

**Matins Propers**  
**Sunday of Cheese-fare**  
**Commemoration of the Expulsion of Adam and Eve from Paradise**

*Supplement for The Order of Matins: Sunday and Feasts, 2006*

*Polyeleos, p. 16*

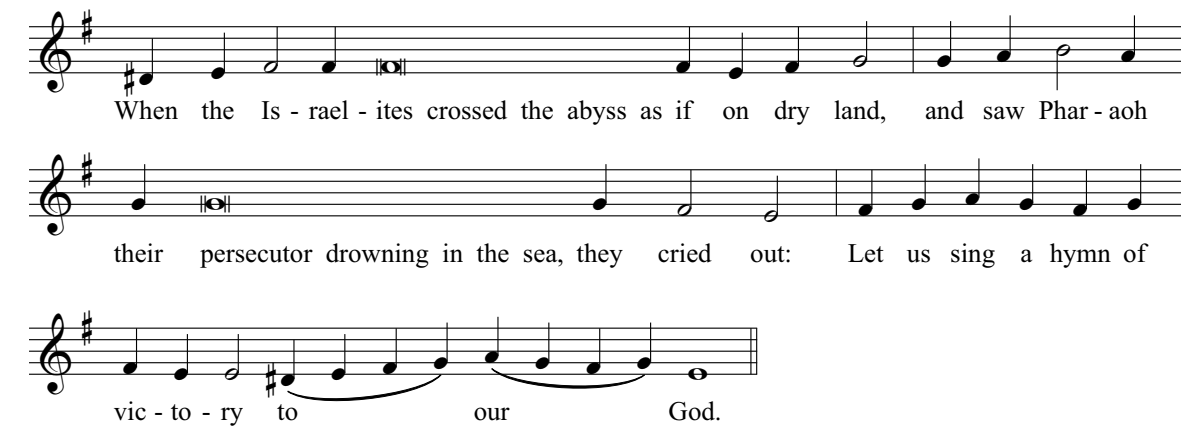
*The Polyeleos is followed by the singing of Psalm 136, "By the Waters of Babylon", p. 314.*

*In place of the usual Sunday stichera after Psalm 50, the Stichera of Repentance (p. 317) are sung. The service continues with the litany, "Save your people, O Lord", on p. 30.*

**The Canon of Cheese-fare**

**Ode 1**

**Irmos - Tone 6**



When the Is - rael - ites crossed the abyss as if on dry land, and saw Phar - aoh  
their persecutor drowning in the sea, they cried out: Let us sing a hymn of  
vic - to - ry to our God.

*Refrain*



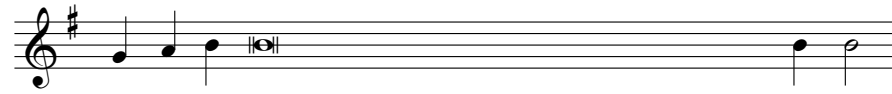
Glo - ry to you, our God, glo - ry to you.

Come, O my poor soul, and weep over the memory of what used to be, of your former nudity in Eden, by which you lost the unending joy and delight. *Refrain*

In the great mercy of your heart, Author of all creation and Creator of the universe, you drew me out of the mud of the earth; you filled me with life and placed me with the angels to praise you. *Refrain*

In the treasure of your goodness, O Creator and Lord, you planted the delights of Paradise and directed me to enjoy the pleasing fruits of Eden, the fruits that do not pass away. *Refrain*

Alas, my poor soul, in Eden you were able to taste every fruit except that of the forbidden knowledge. Why have you transgressed the commandment of your God?



Glo-ry to the Father, and to the Son, and to the Holy Spir-it;



now and ev - er and for - ev - er. A - men.

O Virgin Theotokos, you are a daughter of Adam according to the flesh, but by the grace of Christ, you have given birth to our God; call me back again to Paradise which I have lost.

*The Irmos of the Triodion is repeated as katavasia.*

### Ode 3

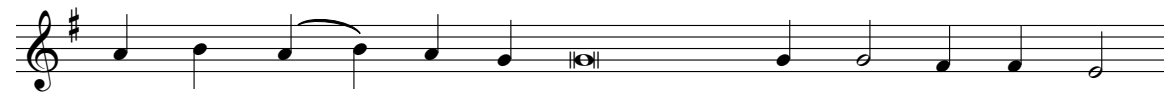
**Irmos - Tone 6**



None is as ho - ly, none as ho - ly as you, O Lord my God;



you have ex - alt - ed the strength of your faith - ful, O Good one,



and you have es - tab - lished us on the un - shak - a - ble rock



of the con - fes - sion of your name.

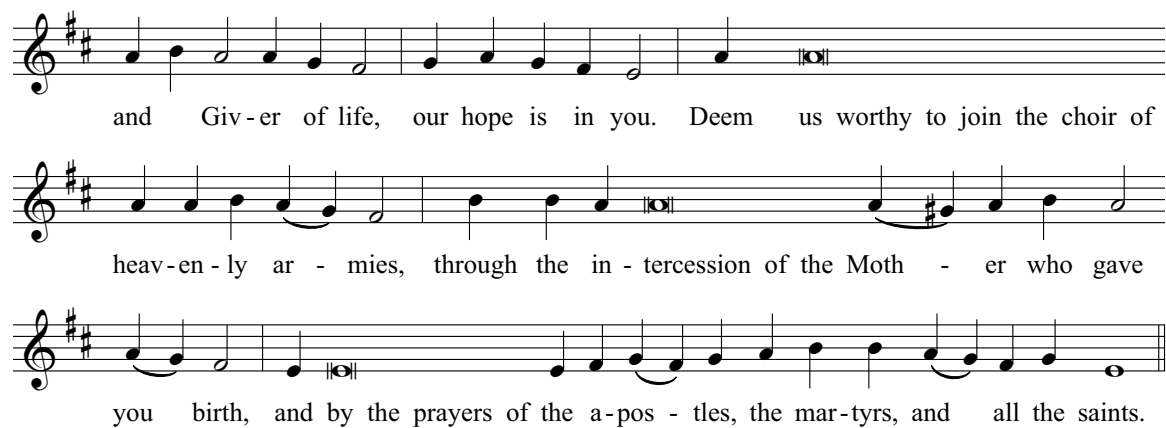
**Cantor:** Glory...

*Repeat, "Behold, this is the time of spiritual struggle..."*

**Cantor:** (Tone 2) Now and ever...

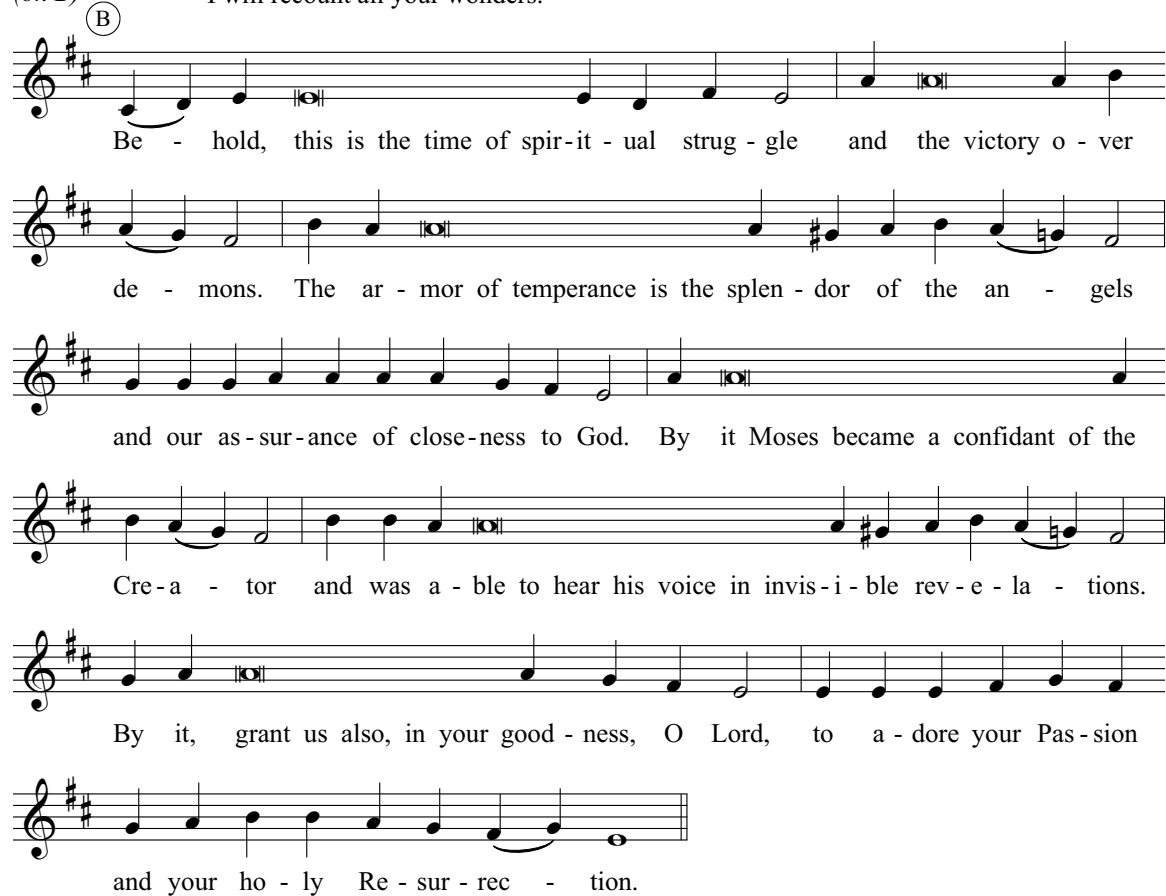
*Theotokion for normal Sundays, p. 40*

*The service continues with the Great Doxology on page 41.*



and Giv-er of life, our hope is in you. Deem us worthy to join the choir of  
heav-en-ly ar - mies, through the in - tercession of the Moth - er who gave  
you birth, and by the prayers of the a-pos - tles, the mar-tyrs, and all the saints.

**Cantor:** I will praise you, Lord, with all my heart;  
(on B) I will recount all your wonders.



Be - hold, this is the time of spir-it - ual strug - gle and the victory o - ver  
de - mons. The ar - mor of temperance is the splen - dor of the an - gels  
and our as-sur-ance of close-ness to God. By it Moses became a confidant of the  
Cre-a - tor and was a - ble to hear his voice in invis-i - ble rev - e - la - tions.  
By it, grant us also, in your good - ness, O Lord, to a - dore your Pas-sion  
and your ho - ly Re - sur - rec - tion.

*Refrain*



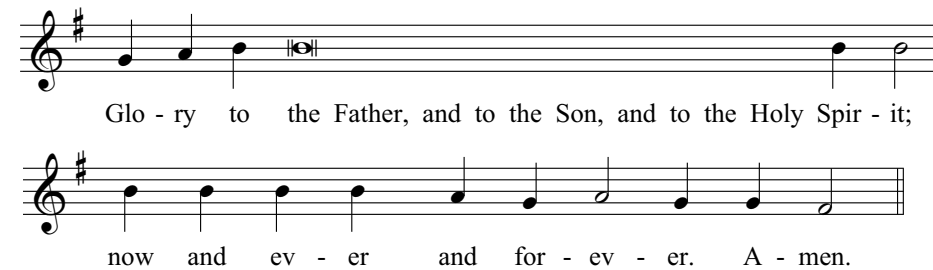
Glo - ry to you, our God, glo - ry to you.

In days of old, jealous of my royal dignity, the Serpent whispered into the ear of Eve his deceitful and cunning plan; and through this fault, I was cut off from the concert of life.

*Refrain*

Having stretched out my hand toward the tree of knowledge, I tasted the fruit which the Lord had forbidden me; and for the price of my imprudence, I was cut off from the glory of God. *Refrain*

Alas, O my poor soul! How did you not recognize the treachery? How did you not sense the duplicity and jealousy of the Enemy? Your spirit was darkened, and you have transgressed the law of the Creator.



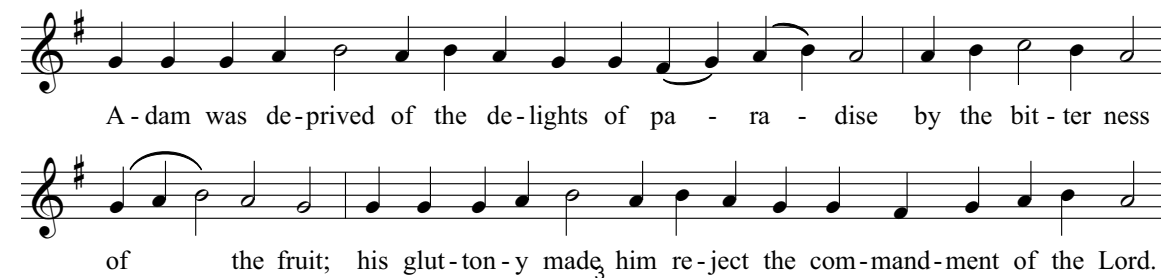
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;  
now and ev - er and for - ev - er. A - men.

O Virgin, my hope and my protection, by your giving birth, you alone could cover over the ancient nakedness of Adam; grant me again the robe of immortality

*The Irmos of the Triodion is repeated as katavasia.*

*Small Litany. p. 32*

**Sessional Hymn 1 - Tone 1 podoben, Udivisja Josif**



A - dam was de-priv-ed of the de-lights of pa - ra - dise by the bit - ter ness  
of the fruit; his glut-ton-y made him re-ject the com-mand-ment of the Lord.

He-was con-demned to work the earth from which he him-self had been formed; by the sweat  
of his brow he had to earn his bread to eat. There-fore let us learn  
self-con-trol so that we do not have to weep be-fore the gates of pa-ra-dise;  
ra-ther, let us strive to en-ter there-in.

**Cantor:** *(Tone 4 kontakion) Glory... Tone 4 kontakion*

Be-hold, the time of vir-tue has ar-rived! The Judge is seat-ed at the gate.  
Let us not put on a gloom-y face; but with fasting let us of-fer Him our tears  
and alms; and with com-punc-tion in our heart, let us say: We have sinned more  
num-'rous-ly than the sands in the sea. For-give us, O Re-deem-er of the world,  
that we may also share the crown of im-mor-tal-i-ty.

**Cantor:** *(Tone 6) Arise, then, Lord, lift up your hand!*  
*(on A)* O God, do not forget the poor!  
*Tone 6 samohlasen*

Ad-am was driv-en out of Par-a-dise for having eaten the for-bid-den food;  
and Mo-ses was grant-ed the vi-sion of God af-ter he had purified the eyes  
of his soul by fast-ing. Let us, who desire one day to dwell in Par-a-dise,  
now fast from the food of per-di-tion. If we wish to see God, let us fast  
for forty days as Mo-ses did, per-severing in prayer and sup-pli-ca-tion;  
let us calm the pas-sions of our soul and sub-due the stir-rings of our flesh.  
Let us walk with a light step on the path that leads to heav-en, where the choir of  
an-gels sing un-ceas-ing-ly and praise the indivisi-ble Trin-i-ty,  
so that we may contemplate the striking beau-ty of the Lord. O Son of God

**Cantor:** O praise him with resounding cymbals,  
(on 1) praise him with clashing of cymbals.  
Let everything that lives and that breathes  
give praise to the Lord.

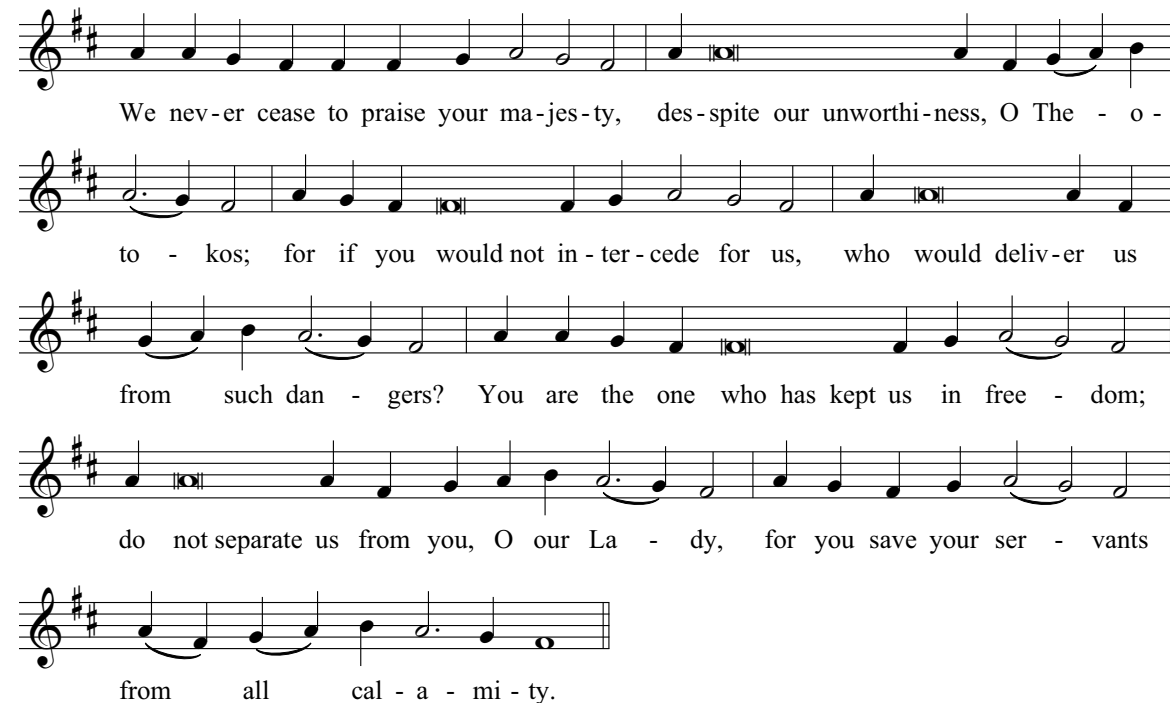
①



The a - re - na of virtues is now o - pen! Let all who wish to begin train - ing  
now en - ter! Pre - pare yourselves for the strug - gle of the Fast; those who  
strive valiantly shall re - ceive the crown! Let us put on the armor of the Cross to  
com - bat the En - e - my, tak - ing faith as our un - shak - a - ble ram - part.  
Let us put on pray'r as our breast - plate, and char - i - ty as our hel - met.  
As our sword, let us use fast - ing, for it cuts out all evil from our hearts.  
Those who do this shall tru - ly re - ceive the crown from the hands of Christ,  
the al - might - y One, on the day of judg - - - - - ment.

**Cantor:** Now and ever...

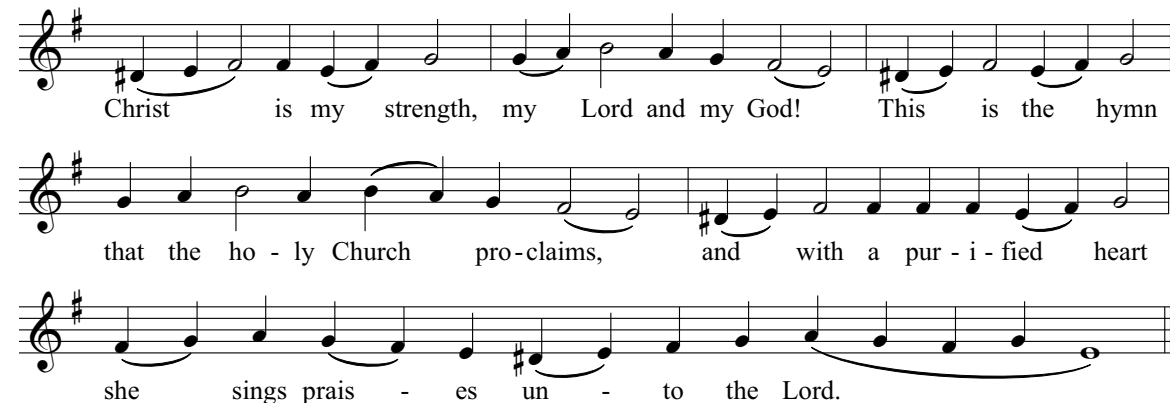
*Tone 4 kontakion*



We nev - er cease to praise your ma - jes - ty, des - pite our unworthi - ness, O The - o -  
to - kos; for if you would not in - ter - cede for us, who would deliv - er us  
from such dan - gers? You are the one who has kept us in free - dom;  
do not separate us from you, O our La - dy, for you save your ser - vants  
from all cal - a - mi - ty.

**Ode 4**

**Irmos - Tone 6**



Christ is my strength, my Lord and my God! This is the hymn  
that the ho - ly Church pro - claims, and with a pur - i - fied heart  
she sings prais - es un - to the Lord.

*Refrain*



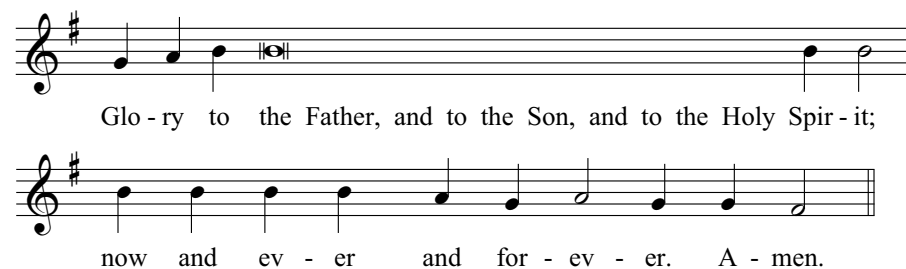
Glo - ry to you, our God, glo - ry to you.

I was filled with honors when I was with you in Eden, O Master. Woe is me! How was I deceived by the envy of the Devil and rejected far from your face? *Refrain*

Choirs of angels, pour out your tears for me, and also you beauties of Paradise, the magnificent trees; for I was led astray by my misfortune and chased far away from God. *Refrain*

O pleasant meadows, O sweetness of Paradise, you trees planted by God, let your leaves, as so many eyes, pour out tears for my nakedness and my estrangement from the glory of God. *Refrain*

Beloved Paradise, no longer shall I savor your view. No long shall I enjoy your delights nor your divine splendor; for behold, I am here on earth, naked and rejected, for having angered my Creator.



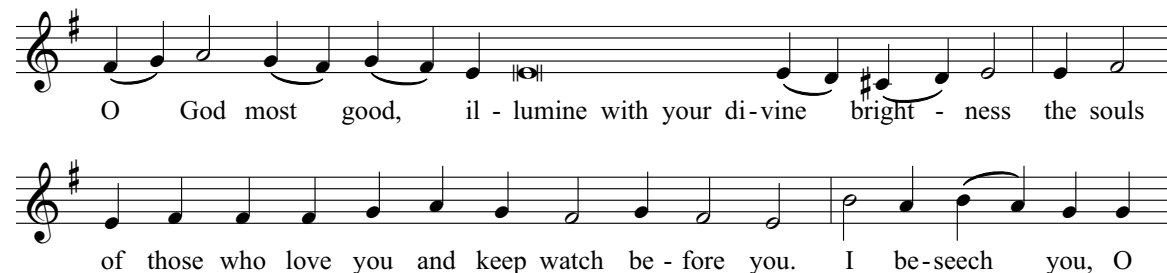
Glo-ry to the Father, and to the Son, and to the Holy Spir-it;  
now and ev-er and for-ev-er. A-men.

O holy Mother of God, who opened for all believers the gates of Paradise, which Adam had formerly closed by his disobedience, open for me the gates of mercy.

*The Irmos of the Triodion is repeated as katavasia.*

### Ode 5

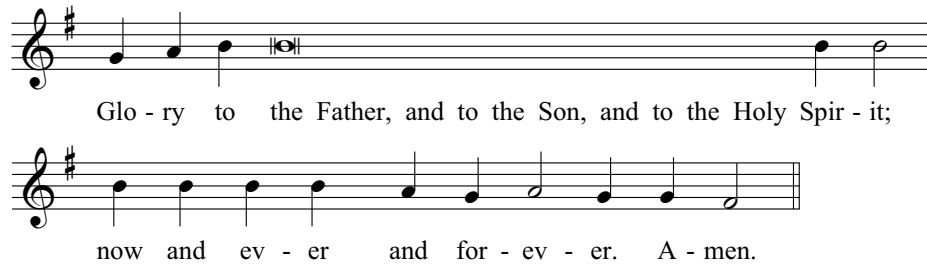
#### Irmos - Tone 6



O God most good, il-lumine with your di-vine bright-ness the souls  
of those who love you and keep watch be-fore you. I be-seech you, O



me of di-vine friend-ship; and by the fruit of the for-bid-den tree,  
they have tak-en from me the joys of Par-a-dise. A-las! How shall I now endure  
this hu-mil-i-a-tion? For on earth I was formerly ruler of all the crea-tures  
of God; now I have become their slave because of an e-vil coun-sel. For-mer-ly  
I was clothed in an im-mor-tal bright-ness; now, as a poor mortal, I am  
wrapped in the shroud of death. A-las! Whom shall I find to weep with me?  
But, O Lord and Lov-er of all of us, you have drawn me out of the earth;  
now call me forth from the servitude of the En-e-my, and, in your  
com-pas-sion, grant me your sal-va-tion.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;  
now and ev - er and for - ev - er. A - men.

O mystical gate of life, through whom God alone has passed, O Virgin and spouseless Mother, by your prayers, open to me the gates that were formerly closed in Paradise, that I may glorify you, my only hope after God, in whom I find unfailing shelter.

*Katavasia: repeat Irmos from above.*

### Hymns of Light

- (a) "Holy is the Lord our God" in the Tone of the Week
- (b) Hymn of the Light corresponding to the Gospel of the Resurrection

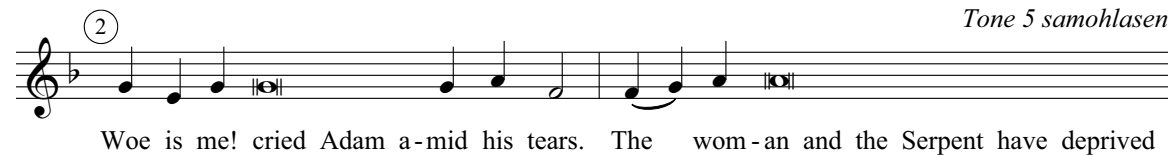
*Glory...now and ever...*

Those whom you had formerly expelled from Paradise for having eaten the forbidden fruit, O Lord, you now lead back again by your Cross and Passion. O my Savior and my God; grant us also the strength to complete the course of this Fast in holiness, so that we may adore your divine Resurrection, the Pasch of salvation, through the prayers of the Theotokos.

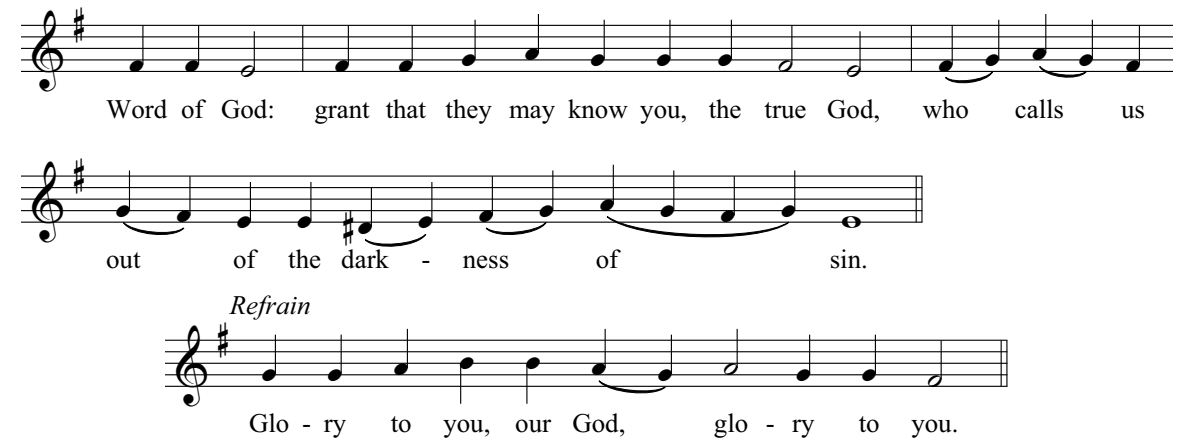
### The Psalms of Praise (Psalms 148-150)

*Psalms of Praise in the Tone of the Week, with recited verses, and four stichera of the Resurrection, beginning "on 6"; then:*

**Cantor:** (Tone 5) Praise him with timbrel and dance,  
(on 2) praise him with strings and pipes.



Woe is me! cried Adam a-mid his tears. The wom-an and the Serpent have deprived



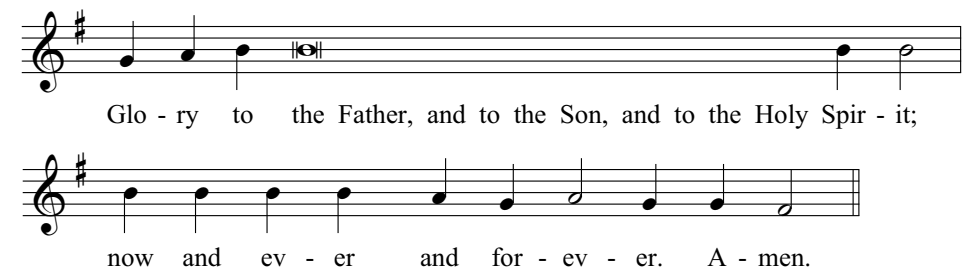
Word of God: grant that they may know you, the true God, who calls us  
out of the dark - ness of sin.  
*Refrain*  
Glo - ry to you, our God, glo - ry to you.

The Enemy, jealous of my happiness in days of old, in his hatred of the human race took the form of a serpent to make me fall from Paradise and separate myself from eternal glory.

*Refrain*

I weep and my soul is beaten down and I add the streams of tears from my eyes, when I see and recognize the nakedness that I endure because of my transgression. *Refrain*

From the earth the hand of God formed me, and I have learned because of my misfortune that it is to the earth that I must return. Who would not weep for me; I am cast out from the presence of God, \*I and I have exchanged Eden for Hades.



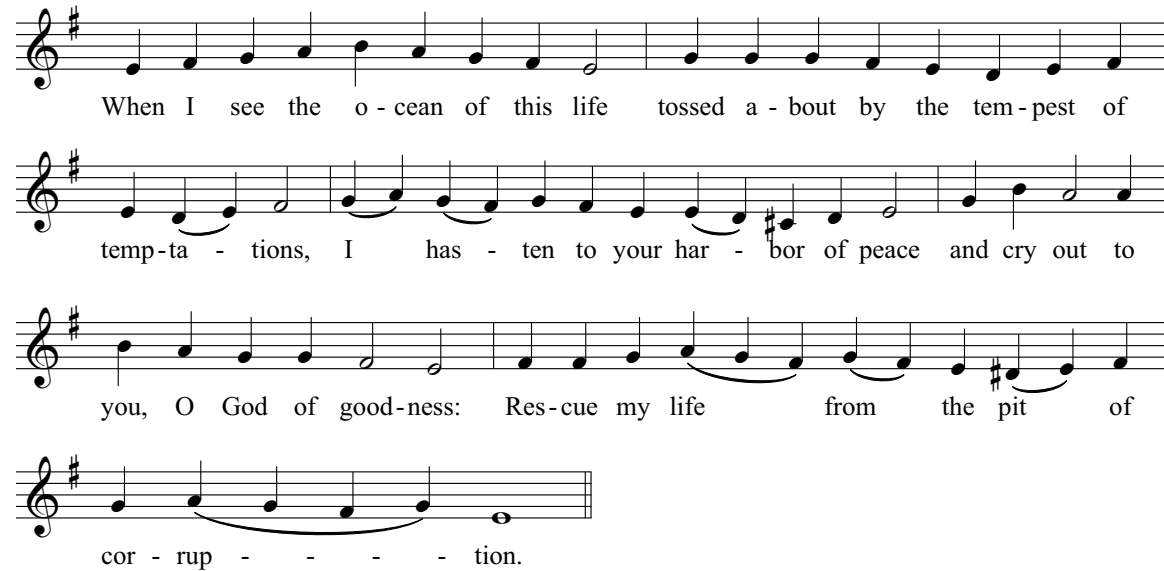
Glo - ry to the Father, and to the Son, and to the Holy Spir - it;  
now and ev - er and for - ev - er. A - men.

Most holy Mother of God, we, the faithful, recognize in you the bright nuptial chamber of God. Therefore, I humbly beseech you: Despite my fault, make me return to the light of Paradise.

*The Irmos of the Triodion is repeated as katavasia.*

## Ode 6

### Irmos - Tone 6



When I see the o - cean of this life tossed a - bout by the tem - pest of  
temp - ta - tions, I has - ten to your har - bor of peace and cry out to  
you, O God of good - ness: Res - cue my life from the pit of  
cor - rup - - - - tion.

#### Refrain

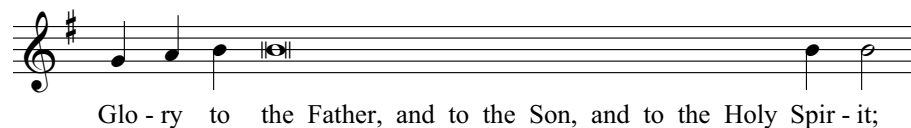


Glo - ry to you, our God, glo - ry to you.

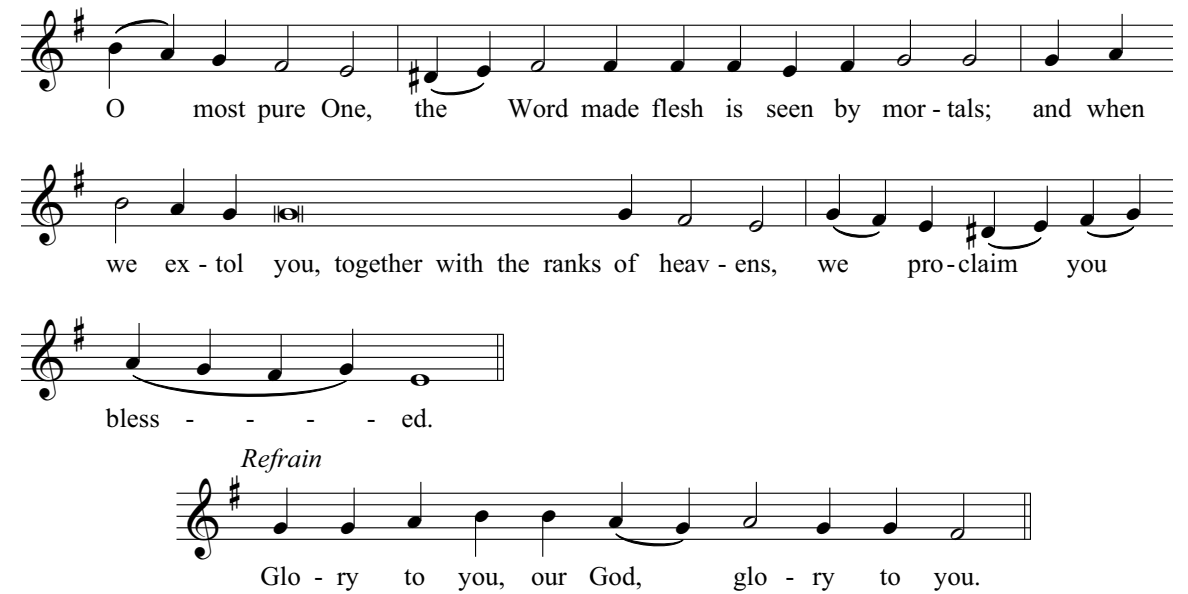
O Savior, in your goodness you clothed me with a divine garment in Paradise; but, seduced by the Demon, I violated your commandment; and in my wretchedness, I recognized my nakedness. *Refrain*

O my poor soul, in your carelessness you have separated yourself from God. The delights of Paradise have been taken away from you, and you have been separated from the angels. You have fallen into the pit, and what a fall it is. *Refrain*

Spare me and have mercy on me, O almighty Lord, do not despise the work of your hands, O God of goodness, even though I have separated myself from the company of your saints.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



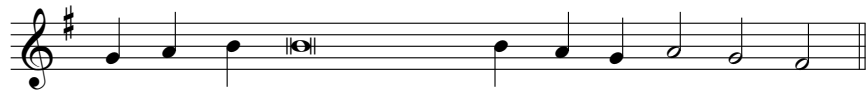
O most pure One, the Word made flesh is seen by mor - tals; and when  
we ex - tol you, together with the ranks of heav - ens, we pro - claim you  
bless - - - - ed.  
*Refrain*  
Glo - ry to you, our God, glo - ry to you.

In Eden, the fruit of knowledge seemed agreeable and sweet to me, and I took my fill and was satisfied. But in the end, it became bitter as gall to me. Alas, my poor soul! How has gluttony made you a stranger to the banquet of Paradise? *Refrain*

O Lord of mercy and God of all, look with love upon the humility of my heart and do not chase me from the heavenly Paradise; seeing the wonders from which I have fallen, may I seek to regain by my tears that which I had formerly lost. *Refrain*

I weep and sigh and lament when I see the Cherubim with flaming sword stationed at the entrance to Eden, to expel the disobedient and make Paradise inaccessible to them. But you yourself will come to open it again, O Savior. *Refrain*

I trust in the abundance of your love, O Christ, my Savior, for you have made the blood of your pierced side flow over us; through it you have sanctified the nature of mortals by opening to those who serve you, O Lord, the gates of the heavenly Paradise, which were formerly closed by the sin of Adam.



Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

You were the master of wide beasts and serpents; why have you spoken to the Serpent who slays our souls? Why have you taken the accursed one as your counselor? O poor soul, how greatly you have been deceived on that day!



Now and ev - er and for - ev - er. A - men.

Bright tabernacle of the divine incarnation, we praise you, O Mary, filled with the grace of God. You are the hope of the hopeless; make your light shine on the darkness of my passions.



Let us praise, bless, and worship the Lord, sing - ing and highly ex - alt - ing him



a - bove all for - ev - er.

*Katavasia: repeat Irmos from above.*

*The Cantic of the Theotokos (Magnificat) is sung, page 34.*

### Ode 9

#### Irmos - Tone 6



For the hu - man race, it is im - pos - si - ble to see God, up - on



whom e - ven the an - gels dare not gaze; but be - cause of you,



now and ev - er and for - ev - er. A - men.

O Virgin Mary, blessed among all, Queen of the universe, who opened for all believers the gates of Paradise, which Adam had formerly closed by his disobedience, open for me the gates of mercy.

*The Irmos of the Triodion is repeated as katavasia.*

#### Kontakion of Chesefare Sunday - Tone 6



O guide to wisdom and giv - er of in - sight, teach - er of the ignorant and

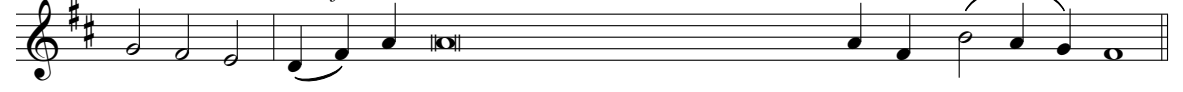


pro - tec - tor of the poor, strength - en and enlighten my heart, O Mas - ter. Word of



the Fa - ther, give me words for be - hold I do not restrain my lips from cry - ing

#### *Refrain*



out to you: O mer - ciful Lord, have mercy on me, for I have fall - en.

Adam formerly sat before the gate of Paradise weeping, and with his head buried in his hands he cried out: *Refrain*

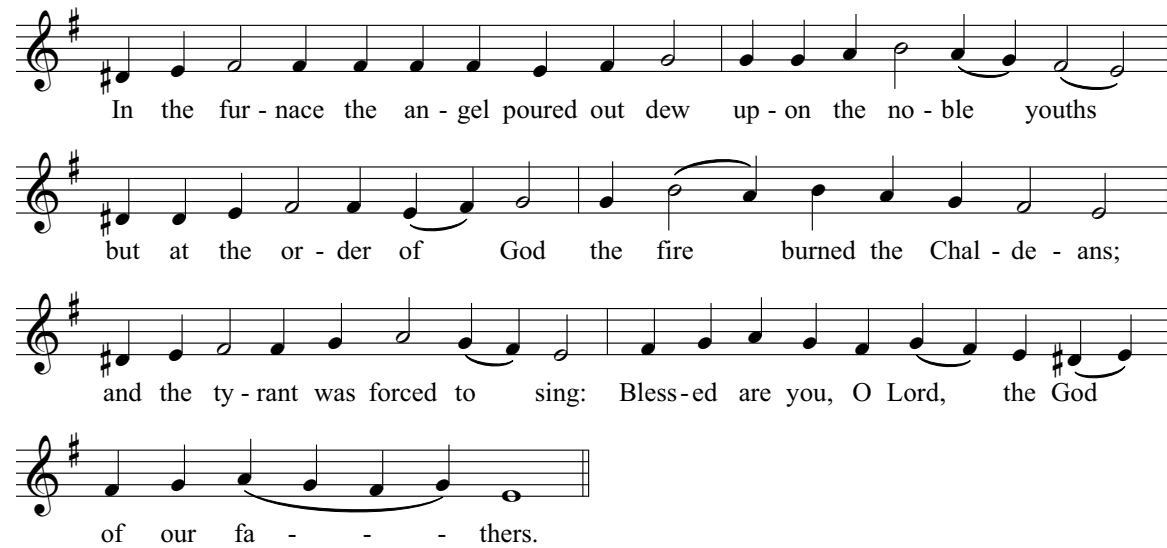
Banished from Paradise by the angel who closed the gate of the heavenly garden, Adam sighed deeply and said: *Refrain*

O delightful Paradise, share in the sorrow of your fallen master, and, by the whispering of your leaves, beseech the Creator not to keep you closed forever: *Refrain*

O Paradise, filled with beauty and charm, planted for Adam and closed by Eve, pray to the Lord for your fallen master: *Refrain*

## Ode 7

### Irmos - Tone 6



In the fur - nace the an - gel poured out dew up - on the no - ble youths  
but at the or - der of God the fire burned the Chal - de - ans;  
and the ty - rant was forced to sing: Bless - ed are you, O Lord, the God  
of our fa - - - thers.

#### Refrain

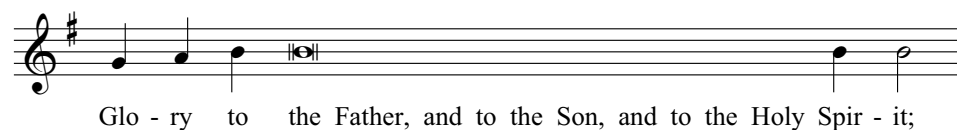


Glo - ry to you, our God, glo - ry to you.

O Lord, who is ruler over all the ages, and who has formed me according to your good will, when the jealous Serpent deceived me, I stirred up the heat of your anger; do not despise the work of your hands, but, O God and Savior, call me back. *Refrain*

Alas! Clothed in garments of shame rather than the robe of light, I lament my loss, O Savior, and in faith I cry out to you: Do not despise your servant, but, in your goodness, call me back. *Refrain*

Through jealousy, the Serpent, that Prince of evil, has mortally wounded my soul and caused me to be banished from Paradise; do not despise me, O God and Savior, but in your compassion, call me back.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it;



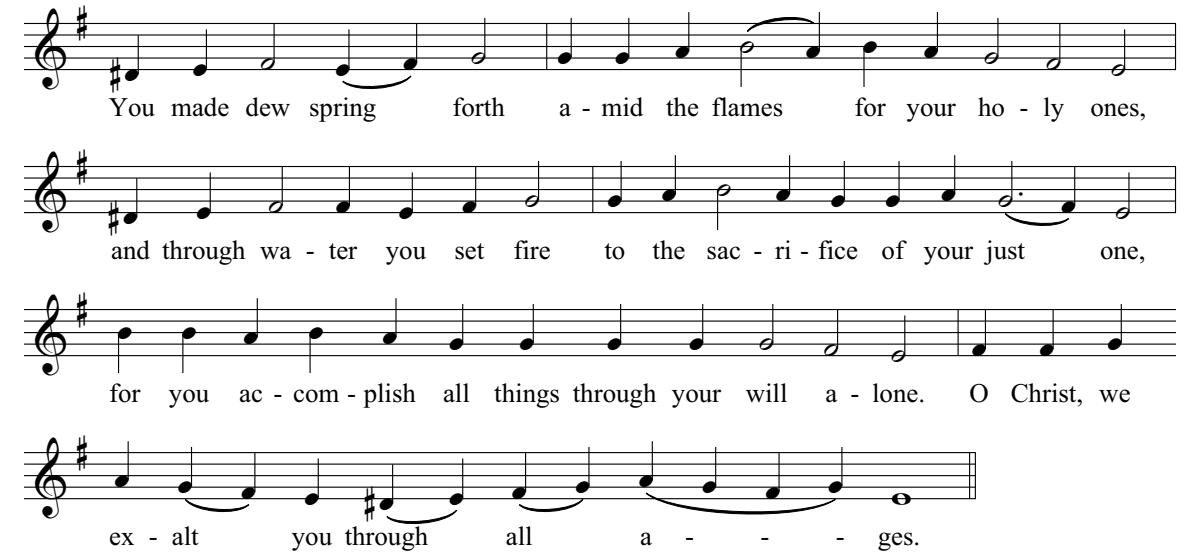
now and ev - er and for - ev - er. A - men.

All-holy Virgin, in your compassion receive my prayer; grant me the forgiveness of my sins when I call upon you with tears; do not despise your servant, but in your goodness, call me back.

*The Irmos of the Triodion is repeated as katavasia.*


## Ode 8

### Irmos - Tone 6



You made dew spring forth a - mid the flames for your ho - ly ones,  
and through wa - ter you set fire to the sac - ri - fice of your just one,  
for you ac - com - plish all things through your will a - lone. O Christ, we  
ex - alt you through all a - - - ges.

#### Refrain



Glo - ry to you, our God, glo - ry to you.

O Lord and Lover of us all, of old you honored the work of your hands with many gifts; but, alas, the hissing of the heartless Serpent seduced me and stripped me of all these blessings. *Refrain*

Why have you followed the bitter counsel of the serpent in disobedience of the divine will? Alas, O my soul, you have offended the Lord whom you ought to glorify unceasingly with the angels.