

FRIDAY IN CHEESEFARE WEEK

AT MATINS

The usual beginning, with the Six psalms, the great Litany and then, in place of “God is the Lord ...,” we chant, in the Tone of the week:

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once, followed by the 19th Kathisma, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (20th Kathisma), the Sessional Hymns:

In Tone VII:

O precious Cross, raise up the horn of the Churches; * cast down the proud arrogance of the heretics by thy power, * and make glad the congregations of Orthodox Christians. * Deem us worthy to participate in Thy procession, * and to venerate thee as the footstool of Christ. ** For in thee, O blessed Tree, do we exalt in glory.

Glory ..., the foregoing is repeated.

Both now ..., in Tone VII:

Stavrotheotokion: Since thou hast mercy upon us in our lowliness, * and upon seeing us here in this vale of tears, * thou dost feel for and suffer with us: * Have mercy on thy people O blessed Theotokos. * Ever pray for us, lest we perish in misery. * Since thou art most pure, intercede before God * who is always ready to make peace with us, * that our souls may be saved, ** O most holy Virgin.

The Canons

Note: (Ware et. al.) We chant 6 Troparia (including the Irmos) from the canon of the Cross in the Tone of the week, from the Oktoechos; 4 Troparia from the canon, from the Menaion; and then the canon of the Triodion with 4 Troparia. But at ODES III, VIII, and IX we omit the canons from the Oktoechos and the Menaion, and we chant 6 Troparia

(including the Irmos) from the canon of the Triodion, and then 8 Troparia from the two three-canticle canons, with the Irmos of the second three-canticle canon is sung as Katavasia.

First canon, by Joseph in Tone VIII:

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

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

The divine season of abstinence hath dawned upon all with the illumination of repentance, driving away the darkness of sin. Let us eagerly welcome it.

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

Behold, the beauty of repentance enlargeth the soul by the Fast! Let us enter the Fast with sobriety, and receive, O ye faithful, the remission of sins.

Glory: Principalities and dominions, cherubim and all ye noetic powers, by your beneficent prayers grant us to spend the season of the Fast in repentance and in all purity.

Both now ... , Theotokion: O holy Virgin, the only succor of the faithful, during the season of the Fast, grant thine all-beneficent prayers, on behalf of all who acknowledge thee to be the very Theotokos.

ODE III

Irmos: O Lord, Creator of the vault of Heaven ... ,

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

Through fasting let us flee from soul-destroying passions, and bring forth fruits of compunction, where previously we grieved the compassionate and all-merciful God with our sins.

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

Kindling our lamps with the oil of good works, let us all, with haste and rejoicing, eagerly enter the bridal chamber of light with the wise virgins.

Glory: O ye divinely inspired prophets, godly martyrs, and holy disciples of the Savior, we beseech you to pray to Him on our behalf, that we may begin, and complete the course of the Fast, in a God-pleasing manner.

Both now ... , Theotokion: Since thou art the cause of all things good, O Lady, we diligently entreat thee: be thou with us by thine intercessions, as we embark on the struggle of the Fast, and grant that we may traverse it unto our salvation.

Katavasia: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Note: Sessional Hymn from the Menaion; Glory ..., Both now ..., Stavrotheotokion from the Menaion.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

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

Like as the morn dawns and disperses darkness, so grant us grace, and time for repentance during the Fast, that we may disperse the darkness of our sins.

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

Let us show mercy, that we may obtain mercy, and with the divine water of fasting let us cleanse defilement from our souls.

Glory: O heavenly angels, entreat the Giver of good things to accept in His boundless mercy our compunctionate repentance.

Both now ..., Theotokion: O pure mercy-seat of sinners, Holy Lady, by thy mediations tear up the record of my sins.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

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

Let us make this present day the first beginning of a life of purity; with eagerness let us, O faithful, prepare ourselves for ascetic endeavors, bringing unto the Master of all, the labors of our flesh and the good fruits of our soul.

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

The Fast showed Moses to be a partaker in the vision of God. Imitate his example, O my soul, and establish within thyself by fasting a path of ascent to God, that thou mayest behold His glory.

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

By the prayers of the holy apostles and the martyrs of blessed memory, we beseech Thee, O merciful Jesus; grant us to complete the time of the Fast in repentance, rejecting every kind of sin.

Refrain: Most holy Theotokos save us.

Theotokion: Desiring to enter through the doorway of the Fast, we entreat thee, O doorway to God, enter therein together with us thy servants O Lady; and enlarge our every thought and understanding, that we may perform God's salvific will.

First three-canticle canon, by Joseph in Tone VI:

Irmos: Illumine with Thy divine light ...,

Refrain: Glory to Thy precious Cross O Lord.

Thine hands nailed to the Cross, Thy side pierced by the lance, Thou didst tear to pieces the record of the sins of fallen Adam, O Lover of mankind. Wherefore O Giver of life, we glorify Thee in hymns.

Refrain: Glory to Thy precious Cross O Lord.

Deceitfully the evil serpent implanted passions in my soul, exiling me from Paradise; but with Thine hands nailed to the Cross, O Savior, Thou hast raised me up to the height of incorruption.

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

The holy season of the Fast, the cleansing of the passions of our soul and the washing of our bodily wounds, hath come upon us, O ye faithful, let us hasten to welcome it with gladness.

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

The good season of the Fast is here, the divine joy of the soul. Come, let us welcome it with gladness, cleansing ourselves through abstinence and prayer.

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

Let us bring fasting, tears, prayer and habitual humility, to Him who hath humbled Himself for our sake, that in the day of abstinence He may reward us with the remission of our sins.

Refrain: Most holy Theotokos save us.

Theotokion: With the rays of thine ineffable radiance, O good Sovereign Lady of the World, drive out the dark night of my sins from my soul, that I may eagerly hymn thee and call thee blessed.

Second three-canticle canon, in Tone VIII:

Irmos: O Light never-waning ...,

Refrain: Glory to Thy precious Cross O Lord.

I worship Thy Cross, through which Thou hast saved me, O Lord and Lover of mankind, and I praise Thy divine and salvific Passion, O Master, by which I have been freed from the passions that afflict me, O Word, and thereby brought to a life of peace.

Refrain: Glory to Thy precious Cross O Lord.

Trusting in the Cross, we defeat the cunning of our enemies. Let us befriend it O ye faithful, and come to know God, that we, like chosen new-born lambs, may drink of the milk of innocence.

Glory ..., We all glorify as one in Essence, the Father, and the Word, and the Holy Spirit; and we brightly proclaim that they are distinguished in Hypostasis, uncommingled, and immutable.

Both now ..., **Theotokion:** **T**hou art the hope of the ends of the earth, and the joy of thy servants O pure Virgin. Do thou protect those who honor thine icon with love, O most pure One, and by thine intercessions deliver us from the enemy, for thou art exceedingly compassionate.

Refrain: Glory to Thee our God, glory to Thee.

O Lord, guide Thy servants who honor Thee with love upon the straight path. Strengthen us for the contest of the Fast, and having led us to that which is better, grant us Thy Holy Kingdom.

Katavasia: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

ODE VI

Irmos: Cleanse me, O Savior ...,

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

Having fasted Thyself, O Redeemer, Thou hast appointed the present season for the cleansing of the stains of our souls. With fervent hearts O ye faithful, draw nigh and receive forgiveness.

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

O Christ, Thou didst accept the sighing of the Publican, and the mournful tears which the harlot offered Thee: accept also our prayers, since Thou lovest mankind, and grant us forgiveness.

Glory: By the supplications of the prophets, Thy martyrs and apostles, the venerable fathers and bishops, and of all the righteous, O Christ, send down upon our souls the cleansing of our transgressions.

Both now ..., Theotokion: Thou alone hast strengthened the weakness of human nature, by thy divine birthgiving O pure One: Wherefore, hasten thou to aid me, as I embark upon the holy contest of the Fast.

Katavasia: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Note: Kontakion from the Menaion; if there is no appointed Kontakion, Sessional Hymn of the Martyrs, in the Tone of the week.

ODE VII

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * “Blessed art Thou, O Lord our God, throughout the ages.”

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

Of old Elijah was taken up into the heavens on a chariot of fire, having been glorified through fasting. Imitate him, O my soul, and crush the lusts of the flesh by abstinence.

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

Behold, now is the season of abstinence, revealing to thee the light of salvation. Be not heedless of God, though He be longsuffering, O my soul, but diligently cry aloud: “O good One, have compassion upon me..”

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

Glory: The Children, encompassed by fasting, remained un-burnt by the flames. By their prayers, O Jesus, deliver me from the eternal fire, according to Thine abundant mercy.

Both now ..., Theotokion: O thou only help of mankind, be thou the succor of us thy servants in this time of abstinence; that we may attain to repentance by God’s mercy, and receive the Kingdom of Heaven.

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * “ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages.”

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

Let us eagerly heat the furnace of repentance and burn in it all that is of the flesh; let us entreat Him who is rich in mercy that we may thereby escape the fire that is to come, and cry aloud: O ye priests, bless, O ye people, supremely exalt Him throughout all ages.

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

By entering the season of the Fast, let us put aside every sin, that we not turn aside to things below; let us not slothfully hasten; for in a few short days, with contrition of heart we shall wipe away the stains of many, many days, singing the praises of our only God.

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

The ranks of angels, the company of martyrs, the divine choir of the apostles, and the congregation of venerable saints, hierarchs and prophets pray to Thee O good Lover of mankind: by their prayers grant true repentance to Thy servants during the season of abstinence which we are now entering.

Refrain: Most holy Theotokos save us.

Theotokion: O all-pure Birthgiver of God, we flee to thee for refuge: have compassion upon us, and by thine intercessions win the mercy of thy Son and Lord upon us all during the season of the Fast, which we are now entering, that it be unto the salvation of the faithful, who hymn thee throughout all ages.

First three-canticle canon, in Tone VI:

Irmos: Suffering affliction for the sake of the laws of their fathers ...,

Refrain: Glory to Thy precious Cross O Lord.

We have not guarded the inheritance which the Father hath given us, having become enslaved to the law of sin. But Thou didst stretch out Thine hands upon the divine Cross, and thereby grant freedom to all. Wherefore we offer to Thee with faith, this Thy Cross in these holy days: have mercy on us, O merciful One, as we supremely exalt Thee throughout all ages.

Refrain: Glory to Thy precious Cross O Lord.

By Thy Cross, O Christ, Thou hast broken down the middle wall of partition, restoring peace unto the ends of the earth: grant us, O Lord, to pass the coming Fast in peace of soul, praising Thee without ceasing, and supremely exalting Thee throughout all ages.

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

Today the grace of the Fast shineth upon all with the radiance of the sun, cleansing us from the gloom of sin. Though we be held fast by a multitude of passions, let us now approach in joy and accept this gift as lovers of wisdom, crying aloud: Praise ye the Lord and supremely exalt Him throughout all ages.

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

Tasting with bitterness the forbidden fruit in Paradise, the first man was condemned and cast from blessedness. But, affixed with nails upon the Cross, Thou didst nail the evil record of his sin thereupon, wherefore we sing the praises of Thy loving-kindness throughout all ages.

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

Having rejected the law of fasting, we have slipped into the crevasse of sin. and are in great need of help during the Fast that we are now entering. As we pass through it, O Compassionate One, send down grace upon us from heaven and comfort us, for we cry aloud: Praise ye the Lord and supremely exalt Him throughout all ages.

Refrain: Most holy Theotokos save us.

O thou restoration of the fallen, mediator of sinners, refreshment of strangers, solace of the sorrowful, banish grief from my soul, O most holy Virgin, and pray that God send down upon me solace from on high, for with eagerness I hymn and supremely exalt thee throughout all ages.

Second three-canticle canon, in Tone VIII:

Irmos: Seated upon the throne of glory ...,

Refrain: Glory to Thy precious Cross O Lord.

Upon seeing Thee crucified in the flesh upon the Cross, O Compassionate One, the nature of creation was changed, the light of day was turned into darkness, the earth quaked and all things were shaken.

Refrain: Glory to Thy precious Cross O Lord.

Upon the Cross, Thou didst raise up with Thyself the nature of mortal man, and from Thy divine side Thou didst pour forth the richness of salvation upon all who, with faith, O Savior, venerate Thy most pure Passion.

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

The Trinity is one God: the Father is not begotten as is the Son, nor doth the Son proceed as doth the Spirit, but each preserveth its own distinctive characteristics; wherefore I glorify the Three, as Light and God, throughout the ages.

Both now ..., Theotokion: Tell us, how didst thou give birth to a Son, who hath shone forth timelessly from the Father, and who is glorified together with the Holy Spirit? Only He whose good pleasure it was to be born from thee can comprehend this.

Refrain: Glory to Thee our God, glory to Thee.

Acccept our penitence, O Lord, for Thou art good by nature, and deliver us from the snares of the enemy, that with faith and love we may sing the praises of Thy holy Lordship.

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

Katavasia: Seated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

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

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

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

Behold, the time of light hath come, the holy day hath dawned upon us. Flee from thy dark passions, O my soul, and welcome the dawn that draweth thee towards the light; rejoicing, drink the wine of compunction, and abhor the drunkenness of pleasure.

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

How truly excellent is the time of the Fast, which Thou, O Christ, hast given unto all the faithful, for obtaining victory over our sins, salvific forgiveness, and the gifts of grace. Wherefore we entreat Thee, O Savior, grant us a share in Thy good things, in the coming Fast.

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

Do Thou ever pour forth on us Thy rich mercies, O compassionate One, and grant us tears, thereby cleansing the defilement, and thoughts of those who love Thee; grant them faith, pure love, fulfilling repentance, and perfect conformity to Thee who alone art plenteous in mercy.

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

O ye divine assembly of angels, and wonder-worthy choir of saints, pray fervently to the exceedingly Good One: that He grant us strength to finish without stumbling the divine course of the fast, and make us victorious.

Refrain: Most holy Theotokos save us.

O Virgin who lovest the righteous, and who gave birth to the righteous Savior, bless us all, for we are defiled by countless passions and unclean thoughts, O Lady, intolerably weighed down by the burden of sin: enable us, to magnify thee with the praise that is due thee as the Theotokos.

First three-canticle canon, in Tone VI:

Irmos: Every tongue is at a loss to praise thee as is meet ...,

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

Mortals and angels are at a loss to render thanks to Thee for Thy loving-kindness, O Benefactor: for Thou hast willingly assumed flesh, emptying Thyself for our sakes; and stretched out upon the Tree, Thou didst become accursed, that mankind may be released from the curse of old.

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

The bright day of abstinence is upon us. Come, O my soul, let us joyfully go to meet the Master, asking Him to send down grace upon us from on high, that we may have the strength to correct our many transgressions, and escape the terrors of Gehenna in the life to come.

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

For those imprisoned by the darkness of their sins, the holy entranceway to repentance doth now stand open, illumining all. Wherefore, O my soul, hasten to turn away from the dark gluttony of the passions, and thereby enjoy eternal gladness in the life to come.

Refrain: Glory to Thy precious Cross O Lord.

Thou didst willingly stretch out Thine hands upon the Cross thereby gathering into one that which was divided, O Giver of Life. Thy side was pierced by a spear, O longsuffering One, and thus restored us who had fallen because of Adam's rib. Wherefore with thanksgiving, we hymn Thy loving-kindness.

Refrain: Most holy Theotokos save us.

Thou art the protection of all who put their hope in thee, and an unsleeping guardian of those in distress, O Theotokos. Do thou deliver us from the eternal torments of Gehenna, that we may sing the praises due thy majesty.

Second three-canticle canon, in Tone VIII:

Irmos: Virginity is alien to motherhood ...,

Refrain: **Glory to Thy precious Cross O Lord.**

We fall down before Thy wounds O Giver of life, by which we have been delivered from sinful lusts, for we know that salvation, and defense from every wile of the enemy, is achieved by signing ourselves with the sign of Thy precious Cross.

Refrain: **Glory to Thy precious Cross O Lord.**

So that all may be saved, it was Thy will that the bright effulgence of Thy Cross shine forth upon every soul that hymneth Thy Passion, O all-merciful One, guiding and establishing their life on the right path.

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

We have sinned and transgressed against Thy commandments O Savior, and neglectfully wandered far from the Thy blessed paths, O Lover of mankind, but do Thou, O compassionate One, recall our souls from sin.

Glory ..., **We** ceaselessly magnify and exult in Thee, O Trinity, the praise and honor, and glory of a single Lordship and Kingdom, uncommingled, indivisible, worshiped in a unity of Godhead, and undivided in essence.

Both now ..., **Theotokion: B**y the prayers of Thine all-pure Mother, do Thou O all-compassionate Sovereign of glory, show thyself to be kindhearted when Thou comest to judge Thy servants, since Thou art merciful, for we all believe and know that Thou art God.

Refrain: **Glory to Thee our God, glory to Thee.**

The light-giving Fast is upon us, setting before us the table of ascetic endeavors. With sobriety, O ye faithful, let us all accept the holy chalice of cleansing tears, lest in the life to come we be condemned to weep where there is no consolation.

Katavasia: Virginity is alien to motherhood, * and childbearing is a thing strange to virgins: * yet in thee, O Theotokos, both have come to pass. * Therefore we, and all the nations of the earth, * without ceasing call thee blessed.

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

On the Aposticha, these Stichera in Tone VI:

Before Christ's death upon the salvific Cross, * sin ruled and ungodliness prevailed. * Men were deemed blessed by the food of the flesh, * and few were found who despised the desires of the flesh. * But when the mystery of the Cross was brought to pass, * the tyranny of demons was quenched by the knowledge of God, * and heavenly virtue came to dwell upon the earth. * Wherefore fasting is now held in honor, * abstinence glorified, and prayer offered up, * and bearing witness to these things, * the present season hath been granted us by the crucified Christ God, ** for the salvation of our souls.

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: Before Christ's death upon the salvific Cross ...,

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 VI:

O Lord, by the commemoration of Thy saints, * the whole of creation doth keep festival; * heaven with the angels greatly rejoiceth, * and the earth with all mankind maketh glad. * By their intercessions ** have mercy on us.

Glory ..., Both now ..., in Tone VI:

Stavrotheotokion: Upon seeing Thee hanging upon the Cross * the all-pure one weeping, cried aloud with a mother's grief: * "O my Son and my God, O my sweetest Child, ** how dost Thou endure this shameful suffering?"

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:

Reader: Amen. Standing in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

Lord have mercy. (40 Times)

Glory ..., Both now ..., Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master) bless.

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately beginneth the first hour.

SIXTH HOUR

Troparion of the prophecy, in Tone III:

Grant us help in our affliction and save us, O Lord, * born of the Virgin, ** since Thou lovest mankind.

Glory ..., Both now ..., the foregoing is repeated.

Prokeimenon, in Tone I:

Prokeimenon: Let Thy mercy, O Lord, be upon us, * according as We have set our hope in Thee.

Verse: Rejoice in the Lord, O ye righteous.

THE READING IS FROM THE PROPHECY OF ZECHARIAH (8:7 - 17)

Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord.

Prokeimenon, in Tone III:

Prokeimenon: O sing praises, sing praises unto our God: * sing praises, sing praises unto our King.

Verse: O clap your hands, all ye people.

**FRIDAY IN CHEESEFARE WEEK
AT VESPERS**

On “Lord, I have cried ...,” 6 Stichera, all from the Triodion:
In Tone VIII:

Come, all ye faithful, and let us praise the assembly of the Holy Fathers, * Antony the Great, Euthymios the illustrious, and all their companions. * Let us call to remembrance the story of their lives, * for each is a spiritual Paradise of joy, * with gladness let us cry aloud: * These are trees which the Lord our God hath planted; * they have flowered and borne the fruit of immortal life, * as an offering to Christ and as food for our souls. * Let us cry aloud to them: ** O God-bearing and blessed Fathers, pray that we may be saved. (Twice)

In Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, Egypt, land of faith; * Rejoice, venerable Libya; * Rejoice, O chosen Thebaid; * Rejoice, every place and city and country * that has nurtured the citizens of the Kingdom of Heaven, * bringing them up in abstinence and toil, * offering them to God as men of perfect desires. * Like stars they guide our souls, * and through the brightness of their wonders * and the strange marvels they accomplished, * they have shed their light noetically * upon all the ends of the earth. * All-blessed Fathers, ** pray ye that our souls may be saved. (Twice)

Who among those born on earth * can recount your wondrous lives? * O ye Fathers of the whole world, * what tongue can tell of the holy contests * ye endured in the Spirit and by your sweat, * your feats of virtue and the wasting of your bodies, * your wrestling with the passions * in vigils, in prayers and in weeping? * Truly ye lived like angels in the world; * utterly defeating the power of dark spirits, * working strange and marvelous miracles. * Wherefore pray ye O all-blessed Fathers, ** that we may receive eternal joy. (Twice)

Glory ..., in Tone VI:

Having preserved that which is in the image of God, and set your minds as master over the pernicious passions through fasting, ye ascended to that which is in the likeness of God, as far as ye were able; for manfully compelling your nature, ye strove to subdue that which is lower to that which is better, and to enslave the flesh to the spirit. Wherefore, ye were shown to be the summits of monastics, citizens of the desert, trainers of those who run the good race, most excellent rules of virtue. And in purity ye now behold the Holy Trinity in the heavens, not by reflection as by a mirror, praying directly for those who honor you with faith and love.

Both now ..., the Dogmatic Theotokion, in the Tone of the week.
“O joyous Light ...,” (Without the Entrance)

Prokeimenon of the day, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

A READING FROM THE PROPHECY OF ZECHARIAH (8:9 - 23)

Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Prokeimenon, in Tone IV:

Prokeimenon: Let Israel hope in the Lord, * from henceforth and for evermore

Verse: Lord, my heart is not exalted, nor are mine eyes lofty

After “Vouchsafe O Lord ...”: Litany: Let us complete ...,

On the Aposticha, these Stichera, in Tone II:

Let us cleanse ourselves, O brethren, * from all defilement of flesh and spirit. * Let us make the lamps of our souls burn brightly with the love of poverty, * not devouring one another by false accusation. * For the time of the Bridegroom’s coming is upon us, * when each shall be rewarded according to his deeds. * May we enter with Christ in the company of the wise virgins, * crying to Him with the words of the thief: ** Remember us, O Lord, when Thou comest in Thy Kingdom

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: Let us cleanse ourselves, O brethren ...,

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 II:

Because the holy martyrs intercede for us * and sing in praise of Christ, * all deceit hath been destroyed ** and mankind hath been saved by faith

Glory ..., in Tone VIII:

The multitudes of monks are our teachers, * wherefore we honor you, holy Fathers, * for through you we have come to know how to walk upon the straight path. * Blessed are ye, who have served Christ, * and thereby become victorious over the power of the enemy, * companions of the angels, fellow-citizens with the righteous and venerable saints. * With them entreat the Lord ** that He have mercy on our souls.

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

Spec. Mel.: “O most glorious wonder ...”:

Rejoice, treasury of purity; * Rejoice, pure dwelling-place * of the immaterial light; * Rejoice, diadem of our salvation; * Rejoice preaching of the apostles, * Rejoice boast of the martyrs, * Rejoice all-immaculate fulfillment of the prophets. * Rejoice, adornment of monks and ascetics; ** and the salvation of the faithful.

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

Troparion, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Glory ..., Both now ...,

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

The Litany: Have mercy on us ...,

Then the Prayer of St Ephraim: (Once only)

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. **(Prostration)**

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. **(Prostration)**

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. **(Prostration)**

Reader: O Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

Choir: Blessed be the name of the Lord from henceforth and forevermore **(Thrice).**

PSALM 33 (read or sung)

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Priest: Wisdom:

Choir: Father (master) bless!

Priest: He that is blessed, Christ our true God, always, Now and ever, and unto the ages of ages

Choir: Amen. Establish O God, the Holy Orthodox faith, and Orthodox Christians, unto the ages of ages

Priest: Most holy Theotokos save us.

Choir: More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God our hope, glory be to Thee

Choir: Glory ..., Both now ..., Amen, Lord, have mercy. (Thrice), father (master), Bless.

Priest: (The dismissal)

Note: On this Friday, there is no celebration of the Liturgy; neither of the full Liturgy nor of the Liturgy of the Presanctified Gifts. In the

evening we chant Small Compline with the Canon for the Dead in the
Tone of the week.