

**FRIDAY 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 18th Kathisma.

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

Spec. Mel.: “Joy of the ranks of heaven ...”:

The Word, Who is consubstantial with God the Father, * hath fashioned all things and granteth life unto all, * came forth from the Virgin, and assumed our flesh, * willingly becoming a man. * Since He is by nature good, He hath poured forth for all ** His wise teachings of ineffable wisdom.

As the Law’s Master Thou didst enter the court of the temple, * there Thou didst teach at Mid-feast, as is written, O Christ; * speaking with authority, Thou didst rebuke and censure the mindless scribes, * and all were amazed by the wisdom found in Thy words * and by all the marvels ** that were wrought by Thee.

Christ, the Bestower of Wisdom, the Giver of all good things, * Who poureth forth divine streams from a never-ending spring, * crieth out: Come unto Me, all ye that thirst, * draw forth and drink the water of life. * And thus shall rivers of grace and divine gifts ** issue freely from within yourselves.

And 3 Stichera from the Menaion

Glory ..., in Tone I:

The mid-point of the days of Pentecost hath come. * Wherein Christ disclosed His divine might in part, * in that He strengthened the paralytic * and by a word raised him up from his bed. * In a god-befitting manner He wrought miracles in a body of clay, ** and hath granted unto mankind everlasting life and great mercy.

Both now ..., Dogmatic Theotokion Tone III:

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

“O joyous light ...,”

Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Then, “Vouchsafe O Lord ...,”

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

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

By 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: The Lord is King, He is clothed with majesty; * the Lord is clothed with strength and He hath girt Himself.

By Thy Resurrection, O Lord, * the universe hath been filled with light * and Paradise hath been opened again, * while all creation, singing Thy praise, ** each evening offers hymns unto Thee.

Verse: For He established the world * which shall not be shaken.

I glorify the power of the Father and the Son, * and I praise the authority of the Holy Spirit, * undivided, uncreated Godhead, * consubstantial Trinity, ** that reigneth from ages to ages.

Verse: Holiness becometh Thy house, O Lord, * unto length of days.

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.

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

Thou, the Wisdom of God, * didst come unto the temple at Mid-feast, * teaching and reprovng 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 ...,

SATURDAY 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. XVI) The following Sessional Hymns from the Oktoechos, of the Resurrection, in Tone III:

Christ hath arisen from the dead, * the first fruits of those that sleep. * The First-born of creation * and Creator of all that hath come to be, * hath renewed in Himself the corrupted nature of our race. * Death, no longer art thou lord, ** for the Master of all things hath destroyed thy dominion.

Verse: Arise O Lord my God, let Thine arm be lifted on high, * forget not Thy paupers to the end.

Having tasted death in the flesh, O Lord, * Thou hast blotted out the bitterness of death by Thine arising * strengthening mankind against it, * and announcing the abolition of the ancient curse. ** Defender of our lives, O Lord, glory be to Thee!

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

After the 2nd chanting of the Psalter (Kath. XVII)

The Sessional Hymn, in Tone VIII:

When Thou, at the Judaic Mid-feast, O Savior, * didst come unto the temple to teach the people, * rebuking the mindlessness of the Jews who did not believe, * Thou, O Lover of mankind, didst speak to them in a sacred manner, saying: * He that thirsteth, let him come unto Me and drink. * Whereupon,

Thou didst promise to bestow on the faithful the waters of joyousness, * which issue from Thine incorrupt spring. * Therefore, we cry out to Thee: * O Christ God, send down unto us Thy Holy Spirit. * And since Thou art rich in mercy, ** do Thou save us.

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

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

Then the 1st 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 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 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: Behold 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 aforesaid. 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.

Come all ye nations, * acknowledge the power of the dread mystery; * for Christ our Savior, the beginningless Word, * was crucified for us and was willingly buried * and arose from the dead * to save the whole universe. ** Him let us worship.

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

Thy guards recounted all the marvels, O Lord, * but, by filling their right hands with money, * the Sanhedrin of folly thought to conceal Thy Resurrection, * which the world glorifies; ** have mercy upon us.

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

All things have been filled with joy on receiving proof of the Resurrection. * For Mary Magdalene having come to the tomb, * found an Angel seated upon the stone, * radiant in shining raiment, saying, * “Why dost Thou seek the living among the dead? * He is not here, but He hath arisen, as He foretold, ** and goeth before Thee into Galilee.”

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

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.

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

Having been enlightened by the Resurrection of Christ the Savior, * O ye brethren, * and having reached the midst of the feasts of the Master, * let us truly keep the commandments of God, * that we may be deemed worthy to celebrate the Ascension ** and be vouchsafed the coming of the Holy Spirit.

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 ...”:

With its unending flow, * Thy wisdom’s spring doth pour forth * with Thy spiritual water. * In drinking of this stream, we are filled with doctrines ** taught of God.

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

The truly grievous race * of Hebrews hath been Wounded, * for they heard as Thou didst teach * and speak saving doctrines * unto the multitudes, O Word.

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

O Fashioner of all, * Thou camest unto Sion; * and standing in the midst * of Thy people, * Thou didst bestow upon them * Thy saving grace, O Lord.

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

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.

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

SATURDAY OF THE FOURTH WEEK

AT LITURGY

The Typica, at the Beatitudes, 6 verses from ODE V of the 1st Canon.

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. (Twice)

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

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

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

At the Entrance, the Troparion of 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 12:1 - 11)

In those days: Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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 (8:31 - 42)

Jesus spake unto the Jews who believed in Him saying: If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son

abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God.

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.