

**THE ASCENSION OF OUR LORD GOD
AND SAVIOR JESUS CHRIST
AT GREAT VESPERS**

On “Lord I have cried ...,” 10 Stichera from the Pentecostarion, in Tone VI:

Verse: Bring my soul out of prison * that I may confess Thy name.

The Lord was taken up into the Heavens * that He might send the Comforter unto the world. * The Heavens made ready His throne, and the clouds His Ascension. * The Angels marvel as they see a man more exalted than they. * The Father receiveth Him Whom He had with Him eternally in His bosom. * The Holy Spirit commandeth all His Angels: * Lift up your gates, O ye princes. * All ye nations, clap your hands; ** Christ hath ascended whither He was before.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: **T**he Lord was taken up into the Heavens ...,

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

O Lord, the Cherubim were amazed at Thine Ascension, * when they beheld Thee, O God, * Who sittest on them, * ascending upon the clouds. * And we glorify Thee, for Thy mercy is good. ** Glory be to Thee.

Verse: Let Thine ears be attentive * to the voice of my supplication.

Repeat: **O** Lord, the Cherubim were amazed at Thine Ascension ...,

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Having beheld Thine ascents on the holy mountains, O Christ, * Thou effulgence of the Father’s glory, * we praise the radiant likeness of thy countenance. * We worship Thy passion, * we honor Thy Resurrection, * and we glorify Thy glorious Ascension. ** Have mercy on us.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: **H**aving beheld Thine ascents on the holy mountains ...,

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O Lord, as the Apostles saw Thee being lifted up in the clouds, * O life-giving Christ, * they were filled with sorrow and wept with lamentation, saying with grief: * O Master, leave not as orphans * us Thy servants whom Thou didst love in Thy mercy, * since Thou art compassionate. * But as Thou didst promise, * send us Thy most holy Spirit, ** to illumine our souls.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: **O** Lord, as the Apostles saw Thee being lifted up ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

O Lord, when Thou didst fulfill the mystery of Thy dispensation, * Thou didst take Thy disciples and ascend the Mount of Olives; * and behold, Thou didst pass through the firmament of heaven. * O Thou Who for my sake didst become poor like unto me, * and Who didst ascend thither * whence Thou wast not separated, ** send forth Thy most holy Spirit to enlighten our souls.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Repeat: **O** Lord, when Thou didst fulfill the mystery ...,

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

Not being separated from the bosom of the Father, * O most sweet Jesus, * and having lived on earth as a man, * Thou wast taken up in glory today from the Mount of Olives. * And having raised our fallen nature by Thy compassion, * Thou didst seat it together with the Father. * Wherefore, the heavenly orders of the bodiless ones were amazed at the wonder * and stood in awe and astonishment. * They were seized with trembling and magnified Thy love for mankind. * With them we on earth also glorify Thy condescension toward us, * and Thine Ascension from us, * entreating and saying: * O Thou Who by Thine Ascension didst fill with infinite joy * Thy disciples and the Theotokos who gave birth to Thee, * by their prayers count us also worthy of the joy of Thy chosen ones, ** for the sake of Thy great mercy.

After the Entrance and “O Joyous Light ...,”

Wednesday Vespers Prokeimenon:

The Prokeimenon in the 5th Tone. O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Then the Three Scriptural Lessons:

THE READING IS FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: In the last days the mountain of the LORD shall be manifest, and the house of God shall be on the summits of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many people shall go and say, Come ye, and let us ascend to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

THE READING IS FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, a city not forsaken. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me. I remembered the mercy of the LORD, I shall recall the virtues of the Lord, the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercy, and according to the abundance of his righteousness. And He said, Are ye not my people? They are My children, and they shall not set Me at naught. And He became for them salvation out of all their affliction. Not an ambassador, nor an Angel, but the Lord Himself saved them, because He loved them and spared them; He Himself redeemed them and took them up, and lifted them up for all the says of eternity.

THE READING IS FROM THE PROPHECY OF ZACHARIAH

Thus saith the Lord: Behold the day of the Lord cometh, and His feet shall stand in that day on the Mount of Olives, which lieth opposite Jerusalem on the side whence is the dawning of the sun. And in that day living water shall come forth out of Jerusalem; half of it toward the former sea; and half toward the latter sea; and so it shall be in summer and spring. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His Name one, compassing all the earth, and the wilderness from Geba unto Rimmon, the south of Jerusalem. And He shall be exalted and shall remain in that place, from the gate of Benjamin to the place of the first gate, to the gate of Gomor, and to the tower of Hananeel, and to the gate of the corners, as far as the king's

winepress. They shall dwell therein; and there shall be no more any thing accursed, and Jerusalem shall dwell securely.

At Litiya, in Tone I:

As Thou didst ascend into the Heavens, * from whence Thou didst also descend, * leave us not orphaned, O Lord; * let Thy Spirit come, bringing peace unto the world; * show Thou unto the sons of men the works of Thy might, ** O Lord and Lover of mankind.

Though Thou wast not parted from His uncircumscribable bosom, * Thou didst ascend unto Thy beginningless Father, O Christ, * and the hosts on high accepted no addition to the thrice-holy praise. * But even after Thou didst become man * they recognized Thee as the one Son, * only-begotten of the Father, O Lord. ** In the multitude of Thy compassions, have mercy on us.

Thine Angels said unto the Apostles, O Lord: * Ye men of Galilee, * why stand ye looking up into heaven? * This is Christ God, Who hath been taken up from you into Heaven. * He shall come again in the manner ye have seen Him going into Heaven. ** Worship Him in holiness and righteousness.

Tone IV: When Thou, O Christ, * didst come unto the Mount of Olives * to accomplish the good will of the Father, * the heavenly angels were amazed * and the nethermost regions shuddered with fear. * The disciples stood by with joy and trembling * as Thou spakest unto them, * and a cloud prepared as a throne awaited opposite them; * and Heaven, throwing open the gates, shone with comeliness; * and the earth revealeth its hidden chambers, * that the descent and immediate ascent might be made known unto Adam; * but his steps were led upwards as it were by a hand, * and his mouth was heard blessing Thee greatly; * the cloud took Thee up and Heaven received Thee within itself. * Thou hast wrought this great and strange deed, O Lord, ** for the salvation of our souls.

Thou hast renewed in Thyself Adam's nature, * which had gone down into the lower parts of the earth, * and Thou didst raise it up above every principality and authority today. * For since Thou didst love it, Thou didst seat it together with Thyself; * since Thou hast taken compassion on it, Thou didst unite it to Thyself; * since Thou didst unite it to Thyself, Thou didst suffer with it; * and enduring the Passion, though Thou art impassable, * Thou didst glorify it. * But the Bodiless ones said: Who is this comely man? * But not only is He man, but God and man; * that which is manifest is twofold. * Wherefore, beside themselves, * the Angels, flying about clad in radiant vesture, * cried unto the disciples: Ye men of Galilee, * He that is gone from you, * Jesus, Man and God, * shall come again as the God-man to judge the living and the dead; * and He granteth unto the faithful ** the forgiveness of sins and great mercy.

When Thou didst ascend in glory, O Christ God, * while the disciples were watching, * the clouds took Thee up with Thy flesh; * the heavenly gates were lifted up; * the choir of the Angels rejoiced with rejoicing; * the powers above cried aloud, saying: * Lift up thy gates, O ye princes, * and the King of Glory shall enter therein. * And the disciples were astonished and said: * Be Thou not parted from us, O Good Shepherd, ** but send unto us Thy most holy Spirit to guide and establish our souls.

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

O Lord, having fulfilled the mystery * that was hidden from before the ages and from all generations, * as Thou art good Thou didst come with Thy disciples to the Mount of Olives, * having together with Thyself her that gave birth * unto Thee, the Creator and Fashioner of all things; * for it was meet that she * who, as Thy Mother, suffered at Thy Passion more than all, * should also enjoy the surpassing joy * of the glorification of Thy flesh, O Master, * which we have attained by Thine Ascension to the Heavens, ** and we glorify Thy great mercy toward us.

On the Aposticha, the Stichera of the Feast, in Tone II:

Thou wast born as Thou Thyself didst will; * Thou didst appear of Thine own choice; * Thou didst suffer in the flesh, O our God. * Thou didst arise from the dead, trampling down death; * and Thou didst ascend in glory, O Thou Who fillest all things, * and didst send unto us the Divine Spirit, ** that we may praise and glorify Thy Divinity.

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

Beholding Thee being taken up * from the Mount of Olives, O Christ, * the Powers cried one to another: Who is this? * And it was said unto them: * This is He that is strong and mighty. * This is He that is mighty in war. * This is truly the King of Glory. * And wherefore are His garments red? * Because He cometh from Bozrah, which is the flesh. * But Thou Thyself, being God, * didst sit at the right hand of majesty * and didst send unto us the Holy Spirit, ** that He may guide and save our souls.

Verse: God is gone up in jubilation, * the Lord with the voice of the trumpet.

Thou wast taken up in glory from the Mount of Olives, O Christ God, * in the presence of Thy disciples, * and didst sit down at the right hand of the Father, * O Thou Who dost fill all things with Thy Divinity; * and Thou didst send unto them the Holy Spirit, * Who doth illumine ** and strengthen and sanctify our souls.

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

God is gone up in jubilation, * the Lord with the voice of the trumpet, * to raise the fallen image of Adam, ** and to send the Comforting Spirit to sanctify our souls.

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

Then the Troparion of the Feast, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world. (Thrice)

The blessing of the loaves. Then

Blessed be the Name of the Lord ..., and the rest.

AT MATINS:

On “God is The Lord ...,” the Troparion of the Feast, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world. (Twice)

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

After the 1st chanting of the Psalter (Kath. XIII), Sessional Hymn, in Tone I:

While Angels gazed with wonder upon Thy dread Ascension, * and while the disciples were awestruck as Thou wast taken from earth, * O Savior, as God Thou didst ascend in glory * while the gates were raised for Thee. * For this cause then the Hosts of the heavens cried out, * while marveling in amazement: * Glory to Thy descent, O Savior Christ. * Glory to Thy Kingdom’s sovereignty. * Glory be to Thine Ascension, ** O Thou only Lover of mankind.

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

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

God the beginningless One, Who existed before all ages, * and Who took man’s nature upon Himself, * and mystically deified it, was taken up on this day. * Hence, the Angels ran before and indicated Him unto the Apostles * as He rose with great glory to Heaven’s heights. * And as they worshipped Him, they cried aloud and said ** Glory be to God Who was taken up.

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

The Polyeleos (Select verses):

Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia, alleluia, alleluia.

Blessed is the Lord out of Zion, who dwelleth in Jerusalem. Alleluia, alleluia, alleluia.

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Alleluia, alleluia, alleluia.

O give thanks unto the God of heaven; for His mercy endureth forever. Alleluia, alleluia, alleluia.

Megalynarion: We magnify Thee, * O Christ the Giver of life, * and we honor Thy divine ascension ** with Thy most pure Flesh into heaven.

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

The Small Litany:

Then the Sessional Hymn of the Feast, in Tone V:

Having come down from Heaven unto the things of earth, * O Christ, as God, with Thyself, Thou didst resurrect Adam's form, * which lay prostrate in the nether holds of Hades' vault; * in Thine Ascension to the heights * Thou didst lead it up unto the Heavens and Thou didst seat it * upon the throne of Thy Father, ** since Thou, the Lover of mankind, art merciful.

The Songs of Ascent, 1st Antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, ** by the fire shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted and made radiant ** by the Triple Unity in a hidden sacred manner.

The Prokeimenon, in Tone IV: God is gone up in jubilation, * the Lord with the voice of the trumpet.

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

Let every breath ...,

THE GOSPEL ACCORDING TO ST. MARK: (19:9-20)

At that time: Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and

preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Then, in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. (Once)

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Both now ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Tone VI: Today the hosts on high, * beholding our nature in the Heavens * marvel at the strange manner of its ascent, * and, being perplexed, they said one to another: * Who is this that cometh? * And when they saw that it was their own Master, * they were commanded to lift up the heavenly gates, * Who again shalt come from thence in the flesh, ** as the Judge of all and the Almighty God.

After which: "O God, save Thy people ...," The Canon in Tone V:

ODE I

Irmos: Unto God the Savior Who made His people pass dryshod through the sea, * but drowned Pharaoh with all his host, * unto Him alone let us sing: * For He is glorified.

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

O all ye peoples, let us sing a song of victory unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Fathers; for He is glorified.

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

Behold Christ, the Mediator between God and man, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

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

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the Law unto Moses, the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

Refrain: O Most Holy Theotokos, save us.

O most pure Mother of God, do thou unceasingly intercede with Him Who assumed flesh from thee, yet was not separated from the bosom of the Father, that He save from every danger those whom He hath fashioned.

The second Canon, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

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

Thou Who art immortal by nature didst arise on the third day, and didst appear unto the eleven and all the disciples, and riding upon a cloud, didst hasten back unto the Father, O Thou Creator of all.

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

The God-inspired David cried out, chanting most plainly: The Lord hath ascended into the Heavens in jubilation and with the voice of the trumpet, reaching even unto the Father, the Source of light.

Glory ..., O Lord, by Thy Passion and Thy Resurrection Thou didst renew the world, which had grown old in many sins; and riding upon a cloud, Thou didst ascend into the Heavens. Glory be to Thy glory.

Both now ..., O all-immaculate Lady, thou didst conceive the Master of all, Who willingly submitted to the Passion and went up unto His Father, Whom He had not left, though He had taken on flesh.

Katavasia Tone IV: Covered by the divine cloud, * he that was slow of tongue proclaimed the Law written by God; * for having shaken off the impurity from the eye of his mind, * He beholdeth Him That is, and he is initiated into the knowledge of the Spirit, * While giving praise with God-inspired songs.

ODE III

Irmos: By the power of Thy Cross, O Christ, * do Thou make steadfast mine understanding, * that I may hymn and glorify * Thy saving Ascension.

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

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Lover of mankind.

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

The orders of Angels, O Savior, on beholding man's nature ascending together with Thee, were amazed and ceaselessly praised Thee.

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

The choirs of Angels were amazed, O Christ, as they beheld thee taken up with Thy body, and they praised Thy holy Ascension.

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

Thou didst raise up human nature which had fallen into corruption, O Christ, and in Thine Ascension Thou didst exalt us and glorify us together with Thyself.

Refrain: O Most Holy Theotokos, save us.

Theotokion: Unceasingly entreat Him Who came forth from thy loins, O pure one, that those who praise thee as the Mother of God may be delivered from the deception of the devil.

The second Canon, in Tone IV:

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

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

Lift ye up the gates of Heaven, behold, Christ the King and Lord is come, wearing a body of clay; thus spake the powers below to those on high.

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

Having sought out Adam, who had been deceived by the guile of the serpent, Thou, being clothed with Adam's nature, didst ascend and sit at the right hand of the Father, being of equal rank with Him; and the Angels praised Thee.

Glory ..., The earth doth celebrate and dance for joy, and Heaven doth rejoice today on the Ascension of the Maker of creation, Who by His own will clearly united that which was separated.

Both now ..., Since thou hast given birth to God Who destroyed death and Who alone is immortal, O all-pure Virgin Mother, do thou ever entreat Him to slay the passions that slay me and to save me.

Katavasia: Only the prayer of the Prophetess Anna, * who of old brought a broken spirit * unto the Mighty One and God of knowledge, * loosed the fetters of a childless womb * and the unruly rebuke of her with children.

Sessional Hymn of the Feast, in Tone VIII:

Having mounted upon heaven's clouds, O Christ, * Thou didst leave peace unto those upon the earth; * and Thou didst ascend and sit at the Father's right hand on high, * since Thou art one in essence with Him, and the Spirit, O Lord; * for though Thou hadst appeared in the flesh, without undergoing change. * Wherefore Thou dost now wait till the last consummation, * when Thou shalt return to judge all of mankind upon the earth. * O Thou most righteous Judge and Lord, * since Thou art a greatly merciful God, * do Thou spare our souls and do Thou grant to us, Thy lowly servants, ** the pardon of our failings and our sins.

ODE IV

Irmos: I heard the rumor of the power of the cross * that paradise is opened thereby * and I cried out aloud saying: * Glory to Thy power, O Lord.

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

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

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

As the Savior ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried aloud: Glory to Thine Ascension, O Christ.

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

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

Refrain: O Most Holy Theotokos, save us.

Theotokion: The Virgin gave birth without the experience of those things that pertain to motherhood. But though she was a mother, she remained a virgin; wherefore praising her, we cry: Rejoice, O Theotokos.

The second Canon, in Tone IV:

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

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

Jesus, the Giver of life, taking those whom He loved, went up on the Mount of Olives, and blessed them; and riding on a cloud, He came to the Father's bosom, which He had in no wise left.

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

The whole world both visible and invisible, doth celebrate. Angels and mortals leap for joy, unceasingly glorifying the Ascension of Him Who of His goodness was united to us in the flesh.

Glory ..., Having destroyed the dominion of death since Thou art the immortal Lord, Thou didst grant immortality unto all, O Lover of mankind; and Thou wast taken up in glory, while the august disciples watched Thee, O Almighty Jesus.

Both now ..., Thy womb is become blessed, O all-immaculate one; for in an inexplicable manner thou wast deemed worthy to behold Him that marvelously emptied the belly of Hades. Entreat Him to save us who praise thee.

Katavasia: O King of kings, even Thou Who art from the Only One, * O Word, Who comest forth from the only uncaused Father, * Thou, as our Benefactor, didst unfailingly send * Thy Spirit, Equal in might, unto the Apostles, who sing: * Glory to Thy power, O Lord.

ODE V

Irmos: Waking at dawn, * we cry unto Thee, O Lord: * Save us, for Thou art our God; * we know none other besides Thee.

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

Having filled all things with joy, O Merciful One, Thou didst come in Thy flesh unto the hosts on high.

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

As the hosts of Angels saw Thee being lifted up, they cried aloud: Lift ye the gates for our King.

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

As the Apostles beheld the Savior being lifted up on high, they cried with trembling: Glory be to Thee, O our King.

Refrain: O Most Holy Theotokos, save us.

Theotokion: We praise thee as a Virgin after childbirth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

The second Canon, in Tone IV:

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

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

Having put death to death by Thy death, O Lord, Thou didst take those whom Thou didst love and didst ascend the holy Mount of Olives, and from thence, riding upon a cloud, Thou didst hasten up unto Thy Father, O Christ.

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

Strange is Thy birth, strange is Thy Resurrection, strange and awesome, O Giver of life, is Thy divine Ascension from the mountain, which Elijah portrayed when he arose on a four-horsed chariot, as he praised Thee, O Lover of mankind.

Glory ..., The Angels spake unto the Apostles as they looked on: O ye men of Galilee, why marvel ye at the Ascension of Christ, the Giver of life? He shall come again unto the earth to judge the whole world, since He is a most righteous Judge.

Both now ..., Having preserved thee as a virgin uncorrupted after childbirth, Christ went up to the Father, Whom He had not left, O Birthgiver of God, though by His ineffable mercy He had received from thee flesh endowed with both intelligence and life.

Katavasia: O ye children of the Church, * whose likeness is like unto light, * receive ye the fire-breathing dew of the Spirit, * which is a redeeming purification of offenses; * for now hath the Law gone forth from Zion, * even the Spirit's grace, in the form of tongues of fire.

ODE VI

Irmos: The abyss hath encompassed me, * the sea monster hath become my grave; * but I cried unto Thee, * the Lover of mankind, * and Thy right hand saved me, O Lord.

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

In their hope for the coming of the Spirit, the Apostles leapt for joy as they beheld on high the Creator being lifted up, and they cried out with fear: Glory be to Thine ascent.

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

The Angels came and cried unto Thy disciples, O Christ: In like manner as ye see Christ going up, so shall He, the righteous Judge of all, come in the flesh.

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

As the hosts of Heaven saw Thee, our Savior, being taken up into the heights together with Thy body, they cried out, saying: Great is Thy love for mankind, O Master.

Refrain: O Most Holy Theotokos, save us.

Theotokion: O Thou bush un-burnt, and mountain and living ladder, and gate of Heaven, we glorify thee as is meet, O glorious Mary, thou boast of the Orthodox.

The second Canon, in Tone IV:

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

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

Let the clouds sprinkle upon us eternal joy from above; for riding upon a cloud as upon the Cherubim, Christ is gone up unto His Father today.

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

Having appeared in the likeness of the flesh, Thou didst gather together into one the things that were formerly separated, O Lover of mankind. And while the disciples were watching, O Compassionate One, Thou wast taken up unto the Heavens.

Glory ... Why are His garments red Who is united to the grossness of the flesh? The holy Angels, on seeing Christ, extolled Him Who bare the divine symbols of the venerable Passion.

Both now ..., We praise thy conception, O Maiden; we praise thine ineffable birthgiving, whereby we were delivered from the destruction and misfortune and gloomy confinement in Hades, O pure one.

Katavasia: Thou hast shone forth from the Virgin * as forgiveness and salvation for us, O Christ Master; * that, like as Jonah was rift from the belly of the sea monster, * Thou mightest snatch from corruption * all the fallen race of Adam.

Kontakion and Ikos of the Feast, in Tone VI:

When Thou didst fulfill Thy dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: ** I am with you, and no one shall be against you.

Ikos: Leaving the things of earth upon the earth, and surrendering to the earth things of ashes, come, let us come to our senses and raise our eyes and thoughts on high; let us, O mortals, turn our gaze together with our senses up unto the heavenly gates. Let us consider ourselves present at the Mount of Olives, and gaze intently at the Redeemer who is riding upon a cloud; for the Lord hath hastened up from there into the Heavens. And there the bountiful Giver of gifts distributed gifts unto His Apostles, calling to them as a Father, and strengthening them; He guided them like Sons and said unto them: I am not separated from you; I am with you, and no one can be against you.

SYNAXARION

Verse: Thou didst sit at the right hand of the Father O Word

Verse: Granting unto thine initiates a most steadfast faith

When Christ was with the Disciples before His Passion, He promised them the coming of the all-holy Spirit, saying: "For if I go not away, the Comforter will not come unto you." And again: "When He is come, He will teach you all the truth." For this reason, after His Arising from the dead, being seen of them for forty days, not always eating and drinking with them, but at intervals, He gave them firmer proof of His Resurrection. Finally, after making many promises concerning the Kingdom of God, He commanded them that they should not depart from Jerusalem, but await there the coming of the all-holy Spirit, since they were to be baptized through Him. He commanded them to remain in Jerusalem, so that in that place the preaching of the Gospel might be first confirmed, lest in going to foreign parts they should become easy prey for slander, and because it was necessary for them to be equipped, like soldiers, with the weapons of the Spirit, and go thus into battle against the enemies of Christ. When the time for the Ascension was at hand, He led them forth to the

Mount of Olives (it is called by this name, because it was planted with a great many olive trees), and conversed with them about His proclamation to the ends of the earth, and also about His perpetual Kingdom to come. When He saw that they were going to ask Him what they should do, and since His immaculate Mother was also present there, He drew their attention to the Angels, who indicated His ascent to Heaven. And while they beheld, He was taken up from their midst, and a cloud received Him out of their sight. Being thus escorted by the Angels, who exhorted each other to lift up the heavenly gates and were astonished that His flesh was reddened with blood, He ascended and sat at the right hand of the Father, deifying the flesh, and - I make bold to say - putting it on a level with God. For through the flesh we were reconciled to God and the ancient enmity was destroyed. The Angels stood before the Apostles in the form of men, saying: "Ye men of Galilee, why stand ye in amazement, gazing up into Heaven? This Jesus, Whom ye saw as God in the flesh, will come again thus, that is, in the flesh; save not as before, in poverty and gentleness, but with great glory, as ye behold Him now escorted by Angels." Then the Apostles, wearied by their gazing, returned from the Mount of Olives. This is very close to Jerusalem, by a distance of two thousand and forty paces. This is the Way of the Sabbath. Thus was it enjoined on Moses to walk so many paces on the Sabbath, because this was the distance from the Tabernacle of witness to the camp of the Jews. It was permitted for worshippers to go out there on the Sabbath, but not to extend their journey any further. For this reason it was called the Way of the Sabbath. Hence, it seems to some that the Ascension of Christ took place on the Sabbath, but this is rather improbable. When they returned, the Apostles went up to the upper room, in which they remained, together with the Myrrh-Bearing Women and the Mother of the Word, occupying themselves in fasting, prayer, and supplications and awaiting the advent of the all-holy Spirit, according to the promise.

O Christ our God, Who didst ascend in glory,
have mercy on us. Amen

ODE VII

Irmos: The children were saved * in the burning furnace, * chanting:
Blessed art Thou * O God of our fathers.

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

O Thou Who wast taken up on a cloud of light didst save the world, O God of our fathers, Blessed art Thou.

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

O Christ, having taken upon Thy shoulders our nature, which had gone astray, Thou didst ascend and bring it unto God the Father.

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

O Thou Who didst ascend in the flesh unto the bodiless Father, O God of our fathers, Blessed art Thou.

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

Having raised our nature, which was deadened by sin, Thou didst bring it unto Thine own Father, O Savior.

Refrain: O Most Holy Theotokos, save us.

Theotokion: **O** Thou Who wast born of the Virgin, thereby making her the Theotokos, O God of our fathers, Blessed art Thou.

The second Canon, in Tone IV:

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

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

A radiant cloud caught Thee up, Who art light, and took Thee up from the earth in a manner transcending our understanding. And the heavenly multitudes praised Thee together with the Apostles, saying: O God, blessed art Thou.

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

Let us all clap our hands as we rejoice on the Ascension of Christ, and let us cry out in jubilation: The Lord is gone up with the voice of the trumpet, and since He is equal in rank, He is seated at the right hand of the Father throughout all ages.

Glory ..., **T**he great Moses of old, while chanting, cried out: Let the Angels of Heaven worship Christ Who ariseth as the King of all. To Him let us cry: O Lord and God of our Fathers, blessed art Thou.

Both now ..., **O** Strange wonders! How didst thou, O divinely joyous One, contain the uncontainable God, Who hath become poor according to the flesh, and was taken up with great glory unto the Heavens today, quickening man?

Katavasia: The harmonious music of the flutes sounded forth * to honor the lifeless idol made of gold; * but the light bearing grace of the Comforter * doth inspire to cry out in reverence: * Trinity in Unity, * equal in might and beginningless, * Blessed art Thou!

ODE VIII

Irmos: **The Son of God who before all ages * wast born of the Father * hath in these last times * become incarnate of the Virgin-Mother, * O ye priests hymn, * and ye peoples supremely exalt Him throughout all ages.**

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

Unto Christ, the Giver of life, Who in two essences hath risen into the Heavens with glory and sitteth together with the Father, O ye priests hymn, and ye peoples supremely exalt throughout all ages.

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

Unto Thee, O Savior, Who didst deliver creation from slavery to the idols, and didst present it free unto Thine own Father, do we give praise, and supremely exalt throughout all ages.

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

Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up mankind give praise; O ye priests, hymn, and ye peoples, supremely exalt Him throughout all ages.

Refrain: **O Most Holy Theotokos, save us.**

Theotokion: **T**hou hast proved to be more excellent than the Cherubim, O pure Theotokos, since thou hast carried in thy womb Him that rideth upon them. Together with the bodiless ones, we mortals glorify Him throughout all ages.

The second Canon, in Tone IV:

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

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

The intelligences appeared unto the Apostles at the Ascension and said: Why stand ye gazing in astonishment? He that goeth up into the Heavens shall come again to judge men upon earth, since He is the only Judge.

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

Let us render majesty unto God, let us cry out with one accord in jubilation of praise, let us sing, dance, and clap our hands. Our God is gone up from earth into the Heavens, as the Angels and Archangels praise Him as the Master and Creator of all things.

Refrain: We bless the Father, Son, and Holy Spirit, the Lord.

Our nature, which fell of old, hath been raised up exceedingly higher than the Angels, and hath been placed on the throne of God in a manner transcending understanding. Come, let us make festival and cry out: O ye works, praise ye the Lord, and supremely exalt Him throughout all ages.

Both now ..., Behold, thy Son despoiled death by His Cross and arose on the third day, O Theotokos; and having manifested Himself unto His disciples, He hastened up unto the Heavens. As we venerate thee with Him, we offer praise and glorification throughout all ages.

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

Katavasia: The type of the Godhead prefigured in the resplendent three * loosed the bonds and moistened the flames with dew. * The Children praise, and all creation that was made doth bless, * the only Savior and Creator of all, * as their Benefactor.

ODE IX

The Magnificat and “More honorable than the cherubim” are not sung, but before the Irmos and the Troparia we sing the Megalynarion:

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Irmos: O Thou who art God’s Mother transcending mind and word, * who ineffably in time * hast given birth unto the Timeless One, * Thee do we the faithful magnify with one accord.

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

As the Apostles beheld Thee, Christ God, the Redeemer of the world, being exalted in a manner befitting God, they magnified Thee with awe as they leapt for joy.

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Beholding Thy deified flesh on high, O Christ, the Angels beckoned to one another: Truly this is our God.

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

As the orders of the Bodiless saw Thee being lifted up in the clouds, O Christ God, they cried: Lift up the gates for the King of Glory.

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Thee, Who didst descend unto the utmost depths of the earth, and Who didst save man and exalt him by Thine Ascension, do we magnify.

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Theotokion: Rejoice, O Theotokos, Mother of Christ God. As thou didst behold ascending from the earth Him Whom thou didst conceive, thou didst magnify Him together with the Angels.

The second Canon, in Tone IV:

Refrain: Beholding the ascent of the Master, * the angels were filled with awe, ** seeing how He was upborne from earth with glory into the heavens.

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Refrain: Beholding the ascent of the Master, * the angels were filled with awe, ** seeing how He was upborne from earth with glory into the heavens.

O what gifts that surpass understanding! O dread mystery! For He Who reigneth over all hath risen from earth to the Heavens, and unto the disciples hath He sent the Holy Spirit, Who enlightened their minds and made them fiery with grace.

Refrain: Beholding the ascent of the Master, * the angels were filled with awe, ** seeing how He was upborne from earth with glory into the heavens.

To the ranks of the disciples did the Lord say: Tarry ye in Jerusalem, and I will send you another Comforter, Who is equal in rank to the Father, and in honor to Me, Whom ye behold being taken up and riding upon a radiant cloud.

Refrain: Beholding the ascent of the Master, * the angels were filled with awe, ** seeing how He was upborne from earth with glory into the heavens.

The majesty of Him Who became poor in the flesh hath been manifestly taken up above the heavens; and our fallen nature hath been honored by sitting with the Father. Let us all make feast, and with one accord let us cry out with jubilation and clap our hands rejoicing.

Refrain: Beholding the ascent of the Master, * the angels were filled with awe, ** seeing how He was upborne from earth with glory into the heavens.

The Light Who shone forth from the Light hath dawned forth from thee, O all-immaculate one, and He hath dispelled all the darkness of godlessness and enlightened those who sleep in the night. Wherefore, as is due, we all ever call thee blessed throughout the ages.

Katavasia: Rejoice, O Queen boast of virgins and mothers; * for every eloquent and capable mouth is unable to extol thee worthily, * and every mind is confounded in seeking to comprehend thy childbirth. * Wherefore, with one accord we glorify thee.

Exapostilarion, Tone III:

While Thy disciples looked on Thee, Thou didst ascend, * O Christ, unto the Father to sit beside Him. * Angels hastened, running on before, and cried: * Lift ye the gates up, lift them up; * for the King hath ascended ** unto His bright primal glory.

Glory ..., While Thy disciples looked on ...,

Both now ..., While Thy disciples looked on ...,

On the Praises, 4 Stichera, in Tone I:

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

Let us who are in the world now keep feast angelically, * and unto God Who rideth upon His throne of glory * let us all cry while chanting thus: * Holy art Thou, God the Heavenly Father, * and Holy art Thou also, the co-eternal Word; ** and Holy art Thou O all-holy Spirit.

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

Repeat: Let us that are in the world now ...,

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

Perceiving Thy strange ascent, O Savior, * the leaders of the Angels were bewildered, * and spake one unto another: What sight is this! * He that is seen is endowed with the likeness of mankind's form, * yet as the incarnate God He now ascendeth ** far above the bounds of heaven's heights.

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

As they beheld Thee ascending in body from Olivet, O Word of God, * the blessed Galileans heard Angels crying to them: * Why do ye stand thus and gaze? * For in this very flesh and form * He shall return once again upon the last day ** in like manner as ye see Him now.

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

Thou wast born as Thou Thyself didst will; * Thou didst appear of Thine own choice; * Thou didst suffer in the flesh, O our God. * Thou didst arise from the dead, trampling down death; * Thou didst ascend in glory, O Thou Who fillest all things, * and didst send unto us the Divine Spirit, ** that we may praise and glorify Thy Divinity.

The Great Doxology

Dismissal Troparion of the Feast, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

AT LITURGY

The First Antiphon in Tone II:

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

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: For the Lord Most High is terrible, * a great King over all the earth.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: He hath subdued peoples under us, * and nations under our feet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: God is gone up in jubilation, * the Lord with the voice of the trumpet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory ..., Both now ...,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

The Second Antiphon, in Tone II:

Verse: Great is the Lord, and greatly to be praised, * in the city of our God, in His holy mountain.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: **Alleluia.**

Verse: The mountains of Zion on the sides of the north, * the city of the great King.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: **Alleluia.**

Verse: God is known in her towers, * when he cometh to help her.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: **Alleluia.**

Verse: For lo, the kings of the earth were assembled; * they came together.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: **Alleluia.**

Glory ..., Both now ...,

O nly-begotten Son and Word of God, * Who art immortal, * yet didst deign for our salvation * to be incarnate of the Holy Theotokos and Ever-Virgin Mary, * and without change didst become man, * and was crucified, O Christ God, * trampling down death by death. * Thou Who art one of the Holy Trinity, ** glorified with the Father and the Holy Spirit, save us.

The Third Antiphon

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Troparion, in Tone IV: **T**hou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; *and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

Verse: Both ye that are born of earth, and ye sons of men, rich and poor together.

Choir: Repeat Troparion

Verse: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Choir: Repeat Troparion

Verse: I will incline mine ear unto a parable, I will unfold my problem on the psaltery.

Choir: Repeat Troparion

The entry verse: (Introit)

God is gone up in jubilation, the Lord with the voice of the trumpet.

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

The Kontakion of the feast, in Tone VI:

Glory..., Both now ..., When Thou didst fulfill Thy dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: ** I am with you, and no one shall be against you.

The Prokeimenon in Tone VII: Be Thou exalted above the heavens, * O God, and Thy glory above all the earth.

Verse: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

THE ACTS OF THE HOLY APOSTLES: (1:1-12)

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Alleluia in Tone II:

Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

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

GOSPEL ACCORDING TO ST. LUKE (24:36-53)

At that time, Jesus having arisen from the dead, stood in the midst of His disciples and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

Instead of “It is truly meet ...,” we chant the **Irmos** of the 9th ODE of the First Canon of the feast, in Tone V:

Refrain: Magnify, O my soul, * Christ the giver of life, ** Who ascended from earth to Heaven.

Irmos: O Thou who art God’s Mother transcending mind and word, * who ineffably in time * hast given birth unto the Timeless One, * Thee do we the faithful magnify with one accord.

Communion Verse: God is gone up in jubilation, the Lord with the voice of the trumpet. Alleluia, Alleluia, Alleluia!

In some Liturgical traditions, the Troparion of the Feast is chanted in place of “We have seen the true light ...”: