

MEATFARE SUNDAY
THE SUNDAY OF THE LAST JUDGMENT
AT VESPERS

On "Lord I have cried ...," 10 Stichera, 6 Resurrection Stichera.

Then, 4 Stichera from the Triodion, in Tone VI:

When Thou shalt come, O most righteous Judge, * to execute the just judgment, * seated on Thy throne of glory, * the frightening river of fire will draw all mankind * before Thy judgment seat; * the heavenly powers will stand beside Thee, * and in fear mankind will be judged according to the deeds that each has done. * With faith we entreat Thee O Christ, * since Thou art compassionate * spare us then, and grant us a place among those who are saved.

The books will be opened * and the deeds of all mankind will be revealed * before the dread judgment seat; * the whole vale of sorrow shall echo * with the fearful and despairing sounds of lamentation, * at seeing all who have sinned being sent by Thy just judgment * to everlasting torment, weeping in vain. * Therefore we beseech Thee, O compassionate One: * Spare us who hymn Thy praises, ** for Thou alone art plenteous in mercy.

The trumpets shall sound and the tombs shall be emptied, * and all mankind shall be raised in trembling. * Those that have done good shall rejoice in gladness, * awaiting to receive their reward; * those that have sinned shall tremble and in grief lament, * as they are separated from the chosen and sent to torment. * O Lord of glory, be merciful to us as Thou art compassionate, ** and grant us to dwell * with those that have loved Thee.

I lament and weep when I contemplate the eternal fire, * the outer darkness and Tatar, * the dread worm and the unceasing gnashing of teeth, * and the anguish that shall befall those who have sinned immeasurably, * by their wickedness arousing Thee to anger O supremely good One. * Among them I, the miserable one, am first: ** But, O Judge in Thy mercy save me, for Thou art lovingly compassionate.

Glory ..., from the Triodion, in Tone VIII:

When the thrones are set-up and the books opened, * and God sitteth in judgment, * O what fear there shall be then, * with the angels standing in Thy presence trembling * and the river of fire flowing before Thee, * what shall we do then, who are guilty of a multitude of sins? * When we hear Him calling the blessed ones of His Father into the Kingdom, * but sending sinners to torment. * Who shall endure His fearful condemnation? * But, O Savior Who alone lovest mankind, * King of the ages, * before the end cometh ** turn me back through repentance and have mercy on me.

Both now ..., the Dogmatic Theotokion, in the Tone of the week.

After the entrance, “O Joyous Light ...”:

The Prokeimenon: “The Lord is King ...,” with its verses.

The Resurrection Aposticha in the Tone of the week. Then:

Glory ..., from the Triodion, in Tone VIII:

Alas, O darkened soul! * How long wilt thou turn not away from wickedness? * How long wilt thou recline in idleness? * Why dost thou not think of the fearful hour of death? * Why dost thou not tremble at the dread judgment seat of the Savior? * What answer wilt thou give then, or what wilt thou say? * Thy works will stand in accusation of thee; * thine actions will reproach thee and condemn thee. * O my soul, the time draweth near; * make haste before it is too late, and cry aloud in faith: * “I have sinned, O Lord, I have sinned against Thee; * but I know O Lover of mankind, Thy compassion, * deprive me not O good Shepherd, of a place at Thy right hand ** for the sake of Thy great and abundant mercy.”

Both now ..., in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then, in Tone IV:

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, ** for thou hast borne the Savior of our souls. (**Thrice**)

Blessed be the Name of the Lord and the rest.

AT MATINS

On “God is the Lord ...,” the usual Troparia, in the Tone of the week:

After the 1st and 2nd readings from the Psalter, The Sessional Hymns of the Resurrection, in the Tone of the week:

Then the Polyeleos with the addition of the following, Psalm 136, in Tone VI:

PSALM 136

By the waters of Babylon, there we sat down and we wept when we remembered Zion. **Alleluia.** **U**pon the Willows in the midst thereof did we hang our instruments. **Alleluia.** **F**or there, they that had taken us captive asked us for Words of song. **Alleluia.** **A**nd they that had led us away asked us for a hymn, saying: Sing us one of the songs of Zion. **Alleluia.** **H**ow shall we sing the Lord’s song in a strange land? **Alleluia.** **I**f I forget thee, O Jerusalem, let my right hand be forgotten. **Alleluia.** **L**et my tongue cleave to my throat, if I remember thee not, **Alleluia.** **I**f I set not Jerusalem above all other, as at the head of my joy. **Alleluia.** **R**emember, O Lord, the sons of Edom, in the day of Jerusalem, **Alleluia.** **W**ho said: Lay waste, lay waste to her, even to the foundations thereof. **Alleluia.** **O** daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee Wherewith thou hast rewarded us. **Alleluia.** **B**lessed shall he be who shall seize and dash thine infants against the rock. **Alleluia (Thrice)**

Then the Resurrectional Verses: (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes; **and the rest.**

Then the small Litany, after which, the Sessional Hymn, the Hymns of Ascent, the Prokeimenon, and Let every breath ..., all in the Tone of the week. Then The Sunday Resurrection Gospel. After which:

Having beheld the Resurrection of Christ etc.

Psalm 50. Then the following Hymns of compunction, in Tone VIII:

Glory ..., **T**he gates of repentance, do Thou open unto me, O Giver of Life, * for early in the morning my spirit seeketh Thy holy temple, * bearing the temple of my body all defiled. * But as One who art compassionate * cleanse it by Thy loving-kindness and mercy.

Both now ..., **G**uide me on the paths of salvation, O Theotokos: * for I have polluted my soul with shameful deeds * and wasted all my life in slothfulness. * but by thine intercessions * do thou deliver me from all impurity.

In Tone VI:

Have mercy upon me, O God, * according to Thy great mercy: * and according to the multitude of Thy compassion * blot out my transgressions.

In Tone VIII: **A**s I the wretched one ponder the multitude of evil deeds I have done, * I tremble for fear of the dread day of judgment. * But trusting in Thy compassionate mercy, * like David do I cry unto Thee: * “Have mercy upon me, O God, according to Thy great mercy.”

After which: “**O** God, save Thy people ...,” and the canons:

ODE I

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: **A** helper and a protector hath become unto me ...,

Refrain: Have mercy on me, O God, have mercy on me.

I tremble with fear when I contemplate the dread day of Thine ineffable coming, I fear when I foresee Thee sitting in judgment of the living and the dead, O mine all-powerful God.

Refrain: Have mercy on me, O God, have mercy on me.

When Thou shalt come, O God, with thousands of the heavenly hosts of angels, deem me the wretched one O Christ, worthy to meet Thee in the clouds.

Refrain: Have mercy on me, O God, have mercy on me.

Come, O my soul, and call to mind the very hour and day when God shall stand before thee visibly; lament and weep, and thus be found pure in the hour of the trial.

Refrain: Have mercy on me, O God, have mercy on me.

The unquenchable fire of Gehenna, the bitter worm and the gnashing of teeth, terrorize me and fill me with awe. But do Thou O Christ, release me and forgive me, and number me among Thine elect.

Refrain: Have mercy on me, O God, have mercy on me.

Grant that I, wretched as I am, may hear Thy greatly desired voice, which doth call Thy saints to joy, that I also may attain the inexpressible enjoyment of the Kingdom of Heaven.

Refrain: Have mercy on me, O God, have mercy on me.

Enter not into judgment with me, recalling my deeds, examining my words and correcting my urgings. But in Thy compassion overlook my wickedness and save me, O all-powerful One.

Glory ..., Unity in three Hypostasis, Sovereign Lord of all, perfect and beginningless God, the Father, Son and most holy Spirit, save us.

Both now ..., **Who**, according to the law of nature, hath ever begotten a son not sown by a father? Yet such a Son the Father hath begotten without a mother. O most wondrous marvel! For thou O pure One, hast borne both God and man.

Katavasia in Tone VI: A helper and a protector * hath become unto me salvation. * My God, whom I will glorify, * the God of my fathers, * and I will exalt Him * for gloriously hath He been glorified.

ODE III

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: O Lord, upon the rock of Thy commandments ...,

Refrain: Have mercy on me, O God, have mercy on me.

The Lord cometh, and who shall endure the fear of Him? Who shall dare appear before Him? But do thou prepare thyself to meet Him, O my soul.

Refrain: Have mercy on me, O God, have mercy on me.

Let us make haste before it is too late; let us lament, let us be reconciled to God before the end. For fearful is the judgment at which all of us shall stand naked.

Refrain: Have mercy on me, O God, have mercy on me.

Have mercy, O Lord, have mercy upon me, I cry to Thee, when Thou comest with Thine angels to render to every man his due reward for his deeds.

Refrain: Have mercy on me, O God, have mercy on me.

How shall I endure the wrath of Thy judgment, for I have not hearkened unto Thy commandments? But spare, O spare me in the hour of judgment.

Refrain: Have mercy on me, O God, have mercy on me.

Turn back, O wretched soul, sighing, before the fair-ground of life cometh to an end, before the Lord shuteth the door of the bridal chamber.

Refrain: Have mercy on me, O God, have mercy on me.

O Lord, I have sinned as no other man hath sinned, I have transgressed more than any man: before the day of judgment, be merciful to me O Lover of mankind.

Glory ..., O simple Unity praised in a Trinity of Hypostases, uncreated beginningless Nature, save us who in faith worship Thy power.

Both now ..., O most pure One, by a seedless conception thou hast given birth to the living Word, Who without change assumed flesh in thy womb. Glory be to thy birthgiving, O Mother of God.

Katavasia: O Lord, upon the rock of Thy commandments * make firm my fickle heart, * for Thou alone art Holy and Lord.

Sessional Hymns from the Triodion, in Tone VI:

When I contemplate the fearful day, * and weep over my evil deeds, * how shall I answer the immortal King, * with what justification shall I look upon the Judge, * prodigal that I am. * O compassionate Father, * only begotten Son, and Holy Spirit, ** have mercy on me.

Glory ..., O what lamentation there will be in that place, * when Thou, O compassionate One, * dost sit to execute Thy righteous judgment; * disclose not my secret sins, * nor shame me before the Angels, ** but be compassionate O God and have mercy on me.

Both now ..., O thou good Virgin Theotokos, * the hope of the world, * we beg thine intercession which alone is mighty: * have compassionate mercy upon us, * a people bereft of an intercessor; * beseech the merciful God, that our souls be delivered from every threat, ** O thou who alone art blessed!

ODE IV

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: The prophet heard of thy coming, O Lord...,

Refrain: Have mercy on me, O God, have mercy on me.

The day is upon us, the judgment is at the door. Be vigilant, my soul, Kings and princes, rich and poor are gathering and each shall receive their due reward for their actions.

Refrain: Have mercy on me, O God, have mercy on me.

Each in his own order, monk and hierarch, old and young, slave and master shall be examined; widow and virgin shall be corrected. And woe to all whose lives are not guiltless!

Refrain: Have mercy on me, O God, have mercy on me.

Thy judgment is without respect of persons; no cunning words or eloquence can deceive it; nor shall false witnesses pervert Thy righteousness. For in Thy sight, O God, every secret shall stand revealed.

Refrain: Have mercy on me, O God, have mercy on me.

Let me not come into the valley of lamentation, let me not see the place of darkness, O my Christ and Word; let me not be bound hand and foot, and cast out from Thy bridal chamber, for in my utter wretchedness I have defiled the garment of incorruption that hath been given me.

Refrain: Have mercy on me, O God, have mercy on me.

When Thou shalt separate the sinners from the righteous whilst judging the world, number me as one of Thy sheep and place me not with the goats, O Lover of mankind, that I may hear the voice of Thy blessing.

Refrain: Have mercy on me, O God, have mercy on me.

When the trial taketh place and the books recording all our deeds shall be opened, O miserable soul, what shalt thou answer before the judgment-seat, lacking all fruits of righteousness to offer unto Christ thy Creator?

Refrain: Have mercy on me, O God, have mercy on me.

Hearing the words of lamentation of the rich man in the flames of torment, I, the wretched one, weep and wail, for I am deserving of the same condemnation. Wherefore I entreat Thee: Have mercy on me, O Savior of the world, at the hour of judgment.

Glory ..., I glorify the Son Who hath come forth from the Father, and the Spirit, as light and rays from the Sun: the One begotten as an Offspring, the Other proceeding and sent forth; divine and coeternal Trinity, worshiped by all creation.

Both now ..., She who hath given birth yet kept her virginity, hath borne both God and man, a single Person with a twofold nature. This thy miracle, O Virgin Mother, doth fill every ear and mind with wonder.

Katavasia: The prophet heard * of Thy coming, O Lord, * and he was afraid. * How wast Thou to be born of a virgin * and appear unto mankind? * and he said * “I have heard report of Thee and I am afraid”; * glory to Thy power, O Lord.

ODE V

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Out of the night I seek Thee early ...,

Refrain: Have mercy on me, O God, have mercy on me.

There shall be fear and trembling beyond all description there: for the Lord shall come and test the works of every man. And who then will not mourn for himself?

Refrain: Have mercy on me, O God, have mercy on me.

The river of fire disquiets and consumes me; the gnashing of teeth grinds me, and the abyss dismays me, how or what shall I do to gain God's mercy?

Refrain: Have mercy on me, O God, have mercy on me.

Spare, O Lord, spare Thy servant; deliver me not unto the bitter tormentors, unto the cruel angels in Hades, by whom I shall never find rest.

Refrain: Have mercy on me, O God, have mercy on me.

Prince and governor together, the rich and the inglorious, great and small alike will be tried. Woe unto him that hath not prepared himself beforehand!

Refrain: Have mercy on me, O God, have mercy on me.

Pardon, remit and forgive, O Lord, all my sins against Thee; and show me not condemned, in the presence of the angels, to the punishment of fire and unending shame.

Refrain: Have mercy on me, O God, have mercy on me.

Spare, O spare the Thy creation, O Lord. I have sinned, forgive me: for Thou alone art pure by nature, and none save Thee is free from defilement.

Glory ..., A single Unity by nature, I praise Thee O Trinity, as beginningless, incomprehensible, supreme in sovereignty, a unity beyond perfection, God, Light and Life, the Creator of the world.

Both now ..., In thy childbearing, in a supra-natural manner, the laws of nature were rendered mute, O pure one. For without seed thou hast given birth to the pre-eternal God, begotten from the Father.

Katavasia: Out of the night I seek Thee early, * enlighten me I pray Thee, O Lover of mankind, * and guide me in Thy commandments, * and teach me, O Savior, * to do Thy will.

ODE VI

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: With my whole heart, I cried ...,

Refrain: Have mercy on me, O God, have mercy on me.

At Thy fearful coming, O Christ, when Thou shall appear from heaven and set up the thrones, and the books shall be opened, then spare, O Savior, spare Thy creature.

Refrain: Have mercy on me, O God, have mercy on me.

Since God is the Judge, nothing can help thee there, no zeal, no skill, no glory, no friendship, but only the strength that thou hast gained, O my soul, from thy works.

Refrain: Have mercy on me, O God, have mercy on me.

There will be found together both Prince and governor, rich and poor O my soul; no father or mother will be able to help us, no brother will deliver us from the condemnation.

Refrain: Have mercy on me, O God, have mercy on me.

Think, my soul, of the fearful examination before the Judge; trembling from this prepare thy defense, lest thou be condemned to the eternal chains.

Refrain: Have mercy on me, O God, have mercy on me.

O Lord, may I not hear Thee say, "Take what is due thee," as Thou dost send me from Thy presence; neither let me hear Thee say, "Depart from Me into the fire of the accursed," but may I hear those words desired by the righteous.

Refrain: Have mercy on me, O God, have mercy on me.

Deliver me, O Lord, from the gates of Hades, from the lowest depths of the earth and the lightless darkness, from the unquenchable fire, and from all the other everlasting torments.

Glory ..., I sing the praises of the Triune Godhead, the Father, Son and divine Spirit, one sovereign Principle divided in three Hypostases.

Both now ..., Thou art the gate through which God alone hath passed, entering in and coming out, yet not breaking the seal of thy virginity O pure one: Jesus, the Creator of Adam, and thy Son.

Katavasia: With my whole heart, I cried * unto the all-compassionate God, * and he heard me * from the lowest depths of Hades; * and raised up my life from corruption.

Kontakion from the Triodion, in Tone I:

When Thou comest, O God, upon the earth with glory, * the whole world will tremble. * The river of fire will flow before Thy judgment seat, * the books shall be opened and secrets revealed. * Deliver me then, from the unquenchable fire, ** and deem me worthy to stand on Thy right hand, O Judge most righteous.

Ikos: Thinking of Thy fearful judgment-seat and the day of Judgment O supremely good One, I tremble and am filled with fear, for mine own conscience accuseth me. No-one then will be able to deny their sins, for truth shall accuse them, and fear will constrain them. For great will be the trepidation from the flames of Gehenna there, the sinners gnashing their teeth. Wherefore, before the end have mercy on me, and spare me, O Judge most righteous.

SYNAXARION READING

Verse: When Thou shalt sit to judge the world, O Judge of All.

Verse: Count me worthy of Thy summons to Thy right hand.

On this day we commemorate the inescapable second coming of Christ, ordained by the most divine Fathers to be observed after the second parable of the Prodigal, so that no one who has learned of the love of God for mankind from it will live in laziness saying, “God loves mankind, and when I am separated from Him by sin, all is prepared for my restoration.” This fearsome day of judgment has been designated for commemoration at this point in time, that through fear of death and the expectation of future torment, those who live in laziness may be encouraged to the virtues, not trusting only in the love of God, but also realizing that He is the righteous Judge who will judge all men according to their deeds. In other words those souls who have passed over are obliged to undergo judgment. And this present feast is a type of symbol of this in that it is presented now as a final celebration just as it will be the last event after our death. For it behooves us to contemplate that as the beginning of the world and Adam’s fall from Paradise are commemorated on the following Sunday, so this day is the end of all days and of the world itself. The commemoration is appointed for this day of Meatfare, that in awe of this event we should limit our intake of earthly food, not giving ourselves over to gluttony, and be encouraged to love our neighbor. In other words, since we were banished from Eden, cursed and condemned through eating of the fruit, so the present event has been ordained at this time, as next Sunday we will be banished through Adam, until Christ comes again to raise us up to Paradise. It is called the second coming, since Christ appeared to us at His first coming in the flesh and delivered the human race, and He will come again to judge whether that which He commanded us has been observed. And when will this second coming occur? No one knows; for although He mentioned several preceding signs, the Lord concealed it from His Apostles. Before His coming the antichrist will appear. He will live his life after the manner of Christ, performing miracles like those which

Christ performed, and raising the dead. Yet all that he does will be an illusion. After this suddenly like lightning from heaven the Lord will come, going before His holy Cross, and a river of boiling fire will go before Him, cleansing the earth of its defilement. The antichrist will be seized immediately along with his servants and will be committed to eternal fire. And when the angels sound the trumpets, all the nations of mankind will gather from all places and from all the ends of the earth in Jerusalem, for it is the center of the earth. And there the thrones will be set for judgment. Then all souls will be reunited with their bodies and clothed in incorruptible beauty, transformed into one likeness. And with one word the Lord will separate the righteous from the sinners. Those who have done good will receive eternal life, and the sinners will be once more sent to eternal and everlasting torment. Let it be noted that Christ will not ask who fasted, or who was naked, or who performed miracles, for although these things are good, mercy and compassion are far better. He will question both the righteous and the sinners on six commandment-like virtues, of which everyone is capable: "For I was hungry, and ye gave me to eat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came to me. Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." Then all will confess the Lord Jesus Christ in the glory of God the Father. Now the torments, according to the Holy Gospel are weeping and the gnashing of teeth, where their worm dies not and the fire is not quenched, and he shall be cast into outer darkness. For all the Church of God will joyfully delight in attaining the Kingdom of Heaven, being close to God in His holy place, and receiving everlasting glory and exaltation. But those who are separated from God through wasting the life of their souls in laziness and temporal nourishment will receive torment and darkness, and be eternally deprived of the divine radiance.

In Thine ineffable love for mankind, O Christ our God, make us worthy of Thy voice, which we long to hear, number us among those at Thy right hand, and have mercy on us. Amen.

ODE VII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: We have sinned, and we have transgressed ...,

Refrain: Have mercy on me, O God, have mercy on me.

O ye faithful, let us fall down and lament before the day of judgment doth come, when the heavens shall be destroyed, the stars shall fall and all the earth shall be shaken, that at the end we may receive mercy from the God of our fathers.

Refrain: Have mercy on me, O God, have mercy on me.

The trial shall be without respect of persons, and the judgment shall be fearful; nothing shall be kept secret from the Judge, no favor can be won with bribes. But spare me, O Master, and deliver me from all Thy fearful wrath.

Refrain: Have mercy on me, O God, have mercy on me.

The Lord doth come to judge: who can endure the sight of Him? Tremble, O my wretched soul, tremble and by thy deeds prepare for thy repose, that thou mayest gain mercy and compassion from the blessed God of thy fathers.

Refrain: Have mercy on me, O God, have mercy on me.

I am disquieted when I think of the unquenchable fire. The bitter worm, the gnashing of teeth, and soul-destroying Hades doth terrify me; yet there is no compunction to be found in me. But O Lord, O Lord, before the end, establish me in the fear of Thee.

Refrain: Have mercy on me, O God, have mercy on me.

I fall down before Thee, and I offer Thee as tears my words. I have sinned as the harlot never sinned, and I have transgressed as no other on earth. But O Master have compassion upon me Thy creature, and call me back.

Refrain: Have mercy on me, O God, have mercy on me.

Turn back O soul, repent, and uncover all that thou hast hidden. Say unto God to Whom all things are known: Thou alone knowest my secrets, O Savior; do Thou Thyself have mercy on me, as David doth sing, according to Thy mercy.

Glory ..., I sing the praises of the Three, one in Essence, of the One that is three in Hypostases: the Father, Son and Holy Spirit, one power, one will, one energy, one thrice-holy God, one sovereign Kingdom.

Both now ..., God hath come forth in beauty from the chamber of thy womb. As a King clothed in a divinely-woven robe dyed mystically in thy most pure blood, O unwedded one, He doth reign over the earth.

Katavasia: We have sinned, we have transgressed, * and we have done evil before Thee. * We have not kept nor followed * Thy commandments, but reject us not utterly, * O God of our fathers.

ODE VIII

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Him whom the hosts of heaven glorify

Refrain: Have mercy on me, O God, have mercy on me.

O Lord, when I contemplate meeting Thee at Thy fearful second coming, I tremble in awe, and fear Thy wrath. In that hour deliver me, I cry, and save me throughout the ages.

Refrain: Have mercy on me, O God, have mercy on me.

Who among those born on earth, beset by the passions, shall dare to stand before Thee O God who judgeth all things? For at that time, the unquenchable fire and the gnawing worm shall seize the condemned and hold them throughout the ages.

Refrain: Have mercy on me, O God, have mercy on me.

All that has breath, shalt Thou call together to be judged O Christ. Then great shall be the fear, and great the anguish; and only our good actions shall help us throughout the ages.

Refrain: Have mercy on me, O God, have mercy on me.

O my God and Lord, Judge of all, on that day may I hear Thy desired voice, may I see Thy great light, may I look upon Thy tabernacles, may I behold Thy glory and rejoice throughout the ages.

Refrain: Have mercy on me, O God, have mercy on me.

O righteous Judge and Savior, have mercy on me and deliver me from the fire and from the punishments I deserve at the Judgment. Before the end cometh, grant me remission through virtue and repentance.

Refrain: Have mercy on me, O God, have mercy on me.

When Thou sittest in judgment, O compassionate One, and revealest Thy dread glory, O Christ, what fear there will be then! the fiery furnace, and unto all those who shall be seized with fear, Thine inescapable judgment-seat.

Refrain: Let us bless the Father, Son, and Holy Spirit, the Lord!

I honor God one in Essence, I sing the praises of the three Hypostasis, distinct one from another yet not differing in essence, for there is one Godhead in the three Hypostases, the Father, the Son and the Holy Spirit.

Both now ..., From thy most radiant womb, Christ hath come forth as a bridegroom from his chamber, and as a great light He hath illumined those in darkness. As the Sun of Righteousness he hath shone forth, O pure one, enlightening the world.

Refrain: We praise, bless and worship the Lord, chanting and supremely exalting Him throughout all ages.

Katavasia: Him whom the hosts of heaven glorify, * and before whom tremble the Cherubim and Seraphim, * let every breath and all creation * praise, bless, and supremely exalt, * throughout all ages.

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX

The appointed canons from the Oktoechos. Then:

The canon from the Triodion:

Irmos: Ineffable is the birthgiving of a seedless conception

Refrain: Have mercy on me, O God, have mercy on me.

The Lord shall come to punish sinners and to save the righteous. Let us weep and lament, and call to mind that day, when our hidden and secret sins will be revealed and He will reward each according to what they are due.

Refrain: Have mercy on me, O God, have mercy on me.

Moses was filled with fear and trembling when he saw Thy hind parts. How then shall I, the wretched one, endure to behold Thy face, when Thou shalt come from heaven? But spare me, O compassionate One, by thy merciful gaze.

Refrain: Have mercy on me, O God, have mercy on me.

Daniel feared the hour of trial, what then shall I, the wretched one, feel, when I come O Lord, to that dreadful day? But grant me before my end to worship Thee worthily and to gain Thy Kingdom.

Refrain: Have mercy on me, O God, have mercy on me.

The fire is ready, the worm hath prepared itself; yet rejoicing, glory, eternal rest, the never-setting light, the gladness of the righteous also await. And who is blessed, if not but he who doth escape the former, and inheriteth the later?

Refrain: Have mercy on me, O God, have mercy on me.

May I not be rejected from Thy presence O Lord, in Thine anger; may I not hear Thy voice casting me off, as one accursed, to the fire. But rather let me enter then into the joy of Thine eternal bridal-chamber with Thy saints.

Refrain: Have mercy on me, O God, have mercy on me.

My mind hath been wounded, my body hath grown feeble, my spirit hath become weak, my speech hath lost its power, and my life hath become deadened, the end approacheth. What then shalt thou do, O wretched soul, when the Judge cometh to examine thy deeds?

Glory ..., **O** Father, single only-Begetter of the only-begotten Son; O only Light and Effulgence from the one and only Light; and Thou, one and only Holy Spirit from the one God, the Lord from the Lord Who truly is: O Holy Trinity in One, save me who doth theologize Thee.

Both now ..., **T**he marvel of thy childbearing hath filled me with wonder, O all-immaculate One. How didst thou conceive without seed Him whom none can comprehend? How didst thou remain a Virgin and yet give birth as a Mother? Accept with faith that which is above nature, and worship the Child that is born: For all that He doth will, He hath the power to do.

Katavasia: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

The small litany:

Then, “Holy is our God ...”: (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

From the Triodion, in Tone III:

As I ponder the fearful day of Thy judgment, * and Thine ineffable glory, * I am altogether filled with dread, O Lord, * and trembling with fear I cry to Thee: * “When Thou comest in glory to earth, * to judge all things O Christ our God, * do Thou deliver me from every torment * and deem me worthy, O Master, ** to stand at Thy right hand.

Glory ..., **Another Exapostilarion from the Triodion**

Behold! the day of the Lord almighty cometh, * and who shall endure the fear of His coming? * For it is the day of wrath; * the furnace shall burn, and the Judge shall sit and render to each ** the due reward for his works.

Both now ..., Theotokion from the Triodion:

As I call to mind the hour of trial and the fearful coming * of the Master the Lover of mankind, * I am filled with trembling, and with sad countenance I cry unto Thee: * O most righteous Judge, Who alone art plenteous in mercy, ** by the intercessions of the Theotokos accept me who repent.

On the Praises, 5 Resurrection Stichera, in the Tone of the week:

And 4 Stichera from the Triodion, in Tone II:

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

I contemplate that day and hour * when we shall all stand naked, like men condemned and unclean, before the Judge. * Then shall the trumpet sound and the foundations of the earth shall quake, * the dead shall arise from the tombs * and all shall be gathered together from every generation. * Then the secrets of all shall be made manifest before Thee: * From those who never repented, there shall heard be weeping and lamentation, * as they depart to the outer fire; * but with gladness and rejoicing the company of the righteous ** shall enter into the heavenly bridal chamber.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

How shall it be in that hour on that fearful day, * when the Judge shall sit on His dread throne! * The books shall be opened and men's deeds examined, * and those secrets of darkness shall be made public. * Angels shall hasten to and fro, gathering all the nations. * Come ye and hearken, kings and princes, slaves and free, * sinners and righteous, rich and poor: * for the Judge cometh to pass judgment on the whole world. * And who shall bear to stand before His face in the presence of the angels * as they call us to give account for our deeds and our thoughts, whether by night or by day? * How shall it be then in that hour! * But before the end draweth nigh, make haste, O my soul, and cry: ** O God Who alone art compassionate, turn me back and save me.

Verse: I will be glad and rejoice in Thee, * I will sing to Thy name, O Most High.

In Tone VIII: **D**aniel the prophet, * a man greatly beloved, when he saw the power of God, cried aloud: * "The court sat in judgment, and the books were opened." * Consider well, my soul: dost thou fast? * Then despise not thy neighbor. * Dost thou abstain from food? * Condemn not thy brother, lest thou be sent away into the fire, there to burn as wax. ** But may Christ lead thee without stumbling into His Kingdom.

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

In Tone I: Let us cleanse ourselves, brethren, * with the Queen of the virtues: * for behold, she cometh, bringing unto us a wealth of blessings. * She quelleth the uprising of the passions, * and reconcileth those that have sinned to the Master. * Therefore let us welcome her with gladness, and cry aloud to Christ our God: * O Thou Who didst rise from the dead, ** keep us uncondemned as we render glory unto Thee, Who alone art sinless.

Glory ..., in Tone I:

Let us cleanse ourselves, brethren, * with the Queen of the virtues: * for behold, she cometh, bringing unto us a wealth of blessings. * She quelleth the uprising of the passions, * and reconcileth those that have sinned to the Master. * Therefore let us welcome her with gladness, and cry aloud to Christ our God: * O Thou Who didst rise from the dead, ** keep us uncondemned as we render glory unto Thee, Who alone art sinless.

Both now ..., in Tone II:

Most Blessed art Thou, O Virgin Theotokos, * for through Him Who became incarnate of thee is Hades led captive, * Adam recalled, the curse annulled, Eve set free, death slain, * and we are given life. Wherefore, we cry aloud in praise: * Blessed art Thou, O Christ God, * Who hast been thus well-pleased, glory to Thee.

Then the Great Doxology and after it the Resurrection Troparion:

Before 1st Hour: Glory ..., Both now ..., Gospel Sticheron for the week.

AT LITURGY

Typika and Beatitudes: 6 in the Tone of the week, and 4 from ODE VI of the canon from the Triodion:

At Thy fearful coming, O Christ, when Thou shalt appear from heaven and set up the thrones, and the books shall be opened, then spare, O Savior, spare Thy creature.

Since God is the Judge, nothing can help thee there, no zeal, no skill, no glory, no friendship, but only the strength that thou hast gained, O my soul, from thy works.

Glory ..., **I** sing the praises of the Triune Godhead, the Father, Son and divine Spirit, one sovereign Principle divided in three Hypostases.

Both now ..., **T**hou art the gate through which God alone hath passed, entering in and coming out, yet not breaking the seal of thy virginity O pure one: Jesus, the Creator of Adam, and thy Son.

Order of Troparia & Kontakia for a temple dedicated to a Saint:

Troparion of the Resurrection

Troparion of the Temple

Glory ..., Kontakion of the Temple

Kontakion from the Triodion, in Tone I:

Both now ..., **W**hen Thou comest, O God, upon the earth with glory, * the whole world will tremble. * The river of fire will flow before Thy judgment seat, * the books shall be opened and secrets revealed. * Deliver me then, from the unquenchable fire, ** and count me worthy to stand on Thy right hand, O Judge most righteous.

Prokeimenon from the Triodion, in Tone III: Great is our Lord, and great is His strength; * and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing: let praise be sweet unto our God.

1ST EPISTLE TO THE CORINTHIANS: (I COR 8:8-9:2)

Brethren: Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my

brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Alleluia from the Triodion, in Tone VIII:

Verse: Come, let us rejoice in the Lord. Let us shout with jubilation unto God our Savior.

Verse: Let us come before His countenance with thanksgiving, and with Psalms let us shout in jubilation unto Him.

GOSPEL ACCORDING TO ST. MATTHEW (25:31-46)

The Lord said: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Communion Verse: Praise ye the name of the Lord in the heavens, praise him in the highest:

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet
for the upright. Alleluia, Alleluia, Alleluia

VESPERS ON SUNDAY EVENING

(There is no chanting of the Psalter)

On “Lord, I have cried ...,” 6 Stichera are chanted as usual: 3 in the Tone of the week from the Oktoechos, and 3 for the saint of the day from the Menaion.

Glory ..., Both now ..., the Theotokion from the Menaion.

There is no Entrance, unless prescribed in the Menaion.

Then, “O Joyous Light ...,” the Prokeimenon in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

Vouchsafe, O Lord ..., Litany: Let us complete ...,

We omit the Aposticha in the Oktoechos, and chant the following in their place:

On the Aposticha, in Tone VIII:

Having endured the first nakedness through greed, * we were overcome by the bitter taste thereof, * and became exiles from God. * But let us return to repentance * and by fasting, purify our senses, which war against us. * And having thereby strengthened our hearts with the hope of grace, * and not with foods which are of no benefit, * let us partake of the Lamb of God, * Who, on the holy and radiant night of His Resurrection, * having offered Himself for our sake, * and communed with the disciples, at the mystical supper, * dispersed the darkness of ignorance ** by the Light of His Resurrection.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her Mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: **H**aving endured the first nakedness ...,

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

To the Martyrs: **O** martyrs of the Lord, * ye sanctify every place and heal every manner of infirmities: * and now we entreat you to intercede on our behalf ** that our souls may be delivered from the snares of the enemy.

Glory ..., Both now ..., the Theotokion in Tone VIII:

Those in heaven hymn thee, * O joyously blessed Mother unwedded, * and we glorify thine inscrutable birthgiving, O Theotokos; ** pray that our souls be saved!

Then, “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father ..., Troparia. Litany: Have mercy on us ..., and Dismissal.

After this Sunday, no more meat is eaten until the Sunday of the Resurrection: but during the week before Lent there is otherwise no fasting, so that eggs, cheese, butter, milk and fish are permitted on each day, including Wednesday and Friday.