

**THURSDAY 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 15th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone IV:
Spec. Mel.: “Having ascended the Cross, O Lord ...”:

Come, see Him of Whom Moses in the Law spake of old, * Jesus, the Messiah Who hath appeared out of His tender compassion, * and as a man, spake to me at the well. * In truth this is Christ God, Who hath come into the world. ** Thus spake the Samaritan woman to those in Sichar.

When those in the city * had partaken of the sweet water that poured forth from the mouth of the woman, * they quickly hastened to come to the well * to drink from that bountiful Fount, * and to see the ever-flowing Well-spring ** which refresheth parched souls athirst for life.

Having beheld the Fount of life, * Who was one in form and nature with mortal man, * all they that were in the city cried unto the woman: * Not only on account of thy words do we believe, * but we have come to know ** that this is the everlasting redemption and salvation of the world.

And 3 Stichera from the Menaion

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

By Jacob’s Well, Jesus found the Samaritan woman. * He that covereth the earth with clouds asked water of her. * O wonder! He that rideth on the Cherubim speaketh with a harlot woman, * asking for water, * He Who hath suspended the earth upon the waters. * He Who causeth springs and pools of waters to flow forth seeketh water, * for He wished to draw to Himself her that was truly ensnared by the contending enemy, * and to impart the water of life unto her * who was sorely inflamed with unseemly deeds, ** for He alone is compassionate and the Lover of mankind.

“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 IV:

Ever having Thy Cross as a help, O Christ, * we readily trample underfoot ** the snares of the enemy.

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: O Lord, by ascending the Cross * Thou hast wiped out our ancestral curse, * and by descending into Hades * Thou hast set free those enchained therein from all ages, * granting incorruption to mankind; * wherefore with hymns ** we glorify Thy life-giving and saving Arising.

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: Ye living sacrifices, * rational whole-burnt offerings, * O ye Martyrs of the Lord, * perfect sacrificial victims of God, * who know God and are known by God. * Lambs whose fold is inaccessible to wolves: * Intercede that, together with you, ** we may also be shepherded beside the water of rest.

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

Thus saith the Lord unto the woman of Samaria: * If thou knewest the gift of God, * and Who it is that saith to thee: * Give Me water to drink, * thou wouldst have asked Him, * and He would have given unto thee to drink, ** that thou mightest never thirst unto eternity, saith the Lord.

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

The Dismissal Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.”

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Having learned the joyful ..., Glory ..., from the Menaion, Both now ..., the Theotokion of the Menaion Troparion.

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 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 IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.” (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

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

Of the Crucifixion: **T**he Jews, O my Savior, * nailed Thee to the Tree of the Cross. * Through it Thou didst summon us from among the nations, O Christ God. * Stretching out Thy hands out on its wood of Thine own will, * Thou didst not disdain to have a lance pierce Thy pure side. ** Thy many compassions do we glorify, O Lover of mankind.

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

Martyricon: **T**hy Martyrs, O Lord, * contested for Thee, * and were granted crowns of incorruptibility, * given by Thee, our God. * Possessing Thy strength they cast down the tyrants * and wholly destroyed the demons’ feeble presumptions. ** By their intercessions save our souls.

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

On seeing Thee lifted up upon the Tree of the Cross, * Thine undefiled Mother struck up a maternal lament * and cried out, O Word of God: * What is this new wonder, O my Son, * this strange marvel? * How dost Thou taste of death, O Life of all? * desiring to quicken the dead, ** since Thou art compassionate.

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

From an earthly and corruptible well, * the Samaritan Woman usually came to draw water, * but instead she drew living water: * For she found there seated beside the well * that well-spring of the Patriarch Jacob, ** which doth quench the raging fever of all the world.

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

Then “**L**et us who have beheld the Resurrection of Christ ...,” and the 50th Psalm. For the Canons: the Canon of The Samaritan Woman with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. At the Third Ode, the Kontakion, Ikos, & Sessional Hymns of the Menaion, Glory ..., Both now ..., the Sessional Hymn of the Samaritan Woman. At the Sixth ODE the Kontakion and Ikos of Samaritan Woman. At the Ninth Ode, the Exapostilarion of Pascha and the Samaritan Woman. The Canon in Tone IV:

ODE I

Irmos: O Thou Who smote Egypt and drowned the tyrant Pharaoh in the sea, * Thou didst save from slavery * the people who like Moses chanted a hymn of victory, * for He hath been glorified.

He that was buried is risen, and hath thereby raised up with Himself the race of mankind. Let all creation rejoice, and let the noetic clouds today openly rain down righteousness.

Refrain: Glory to Thee, Our God, Glory to Thee

O Lord, Who supportest Thy chambers in the waters, since Thou art the Water of Life, Thou didst grant Thine honored waters unto the Samaritan woman who besought Thee, having learned of Thy compassion.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: O Thou Trinity, Father, Son and Spirit, save those who glorify Thee with sincere faith, since Thou art the Creator of all, and grant unto us forgiveness of sins, inasmuch as Thou art supremely good.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Rejoice, O fiery throne; rejoice, O all-golden lampstand; rejoice, O cloud of light; rejoice, O palace of the Word and spiritual table, which did worthily bear Christ, the Bread of life.

And 4 Troparia from the canon from the Menaion

Katavasia in Tone I: 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 hath been firmly established * in the Lord my God: * for by Him the weak have been girded * with strength.

Refrain: Glory to Thee, Our God, Glory to Thee

An Angel shining like lightning spake unto the myrrh-bearers: Why are ye astonished? Why do ye bring myrrh and seek the Master in the grave, O ye women? He is risen, and hath raised the world up with Himself.

Refrain: Glory to Thee, Our God, Glory to Thee

Since Thou art the Life and Well-spring of immortality, Thou didst sit down at the well, O Compassionate One, and didst fill with Thy supremely wise waters the Samaritan woman who besought Thee and praised Thee.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: The Father, the Son, and the Divine Spirit are praised as one God in Trinity over all, Whom the orders of the Heavens glorify with fear as they cry out clearly: Holy, Holy, Holy art Thou O Lord.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Having inexplicably conceived in thy womb the God of all, O Virgin Mother, thou didst give birth in a manner transcending mind and speech, and didst remain a virgin, even as thou wast before giving birth, O Bride of God.

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 VI:

Let Heaven joyfully resound and exult now, * and let all things here upon earth dance in gladness; * for from a Virgin, Christ God hath appeared as a man. * By His death He hath redeemed mortal mankind from corruption. * By great signs He shone forth upon the Samaritan woman. * Requesting water, He bestowed on her the source of healings, ** since He is the Lover of mankind.

ODE IV

Irmos: I have heard report of Thee, O Lord * and I am in fear. * Having understood Thy works, * I am in awe of Thee O Lord.

Refrain: Glory to Thee, Our God, Glory to Thee

When Christ died, thy dominion was swallowed up, O Death. At His Arising the dead came forth from the graves as from bridal chambers.

Refrain: Glory to Thee, Our God, Glory to Thee

O Lord, Thou didst grant knowledge of Thy power unto the Samaritan woman who asked water of Thee; wherefore, she thirsteth not throughout the ages and doth praise Thee.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: O Father and Word and Divine Spirit, O Trinity, transcendent in essence, co-beginningless and of one power: Save us all who faithfully praise Thee.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Of old the lawgiver beheld thee as an unburning bush, and Daniel perceived thee as a holy mountain, O only Lady and Virgin Mother.

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: Shine upon me, O Lord, * the light of Thy commandments, * for my soul riseth early to Thee and hymneth Thee: * For Thou art our God, * and unto Thee do I flee, O King of peace.

Refrain: Glory to Thee, Our God, Glory to Thee

When the myrrh-bearers reached Thy holy sepulcher early in the morning, they beheld a youth shining like lightning, and they were astonished on learning of Thy divine arising, O Christ.

Refrain: Glory to Thee, Our God, Glory to Thee

Since Thou art the Source of life, O Lord, Thou didst grant the water of forgiveness and knowledge unto the Samaritan woman who asked for it of old; wherefore, we praise Thine ineffable compassion.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: We reverence the Unity of three hypostases, the Trinity one in essence: Father, Word and Holy Spirit, one God undivided in nature, the Creator and Lord and Master of all.

Theotokion: We call thee the impassable gate, the untilled land, the ark bearing the Manna, a vessel and lamp-stand and the censer of the immaterial Ember, O pure One.

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: Let not the watery tempest drown me, * nor the abyss destroy me; * for I have been cast into the heart of the deep of the sea. * Wherefore, like Jonah I cry aloud to Thee: * Raise up my life from the corruption of

Refrain: Glory to Thee, Our God, Glory to Thee

Thou didst mightily shatter the bars and gates of Hades and didst arise, since Thou art God, O Master. Upon meeting the women, Thou didst say unto them: Rejoice. And Thou didst send them to tell the disciples: He that liveth is risen and hath appeared, enlightening the ends of the earth.

Refrain: Glory to Thee, Our God, Glory to Thee

Since Thou, O Lord, art a bounteous stream of life and an abyss of mercy, O Good One, while journeying Thou didst sit down near the well of the oath and didst cry unto the Samaritan woman: Give Me water to drink, that thou mayest receive the waters of forgiveness.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: I faithfully praise the beginningless Father, and the Son Who is of one rank with Him and the Spirit Who is consubstantial with Them, even one Essence, and Nature, and Glory, and one Kingdom, the God and Creator of all, the Sustainer of all things, together with the bodiless powers.

Refrain: O Most Holy Theotokos, save us!

Theotokion: We praise thee, for thou alone didst give birth as a virgin and didst keep thy womb incorrupt, O pure One, throne of the Lord, gate and mountain, noetic lamp, bridal chamber of God which art full of light, manifest tabernacle of glory, thou ark and vessel and table.

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 of the Samaritan Woman, in Tone VIII:

Having come to the well in faith, * the Samaritan woman beheld Thee, the Water of Wisdom * whereof having drunk abundantly, she, the renowned one, ** inherited the Kingdom on high forever.

Ikos: Let us hear of the noble mysteries, as John teacheth us what cometh to pass in Samaria, how the Lord speaketh unto a woman, asking water of her, even He that gathered the waters into the places where they are gathered, and Who is of one throne with the Father and the Spirit; for He, the renowned One, came, seeking out His image forever.

ODE VII

Irmos: Forsake us not to the end for Thy names sake, * for we have not forsaken Thy commandments, * and take not Thy mercy from us * O Lord God of our Fathers, * who art supremely hymned throughout the ages.

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

Having descended with Thy soul into the lower reaches of Hades, all of those who were bound and whom death, the bitter tyrant, had held from all ages Thou didst courageously lead forth, as they cried unto Thee, O Christ God: Glory be to Thy dread dispensation.

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

Thou art the Water of Life, cried the Samaritan woman unto Christ. Give me to drink, therefore, who always thirst for Thy divine grace, O Word, that I may no longer be held by the drought of ignorance, but may proclaim Thy mighty acts, O Lord Jesus.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: We praise the Father and the Son and the Divine Spirit, the Trinity undivided in nature and divided in Hypostases, one Essence naturally united, the beginningless Creator and God of all, Whom all the orders of the Heavens praise.

Refrain: O Most Holy Theotokos, save us!

Theotokion: After an awesome childbirth thou wast preserved a pure Virgin, O holy Theotokos. Wherefore, with unceasing voices all the choirs of Angels and all the generations of men praise thee, the pure vessel of the Uncontainable One.

And 4 Troparia from the canon from the Menaion

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

ODE VIII

Irmos: In wisdom hast Thou fashioned all things, O Master, * Thou didst establish the earth firmly upon the fathomless depths of the waters, * in accordance with Thy knowledge, * wherefore we hymn Thee chanting: * Unceasingly bless ye the Lord all ye works of the Lord.

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

Thou wast willingly raised up on the Tree, O long-suffering One; the rocks were rent asunder, the sun was quenched, the veil of the temple was rent in twain, the earth was shaken, and Hades shuddered with fear and loosed all that were in bonds.

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

Thou didst appear unto them that sat in darkness, O Lord, since Thou art the unwaning Light and the Life of all. Wherefore, as the assembly of the righteous beheld Thee, O Word, they leaped for joy and cried out: Thou art come to loose all from their bonds; we praise Thy dominion.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: We praise the Father Who is beginningless from before all time, the Son Who is co-beginningless, and the Holy Spirit, the Three Who are one God, un-commingled, undivided, the Creator of all, the self-determining dominion of one might, and we cry: O ye works of the Lord, unceasingly bless ye the Lord.

Refrain: O Most Holy Theotokos, save us!

Theotokion: By a live coal was Isaiah cleansed, thereby proclaiming aforetime the noetic Ember Which was incarnate of thee in a manner surpassing comprehension, O Virgin, and Which burneth away all the substance of the sins of mortal men, and deifieth our nature in His compassion, O immaculate One.

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, 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: The God of Israel hath shown strength with His arm, * for He hath put down the mighty from their thrones, * and exalted them of low degree * The daystar from on high Who hath visited us, * and firmly established us on the path of peace.

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

Having destroyed the tyranny of death, O Christ, Thou camest forth from the grave like a comely bridegroom coming forth from a bridal chamber. Thou didst shatter the bars of Hades by divine might, and Thou didst illumine the world with the noetic light of Thine Arising.

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

Let us all now form spiritual choirs and cry: The Lord is risen; let the earth rejoice, let heaven be glad, let the clouds drop down the rain of righteousness upon us who celebrate radiantly and praise Christ.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: The Unity of threefold splendor, even the beginningless Father, Son and Spirit, is one Godhead, the Life and Creator of all, one indivisible Light. Together with the Bodiless let us praise Him with thrice-holy songs as we speak of things sacred, O ye faithful.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Since thou art become a dwelling-place of the Light, O pure One, illumine thou the eyes of my soul, which have been darkened through the many devices of the enemy, and grant that with a pure heart I may see clearly the Light Which shone forth from thee in a manner surpassing understanding.

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 Pascha, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world!

Glory..., Both now ..., Exapostilarion of the Samaritan Woman

On coming to Samaria, O Savior, Thou Almighty One, didst speak there with a woman and ask of her water, though for the Jews Thou hadst of old brought forth springs from a cloven rock. Thou didst bring her to faith in Thee, and now she doth ever enjoy eternal life in the Heavens.

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.

Of the Crucifixion: **U**nto them that fear Thee, O Lord, * Thou hast given Thy precious Cross as an ensign, * O Lover of mankind, * whereby Thou hast triumphed over the dominions of darkness and its powers, * returning us to the ancient blessedness of our former state; * and for this cause, we glorify thine economy and love for mankind, * O my Jesus, Almighty Lord, ** the true Savior of our souls.

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

Repeat: **U**nto them that fear Thee, O Lord ...,

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

Of the Resurrection: **O** Christ the Savior, * with Thy Cross, guide us to Thy truth, * and deliver us from the snares of the enemy; * O Thou who art risen from the dead * raise us also who have fallen through sin, * by the stretching out of Thy hand, * O Lord, at the behest of the prayers of Thy Saints.

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

Martyricon: **P**recious is the death of Thy Saints, O Lord; * for shattered by sword and fire and frost, * they shed their blood, having placed their hope in

Thee, * that they might receive the reward of their labors. ** They endured and received great mercy from Thee, O Savior.

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

The Well-spring of the principle of life, * Jesus, our Savior, came to the well of the Patriarch Jacob, * and sought water from a Samaritan woman * that He might drink thereof. * And when she addressed Him * and said that the Jews had no dealings with the Samaritans, * the wise Creator diverted her by the sweetness of His words, * so that she would seek from Him everlasting water, * which, when she received it, * she proclaimed to all, saying: * Come and see the Knower of things hidden, ** God Who is come in the flesh to save mankind.

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 IV:

The Samaritan woman came to the well with a Water jar. * But instead of drawing water, she left the jar empty, * and hastening to the city, she cried that she had found the unfailing Spring * which wellet up with life. * Wherefore, she partook of the salvific water, ** refreshing her heart, which had grown faint from the passions' heat.

Verse: Bend Thy bow, and proceed prosperously, and be king, * because of truth and meekness and righteousness.

Thou hast spoken the truth today, * that thou hast not a lawful spouse. * Thus said the Savior to the Samaritan Woman. * For in the past thou hast had five husbands, * and he whom thou now hast is forbidden by the Law and not your spouse. * Whereupon She ran with haste and declared to those dwelling in the city: * I have seen a man ** who told me all of my hidden and secret deeds.

Verse: Thou hast loved righteousness and hated iniquity. * Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Samaritan woman drew forth a new and life-giving draught, * which flowed from the heavenly Well-spring, * which she happened upon beside the well, * from whence she drew the fleeting draught of earthly water. * And like a new wellspring, * welling forth in her heart, ** it bedewed the passions' burning heat.

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

When by Thine unfathomable dispensation Thou didst appear on earth, O Christ God, * the Samaritan woman, on hearing Thy words O lover of mankind, * left the water jar at the well and hastened to those in the city and said: * Come, behold One Who knoweth men's hearts; ** mayhap He is the expected Christ, Who hath great mercy.

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

Dismissal Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * "Death is despoiled and Christ God is risen, ** granting the world great mercy."

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an unconfused union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Having learned the joyful ..., **Glory ..., from the Menaion, Both now ..., the Theotokion of the Menaion Troparion.**

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

**THURSDAY OF THE FIFTH WEEK
AT LITURGY**

The Typica, For the Beatitudes, 6 verses from ODE VIII of the Canon.

Thou wast willingly raised up on the Tree, O long-suffering One; the rocks were rent asunder, the sun was quenched, the veil of the temple was rent in twain, the earth was shaken, and Hades shuddered with fear and loosed all that were in bonds. **(Twice)**

Thou didst appear unto them that sat in darkness, O Lord, since Thou art the unwaning Light and the Life of all. Wherefore, as the assembly of the righteous beheld Thee, O Word, they leaped for joy and cried out: Thou art come to loose all from their bonds; we praise Thy dominion. **(Twice)**

Glory ..., We praise the Father Who is beginningless from before all time, the Son Who is co-beginningless, and the Holy Spirit, the Three Who are one God, un-commingled, undivided, the Creator of all, the self-determining dominion of one might, and we cry: O ye works of the Lord, unceasingly bless ye the Lord.

Both now ..., **B**y a live coal was Isaiah cleansed, thereby proclaiming aforetime the noetic Ember Which was incarnate of thee in a manner surpassing comprehension, O Virgin, and Which burneth away all the substance of the sins of mortal men, and deifieth our nature in His compassion, O all-immaculate One.

At the Entrance, The Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.”

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 ... in Tone VIII:

Having come to the well in faith, * the Samaritan woman beheld Thee, the Water of Wisdom * whereof having drunk abundantly, she, the renowned one, ** inherited the Kingdom on high forever.

The Prokeimenon, in Tone III:

The Prokeimenon: O chant unto our God, chant ye; * chant unto our King, chant ye.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

THE ACTS OF THE HOLY APOSTLES: (ACTS 15:5 - 34)

In those days: there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the

same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still, Judas returned to Jerusalem.

Alleluia, in Tone I:

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: Thou hast loved righteousness and hated iniquity.

THE GOSPEL ACCORDING TO ST. JOHN (10:17 - 28)

The Lord said unto the Jews who came unto Him: Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life.

In place of "It is meet" The Zadostoinik is chanted from ODE IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day.

Irmos: 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.

Communion Verse: Receive ye the body of Christ, taste ye of the fountain of immortality. Alleluia, alleluia, alleluia.

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

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