

WEDNESDAY EVENING IN THE FOURTH WEEK

AT VESPERS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 12th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone IV:

Having torn asunder death’s dominion by Thine own death, * Thou hast granted life unto mortals by Thy glorious arising, * raising up the race of mankind by Thy descent into Hades. * Wherefore, we chant unto Thee a hymn of thanksgiving and praise, * as we celebrate the feast of Thy light-bearing Resurrection on the third day, * during which the honored mid-point hath dawned upon us, ** O Thou Life-giver, Jesus, gracious Benefactor of our souls.

Before Thy venerable Cross and Passion, * for the people’s benefit Thou hast wrought wondrous miracles. * And at the Mid-feast set by the Law, * O almighty Savior, as it is written, * Thou didst cry unto all: * Come unto me all ye that thirst; * and partake of the divine and life-bearing waters. * For I shall grant streams of wisdom, strength, and life unto all * who draw nigh unto Me in faith, * since it was my good pleasure to assume the form of a man, ** as the Lover of mankind.

Like unto one bedridden I lay infirm in my sins, * weakened in my noetic members, * O greatly merciful Christ. * But since Thou didst willingly become a man in Thy love for mankind, * do Thou now invisibly raise me up, * as Thou didst him who was paralyzed, * that I may profitably tread Thy commandments’ divine paths, * O Savior, Who before Thy Passion didst make clear unto the Hebrew people, * through an abundance of miracles, ** that as God, Thou didst willingly suffer in the flesh.

And 3 Stichera from the Menaion

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

When Thou camest into the temple at Mid-feast, O Christ God, * Thou didst teach the people, saying: * He that believeth in Me, though he die, yet shall he live. * And the Jews, together with the Pharisees and Sadducees and Scribes, * gnashed their teeth, and said: * Who is this man that speaketh blasphemies? * For they knew not that Thou art He Who is glorified from before all ages, * together with the Father and the Spirit, ** O our God, Glory be to Thee.

“O joyous light ...,”

Prokeimenon, 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.

Then, “Vouchsafe O Lord ...,”

The Litany: Let us complete our evening ...,

On the Aposticha, the Stichera of the Resurrection, in Tone III:

By Thy passion, O Christ, * Thou didst darken the sun, * and by the light of Thy Resurrection * Thou hast made the whole universe radiant. * We beseech Thee to accept our evening hymn, ** O Lover of mankind.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Of the Apostles: **Y**our sound hath gone forth into all the earth, * O ye holy Apostles; * dispelling the delusion of the idols * and proclaiming divine knowledge. * Such was your good fight, O ye blessed ones; ** wherefore, we praise and glorify your memory.

Verse: Wondrous is God * in His Saints.

Martyricon: **E**stablished by faith, made steadfast by hope, * united in soul by the love of the Cross, * Thy Martyrs, O Lord, destroyed the tyranny of the enemy; * and, deemed worthy of crowns, they intercede on our behalf ** together with the bodiless hosts.

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

At Mid-feast we glorify Him * Who hath wrought salvation in the midst of the earth. * In the midst of two thieves did Life hang upon a Tree; * He was silent unto the one that blasphemed, * but unto the other who believed, * He cried aloud saying: * Today thou shalt be with Me in Paradise. * He descended into the grave, despoiled Hades, ** and arose on the third day, saving our souls.

Then “Now lettest Thy servant ...,” Trisagion ..., “Our Father ...,” Then:

The Dismissal Troparion, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

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

Note: If the Menaion hath a Troparion, we chant as follows:

At Mid-feast give ..., Glory ..., from the Menaion, Both now ..., At Mid-feast give ...,

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

THURSDAY IN THE FOURTH WEEK

AT MATINS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparion, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee. (Twice)

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

After the 1st chanting of the Psalter (Kath. XIII) The following Sessional Hymns from the Oktoechos, in Tone III:

Of the Resurrection: **T**hou didst accept all things that are by nature man’s; * Thou didst make Thine all things that are the attributes of man; * and Thou wast well-pleased to be nailed upon the Cross, O my Creator, * choosing to submit to death as a man, * that Thou mightest rescue mankind from the bonds of death, for Thou art God. * For this cause, O Life-giver, we cry aloud: ** Glory to Thy Resurrection, O Christ.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Of the Apostles: **T**he memory of Thy blessed Apostles didst Thou make radiant, * as One all-powerful, * for Thou didst give strength unto them to imitate all Thy sufferings; * wherefore they manfully triumphed over the power of Belial, * receiving the gifts of healings and divers cures. * O Lover of mankind, ** by their supplications grant peace and great mercy to Thy people.

Verse: Wondrous is God * in His Saints.

Martyricon: **S**ince ye were clothed in the complete armor of Christ God, * and having donned the weapon of Faith, * ye courageously cast down the armies of the enemy. * For through your sure hope of life, ye endured with great eagerness * all the tyrants’ threats and scourgings. * Wherefore ye have now received crowns, ** O passion-bearing Martyrs of Christ.

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

Theotokion: The prophets proclaimed, the apostles taught, * and the martyrs confessed, * and we rightly believed thee to be the Theotokos. * Wherefore, We also magnify ** thine ineffable child-birth.

After the 2nd chanting of the Psalter (Kath. XIV) Sessional Hymn, in Tone VIII:

Standing in the temple's court * celebrating the sacred Mid-feast, * Thou didst cry aloud: Let him who thirsteth * draw nigh unto Me and drink. * For he that drinketh my divine water, * shall issue forth from within the streams of My teachings, * and whosoever believeth in me, * as One sent from the Divine Father, * shall be glorified with Me. * Wherefore we cry unto Thee: * Glory be to Thee, O Christ God, * for out of Thy love for mankind, ** Thou hast abundantly poured forth Thy waters unto Thy servants.

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

Then "Having beheld the Resurrection of Christ ..." and the 50th Psalm.

Then the 1st Canon of the feast with 8 Troparia, including the Irmos, and 4 from the Menaion. At the third Ode, the Kontakion, Ikos, & Sessional Hymns from the Menaion, and the Sessional Hymn from the feast. At the sixth ODE the Kontakion and Ikos of the Feast. At the ninth ODE the Exapostilarion of the feast. The Canon in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

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

The great benefactions and gifts, the graces and divine illuminations of Thine incomprehensible and divine Incarnation, do Thou abundantly pour forth and shine upon us, O Master.

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

At Mid-feast Thou hast come, O Christ, manifestly sending forth the radiant flashes of Thy Godhead; for Thou art the joyous Festival of the saved and the Cause of our salvation.

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

Thou art become wisdom, righteousness from God, and redemption for us, O Lord. Thou dost convey us from earth to the height of Heaven, and dost grant us the Divine Spirit.

Refrain: Most holy Theotokos save us.

Theotokion: Thy flesh knew not corruption in the sepulcher, O Master. Rather, inasmuch as it was formed without seed, it received not corruption, for in a transcendent manner it was not subject to the order of nature.

And 4 Troparia from the canon from the Menaion.

Katavasia: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

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

Thou didst open unto the Church the springs of life-creating waters, O Good One, and didst cry: If any zealous man thirst, let him come and drink.

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

Thou didst say plainly that Thou wouldst be lifted up from earth unto Heaven, and Thou didst promise to send the Holy Spirit from thence.

Refrain: Most holy Theotokos save us.

Theotokion: The Lord, Who by nature is life-creating and Who was born of a Virgin, hath granted incorruption unto all the faithful, since He is compassionate.

And 4 Troparia from the canon from the Menaion.

Katavasia: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Kontakion, Ikos, & Sessional Hymns of the Menaion, then:

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

At Mid-feast Thou didst stand in the temple's court * in a god-befitting manner * and didst cry aloud: * Let him who doth suffer thirst now draw nigh unto Me and drink. * He that drinketh of the sacred water that I shall give, * from within shall the springs of My teachings issue forth. * Whosoever doth believe that the Divine Father hath sent Me, * and that I came forth from Him, * with Me he shall be glorified. * Therefore we cry unto Thee: * Glory be to Thee, O Christ God, * Who dost cause the streams of Thy great love for mankind, * to abundantly well forth unto us, Thy servants.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory to Thy power, O Lord!

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

Having shattered the gates of death by Thy might, Thou hast made known the ways of life; and Thou didst open the gates of immortality unto them that cry with faith: Glory be to Thy power, O Lord.

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

Since Thou Who art beginningless dost have in the grasp of Thy hand the beginning of all things, and dost hold fast their middle and final end as well, Thou didst stand in the midst and cry aloud: Come, O ye of godly mind; enjoy the divine gifts.

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

Since Thou as God hast authority over all things, and as one mighty didst destroy the dominion of death, O Christ, Thou didst promise to send the Holy Spirit, Who proceedeth from the Father.

Refrain: Most holy Theotokos save us.

Theotokion: O all-immaculate Mother who knewest not wedlock, thou dost bestow grace abundantly upon those who praise thee; and from the Word Who is before the ages and Who was born from thee, thou dost entreat for the forgiveness of their offences.

And 4 Troparia from the canon from the Menaion.

Katavasia: On divine watch * let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel * clearly saying: * Today salvation is come to the world, * for Christ is risen as Almighty.

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

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

Having reached the middle of the divine feasts, let us be godly-wise and zealously adorn ourselves with the perfection of divine virtue.

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

How truly sacred is this present feast; for it marketh the mid-point of the great feasts and doth shine forth from both.

Refrain: Most holy Theotokos save us.

Theotokion: The mind of the Archangel is not able to comprehend Thine ineffable and most pure birthgiving from a Virgin, O my greatly merciful Savior.

And 4 Troparia from the canon from the Menaion.

Katavasia: Let us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * Who causeth life to dawn for all.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * “I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

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

The mid-point of Pentecost hath come this day. By the former feast it is illumined with the most divine radiance of the divine Pascha, and by the latter feast it is made to shine with the grace of the Comforter.

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

While standing in the temple, O Christ, Thou didst speak unto the assemblies of the Jews and didst reveal Thine own glory, thereby manifesting Thy consubstantiality with the Father.

Refrain: Most holy Theotokos save us.

Theotokion: Be thou my protection and mine unshaken rampart, O only Mother of God. Redeem me from the stumbling-blocks of the world, and illumine me by thy divine effulgence.

And 4 Troparia from the canon from the Menaion.

Katavasia: Thou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

Kontakion, in Tone IV:

Having come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

Ikos: With the streams of Thy Blood do Thou Water my soul, which is grown dry and barren because of mine iniquities and offences, and show it forth to be fruitful in virtues. For Thou didst tell all to draw nigh Thee, O all-holy Word of God, and to draw forth the water of incorruption, which is living and which washeth away the sins of those who praise Thy glorious and divine arising. Unto them that know Thee as God, O Good One, grant from on high the strength of the Spirit, which verily was borne by Thy disciples, for Thou art truly the Well-spring of life for all.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

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

Having dispelled the power of death by Thy might, O Savior, Thou hast made known unto all mankind the path of life. With thankfulness they cry to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

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

Beholding Thee bearing flesh, the assemblies of the Hebrew people did not recognize Thee, O Word of God; but we sing to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

Refrain: Most holy Theotokos save us.

Theotokion: Rejoice O sanctified and divine tabernacle of the Most High; for through thee, O Theotokos, joy hath been granted to those who cry: Blessed art thou among women, O most immaculate Lady.

And 4 Troparia from the canon from the Menaion.

Katavasia: He Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

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

Having arisen from the grave as one comely, and adorned with the glory of the Godhead, O Lord, Thou didst appear unto Thine Apostles and didst promise to send the power of the Spirit unto those who cry aloud: Bless ye the Lord, all ye works of the Lord.

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

In a manner befitting Thee, since Thou as God art the Supreme Author of life, Thou didst slay Hades and didst well forth eternal life unto all, wherefore the graces of these radiant days now constitute a most clear image of the everlasting life of those who cry: Bless ye the Lord, all ye works of the Lord.

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

Thou didst cause rays of righteousness to shine upon the world like the sun, O Christ, in that Thou didst send Thine Apostles unto the world. Bearing Thee, the incomprehensible Light, they drove away the darkness of ignorance, and cried: Bless ye the Lord, all ye works of the Lord.

Refrain: Most holy Theotokos save us.

Theotokion: **B**ehold now, a prince and ruler hath manifestly come from the tribe of Judah, for thou, O all-immaculate one, hast given birth to Him Who is the Expectation of the nations which were set aside for Him aforetime. Yea, thou hast borne Christ, to Whom we chant: Bless ye the Lord, all ye works of the Lord.

And 4 Troparia from the canon from the Menaion.

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

Katavasia: **This chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.**

We then chant the Hymn of the Theotokos (the Magnificat).

ODE IX

Irmos: **A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.**

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

Since we have learned from Christ a new and unprecedented way of life, let us all be especially diligent to preserve it until the end, that We may enjoy the presence of the Holy Spirit.

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

O Life-Giving Savior, Thou didst clothe my mortal nature with the garment of immortality and the grace of incorruption, and didst raise it up together with Thyself. Thou didst lead it unto the Father, having dispelled my warfare of many years.

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

Since we have been restored again to the life of Heaven by virtue of the mediation of Him Who emptied Himself even so far as to assume the form of a servant and hath exalted us, let us magnify Him as is meet.

Refrain: Most holy Theotokos save us.

Theotokion: All we the faithful have put our trust in thee, and we acclaim thee with songs of praise as the root, source, and cause of incorruption, O Virgin, for thou didst well forth for us the Hypostatic Immortality.

And 4 Troparia from the canon from the Menaion.

Katavasia: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Exapostilarion of the Feast, in Tone III:

O Thou that hast the never-emptying wine-bowl of gifts, * grant that I may draw water unto remission of my sins. * For with great thirst am I taken, ** O Thou only lovingly compassionate One.

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

On the Praises, 4 Stichera from the Oktoechos, in Tone III:

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

In Thy light, O Master and Lover of mankind, * shall we see light. * For Thou didst rise from the dead, * granting salvation unto the race of mankind, * wherefore all creation doth glorify Thee, the only sinless one; ** have mercy upon us.

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

Repeat: In Thy light, O Master ...,

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

Of the Apostles: Having blamelessly kept the commandments of Christ, * O holy Apostles, * freely ye received, freely ye give, * healing the sufferings of our souls and bodies. * Wherefore, since ye have boldness, ** entreat Him that our souls find mercy.

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

Martyricon: Having fought the good fight, * ye shine forth in the world like luminaries * even After death, O holy Martyrs. * Wherefore, seeing ye have boldness, ** entreat Christ that our souls find mercy.

Glory ..., Both now ..., from the Pentecostarion, in Tone IV:

A Composition of John the Monk

O Lord, at Mid-feast before enduring Thy precious Cross, * Thou didst go up into the temple, * boldly teaching the Jews concerning the things that were written by Thee * in the books of Moses and the Law. * And being astonished at the ineffable mystery of Thy wisdom, * they maliciously meditated within themselves to plot against Thee: * How knoweth this man letters, having never learned? ** not knowing that Thou art the Savior of our souls.

Reader: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O House of Ephratha ...”:

Great art Thou, O our King, * and great is Thy dominion; * for Thou didst fill the whole world with great gifts * when Thou didst take upon Thyself ** great poverty.

Verse: Remember Thy congregation, * which Thou hast purchased from the beginning.

On the day of the Mid-feast, * Thou didst stand in the temple * and pour forth Thy rivers of water * for those athirst for divine grace, ** O most loving Lord.

Verse: God is our King before the ages, * He hath wrought salvation in the midst of the earth.

From her who knew not a man, * Thou wast incarnate, O Lord, * since Thou didst will to save me. * And standing in the temple, ** Thou didst well forth Thy grace for me.

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

A Composition of John the Monk

At Mid-feast before Thy Passion and Thy glorious Resurrection, O Lord, * when in the temple Thou wast teaching * the disobedient Jews, Pharisees, and Scribes, O Good One, * Thou didst cry out unto them: * Whosoever is thirsty,

let him come unto Me and drink; * he that believeth in Me, rivers of the water of the life of the Divine Spirit * shall flow forth from his noetic belly. * O how ineffable is the wisdom of Thy praise! ** O our God, Who fillest all things, glory be to Thee.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., then:

The Dismissal Troparion, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

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

Note: If the Menaion hath a Troparion, we chant as follows:

At Mid-feast give ..., Glory ..., from the Menaion, Both now ..., At Mid-feast give ...

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

**THURSDAY OF THE FOURTH WEEK
AT LITURGY**

For the Beatitudes, 6 verses from ODE I of the 1st Canon, of Mid-pentecost, including the Irmos.

Through the deep of the Red Sea, marched dry shod Israel of old, and by Moses' outstretched hands, raised in the form of a cross, the power of Amalek was routed in the wilderness. (Twice)

The great benefactions and gifts, the graces and divine illuminations of Thine incomprehensible and divine Incarnation, do Thou abundantly pour forth and shine upon us, O Master.

At Mid-feast Thou hast come, O Christ, manifestly sending forth the radiant flashes of Thy Godhead; for Thou art the joyous Festival of the saved and the Cause of our salvation.

Glory ..., **T**hou art become wisdom, righteousness from God, and redemption for us, O Lord. Thou dost convey us from earth to the height of Heaven, and dost grant us the Divine Spirit.

Both now ..., **Theotokion**: **T**hy flesh knew not corruption in the sepulcher, O Master. Rather, inasmuch as it was formed without seed, it received not corruption, for in a transcendent manner it was not subject to the order of nature.

At the Entrance The Troparion for the Feast, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory for the Saint, if there be any. Otherwise:

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

Having come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

The Prokeimenon, in Tone III:

The Prokeimenon: Great is our Lord, and great is His strength, * and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

THE ACTS OF THE HOLY APOSTLES: (ACTS 10:34 - 43)

In those days: Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Alleluia, in Tone I:

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THE GOSPEL ACCORDING TO ST. JOHN (8:12 - 20)

Jesus said unto the Jews who came unto Him: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no

man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

In place of “It is meet” The Zadostoinik is chanted from ODE IX of the feast of Mid-Pentecost.

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

Communion Verse: He that eateth My Flesh and drinketh My Blood abideth in Me and I in him, saith the Lord. Alleluia, alleluia, alleluia.

We sing “Christ is risen ...,” instead of “We have seen the true light ...,”

At the dismissal, when the priest saith: “Glory to Thee, O Christ God ...,” The Choir chanteth “Christ is risen ...,” x3 instead of “Glory ..., Both now ..., Father bless!” Then the priest giveth the dismissal.