

TUESDAY IN CHEESEFARE WEEK
AT MATINS

On “God is the Lord...,” the Troparion from the Menaion (Twice); Glory ..., Both now ..., Theotokion for Tuesday in the same Tone. After the 1st chanting of the Psalter (7th Kathisma), the Sessional Hymns of repentance in the Tone of the week from the Oktoechos. After the 2nd chanting of the Psalter (8th Kathisma), the following Sessional Hymns:

In Tone VIII:

O supremely good Word, * who together with the Father and the Spirit * hath created all things visible and invisible * in Thine ineffable wisdom, grant that we may spend the bright season of the Fast * in profound peace O greatly compassionate One, * destroying the delusion of bitter sin, * granting unto us contrition and tears of healing, * and the forgiveness of our sins, * that with and an undoubting soul and fervent spirit * we may keep the fast, ** and with the angels hymn Thy power.

Glory ..., the foregoing is repeated.

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

Having conceived the Wisdom and Word in thy womb without being consumed, O Mother of God, thou hast given birth for the world unto the Nourisher of all and Fashioner of creation; and thou didst bear in thine arms Him Who holdeth all things. Wherefore, I beseech thee, O all-holy Virgin, and glorify thee with faith: May I be delivered from transgressions, and, on the day of judgment when I shall stand before the face of my Creator, O pure Virgin Lady, grant me thine aid; for thou canst do all things whatsoever thou dost will, O thou who art all-hymned.

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-cantiled 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-cantiled canons. We also chant as Katavasia, the Irmos of the 3rd canon, (2nd canon from the Triodion).

ODE II

First three-cantiled canon, by Joseph in Tone III:

Irmos: As rain upon the meadow * and as snow upon the grass, * so let my words fall upon the earth.

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

Like the dawning of the morn, the light of repentance doth brightly prepare us for abstinence.

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

○ Christ, deliver me from the outer darkness, in the abundance of Thy mercy, for Thou alone art merciful.

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

○ Savior, snatch me from the fire and the worm that never sleepeth, and cleanse me by tireless repentance.

Refrain: Most holy Theotokos save us.

Theotokion: ○ all-praised Virgin, be unto us a path of repentance, leading us to the gates of salvation.

Second three-canticle canon, in Tone II:

Irmos: Irmos: Attend, O my people ...,

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

The season of repentance is upon us; let us hasten in our love for Christ, to be cleansed of all transgressions, that we may appear to the Master as blessed.

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

Let us hasten now to keep a consistent fast, pure and sinless, that we may receive the remission of our sins.

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

○ Christ, in so far as Thou art good and abundantly merciful, Thou dost ever accept those who repent; wherefore we all glorify Thee throughout all ages.

Glory ..., Let us glorify the Trinity in Unity, indivisible, uncommingled, God undivided in Essence, yet distinct in Hypostases.

Both now ..., **Theotokion:** ○ pure Virgin Mother, beseech Him who hath assumed flesh from thee and became a man, to save thy servants from dangers.

Katavasia: Attend, O my people, * unto my law; * incline your ear unto the words of my mouth, * for I have called upon Thy Name, O Lord.

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

ODE VIII

First three-canticle canon, in Tone III:

Irmos: He who was begotten of God the Father ...,

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

It is the season of repentance: O my soul, hasten to show unto God worthy fruits of repentance, rise up and cry diligently, keeping the fast and praying: Praise ye, bless ye, and supremely exalt Christ throughout all ages.

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

O brethren, let us cleanse the senses of our soul, and hold fast to the Lord with a contrite heart; and let us cry aloud purely and with pure penitence: Praise ye, bless ye, and supremely exalt Christ throughout all ages..

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

With unceasing prayer, let us make haste to slay the waiting enemy, who with thoughts of easy living, and unbridled desire for short-lived pleasure, beguiles our senses: that we may praise, bless and supremely exalt Christ throughout all ages.

Refrain: Most holy Theotokos save us.

O Maiden, thou hast made heavenly our earthly nature: do thou show my barren soul to be fruitful in virtue, by the gentle rain of thy compassion, that I may praise and supremely exalt Christ throughout all ages.

Second three-canticle canon, in Tone II:

Irmos: Unto Him Who of old prefigured the miracle ...,

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

Let us now cleanse ourselves not only in food but in actions, that we may begin the Fast with fervent thoughts O ye faithful, and appear as light before the Creator throughout the ages.

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

Thus doth it behoove us to fast: not in hatred and contention, not in envy and strife, not in self-glory and with hidden deceit, but like Christ, in humble-mindedness.

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

Those who show mercy to the poor, as it is said, lend their money wisely to the Savior. O joy without comparison! For in return He doth grant rich and abundant gifts throughout all ages.

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

Glory to the Father, the Son and the Holy Spirit, God one in three, mankind doth unceasingly praise Thee together with the angels, O all-holy Trinity, throughout all ages.

Both now ..., Theotokion: Rejoice, pure Virgin, Theotokos Mary, mercy-seat of the world, the horn of Orthodox Christians: pray that we may be delivered from the unquenchable fire, that we may glorify thee throughout all ages.

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

Katavasia: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

ODE IX

First three-canticle canon, in Tone III:

Irmos: We magnify thee, the unburnt bush ...,

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

Open unto us the mercy of Thy most pure compassion, for Thou dost grant repentance to all mortals for their sake and salvation, O Savior who alone art abundantly merciful.

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

Woe is me! How fearful is the judgment seat, where we shall stand naked, all telling in words all the evil we have done in our life.

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

Rain down upon us, O Benefactor, the raindrops of Thy compassion, drowning all our filth, and granting us repentance.

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

Let us all joyfully, with eager hearts, enter the forecourt of the holy Fast and offer hymns of thanksgiving to Christ.

Refrain: Most holy Theotokos save us.

Unto thee, our firm protection and hope, do we, with true devotion, sing praises, entreating thee O Virgin, to intercede with thy Son that we may be saved.

Second three-canticle canon, in Tone II:

Irmos: Thy virginity O undefiled Theotokos ...,

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

Let us now cleanse ourselves through tears and fasting and great deeds of compunction, that we may receive great mercy.

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

Let us now imitate the wise virgins, and in our love for Christ, hasten to meet Him with brightly burning lamps.

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

Let us now imitate Elijah who fasted and fled from wicked Jezebel, that like him, we may be taken up from the earth.

Glory ..., Holy, Holy, Holy, thrice holy art Thou, Father almighty and consubstantial Son with the Spirit, one Godhead.

Both now ..., **Theotokion:** In thee do we glory, and to thee do we flee for refuge, O pure and honored Ever-Virgin: do thou deliver us from torment.

Katavasia: Thy virginity O undefiled Theotokos, * was not burnt by the fire of the Divinity, * wherefore we magnify 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:

Joyously, let us greet the Fast O ye peoples, * for the beginning of noetic endeavors is upon us. * Let us lay aside the pleasures of the flesh, * that we may increase spiritual gifts within our soul; * let us suffer together with Christ as His servants, * that we may be glorified together with Him as children of God, * and may the Holy Spirit make its dwelling within us, ** radiating its light upon 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: Joyously let us greet the Fast O ye peoples ...,

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:

The warriors of Christ having cast aside the fear of kings and tyrants; * boldly and with courage confessed Him as Lord of all, * their King and their God: * and they now intercede on behalf of our souls.

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

O Theotokos, * thou intercessor for all who pray to thee: * in thee do we have boldness, * in thee do we boast, * and in thee do we place all our hope. * Pray thou unto Him who was born from thee, ** on behalf of thine unprofitable servants.

Then the usual ending for Matins outside Lent.

**TUESDAY IN CHEESEFARE WEEK
AT VESPERS**

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

Then, “O joyous Light ...,”

Prokeimenon of the day, in Tone I:

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

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 I:

With great joy let us accept, O ye faithful, * the Godly inspired tidings of the Fast, * as did the Ninevites of old, * and also the harlots and the publicans * who hearkened to the preaching of repentance by John. * Through abstinence let us prepare ourselves to attend * the Master’s divine mystery in Zion. * With tears let us wholly cleanse ourselves * before the sacred washing of the Feet; * and let us pray that we may behold the fulfillment and revelation of the true Passover. * Let us make ready to worship the Cross and resurrection of Christ God, * that we may cry aloud to Him: ** Deprive us not of our expectation, O Lover of mankind.

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 great joy let us accept, O ye faithful ...,

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 I:

Wise was the trade that ye made, O saints! * Giving your blood, and inheriting heaven as your reward; * Having suffered tribulation for a time, ye now rejoice eternally. * Truly wisely have ye traded: * forsaking things corruptible, * ye have received things incorruptible; * and rejoicing with the choirs of angels * ye now continually hymn the praises ** of the consubstantial Trinity.

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

Stavrotheotokion: Once, when the unblemished Virgin * beheld on the Tree * Him to Whom she had given birth from her seedless womb, * unable to endure the wounding of her womb, * she said, rending her hair: * “O Thou Who sustainest all creation, * how hast Thou been uplifted upon the Cross * as one condemned, ** desiring to save mankind in every way?”

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

In Tone V:

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. (Prostration)

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. (Prostration)

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. (Prostration)

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. (No Prostration)

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

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)

Reader: Trisagion ..., Our Father ...,

Priest: For Thine is the Kingdom ...,

Lord Have Mercy (12 Times)

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: We say Great Compline, with prostrations, as in Lent. At the Midnight Office we say the Prayer of St Ephraim with prostrations, as in Lent.