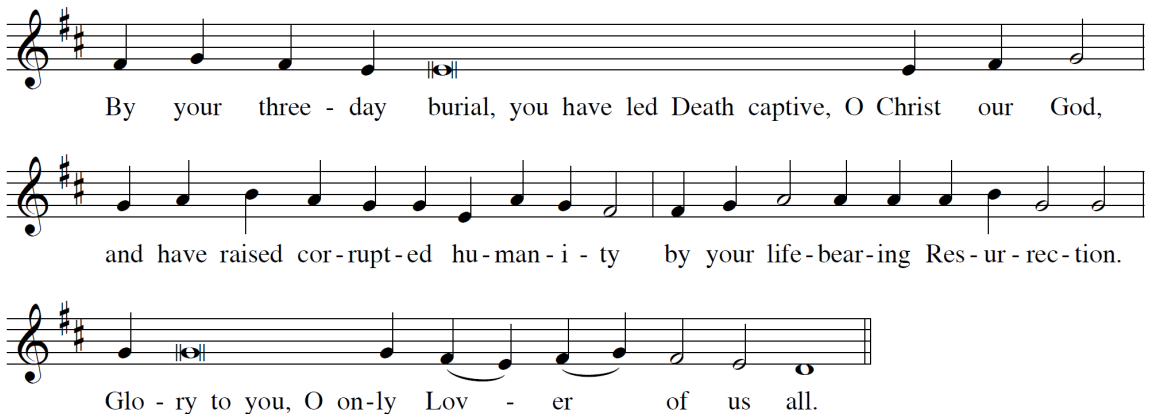
People: Now and ever and forever. Amen.

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):

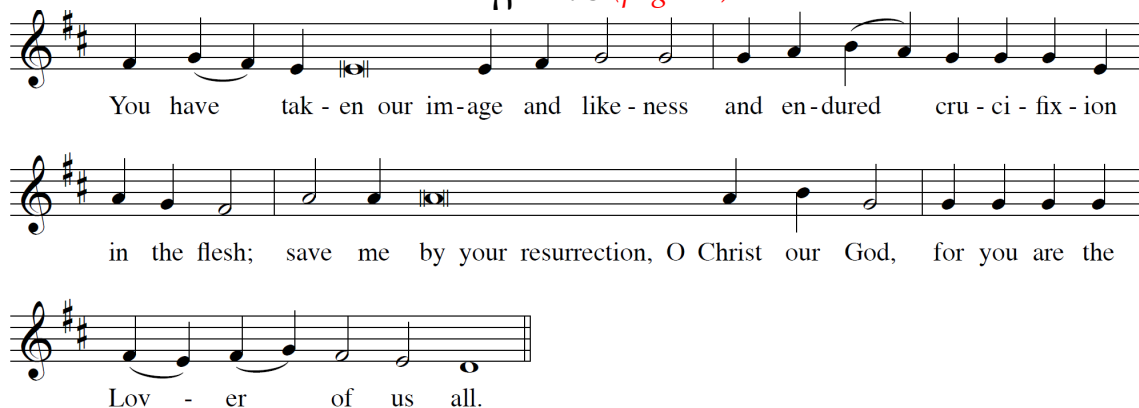


By your three - day burial, you have led Death captive, O Christ our God,
and have raised cor-rupt-ed hu-man-i-ty by your life-bear-ing Res-ur-rec-tion.
Glo - ry to you, O on-ly Lov - er of us all.

*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.*

Ἡρακὸς (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.

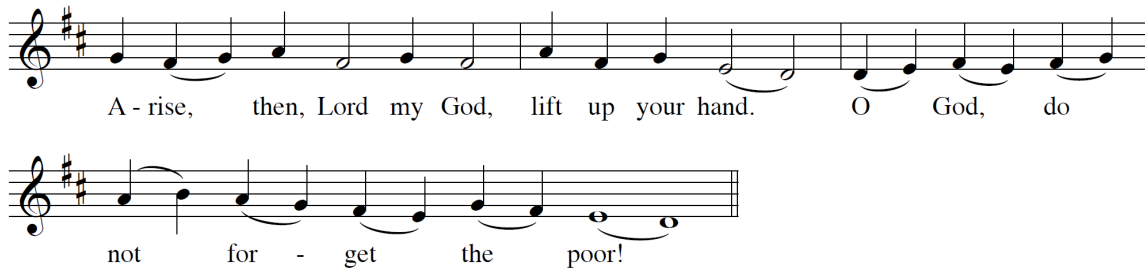
Stepenna (page 21)

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!

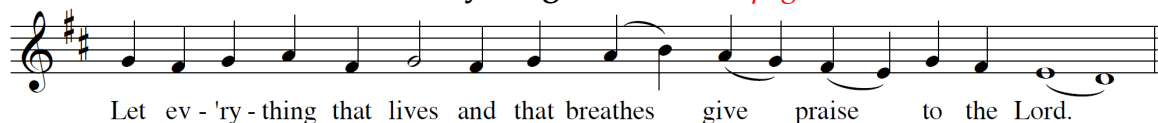
Deacon: I will praise you, Lord, with all my heart;

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).

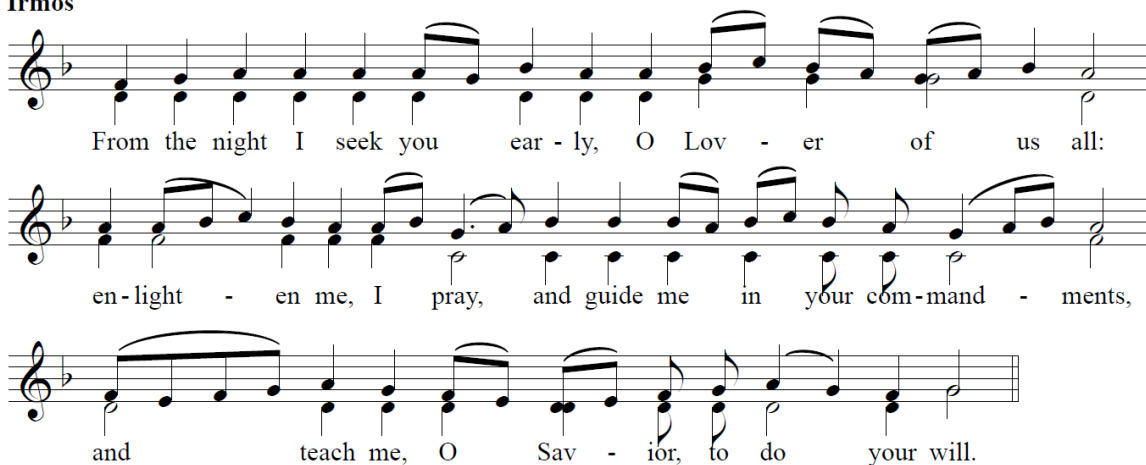
The Canon (page 32)

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

The Canons of the Resurrection, the Cross-Resurrection, the Theotokos and Odes 1-4 are omitted.

Ode 5

Irmos



From the night I seek you ear - ly, O Lov - er of us all:
en - light - en me, I pray, and guide me in your com - mand - ments,
and teach me, O Sav - ior, to do your will.

Refrain



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

The fear and trembling shall be beyond words, for the Lord will come and every human deed shall be judged; thus every person should repent intensely. *Refrain*

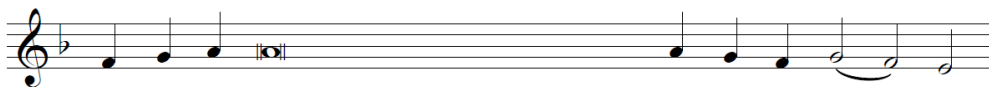
I am carried away by the river of fire, I am consumed by the gnashing of teeth and the dark abyss. How shall I find mercy with God? *Refrain*

Spare your servant, O Lord. Do not deliver me to the appetite of the cruel executioners and to the angels of woe, with whom there is no rest. *Refrain*

The princes and leaders shall be examined, together with the rich and the humble, the great and the small. Woe to the one who is not prepared! *Refrain*


Remit, pardon, and forgive all my sins against you, O Lord; before your angels do not condemn me to the eternal punishment of shame and fire. *Refrain*

Spare, O Lord, the work of your hands. I have sinned, forgive me; for you alone are pure, you alone are sinless.



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

O Trinity, I praise your single nature, your eternal, incomprehensible and royal majesty, your divine and perfect unity, for you are the Creator of the world, its light and life.

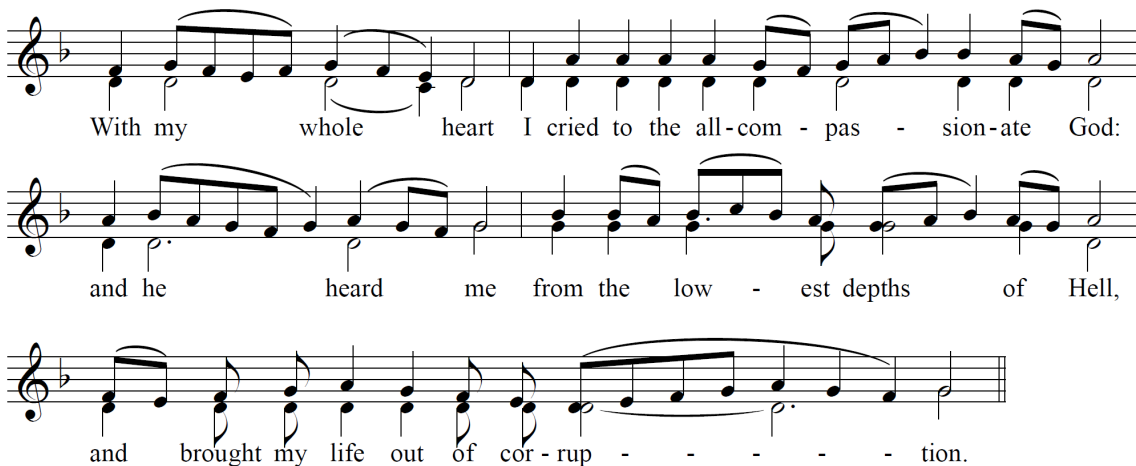


Now and ev - er and for - ev - er. A - men.

Katavasia: repeat Irmos from above.

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.



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*

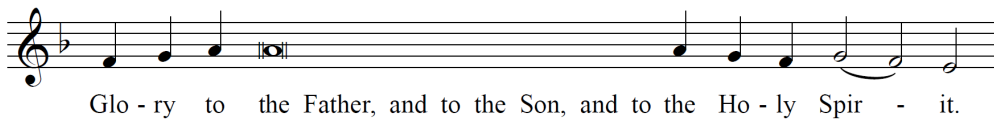
Before the divine judgment seat, no help will assist you, neither strategy nor concern, neither glory nor friendship; but only the strength, O my soul, that comes from your deeds. *Refrain*

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*

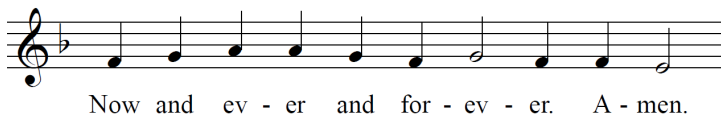
O my soul, tremble at the thought of the judge and the terrible accusation; prepare now your defense so that you may escape eternal condemnation. *Refrain*

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.



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



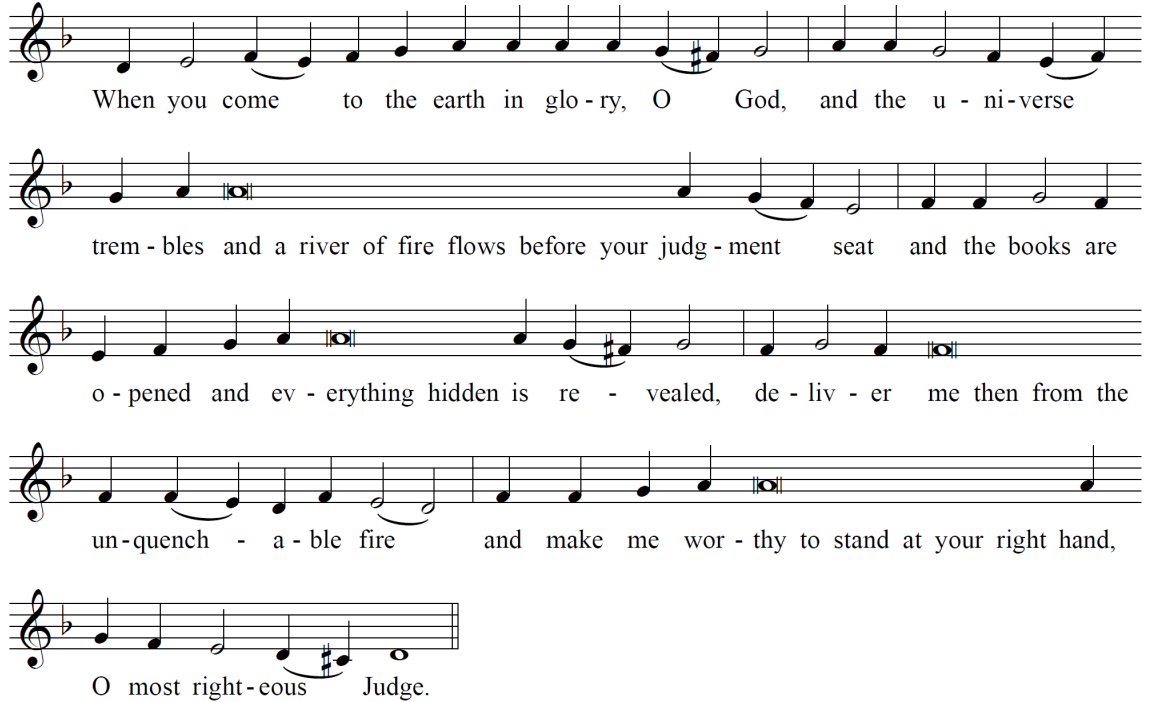
You are the gate through whom One alone has passed, through whom Jesus, your Creator and your Son has entered and departed, without breaking the seal of your virginity.

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

Matins continues with the Small Litany on p. 33 & then the Kontakion & Ikos from the Triodion:

Kontakion & Ikos (page 34)

Tone 1

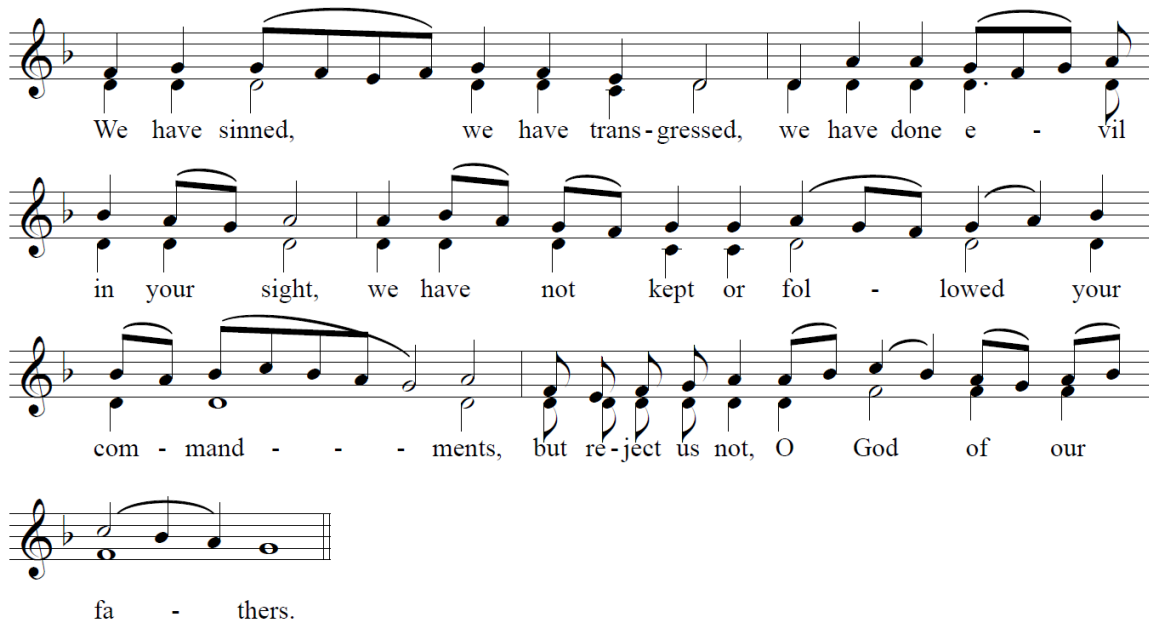


When you come to the earth in glo-ry, O God, and the u-ni-verse
trem-bles and a river of fire flows before your judg-ment seat and the books are
o-pened and ev-erything hidden is re-vealed, de-liv-er me then from the
un-quench-a-ble fire and make me wor-thy to stand at your right hand,
O most right-eous 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

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



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

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*

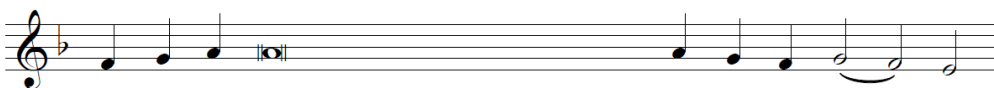
The trial will be strict, the judgment fearful; one can hide nothing from the Judge; he cannot be won over by bribes. Spare me, O Lord, and save me from your anger. *Refrain*

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.



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

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.



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

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.

Katavasia: repeat Irmos from above.

Ode 8 is omitted, the people stand, and

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.

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*

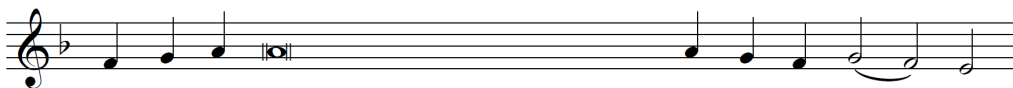
Moses trembled with fear when he saw you from behind; and I, in my wretchedness, how can I bear to see your face directly, when you shall come from heaven? But spare me, O God of goodness, and look upon me with favor. *Refrain*

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..

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 7



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 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.

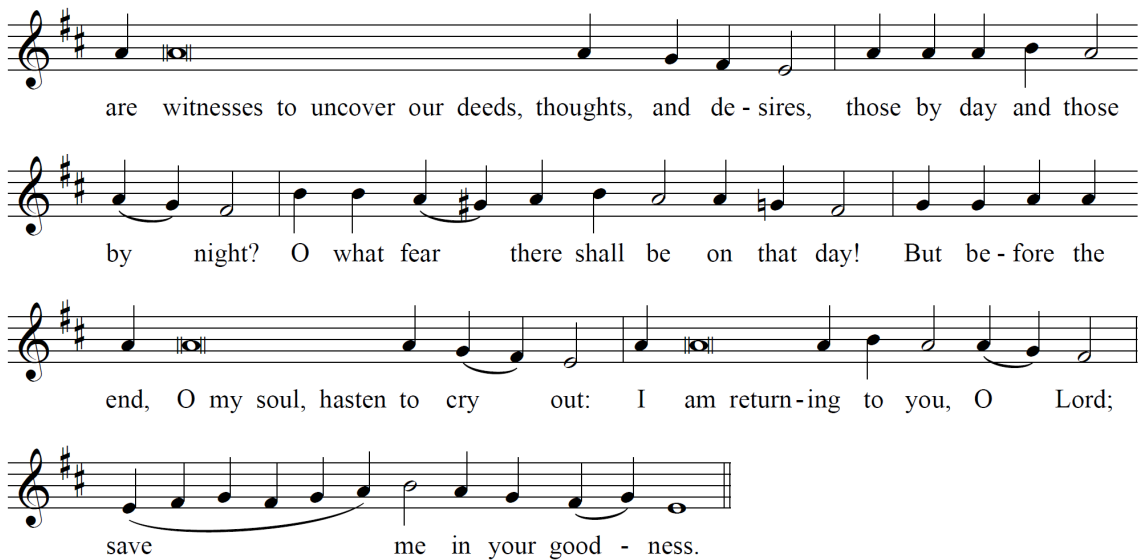
All except the 2nd & 3rd Stichera from the Triodion are omitted.

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

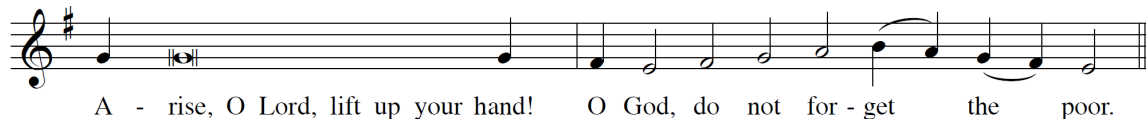
What fear shall reign on that day, when the Judge will be seated on his
awe-some throne! The books will be o - pened and deeds re - vealed; the works
of dark-ness shall be made known. The angels will travel through the na-tions and
gath - er all: Come, all you prin - ces and kings, slaves and free, just
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.

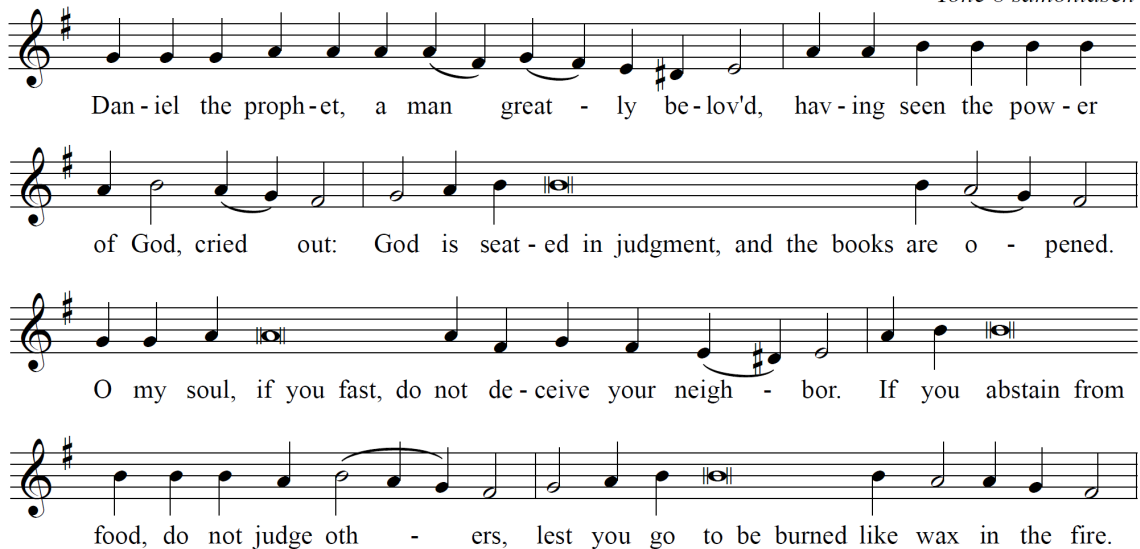
Then, the 3rd versicle is what is usually the 1st extra versicle for Sundays:

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