

Matins Propers

Cheesefare Sunday. Sunday of Forgiveness.

Commemoration of the Expulsion of Adam & Eve from Paradise

on the Forty-First Sunday after Pentecost

in the Seventh Tone with the Seventh Resurrection Gospel

Hexapsalmos

The reader chants only Psalm 37 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 8



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 8



You de - scend - ed from on high, O mer - ci - ful One. You ac - cept - ed



bur - i - al for three days to free us from our pas - sions. O Lord, our



Res - ur - rec - tion and our Life, glo - ry to you.

The repetition of the troparion is omitted.

Cantor (*Tone 8*):

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 for the Cantor (Tone 8) consists of two staves of music 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 melody is primarily composed of quarter and eighth notes, with some longer notes and rests.

Festive Theotokion – *Tone 8*

O gra-cious Lord, for the sake of man-kind you were born of a vir - gin;
through your death on the cross you con - quered Death; and through
your res - ur - rec - tion you re - vealed your - self as God. O Mer - ci - ful Lord,
do not dis - dain those whom you have cre - a - ted with your own hands,
but show forth your love for man-kind. Ac - cept the in - ter - ces - sion
which the Moth - er who bore you makes in our be - half: O Sav - ior,
save your des - pair - ing peo - ple.

The musical notation for the Festive Theotokion – Tone 8 consists of seven staves of music in G major (one sharp). The melody is primarily composed of quarter and eighth notes, with some longer notes and rests. The text is written below the notes, with hyphens indicating syllables that span across multiple notes.

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 12**

How long, O Lord, will you forget me? How long will you hide your face? How long must I bear grief in my soul, this sorrow in my heart day and night? How long shall my enemy prevail? Look at me; answer me, Lord my God! Give light to my eyes lest I fall asleep in death, lest my enemy say: "I have overcome him"; lest my foes rejoice to see my fall. As for me, I trust in your merciful love. Let my heart rejoice in your saving help: Let me sing to the Lord for his goodness to me, singing psalms to the name of the Lord, the Most High.

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)

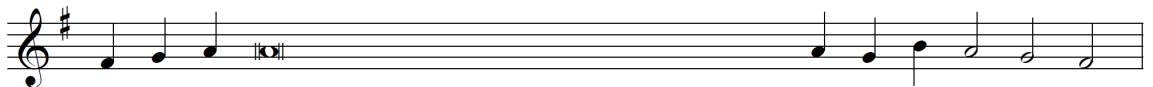
the Theotokion of the 1st set of Sessional Hymns (Tone 8 podoben: Premudrosti):



Let us glo - ri - fy the tabernacle and the heav-en - ly gate, the most ho - ly moun-tain




and the shin-ing cloud, the heav-en - ly ladder and the mystic-al Par - a - dise,



the de - liv - erance of Eve and the precious and great treas-ure of the u - ni-verse,



For through her, sal - va - tion came to the world and the an - cient debt was



for - giv - en. There-fore we cry out to her: In - ter - cede
with your Son and God to grant forgiveness of sins to those who bow
in true worship to your most holy birth - giv - ing.

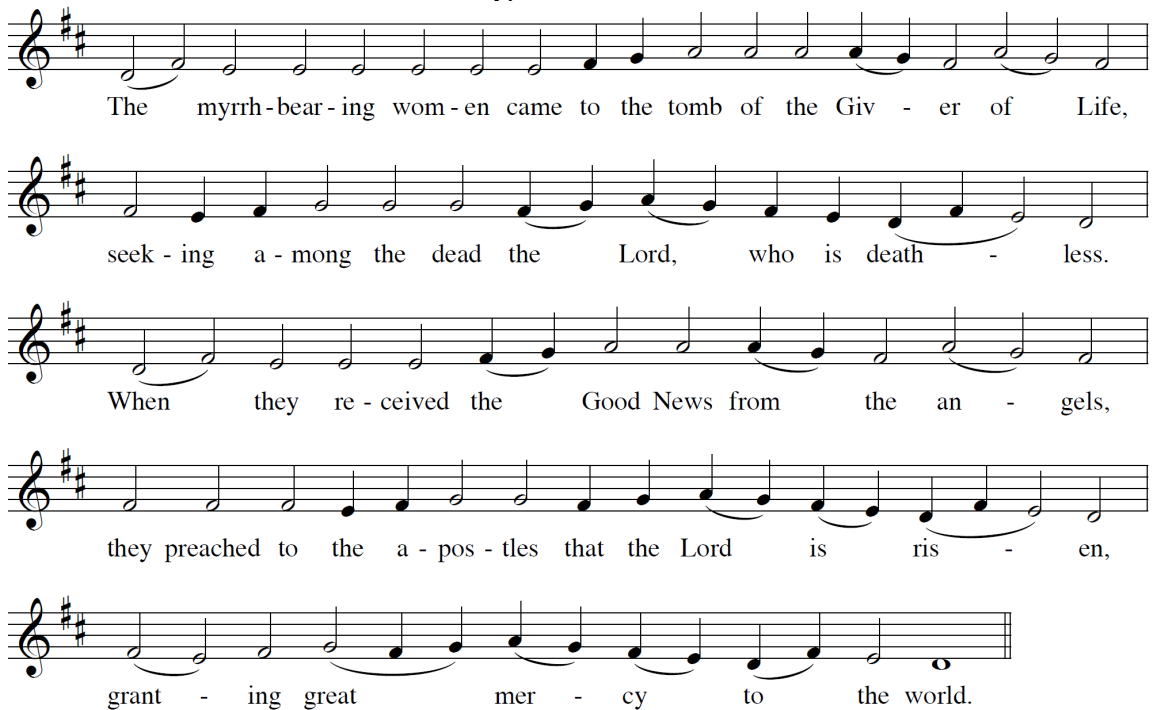
The rest of the Sessional Hymns are omitted.

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.

ἩΨΑΛΜΟΣ (page 21)

Tone 8



The myrrh-bear-ing wom-en came to the tomb of the Giv - er of Life,
seek - ing a - mong the dead the Lord, who is death - less.
When they re - ceived the Good News from the an - gels,
they preached to the a - pos - tles that the Lord is ris - en,
grant - ing 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 145: 10, 1-2



The Lord will reign for - ev - - er; Zi-on's God from age to age.

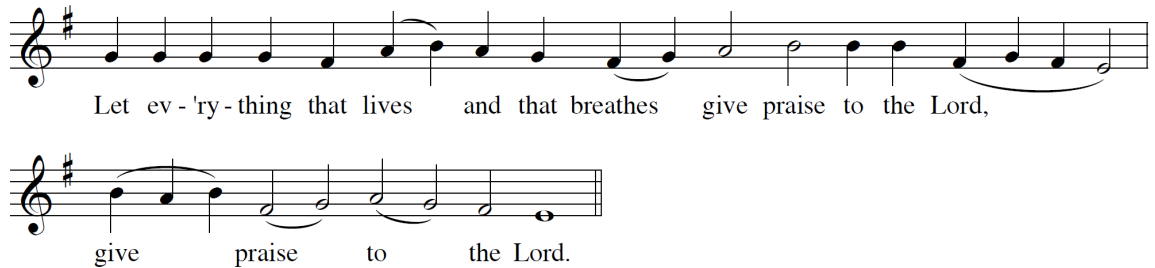
Deacon: My soul, give praise to the Lord!

I will praise my God all my days. *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 8



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 Eighth Resurrection Gospel is read (John 20:11-18).

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)

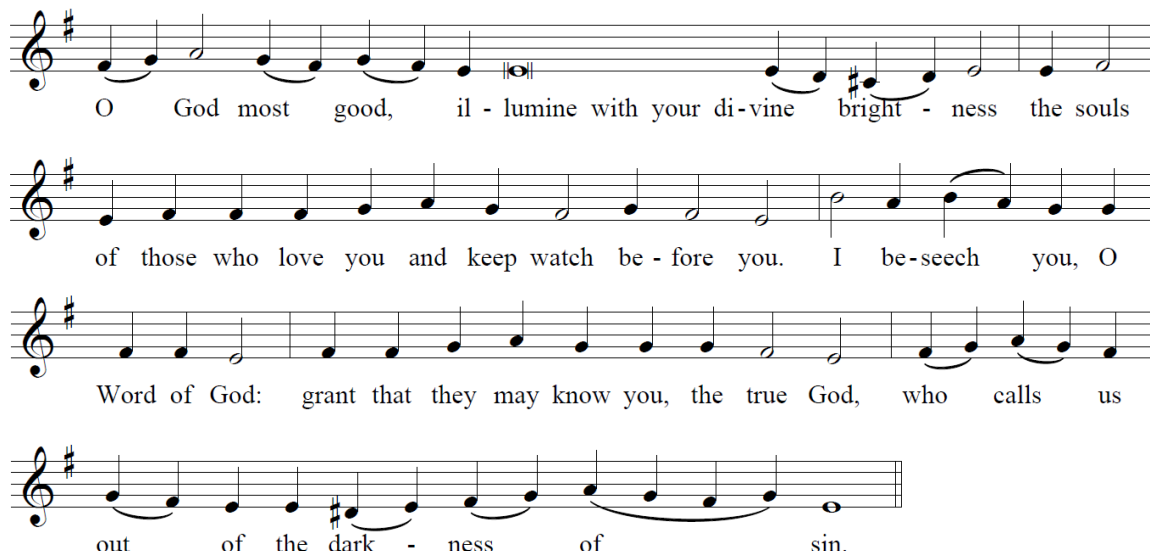
The faithful come forward to venerate the Gospel Book on the tetrapod.

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

Odes 1-4 of the Triodion are omitted.


Ode 5

Irmos - Tone 6



O God most good, il - lumine with your di - vine bright - ness the souls
of those who love you and keep watch be - fore you. I be - seech you, O
Word of God: grant that they may know you, the true God, who calls us
out of the dark - ness of sin.

Refrain



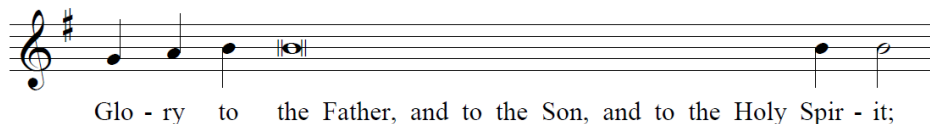
Glo - ry to you, our God, glo - ry to you.

The Enemy, jealous of my happiness in days of old, in his hatred of the human race took the form of a serpent to make me fall from Paradise and separate myself from eternal glory.

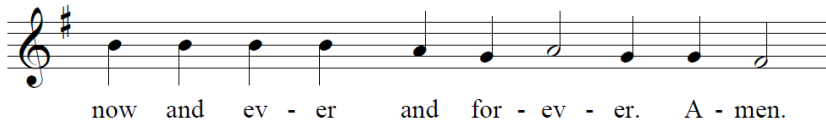
Refrain

I weep and my soul is beaten down and I add the streams of tears from my eyes, when I see and recognize the nakedness that I endure because of my transgression. *Refrain*

From the earth the hand of God formed me, and I have learned because of my misfortune that it is to the earth that I must return. Who would not weep for me; I am cast out from the presence of God, *I and I have exchanged Eden for Hades.



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



Most holy Mother of God, we, the faithful, recognize in you the bright nuptial chamber of God. Therefore, I humbly beseech you: Despite my fault, make me return to the light of Paradise.

The Irmos of the Triodion is repeated as katavasia.

Ode 6

Irmos - Tone 6

When I see the o - cean of this life tossed a - bout by the tem - pest of
temp - ta - tions, I has - ten to your har - bor of peace and cry out to
you, O God of good - ness: Res - cue my life from the pit of
cor - rup - - - - tion.

Refrain

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

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.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ev - er and for - ev - er. A - men.

O Virgin Mary, blessed among all, Queen of the universe, 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 Irmos of the Triodion ("When I see the ocean...") is repeated as Katavasia.
Matins continues with the Small Litany on p. 33 & then the Kontakion & Ikos 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*

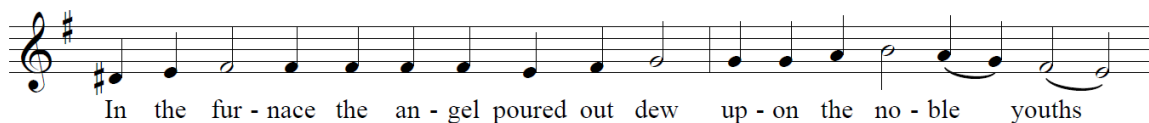
Banished from Paradise by the angel who closed the gate of the heavenly garden, Adam sighed deeply and said: *Refrain*

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*

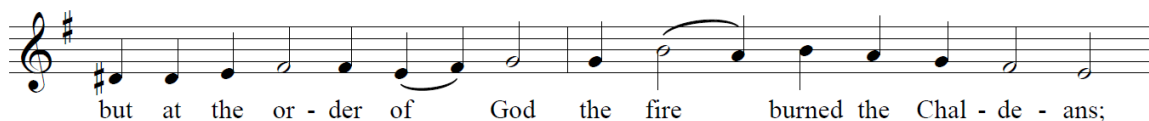
O Paradise, filled with beauty and charm, planted for Adam and closed by Eve, pray to the Lord for your fallen master: *Refrain*

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

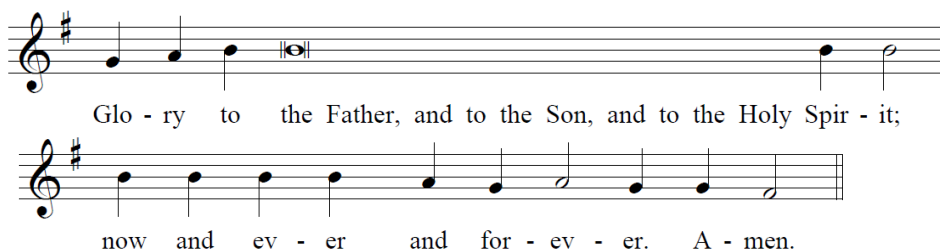


Glo - ry to you, our God, glo - ry to you.

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;
now and ev - er and for - ev - er. A - men.

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.

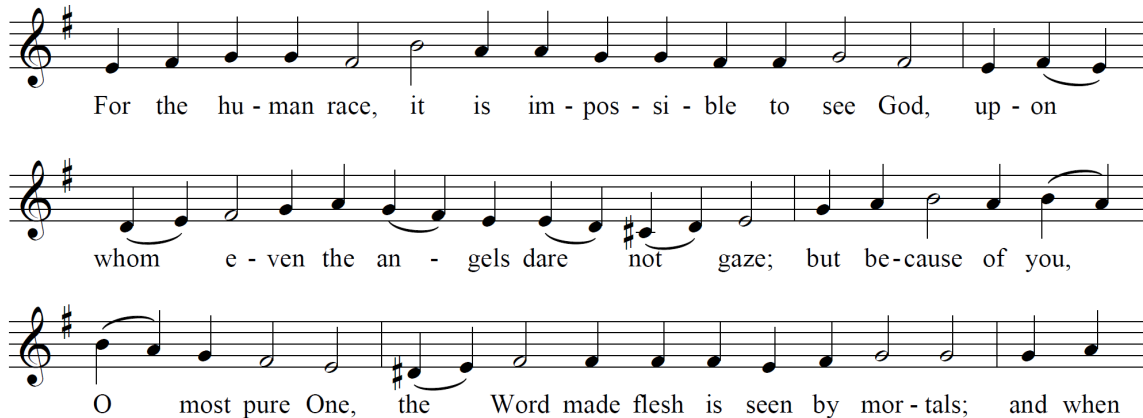
The Irmos of the Triodion is repeated as katavasia.

Ode 8 is omitted and

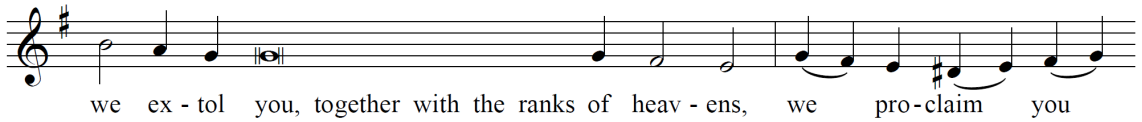
Matins continues with "Let us greatly extol..." & the Cantic of the Theotokos on p. 34.

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

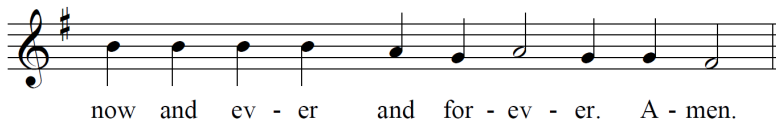
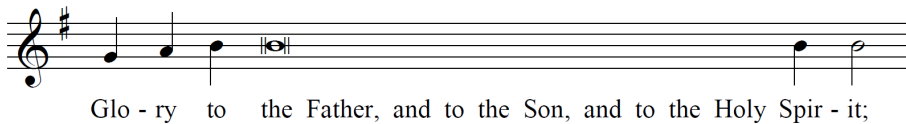


In Eden, the fruit of knowledge seemed agreeable and sweet to me, and I took my fill and was satisfied. But in the end, it became bitter as gall to me. Alas, my poor soul! How has gluttony made you a stranger to the banquet of Paradise? *Refrain*

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 Irmos ("For the human race...") is repeated as Katavasia.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 8

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:

When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

Glory... now and ever ...

Hymn of the Light from the Triodion:

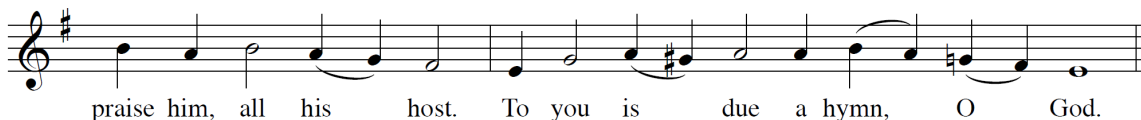
Those whom you had formerly expelled from Paradise for having eaten the forbidden fruit, O Lord, you now lead back again by your Cross and Passion. O my Savior and my God; grant us also the strength to complete the course of this Fast in holiness, so that we may adore your divine Resurrection, the Pasch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

Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 8

Psalm 148



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

Stichera (page 40)

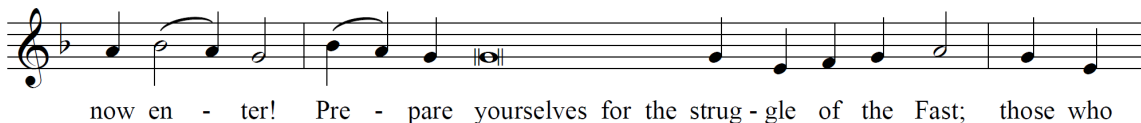
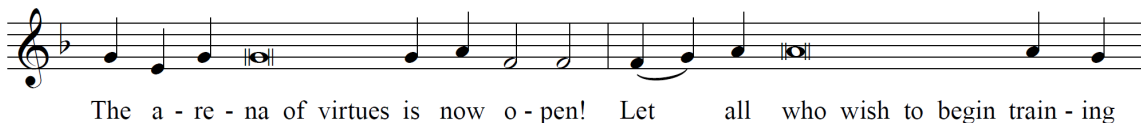
There are 3 special versicles in place of the usual 2 Sunday versicles.

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.





strive valiantly shall receive the crown! Let us put on the armor of the Cross to



combat the Enemy, taking faith as our unshakable rampart.



Let us put on prayer as our breastplate, and charity as our helmet.



As our sword, let us use fasting, for it cuts out all evil from our hearts.



Those who do this shall truly receive the crown from the hands of Christ,



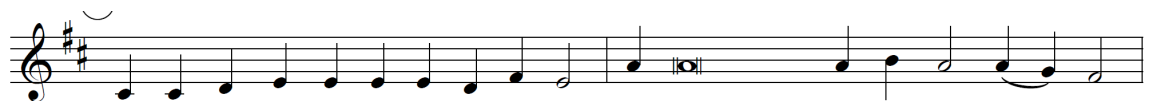
the almighty One, on the day of judgment.

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

Cantor (Tone 6):



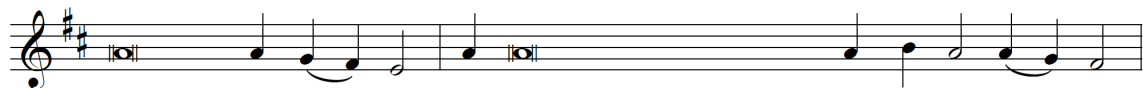
A-rise, O Lord, lift up your hand! O God, do not forget the poor.



Adam was driven out of Paradise for having eaten the forbidden food;



and Moses was granted the vision of God after he had purified the eyes



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



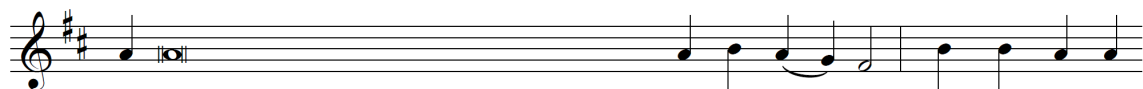
now fast from the food of per - di - tion. If we wish to see God, let us fast



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.

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.