

MONDAY EVENING IN THE FIFTH 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 6th 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, * assuming flesh from the Virgin, * and 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 ..., 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 art 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 IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Then, “Vouchsafe O Lord ...,”

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

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

Thou didst annul the sentence of the tree of disobedience, O Savior, * by being nailed willingly to the Tree of the Cross. * And by descending into Hades, O Mighty One, * as God Thou didst rend asunder the bonds of death. * Wherefore, we worship Thy Resurrection from the dead, * while crying out in gladness: ** O Almighty Lord, glory be to Thee.

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.

A Hymn of Compunction: **W**hat man who is tempest-tossed and hasteneth to this blest haven is not saved? * Who, falling down in affliction and entreaty at the infirmary of healing, is not healed? * O Thou Creator of all things * and Physician of the ailing, ** O Lord, before I utterly perish, do Thou save me.

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** Thou Who dost accept the patient endurance of the holy Martyrs, * accept also this hymnody from us, * O Lover of mankind. * By their entreaties, ** do Thou grant us great mercy.

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. * Having descended into the grave, He 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 ...,

TUESDAY IN THE FIFTH 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. VII) The following Sessional Hymns from the Oktoechos, of the Resurrection, in Tone IV:

Thou didst willingly endure the Cross O Savior, * and mortal men laid Thee in a new tomb, * Thou Who by Thy word didst establish the ends of the world, * Thereby wast The stranger bound, * and death bitterly despoiled, * and all those in Hades cried aloud, * at Thy life-bearing Resurrection: ** “Christ, the Giver of life hath arisen, and shall abide forever.”

Verse: O Lord condemn me not in Thine anger, * nor chasten me in Thy wrath.

A Hymn of Compunction: **C**all to mind, O wretched soul, * how we shall stand before the Judge. * Fearful thrones shall be set-up where the judgment shall take place. * The deeds of all mankind shall be examined. * The dread Judge at that time shall be unyielding and austere. * The terrifying fire awaiteth to consume * with a great roar like a raging sea. * Take note and consider well, * what shall befall thee, ** and correct thine actions, O my soul.

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

Martyricon: **A**dorned in the blood of Thy Martyrs * throughout all the world as in purple and fine linen, * Thy Church, through them, doth cry unto Thee, O Christ God: * Send down Thy compassions upon Thy people; * grant peace to Thy commonwealth, ** and great mercy to our souls.

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

Theotokion: Awesome is the mystery and strange the miracle, * how the Virgin bare Thee, the Creator of all, * and yet remained whole and a virgin after giving birth. * O Thou Who wast born of her, establish the Faith, * becalm the nations, and grant peace unto the world, ** since Thou lovest mankind.

After the 2nd chanting of the Psalter (Kath. VIII) 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 to 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: **Thou didst make the sea a wall; * Thou didst overwhelm boastful Pharaoh in the deep * together with his chariots. * Thou didst save the people dry-shod, O Lord, * and didst lead them forth to a mountain of sanctification, as they cried: * We shall sing a song of victory to Thee, our God, * for Thou 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.

Trinitarian: 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: Thou 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: 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: My 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.*

Tritarion: **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: With noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * “God shall come out of Theman!”
Glory to Thy power! * Glory 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: Glory 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: Thy 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: 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 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.

Trinitarion: We 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: We 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: 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: 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 reproving 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: Thou, 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: 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 IV:

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

By Thy Cross, O Christ, Thou hast delivered us from the ancient curse, * and by Thy death Thou hast conquered the devil who tyrannized our nature. * By Thine arising Thou hast filled all things with joy, * wherefore we cry unto Thee: ** “O Lord risen from the dead, glory be to Thee!”

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

Repeat: **B**y Thy Cross, O Christ ...,

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

A Hymn of Compunction: Wash me With my tears, O Savior, * for I am defiled by many sins. * Wherefore, I fall down before Thee. ** I have sinned, have mercy on me, O God.

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

Martyricon: O holy Martyrs, * ye have become co-dwellers with the Angels, * in so far as ye boldly proclaimed Christ at the tribunal; * for having abandoned all the things of the world * as though they ye did not exist, * ye held fast the Faith as a sure anchor. * Wherefore, since ye have also driven away deception, * ye gush forth gifts of healings unto the faithful ** and unceasingly intercede that our souls be saved.

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 ...”:

Thou, the Beginning and End, * didst come at Mid-feast * unto the sacred temple, * that there, O Christ, * Thou mightest well forth ** forgiveness unto me.

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

Sion hath heard, O Word, * of both Thy Resurrection * and Thy divine dominion; * and praising Thy compassion, ** she with her children doth rejoice.

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

Thou, the Light and the Word, * didst shine forth from the Father, * but in these latter times * Thou hast appeared * as a mortal man ** granting forgiveness to me.

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.

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 ...,

**TUESDAY OF THE FIFTH WEEK
AT LITURGY**

The Beatitudes, 6 verses from ODE VIII, 2nd Canon of Mid-Pentecost..

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.

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.

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.

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.

Glory ..., 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.

Both now ..., 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.

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:

Both now ..., Kontakion of the Mid-feast, 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 12:25 - 13:12)

In those days: Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

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)

The Lord said unto the Jews that came unto Him: Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by

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.