

MONDAY IN CHEESEFARE WEEK
AT MATINS

On “God is the Lord ...,” the Troparion from the Menaion (Twice);
Glory ..., Both now ..., Theotokion for Monday in the same Tone. After
the 1st chanting of the Psalter (4th Kathisma), the Sessional Hymns of
repentance, in the Tone of the week from the Oktoechos. After the 2nd
chanting of the Psalter (5th Kathisma), the following Sessional Hymns:

In Tone I:

The entranceway to divine repentance * hath been opened: * let us eagerly
enter therein, * purified in body and observing abstinence * from food and the
passions, * as obedient servants of Christ * who hath called the world into the
heavenly Kingdom. * Let us offer unto the King of all * a tenth part of the
whole year, ** that with love we may behold His Resurrection.

Glory ..., Both now ..., Theotokion:

Stretching forth thy divine arms, wherewith thou didst bear the Creator Who
in His goodness hath become incarnate, O most holy virgin, beseech Him to
deliver from temptations, sufferings and tribulations us who praise thee with
love and cry aloud: Glory to Him Who made His abode within thee! Glory to
Him Who issued forth from thee! Glory to Him Who hath delivered us by thy
birthgiving!

The Canons

Note: We chant the two canons from the Oktoechos, and the canon
from the Menaion in the normal way. However, when the three-cantled
canons from the Triodion are appointed, we omit both the canons from
the Oktoechos; and we chant 6 Troparia (including the Irmos) from the
canon of the Menaion and then 8 Troparia from the three-cantled
canons. We also chant as Katavasia, the Irmos of the 3rd canon, (2nd
canon from the Triodion).

ODE I

First canon, by Joseph, in Tone I:

Irmos: Let us all sing a triumphant song ...,

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

The bright forefeast of the time of abstinence, the bright threshold of the
Fast hath appeared today, wherefore brethren, let us run the race with hope and
great eagerness.

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

By transgressing I have emulated our forefather Adam, and wretched as I am, I have been cast out from sweet joy. Therefore I fall down before Thee in repentance weeping: O Lord save me.

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

The beginning of compunction and repentance is to make a stranger of sin and abstain from passions. Therefore, let us hasten to cut off our wicked deeds.

Refrain: Most holy Theotokos save us.

Theotokion: Darkened by the night of transgressions, I now flee to thee who didst bear Christ, the Sun of righteousness, O Lady do thou save me.

Another canon, in Tone I:

Irmos: Let us all sing a triumphant song ...,

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

Behold, the door of repentance hath already opened, O friends of God: come, let us make haste to enter therein, that Christ not close it and we be shut out as unworthy.

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

Announcing that spring is upon us, the week of cleansing which prepareth us for the holy Fast, let us all now illumine our souls and bodies thereby.

Glory ..., O Holy Trinity, uncreated, uncommingled, supremely Good Unity, the Father, the Son, and the Spirit Who is one with Them, ever save those who worship Thee in faith.

Both now ..., Theotokion: O Most pure Virgin, in thee have the bounds of nature been overcome: for without a man thou hast given birth to God, yet after childbearing thou didst remain inviolate, as thou wast before.

Katavasia: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

After ODE III, the Sessional Hymn from the Menaion. Glory ..., Both now ..., and the Theotokion, from the Menaion. After ODE VI, the Kontakion and Ikos from the Menaion.

ODE VIII

First canon, in Tone I:

Irmos: Him of whom the angels ...,

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

Having wasted my whole life living prodigally, I have been hired by bitter and wicked citizens; but O Christ who desireth that I turn back to Thy compassion, reject me not.

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

My way of life is shameful and bitter, but Thy mercy and compassion are immeasurable O Lover of mankind, wherefore I beseech Thee O Savior, grant unto me who doth sing Thy praises with love, time for repentance.

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

I have longed for the wretched life of Cain, and have truly slain that which was worthy within me, wherefore I tremble at Thy judgment, O Benefactor; condemn me not with him throughout the ages.

Refrain: Most holy Theotokos save us.

O all-praised Virgin, the only sure help of the faithful before God, deliver me from the darkness and punishment prepared for those who live sinfully.

Second canon, in Tone I:

Irmos: We offer unto Thee the hymn of the bodiless hosts ...,

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

Now is the season of repentance; let us begin it wisely, O brethren, as we cry: Bless ye the Lord all ye works of the Lord.

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

Today let us abstain from food and by fasting in deed, let us strive to truly repent of our transgressions. Bless ye the Lord all ye works of the Lord.

Refrain: We bless the Father, Son and Holy Spirit, the Lord.

Glory to Thee, O invisible Holy Trinity, worshipped in Unity, whom we glorify with faith. Save Thy servants from all harm.

Both now ..., Theotokion: Rejoice, pure and all-blessed Virgin! Rejoice, Handmaiden and Mother of the Lord! Rejoice, Protection of the world, O blessed Theotokos, Mary full of light!

Verse: We praise, bless and worship the Lord...

Katavasia: We offer unto Thee the hymn of the bodiless hosts, * as did the Children in the furnace, * and we sing Thy praises, saying: * “Bless ye the Lord, all ye works of the Lord.”

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

ODE IX

First canon, in Tone I:

Irmos: The light-bearing cloud upon whom ...,

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

With ever peaceful hearts and pure love let us greet the holy season of the Fast, O ye faithful: let each of us ask for the remission of sins, that we may be partakers of joy therein.

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

Behold, now is the season of repentance, the forefeast that prepareth us to enter the Fast. Awake, O my soul, and with a fervent heart be reconciled to thy God and Benefactor, and thus escape His just and truly fearful judgment.

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

Standing before the entrance and gateway of the Fast, let us not begin it with reckless abandon and drunkenness, rather, let us eagerly enter with purity of thought, that we may worthily receive crowns of immortality and the fruit of our labors.

Refrain: Most holy Theotokos save us.

Cease not to entreat the Good One on our behalf O Theotokos, thou hope of those that dwell on earth, for He alone knoweth our weaknesses. May He deliver the people that honor thee from plague and famine, from earthquake and from all distress.

Second canon, in Tone I:

Irmos: Thou art the gate seen by Ezekiel the Prophet ...,

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

The time for repentance hath begun; be not heedless, O my soul. Give bread to the hungry, and pray unto the Lord every day and night and each hour, that He may save thee.

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

As we abstain from meat and other foods, so let us also abstain from hatred of our neighbor, from lust and falsehood, and let us flee from every evil.

Glory ..., **I** worship the beginningless Godhead, one in Nature but three in Hypostases; I glorify the Father, the Son and the Spirit, Unity in Trinity, undivided, and co-enthroned.

Both now ..., Theotokion: O Virgin, thou art the praise, hope and protection of the faithful. We hymn thy praises without ceasing, O Theotokos Mary; save thou thy servants.

Katavasia: Thou art the gate seen by Ezekiel the Prophet of old, * through which none hath passed save God alone; * wherefore with hymns, O Virgin Theotokos, we honor thee.

The Exapostilarion of the day from the Oktoechos; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera in Tone III:

At all times the Fast is profitable for those * who choose to observe it, * for the temptations of devils are rendered ineffective * against those who fast, * rather the protectors of our lives, the angels, * abide with us who with fortitude, ** cleanse ourselves by fasting.

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.

Repeat: At all times the Fast is profitable ...,

Verse: And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, * yea, the works of our hands do Thou guide aright.

Of the holy martyrs, in Tone III:

Come, all ye peoples, let us honor the memory * of the holy passion-bearers. * For, having become a spectacle even to angels and to mankind, * they have received crowns of victory from Christ, ** and they intercede on behalf of our souls.

Glory ..., Both now ..., Theotokion, in Tone III:

Without seed thou didst conceive by the Holy Spirit; * we glorify thee and sing thy praises: ** Rejoice, O all-holy Virgin!

Then the usual ending for Matins outside Lent.

MONDAY IN CHEESEFARE WEEK
AT VESPERS

On “Lord, I have cried ...,” the usual Stichera.

Then “O Joyous Light ...”:

Prokeimenon of the day, in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Note: We do not use the Aposticha in the Oktoechos, but we chant the following from the Triodion:

On the Aposticha, these Stichera in Tone VIII:

With fasting let us hasten to wash away * the filth of our transgressions, * and by means of mercy and compassion to the poor, * let us enter the bridal chamber of the Bridegroom Christ, ** who hath bestowed upon us great mercy.

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: **W**ith fasting let us hasten ...,

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.

Of the holy martyrs, in Tone VIII:

O ye martyrs of the Lord, * we beseech you, to pray before our God: * asking that abundant compassion be bestowed upon our souls ** and that our many sins be cleansed.

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

The most glorious and most pure Theotokos, * the true Mother of God, * Let us piously venerate with praises rejoicing, * greeting her as did the Angel: * Rejoice! holy Mother of the incarnate Son of God; * Rejoice! habitation of the Holy Spirit, ** ever interceding on our behalf that our souls be saved.

And the usual ending for Vespers outside Lent.