

WEDNESDAY IN CHEESFARE 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 10th Kathisma, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (11th Kathisma), the Sessional Hymns:

In Tone II:

In peace and with humility * let us with devotion pass through the days of preparatory cleansing for the Fast. * In Thine ineffable love for mankind, O Christ God, * destroy the wicked schemes of the enemy * and by Thy Cross save us all, ** for Thou alone knowest the secrets of the heart.

Glory ..., The foregoing is repeated.

Both now ..., in Tone II:

Stavrotheotokion: Standing beside Thy Cross, * she who gave birth to thee without seed * could not endure seeing Thee unjustly suffering, * and cried aloud to Thee, * weeping and lamenting: * “O my sweetest son, how dost Thou suffer, * though Thou art dispassionate by nature? ** I sing the praises of Thine extreme loving-kindness.

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.

In other traditions, the three ODES omitted from the canon in the Menaion are included as follows. At ODE I, 4 Troparia (including the Irmos) from the canon in the Oktoechos; 6 Troparia from ODES I and III from the canon in the Menaion; and then the canon of the Triodion with 4 Troparia. We do likewise at ODES VI and VII; at ODE VI we chant ODES VI and VIII of the canon in the Menaion, and at ODE VII we chant ODES VII and IX of the canon in Menaion.

ODE I

First canon, by Andrew of Crete in Tone IV:

Irmos: I will sing unto Thee, O Lord my God, * for Thou hast led Thy people out of the bondage of Egypt, * and hast drowned in the waters * the chariots and the might of Pharaoh.

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

Fasting as man, according to our image, the Lord gained victory over the tempter; showing us by example the limits of fasting.

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

Through abstinence, Moses was deemed worthy to speak with God face to face on Sinai. O ye faithful imitate him.

Glory ..., **B**e merciful, O Lord, unto Thy people; look upon them as God with a compassionate eye and visit them all with thine abundant mercy.

Both now ..., **Theotokion:** **T**o thee do we all flee, O Theotokos, for thou art our sure defender, and we ask that, by thine intercessions, thy flock may be delivered from all dangers.

ODE III

First canon, in Tone IV:

Irmos: My heart hath been firmly established * in the Lord my God: * for by Him the weak * have been girded with strength.

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

Through abstinence, wonderful Enoch was translated from the earth: emulating his example, let us be translated from corruption to life.

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

By prayer and fasting let us beseech the Redeemer, for the Maker doth rejoice over the repentance of the works of His hands.

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

Make ready, O my soul, and cleanse thyself in preparation for the Passion of the Lord, that thou mayest noetically celebrate His Resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: Since thou hast given birth to God, ever intercede on our behalf: for unto thee, O Theotokos, do we sinners flee for refuge.

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

Irmos: On the rock of faith hast Thou established me, * and Thou hast emboldened my mouth against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Refrain: Glory to Thy precious Cross O Lord..

Thou didst stretch out Thine arms upon the Cross, and by Thy death slay the curse, quickening mankind by Thy Passion. Wherefore we sing the praises of Thy divine Crucifixion, O Jesus our God and Lover of mankind.

Refrain: Glory to Thy precious Cross O Lord..

Having died through eating from the tree, we have been quickened by the Tree of Thy Cross, which we offer unto Thee in prayer: Send down upon us Grace and mercy, O Master and Benefactor, Who art abundantly merciful.

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

The entranceway to the Fast hath been opened; the arena of abstinence approacheth. Let us rouse ourselves with fervent eagerness, that we may receive God's gifts, and expunge the stain of transgression.

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

The blessed season of the Fast hath dawned and doth shine upon us with beams of repentance. Let us draw near with loving reverence, and rejoicing, let us cast off the darkness of sloth.

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

Let us wisely sanctify ourselves with the fast; let us proclaim the time of abstinence from the passions; and with tears let us cry aloud to the Master: Grant us grace, O Lord, that we may execute Thy will, O abundantly merciful One.

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

Accepting the Fast as a gift, given to us for our salvation, with all diligence let us observe it, that we may receive the forgiveness of our sins from the Hands of Him who hath fashioned us.

Refrain: Most holy Theotokos save us.

Theotokion: Assuage the tumult of my passions, and heal the wounds of my soul, and by thy mediation and protection, rouse me from the sleep of slothful indifference, O most holy Lady, Mother and Virgin.

Second three-canticle canon, in Tone II:

Irmos: My mind hath not brought forth good fruit ...,

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

When Thou wast willingly lifted up upon the Cross, O Savior, all the earth was shaken and the veil of the Temple was rent in twain.

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

Thou wast wounded upon the Cross, for my sake O my Jesus, and Thy side pierced O Good One, wherefore with faith I worship Thy divine power.

Glory ..., Bowing down to the earth, I worship the Father, I glorify the Son, and I praise the Spirit: singular in will, yet three in Hypostases.

Both now ..., Theotokion: Unfathomable is the mystery of thy childbearing, O Holy Virgin Mary, for without knowing a man thou didst give birth to God, and yet remained inviolate.

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

Do Thou sanctify the season of the Fast by Thy power, O Christ; and from the snares of the enemy save all who worship Thee.

Katavasia: My mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

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

ODE IV

Irmos: I have heard report of Thee, O Lord * and I am afraid. * Having understood Thy works, * I am in awe of Thee O Lord.

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

Abraham, by virtue of his hospitality, received the Trinity in the guise of angels.

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

The gift of abstinence cannot be stolen, and he who is wealthy by it will be made prosperous by the Godhead.

Glory ..., Come, let us both lament, and cry aloud with faith: O God, cleanse us, for we have sinned greatly.

Both now ..., **Theotokion:** O blessed immaculate Mother, pure and undefiled Virgin, pray for the world to thy Son and our God.

ODE V

Irmos: O Thou Who hast caused the light to shine, * who hast made bright the dawn and revealed the day; * glory be to Thee, glory be to Thee, * O Jesus Thou Son of God.

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

Moses, of old fasted on Mount Sinai, and became the God-seer; and Elijah was borne aloft in a chariot of fire.

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

Once, Isaiah the wise fasted, and tasted the coal of fire, when he touched his lips with it.

Glory ..., **H**aving fasted beforehand, Daniel, together with the three Children, broke the teeth of lions and trampled underfoot the burning flames.

Both now ..., **Theotokion:** O pure Birthgiver of God, who, remaining inviolate didst carry God within thy Womb, protect thy flock and keep it safe from harm.

ODE VI

Irmos: As Thou didst deliver Jonah the prophet from the Whale, * do Thou deliver me O Christ God, * and bring me out from the depths of mine offences * and save me, for Thou alone lovest mankind.

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

Honorable fasting once preserved Jonah in the Whale: let us therefore fast with all our heart, and flee the destruction of Gehenna.

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

The people of Nineveh turned God from His Wrath by their fervent repentance and sorrow. With such sorrow and yearning let us all follow their example.

Glory ..., The Fast calleth us to repentance: let us run the race with love, comprehending what a gift abstinence is.

Both now ..., **Theotokion**: In a manner beyond expression thou didst give birth to the Savior of the world, Christ our God; cease not to entreat Him that all who hymn thee may be saved.

Katavasia: **As Thou didst deliver Jonah the prophet from the Whale, * do Thou deliver me O Christ God, * and bring me out from the depths of mine offences * and save me, for Thou alone lovest mankind.**

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: **O God of our fathers, put us not to shame, * but grant that with boldness we may sing to Thee: * “O God of our fathers, Blessed art Thou.”**

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

Let us become like Daniel, who through fasting tamed the lions in their den.

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

Let us with fear imitate the three Children, that we may escape the fire of Gehenna, as they did the furnace in Babylon.

Glory ..., Let us fast with a pure heart; and cleanse our body, that we may consecrate our whole spirit entirely to God.

Both now ..., **Theotokion**: **O** pure Virgin Mother, from thee the pre-eternal Word took flesh: cease not to pray to Him, that our souls may be saved.

ODE VIII

First canon, in Tone IV:

Irmos: **Those who confessed Christ the King, * the Children prisoners, in the furnace * cried with a loud voice, saying: * O all ye works of the Lord, praise ye the Lord.**

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

Having fasted previously, Joseph fled from intercourse with the sinful woman and was rewarded with royal power. Let us also quench with fasting, the fiery darts of Beelzebub the enemy.

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

By fasting, David gained victory over the Philistine and obtained the kingdom. Let us also then, gain victory over our enemies, that we may be crowned by the Lord.

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

Let us preserve these virtues: the fortitude of Job, the perseverance of Jacob, the faith of Abraham, the chastity of Joseph and the courage of David.

Refrain: Most holy Theotokos save us.

Christ the King, didst thou bear O Virgin Mary, remaining a virgin after childbirth, O pure one: O all ye works of the Lord, praise ye the Lord.

First three-canticle canon, in Tone II:

Irmos: God Who descended into the ...,

Refrain: Glory to Thy precious Cross O Lord.

Upon the mountain Moses raised his arms in the form of a Cross and gained victory over the enemy; and Thou, O Savior, stretching out Thine arms upon the Cross, didst put to death the all-destructive tyranny of Hades.

Refrain: Glory to Thy precious Cross O Lord.

Thou wast nailed to the Cross and Thy side pierced, O Christ my Savior; Thereby delivering from the curse those born on earth, showing them to be sharers in Thine unending joy. Wherefore we bless Thee O Lover of mankind.

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

The season of abstinence hath noetically dawned, illumining the senses of the soul, and driving away the darkness of the passions. Let us, then, embrace it with our whole heart, supremely exalting Christ throughout all ages.

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

The passions that destroy the soul and the pleasures that bring death, are slain by fasting, for it ever setteth aright the impulses and movements of the heart. Let us then with faith, eagerly embrace it.

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

Let us the faithful sincerely honor the present holy day, acknowledging it, not as the beginning of the Fast itself, but as the entry and forecourt preceding the Fast.

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

The most beneficial Fast welcomes beforehand the God-loving soul, enabling it to undertake soul-cleansing endeavors, as on the rungs of a ladder, wherefore the struggles of the present day have been included.

Refrain: Most holy Theotokos save us.

Theotokion: Open unto us, who knock and call upon thy mercy, for thou art the speedy refuge of all mankind and our firm helper in all things, the sure protection of those in need.

Second three-canticle canon, in Tone II:

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

Refrain: Glory to Thy precious Cross O Lord.

Lifted up upon the Cross, O Master of all, Thou didst call back Adam and Eve, leading them, O Christ Savior, into Paradise once more; wherefore they sing Thy praises throughout all ages.

Refrain: Glory to Thy precious Cross O Lord.

When Thou wast willingly lifted up upon the Cross, O Christ, the rays of the sun were darkened in fear, and the day became as night; wherefore the thief confessed Thee to be God throughout all ages.

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

We believe and confess that the Son and Holy Spirit are equal to the Father; and with faith we worship the Holy Trinity in one Godhead, ever trampling underfoot the teaching of Arius.

Both now ..., **Theotokion:** How can I sing thy praises as is meet, O Virgin Theotokos? for I am darkened by the filth of sin, do thou forgive, O most-holy One, the boldness of my impoverished song.

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

O Cross, the hope of the faithful, the weapon of kings, the glory of priests, the strength of monks, by thy might save all those who ever hymn thee throughout the 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.

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

ODE IX

Irmos: We all magnify Thy love for mankind, O Christ our Savior. * Thou art the glory of Thy servants and the crown of the faithful, * who magnify the memory of her who gave birth to Thee.

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

Moses parted the sea in Egypt and led the people through it, and he fed them in the un-trodden wilderness, performing great miracles through fasting.

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

Through abstinence Joshua the son of Nun sanctified the people, leading them across the Jordan into the promised land.

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

With only three hundred men who drank with cupped hands, Gideon overcame the Midianites, by abstinence and prayer. Let us imitate his example.

Refrain: Most holy Theotokos save us.

Theotokion: Rejoice!, all-precious pure One, the glory of virginity, the strength of the angels, the helper of all, joy of the world, Mary, Mother and Handmaiden of our God.

First three-canticle canon, in Tone II:

Irmos: God the Word, God of God ...,

Refrain: Glory to Thy precious Cross O Lord.

Stretching out Thy divine arms upon the Cross, Thou didst join together that which was formerly divided, O Redeemer: and by Thy mediation Thou hast brought unto the Father, as a gift, the condemned nature of mortal man, wherefore we hymn Thy most pure Crucifixion.

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

The holy Fast hath shone upon with the cleansing rays of grace, purifying the streams of our thoughts, and driving away darkness from our noetic eyes. Let us then, O ye faithful, eagerly embrace it.

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

The harbinger of light, the Fast, hath drawn forth for us a cup filled with divine gifts, which have been revealed unto us this day. If we wish to share in them for the benefit our soul, let us beseech the Master of all that He aid us in this.

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

With the nails that pierced Thy divine hands, O compassionate One, Thou didst affix our sins to the Cross. With the spear that wounded Thy side Thou didst tear to pieces the record of our bitter transgressions, wherefore we hymn Thy most pure Crucifixion.

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

The path of exceedingly good virtues hath opened unto us, the arena of the Fast hath been readied for us: Striving lawfully, let us beseech Christ to grant us from on high a peaceful Lenten season.

Refrain: Most holy Theotokos save us.

Theotokion: By thy quick intercession, and thy bold protection, through thy powerful help, O pure Lady, do thou preserve thy faithful servants from all the wiles of the enemy, saving them from passions, transgressions, and all dangers.

Second three-canticle canon, in Tone II:

Irmos: In a manner surpassing nature ...,

Refrain: Glory to Thy precious Cross O Lord.

Willingly Crucified upon the Cross, Thou hast delivered us from the curse of the law. Wherefore, as is right, we magnify Thee, O Christ.

Refrain: Glory to Thy precious Cross O Lord.

All mankind worships Thy sufferings, O Savior, which Thou didst willingly accept, that the race of mankind may be delivered from bondage to the enemy.

Glory ..., The eternal Father hath begotten the Son and the Spirit is of the same Essence as the Father and the Son, an undivided Trinity.

Both now ..., **Theotokion:** Grant forgiveness of sins unto us sinners, O most blessed Mary, by thine intercessions before the Savior who assumed flesh from thee.

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

Unto us who venerate thee, and by Thy power O Cross, grant peaceful passage through the season of the Fast, delivering us from bondage to the enemy.

Katavasia: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

The Exapostilarion in the Tone of the week; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera in Tone I:

If thou dost fast from food, O my soul, * but dost not cleanse thyself from passions, * in vain dost thou rejoice over thine abstinence. * For if thou seekest not amendment, * thou shalt be as hateful to God as the liar, * resembling the wicked spirits, who eat not at all. * Render not the fast worthless by sinning, * but firmly resist all wicked impulses. * Picture thyself standing beside the

crucified Savior, * or rather, thyself crucified with Him who was crucified for thee; * and cry out to Him: ** Remember me, O Lord, when Thou comest in Thy Kingdom

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: If thou dost fast from food ...,

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 I:

O all-famed martyrs, * neither tribulation nor distress nor hunger nor persecution, * neither peril nor the fury of wild beasts * nor the sword, nor the threat of fire, * could separate you from God. * But out of love for Him, * as though your bodies were someone else's, * ye forgot nature and despised death. * Wherefore, for the sake of your sufferings ye have received your due reward, * and become inheritors of the heavenly Kingdom. ** pray ye on behalf of our souls.

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

Stavrotheotokion: Upon beholding the Lamb * lifted up upon the Cross, * the immaculate Virgin cried aloud, weeping: * “O my Child most sweet, * what is this new and all-glorious sight? * How is it that Thou Who holdest all things in Thy hand ** hast been nailed to the Tree in the flesh?”

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. At the First Hour we read the Lenten verses, **H**earken in the morning to my voice..., without chanting and without prostrations; and so it is with the Lenten verses at the other Hours. The Prayer of St Ephraim is said at the Hours, with the usual number of bows and prostrations. There are no readings from the Psalter during the Hours.

SIXTH HOUR

Troparion of the prophecy, in Tone III:

O holy and almighty King, * before whom all creation doth stand in fear and trembling, * save us: for Thou canst forgive our sins ** in that Thou art good and compassionate.

Glory ..., Both now ..., The forgoing is repeated.

Prokeimenon, in Tone VI:

Prokeimenon: Save O Lord, Thy people * and bless Thine inheritance.

Verse: Unto Thee have I cried, O Lord my God

THE READING IS FROM THE PROPHECY OF JOEL (2: 12 - 26)

Thus saith the Lord: turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall

overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Prokeimenon, in Tone VII:

Prokeimenon: The Lord will give strength unto His people: * the Lord will bless His people with peace.

Verse: Ascribe unto the Lord, ye sons of God, ascribe unto the Lord glory and honor.

Note (Ware et. al.): The Prokeimenon before the lesson from the Old Testament is read as follows: When the Troparion of the prophecy has been sung the second time, the priest saith: Let us attend. The reader does *not* say “Prokeimenon”, but says immediately: in Tone six: Save O Lord, Thy people ...,

After the Prokeimenon the priest saith: Wisdom, The reader: The reading is from the Prophecy of Joel. Priest: Wisdom: Reader: Thus saith the Lord..., and the rest of the Old Testament Lesson. After the end of the lesson, the priest saith: Let us attend. Reader: in Tone seven: The Lord Will give strength..., And so we do throughout Lent on weekdays when the Old Testament lessons are read at the Sixth Hour or at Vespers.

The Typika are read today after the Ninth Hour.

We begin with Psalms 102 and 145, followed by “O only-begotten Son and Word of God ...,” Then the Beatitudes, read quickly, without chanting, and the rest of the Typika, with the Prayer of St Ephraim, as in Lent.

After the Prayer of St Ephraim, the reader at once beginneth Vespers, saying: “O come, let us Worship ...,” and then the Psalm of introduction.

WEDNESDAY IN CHEESFARE WEEK

AT VESPERS

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

Then: “O Joyous Light ...”:

Prokeimenon of the day, in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

A READING FROM THE PROPHECY OF JOEL (3:12 - 21)

Thus saith the Lord: Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Prokeimenon, in Tone VI:

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 III:

The springtime of the Fast hath dawned, * the flower of repentance hath buddeth forth. * O brethren, let us cleanse ourselves from all impurity * and chant unto the Giver of Light, saying: ** Glory be to Thee who alone lovest 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: The springtime of the Fast hath dawned ...,

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 IV:

Thy martyrs, O Lord, * strengthened by faith and hope, * united in soul by the love of Thy Cross, * destroyed the tyranny of the enemy; * and, having received crowns of glory, ** they intercede together with the bodiless hosts, on behalf of our souls.

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

First in holiness among the saints, * the praise of the heavenly hosts, * the hymn of the apostles, * the cause and reason of the prophets, ** O Sovereign Lady, do thou accept our prayers.

“Now lettest Thou Thy servant depart ...,” Trisagion. The Troparion of the Saint of the day, Glory ..., Both now ..., Theotokion:

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 day, and on Friday in the week before Lent, there is no celebration of the Liturgy; neither of the full Liturgy nor of the Liturgy of the Presanctified Gifts. On Wednesday evening we chant Small Compline.