

**SATURDAY IN CHEESEFARE WEEK
AT MATINS**

On “God is the Lord ...,” the 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. (Twice)

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

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.

After the 1st chanting of the Psalter (16th Kathisma), the Sessional Hymns:
In Tone VIII:

Illumined by the brilliant lightning of the Fathers, * let us now enter as if into a beautiful Paradise, * and delight beside the river of sweetness therein. * Beholding with wonder their valor, * let us strive to equal them in the virtues, * crying aloud unto the Savior: * O God, by their intercessions ** make us partakers of Thy heavenly Kingdom.

Glory ..., in Tone VIII:

Let us with one accord praise the first of monastics Paul, Anthony the Wise and Euthymios, * with all the other desert Fathers. * Let us entreat them to unceasingly intercede with Christ on our behalf, * as we celebrate their divine and most radiant memory, ** and glorify in hymns the Savior and Lord.

Both now ..., in Tone VIII:

We ever thank and magnify thee, O most pure Theotokos, * and bowing down, we hymn thy birthgiving and unceasingly cry aloud, * O thou who art full of grace: do thou Save us, * O all-merciful Virgin, * in that thou art good, do thou snatch us from the demons * at the hour of trial, and the dread sentence, ** that we, thy servants, may not be put to shame.

After the 2nd chanting of the Psalter (17th Kathisma), the Sessional Hymns:
In Tone IV:

Antony and Euthymios, * along with all the other God-bearing Fathers * let us praise with hymns, * and let us celebrate their solemn memory, * for they intercede before the Lord on behalf of all the world, * that we may be redeemed from the ancient curse ** and delivered from torment.

Glory ..., in Tone IV:

Wandering as it were among the flowers of the virtues * in the meadow of God-bearing ascetics, * we are filled with the breath of sweet fragrance. * For by suffering they became hardened against temptations, * and by abstinence they subjected the flesh to the spirit, * living the life of angels here on earth; ** wherefore they have been deemed worthy of glory.

Both now ..., in Tone IV:

By the prayers of Thy bodiless ones, O Christ, * and the Forerunner, * of the disciples, prophets and martyrs, * of all Thy saints and venerable ones, * and of Thy blessed Mother, * we beseech Thee; grant us to walk in Thy light, * and grant us to receive Thy Kingdom ** for the sake of Thy compassionate mercy.

Then Psalm 50:

The Canons

Note: We chant the canon of the patron saint of the church or monastery with 6 Troparia (including the Irmos) and the canon of the fathers with 8 Troparia, in Tone VIII:

ODE I

Canon of the temple, then that of the fathers:

Irmos: Let us, O ye people, send up a melody ...,

Refrain: Venerable fathers pray to God for us.

Let us all with one accord praise in spiritual hymns our divine Fathers, who were glorified for their ascetic life in Egypt, the Thebaid and Libya, and in every place and city and land.

Refrain: Venerable fathers pray to God for us.

Rejoice, most-glorious Anthony the first-leader of monastics; and the God-bearing Ammoun, the glory of Nitria; and Arsenios the angel, endued with the gift of silence; and Ammonas, the bearer of the Spirit.

Refrain: Venerable fathers pray to God for us.

Be radiant ye true vessels of God, Agathon, sanctified in soul, Achilles and Ammon, the flowers of the desert; Anoub and Alonios, Amonathas and Anthimos, shining pearls of virtue.

Refrain: Venerable fathers pray to God for us.

Let us sing today in praise of the lamps of discernment: Aris and Apollos the Great; and the bright torches of obedience: Athry and Akakios, and with them Avakyrus, who also shineth like the morning star.

Refrain: Venerable fathers pray to God for us.

Auxentios was a mountain of an elevated way of life; Abramios the Great excelled in purity; Aphrodisios and Athenodoros were pillars of abstinence.

Refrain: Venerable fathers pray to God for us.

Ammonios shone forth among ascetics like a star in heaven, along with the divine Aninas; and Antiochos the Great and Agapitos the renowned, who also shone forth with them.

Refrain: Venerable fathers pray to God for us.

Let us praise with sacred hymns the great Athanasios who practiced asceticism on Mount Athos, becoming a shining beacon to the whole inhabited earth; and by whose prayers we all are saved.

Refrain: Venerable fathers pray to God for us.

Through your God inspired lives, ye have become in very truth a Paradise of the Church, O wise and blessed Fathers. Ever intercede before the Lord for each of us by name.

Refrain: Holy martyrs pray to God for us.

Come, ye faithful who love the martyrs, let us honor them with our hymns, chanting and crying aloud with faith to Christ our God: "Let us sing to Thee, our only Master."

Glory ..., **I** sing the praises of three Hypostases one in Essence, the Father unbegotten, the Son begotten and the Holy Spirit: A Kingdom and sovereignty without beginning, a single Godhead.

Both now ..., **Theotokion:** **R**ejoice, most holy Temple, Fleece upon which the dew of God descended, the sealed Fountain of the waters of immortality. Preserve thy city O Lady, safe from the multiplicity of the attacks of the enemy.

Katavasia: **L**et us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

ODE II

Canon of the fathers:

Irmos: **S**ee now, see that I am your God, * begotten of the Father before all ages, * conceived without a man in these latter times from the Virgin, * abolishing the sin of the forefather Adam, * as the Lover of mankind.

Refrain: Venerable fathers pray to God for us.

We are filled now with a sweet fragrance, as if entering another Paradise divinely-planted with the virtues of the holy ascetics, which, by their abstinence

and tears, have blossomed forth, offering to God as fruit, the diversity of their ascetic ways of life.

Refrain: Venerable fathers pray to God for us.

The great Bessarion who lived as do the birds like an angel; a second Job was Benjamin in his fortitude; Vitaly, the shining light who saved the harlots for God. With them, let us also hymn the divine Vitymios and the glorious Vavylos.

Refrain: Venerable fathers pray to God for us.

By thy holy way of life O Benedict, thou didst become a citizen of heaven. A dwelling-place of wisdom was Vasianos the shepherd; and Basil received a crown for obedience, dwelling within a tomb while yet alive, thereby revealing to us the glory of obedience.

Refrain: Venerable fathers pray to God for us.

Let us offer a hymn to Gelasios, the ever-memorable master of the passions. Let us praise Gerasimos, for whom the wild beasts toiled, coming to him because of the perfection of his virtues. Glory be to our father Germanos and to Gaios the wise servants of Christ.

Refrain: Venerable fathers pray to God for us.

David, the praise and glory of Thessalonica, and God-pleasing Daniel, let us praise. Daniel of Scetis, great in miracles in word and deed; Dios and Dalmatos, true leaders of monastics and pillars of the faith.

Refrain: Venerable fathers pray to God for us.

More brightly than the stars, the Godly-wise Dometianos and Dometios shine upon us like two beacons. With them let us also praise and glorify all those whose names are unknown.

Refrain: Holy martyrs pray to God for us.

An inexhaustible source of rich blessings for the faithful are the tombs of the martyrs, who suffered for the sake of the Lord. Come O ye faithful, let us reverence them with hymns, and receive healing for our souls and bodies.

Glory ..., **A** most perfect Unity, supreme in Holiness in three Hypostases, the Father unbegotten, the Son only-begotten, the Spirit proceeding from the Father and made manifest through the Son: single in Essence and in Nature, one Lordship and one Kingdom, save us all.

Both now ..., **Theotokion:** **T**hou alone hast given birth to a Child in a manner strange to mankind; thou alone wast not subject to the corruption that cometh from nature, for without seed thou didst undergo childbirth without

corruption. Wherefore, as is meet, O pure One, we the faithful glorify thee as the Theotokos.

Katavasia: See now, see that I am your God, * begotten of the Father before all ages, * conceived without a man in these latter times from the Virgin, * abolishing the sin of the forefather Adam, * as the Lover of mankind.

ODE III

Canon of the temple, then that of the fathers:

Irmos: There is none as holy as the Lord ...,

Refrain: Venerable fathers pray to God for us.

Let us enter another Paradise, that of the virtues of the Holy Fathers. Let us taste of the ever-giving and quickening fruits of delight therein, and with faith let us sing their praises.

Refrain: Venerable fathers pray to God for us.

Let us honor Euthymios, the brightest of stars, and Elladios, the Daystar, with the Godly inspired Ephraim, and the exceptional Eulogios. By their works and wonders they have shone forth unto the ends of the earth.

Refrain: Venerable fathers pray to God for us.

Let the wondrous Zosimas be praised in song, as well as the all-honored Zachariah, Zeno and Zoilos; and let us also honor with them Isaiah the Great and Elijah the glorious.

Refrain: Venerable fathers pray to God for us.

I hymn the holy Theodore of Therme, and the all-hymned Theodore of Ennaton, with them I also praise Theodoulos and Theonas; and I honor the glorious Theodosios the Great.

Refrain: Venerable fathers pray to God for us.

Praise be to Theoktistos, the righteous and proper shepherd, to the exalted Thalassios, to the great Theodore of Sykeon, who with signs and wonders was exalted upon the earth.

Refrain: Venerable fathers pray to God for us.

Shining like bright stars, John the Short, John of the Ladder, and the many other saints named John, who shone forth gloriously.

Refrain: Holy martyrs pray to God for us.

Let us who love to celebrate feasts, honor with hymns and spiritual odes the annual memory of the holy martyrs: for they ever intercede with Christ on behalf of our race.

Glory ..., **C**onsubstantial Trinity, a Unity supreme in Godhead, yet distinct in Hypostases and single in Nature, do Thou unite us as being of one will by Thy commandments.

Both now ..., **Theotokion: O** Tabernacle formed by God, Moses depicted thee prophetically in writing, as the Holy of Holies overshadowed by the seraphim, O Virgin, thus prefiguring thy pure childbirth by which Christ hath become incarnate.

Katavasia: There is none as holy as the Lord, * and none as righteous as our God, * Whom the whole of creation hymns: * There is none more righteous than Thee, O Lord.

Sessional Hymn, in Tone IV:

As bright rays of the Sun of righteousness, * Christ sent you to illumine the whole inhabited earth O holy teachers: * wherefore, by your holy prayers, enlighten the gloomy darkness of my soul * with the divine light of the knowledge of God, ** O ye blessed ones of God.

Another Sessional Hymn, in Tone VIII:

To the gentleness and purity of Antony, * the great wonders of Euthymios, * the solitude and stillness of Paul and Arsenios, * the fame of Theoktistos, and that of all the other holy monastics, * let us together, O ye faithful glorify and offer praise, *and with them also, the virgin Eupraxia * and all the Godly-wise women, * and let us cry aloud with one accord: * Pray ye all to Christ God, * that those who celebrate your holy memory with love ** may receive the forgiveness of their sins.

Glory ..., in Tone VIII:

Having broken asunder the bonds of the passions, * with compelling desire you pursued goodness, * and clothing yourselves in Christ, ye have obtained rest through your labors, * and with the toils of abstinence, * ye have attained to the heavenly life. * Wherefore, as it meet, ye rejoice together with the powers on high. * O God-bearing Fathers, * pray ye that those who celebrate with love your holy memory ** may be granted the remission of their sins.

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

Mired in the depths of sin, * there is no strength left in me; * the tempest of my trespasses hath engulfed me. * But since thou hast given birth to the Word, the only Lover of mankind, * look upon me thy servant, I entreat thee, * and

deliver me from sin and the soul-corrupting passions, * and from every ill inflicted by the deceiver, O Sovereign Lady, * that I may sing with joy: * Pray to Christ God on behalf of me thy servant, * that I may be granted the remission of sins; ** for I have set my hope in thee.

ODE IV

Canon of the temple, then that of the fathers:

Irmos: From the overshadowed mountain ...,

Refrain: Venerable fathers pray to God for us.

A lamp seen throughout the world, was the divine Hilarion; the great Justin by his knowledge of God, was like a mountain; and let us also praise Hierax and Ivestion, great in honor, together with Joseph.

Refrain: Venerable fathers pray to God for us.

And Jeremiah whose life was radiant; Isebyrion who showed mighty spiritual strength; and with them Karion, Koprios, Kastor and Cassian who shone forth in exceeding righteousness.

Refrain: Venerable fathers pray to God for us.

I admire Kallistos, of blessed speech; I praise the good works of Laurence; and the noble deeds of Longinos do I extol; I also honor the virtues of Lot.

Refrain: Venerable fathers pray to God for us.

I hymn Leontius, the depth of Theology; I sing of Maximos, the spacious sea of dogmatic teaching; and of the most approved Markianos; and of Mark the obedient, who hearkened unto God.

Refrain: Venerable fathers pray to God for us.

Makarios the Great was honored for his virtues, Makarios of Alexandria was a man of renowned piety. Praised also in their company is Mark the virtuous, and with Dalmatius, Moses the Ethiopian.

Refrain: Venerable fathers pray to God for us.

I magnify Martinian and Malhoes, who undertook great struggles for the sake of purity; I honor Markellos the abbot, and Millis who raised the dead.

Refrain: Holy martyrs pray to God for us.

O ye martyrs of Christ, ever offer to the Maker and Creator prayers for peace in the world, and for all who honor your memory with hymns.

Glory ..., Strange it is that the Godhead is One and Three, fully present in each single Person without division: for the Father, the Son and the Holy Spirit are worshipped as one God.

Both now ..., **Theotokion:** Rejoice! spacious dwelling-place of God; Rejoice! ark of the New Covenant; Rejoice! vessel from which the heavenly Manna hath been given to all mankind.

Katavasia: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

ODE V

Canon of the temple, then that of the fathers:

Irmos: Deliver me, I pray Thee ...,

Refrain: Venerable fathers pray to God for us.

Come, and in the Eden of Paradise let us look upon the ever-living flowers of the struggles and victories of the Fathers, which are tended by the Lord alone.

Refrain: Venerable fathers pray to God for us.

The souls of all are noetically watered and refreshed by the streams of the words of Nilos and illumined by the lives of Navkratios, Nikon with Nathaniel; and beatified by Nitheron.

Refrain: Venerable fathers pray to God for us.

Xenophon and his sons enlighten us with the bright radiance of their virtues, as doth the great Orsesios and above all Onuphrios; and who among mortals can worthily praise Poemen?

Refrain: Venerable fathers pray to God for us.

We bless Pambo, exalted both in action and in word, as deserving of our praise. Let us honor the famous Publius, who conquered the demons, and with him let us also glorify the renowned Pinnuphrios.

Refrain: Venerable fathers pray to God for us.

Meet it is to honor the most glorified Paphnutios, as also Pior, Paternuthios and Paul the Simple, and Pitirim the Great, eminent among the Fathers.

Refrain: Venerable fathers pray to God for us.

Let us radiantly glorify Pachomios, the star outshining all others; and let us sing in praise of Palamon, and his companions in the ascetic life, the godlike Petronios and Passarion.

Glory ..., Three Hypostases, but one in Nature, is the God in whose Name we were baptized and in whom we believe: the Father, the Word and the consubstantial Spirit.

Both now ..., **Theotokion:** **B**y a word, thou didst bear the Word in a manner transcending description O most pure One. We entreat thee, never cease to pray to Him that thy flock may always be delivered from danger.

Katavasia: **D**eliver me, I pray Thee, * from the dark night of the passions, * and grant my spirit, to seek Thee * at the dawning of the morning, * guided by the light of Thy commandments, O Christ.

ODE VI

Canon of the temple, then that of the fathers:

Irmos: **H**eld fast by a multitude of sins ...,

Refrain: Venerable fathers pray to God for us.

Wondrous are our most venerable Fathers, as are their divine struggles, their spiritual wrestling, and their works of healing. Who but they have performed such miracles?

Refrain: Venerable fathers pray to God for us.

Let us praise Rabbula the wonderful, and also Rufus, Sisoes equal to the angels, and with them divine Seridos and Silvanus.

Refrain: Venerable fathers pray to God for us.

As a four-starred firmament, the four Simeons were revealed on earth: three of them were stylites and one a fool for Christ.

Refrain: Venerable fathers pray to God for us.

Shining as the sun among the stars, the leader of monastics - Savvas the Sanctified; and next to him shineth Serapion, together with Silvanus.

Refrain: Venerable fathers pray to God for us.

Sarmatas and Timothy, Tithois also, with Hyperechios, Pharmuthios, Phokas, Chariton, Chairemon and Psois let us hymn, and also Or the wise.

Refrain: Venerable fathers pray to God for us.

May the holy and glorious multitude of the Fathers, those whom we have remembered and those whose names are not known, deliver from danger all who with love celebrate their memorial.

Glory ..., **U**nto Thee, the Trinity without beginning, the divine Unity; Light and Lights, do I hymn, the Life and Lives: Mind, Word and Spirit, the one God.

Both now ..., **Theotokion:** **L**eap for joy O forefather Jesse, for from thy root hath blossomed forth the Flower of Life that doth save the world: Christ God, born from the pure Maiden.

Katavasia: Held fast by a multitude of sins O Lover of mankind, * like the Prophet I fall down before Thy tender compassions. * Accept me O Lord and save me.

Kontakion of the holy fathers, in Tone VIII:

As preachers of piety, putting ungodliness to shame, * Thou hast glorified the company of the God-bearing Fathers * making them shine upon all throughout the world. * By their prayers, protect all who praise and magnify Thee, ** that they may sing to Thee O Lord: Alleluia.

Ikos: I looked upon the pleasures of this life and I considered the nature of what I beheld; and, measuring the toil and suffering they cause, I judged the life of mortal man to be one of misery. Ye alone do I call blessed, having made the better choice: to desire Christ and to remain with Him, and to ever sing with the prophet David: Alleluia.

SYNAXARION READING

Verse: To the souls of the Righteous, whose memory abideth forever, do I offer these my words as abiding oblations.

Verse: Having led us gently through the preceding Feasts, the God-bearing

On this day, we commemorate all the Saints, both men and women, who shone forth in asceticism. The Fathers have prepared us for the arena of the Fast and led us away from luxury and satiety. They have instructed us with fear of the future Judgment, and have skillfully cleansed us by anticipation during Cheesefare week, having placed two fast days in the middle of the preceding week, in order gradually to rouse us to fasting. Behold, they now set in our midst those who lived lives of sanctity, through their many labors and toils, both men and women, so that, by reminding us of their struggles, they might make us more vigorous for the contest, and so that, having their lives as an example and guide, and eliciting their alliance and aid, we might disrobe for spiritual exertions, taking it into account that they shared in the same nature as ourselves. For, just as generals, when their armies are arrayed and are already standing in line, stir up their own troops by recounting examples and memories of men of old who fought with distinction and valor, and the troops, stimulated thereby with the hope of victory, set out wholeheartedly for combat, so also do the God-bearing Fathers wisely act in our case. Encouraging both men and women to spiritual contests through the example of those who have lived in holiness, in this way they bring them to the arena of the Fast, in order that,

looking to their lives as an excellent prototype, we might attain to the many different kinds of virtue, as each of us is able: first, love, and then conscious abstinence from unseemly works and deeds, and fasting itself, that is, not just from food, but also from the sins of the tongue, anger, sins of the eyes, and, to put it simply, refraining from all that is evil. For this reason, the Holy Fathers appointed the present commemoration of all the Ascetic Saints, adducing those who were well-pleasing to God for fasting and other good works, urging us to proceed, in their image, to the arena of the virtues, and exhorting us to arm ourselves valiantly against the passions and the demons, reckoning that if we show zeal equal to theirs, there is no impediment to our achieving all that they achieved and being deemed worthy of the same rewards; for, they shared in the same nature as ourselves.

By the intercessions of all Thine ascetic saints,
O Christ our God, have mercy on us. Amen.

ODE VII

Canon of the temple, then that of the fathers:

Irmos: Thou didst bedew the Children in the furnace ...,

Refrain: Venerable mothers pray to God for us.

Come, and as is meet, let us offer hymns to the women that lived the ascetic life, equal to that of the angels, and let us cry: By their intercessions, O God, save us all.

Refrain: Venerable mothers pray to God for us.

Let us faithfully honor Christ-bearing Vryaini, with the divine Fevronia, Thomais, Hiereia, Platonis and Melanthia.

Refrain: Venerable mothers pray to God for us.

Let us praise the Evpraxias, angelic in mind, and also the two Theodoras; and let unceasing hymns and glory be given to the all-blessed Anastasias who served God in a marvelous manner.

Refrain: Venerable mothers pray to God for us.

Mary of Egypt was a light to the world, as was Mary who was named Marinos shining like a star on the earth; Euphrosynia radiant as the sun in her virtues.

Refrain: Venerable mothers pray to God for us.

Theodouli was a flame of fire in her life; and with her Theodoti, Julitta and blessed Isidora, shone forth in fasting.

Refrain: Venerable mothers pray to God for us.

Let us honor Marina, of heavenly-wise mind, and the great Matrona; and let us also praise the wisdom of Synklitiki, Sarah and Justa.

Refrain: Venerable mothers pray to God for us.

Pelagia, the angel of the Lord, and Taisia, the lamp of repentance, with all the other women who shone forth in the ascetic life, Let us praise in hymns.

Glory ..., With one accord we worship and glorify the Father, the Son and the Holy Spirit, and cry aloud with faith: Glory to Thee, O Trinity in Unity, our God.

Both now ..., **Theotokion:** O blessed Virgin Theotokos, who didst give birth to the Savior and Master of the world, entreat Him at all times that our souls find mercy.

Katavasia: Thou didst bedew the Children in the furnace, * and Thou didst preserve Thy Mother as a Virgin after childbirth: * Blessed art Thou, O Lord God of our fathers.

ODE VIII

Canon of the temple, then that of the fathers:

Irmos: Glorified in the holy mountain ...,

Refrain: Venerable fathers pray to God for us.

Pastors and wise teachers, the hierarchs of the Church of Christ, together with the holy monks, let us all hymn, and let us praise the Lord and supremely exalt Him throughout all ages.

Refrain: Venerable fathers pray to God for us.

Let the praise due Basil the Great be granted him, and also to the much suffering Athanasios, together with Gregory who surpassed all men in theology.

Refrain: Venerable fathers pray to God for us.

To John of the Golden Mouth, as to the two Cyrils, the pillars of divine wisdom let us give glory, and also to Hesychios the other Theologian, with the divine Meletios who discoursed concerning God.

Refrain: Venerable fathers pray to God for us.

Let glory be given to Gregory of Nyssa with the two Fathers named Wonderworkers; and throughout the ages let us praise Epiphanius, wise in the things pertaining to God, and Amphilochios, the shining star.

Refrain: Venerable fathers pray to God for us.

Let us sing of Metrophanes, the glory of priests, with Nektarios, Attikos, Gennadios and Anatolios, the lamps of life; and let us also honor wise Eusebios and Proklos.

Refrain: Venerable fathers pray to God for us.

I sing of Nicolas the holy preacher and Sophronios truly sweet as honey in speech, and of Eulalios and Diadochos, together with Eustathios and Juvenaly, chief among the Fathers.

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

As a Unity in Essence I sing to Thee; as the Trinity in Hypostases I honor Thee, the Father, the Son and the Most holy Spirit. The beginningless power of Thy Kingdom do I glorify throughout the ages.

Both now ..., Theotokion: **O** Theotokos, thou hast been revealed as the Mountain of God upon which Christ hath come to dwell; and He hath made divine temples of those who sing: Praise ye the Lord and supremely exalt Him throughout all ages.

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

Katavasia: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

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

ODE IX

Canon of the temple, then that of the fathers:

Irmos: The prophetic vision of the lawgiver ...,

Refrain: Venerable fathers pray to God for us.

Who can speak of the boldness of Ambrose? Who can describe the wisdom of Hierotheos, and the steadfastness with which the two Alexanders struggled for the faith?

Refrain: Venerable fathers pray to God for us.

Let us sing in praise of the divine Phaidimos and the God-bearing Spyridon, Antipatros, Pambo, Palladios and Nonnos, with Jerome and the all-honored Germanos: for they are like shining lights of the Divinity.

Refrain: Venerable fathers pray to God for us.

Let us honor Dionysios, great in the knowledge of God, initiate of the heavenly mysteries, and the much-suffering Clement, with Flavian and Paul the Great, the first heralds of the faith.

Refrain: Venerable fathers pray to God for us.

Let us hymn Michael of Synada and Tarasios, Nikephoros and the illustrious Theodore, with Theophanes and Jerome, defenders of the icons of Christ.

Refrain: Venerable fathers pray to God for us.

Let us hymn Peter and Ignatios, who in very truth were God-bearers, as apostles of Christ who suffered for His sake, and also Polycarp and Cyprian the martyrs of Christ.

Refrain: Venerable fathers pray to God for us.

O holy fathers and hierarchs of the Lord, martyred priests and bishops, and venerable women saints, all those whom we have named and all those whose names are unknown: pray ye that our souls may be saved.

Glory ..., O God, one in three, glory be to Thee without ceasing. For each is God, the Father, the Son and the Spirit, one in Nature, yet threefold and distinct in the splendor of their Hypostases.

Both now ..., **Theotokion:** The bush which burned with fire and yet was not consumed, which Moses saw of old upon Mount Sinai, foreshadowed thy womb, O Virgin, which received the incorrupt fire.

Katavasia: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

The Exapostilarion in Tone III:

Those who denied the world and took up the Cross, * the multitude of venerable Fathers, * together with the choirs of martyrs, * the company of hierarchs and holy women, * you all gladden us, * wherefore, as is meet, ** we sing the praises of your most radiant memory.

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

O ye God-bearing Fathers, who shone forth in the ascetic life, * together with the hierarchs, martyrs and choirs of holy women: * We praise you with joyous hymns, that we also may be sanctified, * and by your prayers and the intercessions of the Theotokos, ** quietly complete the course of the Fast.

On the Praises, 4 Stichera in Tone VIII:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

O ye faithful, let us all glorify the multitude of Fathers * who lived venerable ascetic lives, * and with Godly-wise hymns, O brethren, * let us with one accord praise the hierarchs of Christ: * for they lived their lives in abstinence and pure

fasting, * elucidating for us the Gospel of Christ. * And with them let us also sing the praises of the holy and God-bearing women * let us strive to imitate their way of life, ** that we may receive the forgiveness of sins.

Verse: Praise Him with the sound of trumpet, * praise Him with psaltery and harp.

Let us praise and render glory, O brethren, * to those who shone forth in the ascetic life, * for having lived well a venerable life, * they have been translated to eternal life in gladness. * To a blessed and unflagging rest, * having with virtue and holiness traversed the straight path. * Let us render them the honor due them, * that by their intercessions we may obtain mercy from God, * and eternal joy and glory, ** and that we may be delivered from future torments.

Verse: Praise Him with timbrel and dance, * praise Him with strings and flute.

O choir of all hierarchs, * assembly of the righteous, * and of the ascetics and venerable women * who lived in piety, * intercede, we pray, with the Lord who alone is good and exceedingly good, * that He be compassionate unto us. * and deliver us from condemnation in the Age to come, * by your prayers, O wise ones, * may we rejoice eternally in the blessedness of heaven, ** crying aloud ceaselessly with hymns of praise to the Giver of Life.

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

Let us celebrate today a solemnity, * O ye faithful, * in memory of the plentitude of saints, * of the hierarchs and ascetics, * the martyrs, venerable women and the righteous. * For they despised all that is transient and subject to corruption, * looking upon it as but a spider's web, as dung, * that they might gain Christ and His Kingdom, and its divine blessings * which eye hath not seen, nor ear ever heard. ** By their prayers, O God, deliver our souls from corruption.

Glory ..., in Tone VI:

O Holy Fathers, * the fame of your virtuous deeds hath gone forth throughout all the earth, * and in heaven ye have received the reward of your labors. * Having destroyed the host of demons * ye now dwell with the ranks of angels, * whose lives ye blamelessly emulated. * Since ye have boldness before the Lord, * pray on our behalf, * that our souls be granted peace.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Sovereign Lady, with the holy apostles, ** that He have mercy upon our souls.

Great Doxology, the 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.

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

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 Two Litanies, and the Dismissal.

**SATURDAY IN CHEESEFARE WEEK
AT LITURGY**

On the Beatitudes we chant 4 Troparia from ODE III of the Canon of the fathers, and 4 Troparia from ODE VI.

Let us enter another Paradise, that of the virtues of the Holy Fathers. Let us taste of the ever-giving and quickening fruits of delight therein, and with faith let us sing their praises.

Let us honor Euthymios, the brightest of stars, and Elladios, the Daystar, with the Godly inspired Ephraim, and the exceptional Eulogios. By their works and wonders they have shone forth unto the ends of the earth.

Let the wondrous Zosimas be praised in song, as well as the all-honored Zachariah, Zeno and Zoilos; and let us also honor with them Isaiah the Great and Elijah the glorious.

I hymn the holy Theodore of Therme, and the all-hymned Theodore of Ennaton, with them I also praise Theodoulos and Theonas; and I honor the glorious Theodosios the Great.

Wondrous are our most venerable Fathers, as are their divine struggles, their spiritual wrestling, and their works of healing. Who but they have performed such miracles?

Let us praise Rabbula the wonderful, and also Rufus, Sisoes equal to the angels, and with them divine Seridos and Silvanus.

Glory ..., Unto Thee, the Trinity without beginning, the divine Unity; Light and Lights, do I hymn, the Life and Lives: Mind, Word and Spirit, the one God.

Both now ..., Theotokion: Leap for joy O forefather Jesse, for from thy root hath blossomed forth the Flower of Life that saveth the world: Christ God, born from the pure maiden.

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.

Kontakion, in Tone VIII:

As preachers of piety, putting ungodliness to shame, * Thou hast glorified the company of the God-bearing Fathers * making them shine upon all throughout the world. * By their prayers, protect all who praise and magnify Thee, ** that they may sing to Thee O Lord: Alleluia.

Prokeimenon, in Tone VII:

Prokeimenon: The saints shall boast in glory: * they shall rejoice upon their beds.

Verse: The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

(DAY) EPISTLE TO THE ROMANS (14:19-23; 16:25-27)

Brethren: Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

(FATHERS) EPISTLE TO THE GALAIANS (5:22-6:2)

Brethren: the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia in Tone II:

Verse: They are planted in the house of the Lord: and shall flourish in the courts of our God.

Verse: Rejoice in the Lord, O ye righteous: it is fitting for the just to give praise.

(DAY) GOSPEL ACCORDING TO ST. MATTHEW (6:1-13)

The Lord said: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

(FATHERS) GOSPEL ACCORDING TO ST. MATTHEW (11:27-30)

The Lord said unto His disciples: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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