

THURSDAY 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 15th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone V:
Spec. Mel.: “Rejoice ...”:

The all-holy mid-feast of the Savior’s Resurrection * hath now appeared like the brightness of noon, * shining upon the world with the divine grace of Christ’s arising, * flashing forth with incorruption’s unerring signs * revealing His Ascension into the heights. * The most bright feast of Pentecost is manifestly radiant * with the Holy Spirit’s descent to us. * Wherefore it bestoweth upon our souls ** peace and great mercy.

Having reached the feast of Mid-Pentecost, * The Lord doth now impart the streams of His great compassion, * like unto a Divine River of Glory, * crying aloud unto all: * “Ye that are athirst, come unto me and draw forth abundantly. * For I am a well-spring of empathy and an abyss of mercy, * pouring forth forgiveness upon the World, * purging sins, and expunging maladies’. * And He saveth them that keep His Resurrection’s memorial, * and doth protect them that honor and with love celebrate His Ascension in glory, ** granting unto our souls peace and great mercy.

Having stood within the temple’s court, * He Who is the uncircumscribable God and Lord, * Who by nature is God, * and for our sake became incarnate, * and circumscribed in the flesh * poured forth for all mankind vivifying teachings, saying: * Be ye purified in your souls; * Quench the burning heat of the passions’. * Let no one be deprived of this draught, * for upon him that doth drink I bestow the divine grace * of an immortal and better heavenly Kingdom, * which he shall share with Me, the Creator, ** and thus be glorified.

And 3 Stichera from the Menaion

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

Having come together at the Mid-feast * between Thy Resurrection and the divine coming of Thy Holy Spirit, O Christ, * we praise the mysteries of Thy wonders. ** Wherefore, on this day do Thou send down Thy great mercy unto us.

“O joyous light ...,”

Prokeimenon, in Tone VI:

Prokeimenon: My help cometh from the Lord, * Who hath made heaven and the earth.

Verse: I have lifted up mine eyes to the Mountains, from whence cometh my help.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, of the Crucifixion, in Tone III:

The tree of disobedience sprouted forth death for the world, * but the Tree of the Cross blossomed forth life and incorruption. * Wherefore, we worship Thee, the crucified Lord; * let the light of Thy countenance ** be signed upon us, O Lord.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Of the Resurrection: **B**y Thy Cross, O Christ our Savior, * the dominion of death hath been abolished, * the devil’s deception hath been dispelled, * while mankind, saved by faith, ** each evening offers hymns unto Thee.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: **O** Lord, in truth great is the power of Thy Cross, * for affixed in one place, * it doth manifest itself throughout the world; * and from fishermen hath it shown forth Apostles, * and from the nations, Martyrs, ** that for our souls they all might offer intercession.

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

Thou, the Wisdom of God, * didst come unto the temple at Mid-feast, * teaching and reproving the disobedient Jews, * the Pharisees, and Scribes, * and with boldness didst Thou cry unto them: * He that thirsteth, let him come unto Me and drink living water, * and he shall never again thirst unto eternity. * From him that believeth in My goodness, * rivers of eternal life shall pour forth from his noetic belly. * O how great is Thy goodness and compassion, ** O Christ our God! Glory be to Thee.

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 ..., **A**t 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 ...,

FRIDAY 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. XIX) The following Sessional Hymns from the Oktoechos, of the Crucifixion, in Tone III:

When Thou didst willingly die and endure the Cross, * and wast well-pleased to be nailed thereto in the flesh, * Thou didst implant the Tree and fix it in the midst of creation, * the sun then hid its rays. * The thief beholding these things, cried unto Thee upon the Cross. * Remember me, O Savior! ** and believing, gained Paradise.

Verse: Exalt ye the Lord our God: * And worship at His footstool, for He is holy.

Of the Resurrection: **We** the faithful theologize concerning the incomprehensible, * and inexplicable mystery of Thy Crucifixion, * and thine ineffable Resurrection. * On this day death and Hades have been despoiled, * while the race of mankind hath been clothed in immortality. * Wherefore we cry to Thee with thanksgiving: ** O Christ, glory be to Thine Arising!

Verse: Wondrous is God in His saints, * the God of Israel.

Martyricon: **The** stout-heartedness of your patience * hath vanquished the devices of the enemy, the originator of evil, * O all-praised passion-bearers; * for this cause, ye were deemed worthy of eternal blessedness. * But intercede ye before the Lord, * that He save the flock of Christ-loving people, ** O ye witnesses to the truth.

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

Having obtained the Cross of thy Son as a staff of strength, * O Theotokos, * therewith we cast down the arrogance of the enemy, ** and with love unceasingly magnify thee.

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

Thou, O Savior, dost pour out for all the world living waters * of wisdom and endless life, * inviting all to partake and to drink thereof; * for he who receiveth and keepeth Thy holy law * doth thereby quench the coals of deception. * Wherefore, he shall not thirst throughout the ages, * nor fail to be filled with Thee, O Master King of Heaven. * For this cause we glorify Thy power, O Christ God, * asking that forgiveness of sins ** be abundantly granted unto us, Thy servants.

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

Then “Let us who have beheld the Resurrection of Christ ...” and the 50th Psalm.

Then the 2nd Canon of Mid-Pentecost 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 Mid-Pentecost. At the sixth ODE the Kontakion and Ikos of Mid-Pentecost. At the ninth ODE the Exapostilarion of Mid-Pentecost. The Canon in Tone VIII:

ODE I

Irmos: **T**hou didst make the sea a wall; * **T**hou didst overwhelm boastful Pharaoh in the deep * together with his chariots. * **T**hou didst save the people dry-shod, O Lord, * and didst lead them forth to a mountain of sanctification, as they cried: * **W**e shall sing a song of victory to Thee, our God, * for **T**hou hast been glorified.

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

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath broken asunder the bonds of Hades, and hath raised up the dead and healed sicknesses by a word. This is our God, Who granteth life unto them that believe in His Name.

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

Thou didst show a wonder by changing the water into wine, O Master, Who didst change the rivers of Egypt into blood. Thou didst also raise up the dead, accomplishing this sign in these latter times. Glory be to Thine ineffable counsel, O Savior; glory be to Thy self-abasement, whereby Thou hast renewed us.

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

Thou art an ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Savior, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to

Sichar in the flesh, Thou didst ask the Samaritan woman for water, that Thou mightest drink.

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

Thou didst bless the loaves and multiply the fish, O incomprehensible God; Thou didst fill the people bounteously and didst promise an ever-flowing spring of wisdom to them that thirst. Thou art our God, O Savior, Who givest life unto them that believe in Thy Name.

Refrain: Most holy Trinity, our God, glory be to Thee.

Tritarion: **I** glorify the Three Who are co-beginningless and of equal sovereignty: the Father, Who is beginningless God; the Son, Who is co-beginningless; and the Spirit, Who is co-eternal with the Son; one essence in three Hypostases. I praise and honor one supreme sovereign Principle of the beginningless Godhead and Essence.

Refrain: Most holy Theotokos save us.

Theotokion: **T**hou alone didst contain within thy womb the Creator, O Birthgiver of God, ineffably conceiving Him in the flesh yet remaining a Virgin, while thy virginity in no wise suffered harm. Do thou ever entreat Him unceasingly on behalf of thy flock, since He is thy Son and God.

And 4 Troparia from the canon from the Menaion.

Katavasia: **I**t 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: **M**y heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

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

Do not judge a judgment according to appearance, O ye Jews; thus, as it is written, said the Master when He came unto the temple and taught at the Judaic Mid-feast.

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

Do not judge a judgment according to appearance, O ye Jews, for Christ is come. The Prophets named Him: He that cometh from Sion and hath restored the world.

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

Even though ye believe not His Words, O ye Jews, be convinced by the works of the Master. Why do ye deceive yourselves and disregard the Holy One, of Whom Moses wrote in the Law?

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

If the Messiah must assuredly come, O ye Jews, then the Messiah hath now come, Who is Christ. Why do ye deceive yourselves and disregard the Righteous One, of Whom Moses wrote in the Law?

Refrain: *Most holy Trinity, our God, glory be to Thee.*

Trinitarion: **W**e worship Thee, O Father, Who art beginningless in Thine essence, and we piously praise Thy beginningless Son and the all-holy Spirit, O ye Three Who are by nature one God.

Refrain: *Most holy Theotokos save us.*

Theotokion: **T**hough Thou art one of the Trinity, Thou didst assume flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that gave birth to Thee, O Lord, Who art wholly God and Fire.

And 4 Troparia from the canon from the Menaion.

Katavasia: **C**ome, 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: **W**ith noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * "God shall come out of Theman!" **G**lory to Thy power! * **G**lory to Thy condescension!

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

If the Messiah must come, then Christ is the Messiah, O ye lawless ones; Why do ye not believe in Him? Behold, He is come, and the things He doeth bear witness to Him: He made the water into wine and strengthened the paralytic by a word.

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

Since ye do not understand the Scriptures, ye are all deceived, O ye lawless Hebrews; for Christ is truly come and hath enlightened all mankind, showing forth many signs and wonders among you. In vain do ye deny Him Who is the true Life.

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

Christ cried unto the Jews: One work have I shown unto you, and already ye marvel. Ye circumcise a man even on the Sabbath, He saith; Why then do ye accuse Me, Who have raised up a paralytic by a word?

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

I have done many works; for which work, then, do ye stone Me? cried Christ unto the Jews, reproaching them. For by a word I have made a man completely whole; judge not according to appearance, O ye men.

Refrain: Most holy Trinity, our God, glory be to Thee.

Trinitarion: O Trinity, undivided Unity; beginningless Father, Son, and Holy Spirit; Thou Trinity in Unity; O life-creating, uncreated God, equal in honor and in rank: Save those who praise Thee, and deliver them from dangers and afflictions.

Refrain: Most holy Theotokos save us.

Theotokion: O Bride of God and pure Virgin Mother, who didst contain God in thy womb while He yet remained uncircumscribed: Cease not to intercede on our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

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: O Lord our God, bestow Thy peace upon us; * O Lord our God, take us for Thy possession; * O Lord, besides Thee we know none other: * and we call upon Thy Name.

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

Having adorned Thine Apostles with miracles and magnified Thy disciples with wonders throughout the World, Thou hast glorified them and bestowed upon them Thy Kingdom, O our Savior.

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

The disciples have enlightened all the ends of the earth with miracles and teachings, and in diverse ways they preached the word of Thy Kingdom, O Christ Savior.

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

We send up praise unto Thy Kingdom, and we offer a hymn unto Thee Who didst appear on earth for our sake and didst enlighten the World and restore Adam.

Refrain: Most holy Trinity, our God, glory be to Thee.

Trinitarion: **G**lory be to Thee, O holy Father, unbegotten God. Glory be to Thee, O timeless, only-begotten Word. Glory be to Thee, O Divine Spirit, of one throne and of one essence with the Father and the Son.

Refrain: Most holy Theotokos save us.

Theotokion: **T**hy womb is become a holy table which holdeth the Heavenly Bread, whereof he that eateth dieth not, as the Nourisher of all hath said, O Birthgiver of God.

And 4 Troparia from the canon from the Menaion.

Katavasia: **L**et 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: **T**he billows of life trouble me like the waters of the sea, * O Lover of Mankind. * Wherefore, like Jonah I cry unto Thee, O Word: * Raise up my life from corruption, O compassionate Lord.

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

O Jesus, Who takest care for all the ends of the earth, Thou didst go up to the temple at Mid-feast, as John hath said, and taught the multitudes the Word of truth.

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

Thou didst open Thy lips, O Master, and didst preach to the world the most pure Father and the all-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

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

Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Savior, raising the paralytic, cleansing lepers, and resurrecting the dead.

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

The beginningless Son received a beginning and became a man, taking upon Himself that which is proper to our nature. And at Mid-feast He taught and said: Hasten ye unto the ever-flowing Spring, that ye may draw forth life.

Refrain: *Most holy Trinity, our God, glory be to Thee.*

Trinitarian: **W**e all glorify the one Godhead in Trinity, the uncreated and undivided essence in three Hypostases, even the Father, the Son, and the Holy Spirit, Who while being Three are One.

Refrain: *Most holy Theotokos save us.*

Theotokion: **W**e praise thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus Quickened us.

And 4 Troparia from the canon from the Menaion.

Katavasia: **T**hou 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: **W**ith 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: The Chaldean furnace, burning with fire, * was bedewed by the Spirit * through the presence of God; * and the children chanted: * O God of our fathers, Blessed art Thou!

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

Thou Who art rest for all didst grow weary in the flesh; Thou Who art the well-spring of miracles didst willingly thirst. Thou didst seek after water, O Jesus, promising living water.

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

Thou didst converse with a Samaritan woman, O Lord, thereby reprovng the mindlessness of the lawless Hebrews, insofar as she believed Thee to be the Son of God, and they denied Thee.

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

O Savior, Thou ever-living well-spring, Thou didst promise to grant living water which springeth forth, the water of immortality, unto those who with faith receive Thy Spirit, which proceedeth from the Father.

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

With five loaves Thou didst feed the thousands that hungered, and made the child's morsels to be more than enough for yet another multitude, O Savior. Thus showing Thy glory unto Thy sacred disciples.

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

He that eateth Thy Bread shall live forever, and he that drinketh Thy Blood abideth in Thee, my Savior, and Thou abidest in him, and Thou shalt raise him up at the last day.

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

Thou madest Thy dispensation wondrous, O Master, confirming by miracles Thy divine authority. Thou didst drive out illnesses, raise up the dead, and enlighten the blind, since Thou art God.

Refrain: Most holy Trinity, our God, glory be to Thee.

Trinitarion: We worship Thy timeless Father and the grace of the Spirit, which Thou as God didst apportion unto Thine Apostles, sending them forth to preach, O Lord.

Refrain: Most holy Theotokos save us.

Theotokion: Thou didst contain within thy womb the uncontainable Word, thou didst suckle at thy breasts Him that nourisheth the world and didst hold in thine arms our Sustainer, O pure Birthgiver of God.

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: Seated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

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

Come, O ye peoples, and behold Him Who is praised upon a throne of glory, being blasphemed by lawless people. And as ye behold Him, praise Him as the Messiah, Who was foretold by the Prophets.

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

Thou art truly the Christ, Who hast come into the world. With Thee there is salvation and the remission of the failings of our fathers; Thou art indeed the Life of those who have come to believe in Thee.

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

As it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom there cometh salvation.

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

On the Sabbaths and on all days Christ wrought manifest signs, healing those in diverse illnesses. But the deceitful people were consumed with malice and wrath.

Refrain: Most holy Trinity, our God, glory be to Thee.

Trinitarion: Of a truth, the Trinity is one God, without the Father leaving that which is proper to Himself and assuming Sonship, nor with the Son transforming His attributes into procession. But I glorify the Three apart and together, as Light and God, throughout the ages.

Refrain: Most holy Theotokos save us.

Theotokion: Tell us, O Theotokos: How didst thou give birth unto Him Who hath shone forth timelessly from the Father and Who is praised together with the Holy Spirit? - except in a manner known only to Him Who was well-pleased to be born from thee.

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: 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.

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

At the Judaic Mid-feast, O my Savior, Thou didst go up to Thy temple and didst teach all. And the Jews marveled and said: Whence knoweth this Man letters, having never learned?

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

My Redeemer performed wonders and signs, welling forth gifts of healings. He drove away illnesses and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

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

My Redeemer cried out as He reproached the disobedient Jews: Judge not according to appearance, but judge ye a righteous judgment. For the Law also commandeth that every man be circumcised, even if it be on the Sabbath.

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

As Thou didst promise, O Savior, Thou didst grant the greater miracles unto Thy disciples when Thou didst send them to preach Thy glory unto the nations. And they proclaimed unto the world Thy grace and Resurrection and Incarnation.

Refrain: Most holy Trinity, our God, glory be to Thee.

Trinitarion: It is alien to the lawless to reverence the beginningless Trinity, even the Father, the Son, and the Holy Spirit, the uncreated Omnipotence, through Whom the whole world was established by the might of His power.

Refrain: Most holy Theotokos save us.

Theotokion: **T**hou, O Virgin Mother, didst contain in thy womb Christ, the Giver of life, Who is One of the Trinity; Whom all creation praiseth and before Whom the thrones on high tremble. Do thou beseech Him, O all-blessed one, that our souls be saved.

And 4 Troparia from the canon from the Menaion.

Katavasia: **S**hine, 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, of the Crucifixion, in Tone III:

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

Through envy I have been cast out from joy, * since I have suffered a grievous fall. * But Thou didst not overlook me, O Master, * since for my sake Thou hast taken upon Thyself * what belongeth to my nature, and wast crucified; * Thereby leading me into glory and saving me. ** O my Redeemer, glory be to Thee.

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

Repeat: **T**hrough envy I have been cast out ...,

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

Of the Resurrection: **C**ome, all ye nations, learn the power of this awesome mystery; * for Christ our Savior, the Word Who was in the beginning, * was crucified for us, and was willingly buried, * and arose from the dead, that He might save all things. ** Him let us worship.

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

Martyricon: Come, all ye peoples, * let us honour the memory of the holy passion-bearers; * for they became a spectacle unto Angels and mankind, * and received from Christ the crown of victory, ** and they intercede on behalf of our souls.

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

At the Mid-feast of Pascha * Thou didst go up into the sacred temple, O our Savior. * And standing in the midst of the people, * Thou didst teach them with boldness, saying: * I am the Light of the world; * he that followeth Me shall not walk in darkness, ** but shall have the light of immortal life.

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 ...”:

Though Thou art ever with the Godhead, * Thou didst will to be * one with me, the lost one, that Thou mightest * thus save me from sin, * O Word and Lover of mankind.

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

The shadow hath now ceased; * for, Christ the Messiah, * at Mid-feast in the temple, * hath caused His grace to shine forth ** as though it were the morning star.

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

Ye who desire to drink of * My life-giving water, * come, with all due obedience * drink piously and gladly of grace; ** thus did our Savior cry.

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

Let us cleanse the treasury of our minds * and illumine the lamps of our souls, * and we shall behold Christ our Life coming to the temple, * in His exceeding goodness, * that He might triumph over the enemy * and save our race, through the Passion of the Cross * and the Resurrection. * And let us cry unto Him: ** O incomprehensible Lord, glory be to Thee.

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

The Dismissal Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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 ...,

**FRIDAY OF THE FOURTH WEEK
AT LITURGY**

For the Beatitudes, 6 verses from ODE IV of the 2nd Canon, of Mid-pentecost.

If the Messiah must come, then Christ is the Messiah, O ye lawless ones; Why do ye not believe in Him? Behold, He is come, and the things He doeth bear witness to Him: He made the water into wine and strengthened the paralytic by a word.

Since ye do not understand the Scriptures, ye are all deceived, O ye lawless Hebrews; for Christ is truly come and hath enlightened all mankind, showing forth many signs and wonders among you. In vain do ye deny Him Who is the true Life.

Christ cried unto the Jews: One work have I shown unto you, and already ye marvel. Ye circumcise a man even on the Sabbath, He saith; Why then do ye accuse Me, Who have raised up a paralytic by a word?

I have done many works; for which work, then, do ye stone Me? cried Christ unto the Jews, reproaching them. For by a word I have made a man completely whole; judge not according to appearance, O ye men.

Glory ..., Trinitarion: O Trinity, undivided Unity; beginningless Father, Son, and Holy Spirit; Thou Trinity in Unity; O life-creating, uncreated God, equal in honor and in rank: Save those who praise Thee, and deliver them from dangers and afflictions.

Both now ..., Theotokion: O Bride of God and pure Virgin Mother, who didst contain God in thy womb while He yet remained uncircumscribed: Cease not to intercede on our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

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 10:44 - 11:10)

In those days: While Peter spake, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven.

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 (8:21 - 30)

Jesus said unto the Jews who came unto Him: I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

In place of “It is meet” The Zadostoinik is chanted from ODE IX of the Feast.

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.