

**FRIDAY EVENING IN THE SIXTH WEEK
AT VESPERS**

Priest: Blessed is our God ..., **Choir:** Amen.

The usual beginning. The 18th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone IV:
Spec. Mel.: “Thou hast given a sign ...”:

Thou didst suffer as a man, * though as God Thou art unapproachable. * Thou didst arise on the third day despoiling death, * and didst raise up all those who had reposed in corruption. * And having ascended unto Thy Father, O Christ, * Thou didst promise that Thou wouldst send the Comforter * to Thy sacred Apostles, ** O Almighty Jesus, Thou Savior of our souls.

Why stand ye gazing into the heavens? * said the Angels in human form, unto the Word’s initiates: * He Whom ye beheld ascending on a cloud of light, * shall in a like manner come again * to judge the world, as He Himself told you. ** Therefore, go ye forth and accomplish all that He hath said.

Having arisen from the tomb in a manner transcending thought, * O almighty Lord, * Thou didst lead to Bethany Thy beloved ones. * And having arrived at the Mount of Olives, O Word, * Thou didst bless them all. * And Thou wast taken up from thence * Whilst Angels ministered unto Thee, O Almighty Jesus, ** Thou Savior of our souls.

And 3 Stichera from the Menaion

Glory ..., Both now ..., in 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.

“O joyous light ...,”

Prokeimenon, in Tone VII:

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

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

Then, “Vouchsafe O Lord ...,”

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

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

Spec. Mel.: “O house of Ephratha ...”:

Having fulfilled His will, * thus pleasing well the Father, * Thou didst ascend in glory. * The things of Heaven didst Thou unite thus ** with the things of earth.

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

O merciful One, * Thou didst ascend unto Thy Father, * from Whom Thou wast not parted, and didst exalt * our nature thus which lay prostrate, ** O Lord.

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

A brilliant cloud of light * conveyed Thee to the Heavens, * whilst with great fear and trembling * the Angels came and ministered unto ** Thy divine Ascension.

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

Unto the Mount of Olives didst Thou come, * Thou Who hast mercy on the race of mankind. * And a cloud took Thee up out of the sight of Thy disciples, * who, on one hand, trembled because of that which they beheld, * and, on the other hand, rejoiced * at their expectation of the Holy Spirit, * wherein do Thou make us steadfast, O Savior, ** and have mercy on us.

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

The Dismissal Troparion, 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.

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

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

Thou hast ascended ..., Glory ..., from the Menaion, Both now ..., **T**hou hast ascended ...,

The Litany: Have mercy upon 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: Glory to Thee O Christ God, our hope ...,

Choir: Glory to the father ...,

Priest: May Christ our true God Who didst ascend in Glory from us into Heaven and sit at the right hand of the Father, ...,

SATURDAY IN THE SIXTH WEEK
AT MATINS

Priest: Blessed is our God ..., Choir: Amen.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparion, 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 ..., From the Menaion, Both now ..., **T**hou hast ascended ...,

After the 1st chanting of the Psalter (Kath. XVI) The following Sessional Hymn:
of the Feast, 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. XVII) Sessional Hymn, in Tone I:

Having despoiled Hades O Life-giver, * and having enlightened the world by Thine Arising, * Thou didst ascend on high in glory O Savior, * Thou Who bearest all things in Thy hand. * For this cause, we with the Angels, glorify Thee O Almighty Lord: * Glory to Thine Ascension, O Christ. * Glory to Thy kingdom. * Glory to Thy compassion, ** O Thou only Lover of mankind.

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

Then the 50th psalm. For the Canons: The 2nd Canon of the Feast in Tone IV, with its Irmos to make eight in each Ode, and from the Menaion to make four in each Ode. After the third Ode, the Kontakion, Ikos, and Sessional Hymn from the Menaion, Glory ..., Both now ..., the Sessional Hymn of the Feast. After the sixth Ode, the Kontakion and Ikos of the Feast. The Exapostilarion of the feast. The Canon, in Tone IV:

ODE I

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.

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

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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.

And 4 Troparia from the canon from the Menaion

Katavasia: 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.

ODE III

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.

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

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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.

And 4 Troparia from the canon from the Menaion

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

Kontakion, Ikos, and Sessional Hymn from the Menaion,

Glory ..., Both now ..., 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: 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.

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

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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.

And 4 Troparia from the canon from the Menaion

Katavasia: 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.

ODE V

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.

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

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: **H**aving 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.

And 4 Troparia from the canon from the Menaion

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

ODE VI

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.

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

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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.

And 4 Troparia from the canon from the Menaion

Katavasia: 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.

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.

ODE VII

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.

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

The 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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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?

And 4 Troparia from the canon from the Menaion

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

ODE VIII

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.

Refrain: O Most Holy Theotokos, save us.

Theotokion: 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.

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: 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.

We then chant the Hymn of the Theotokos (the Magnificat)

ODE IX

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

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

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

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: O Most Holy Theotokos, save us.

Theotokion: 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.

And 4 Troparia from the canon from the Menaion

Katavasia: 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.

Exapostilarion:

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 ..., (From the Menaion if there is one) Both now ..., While Thy ...,
On the Praises, The usual Psalm, if there are Stichera for the Praises from the Menaion they are included. After the chanting of the Praises:

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 ...":

The Lord said to His friends: * I shall not leave as orphans * all you whom I have gathered; * but rather I shall send forth the Holy Spirit ** unto you.

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

The Angels cried and said * unto the wise Apostles: * O righteous Galileans, * He shall return in like manner as ye see ** Him now depart.

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

As they descended from * that hallowed Mount of Olives, * O Word, Thy blest * disciples extolled Thy dread Ascension ** while glorifying it with joy.

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

Thou wast taken up in glory from earth into the Heavens, * Thou Who dost fill all things with Thy Divinity; * and Thou didst sit down at the right hand of the Father, * Thou Who in the beginning wast God the Word. * Wherefore, as the heavenly powers beheld, * they said unto the Apostles with fear: * Why look ye, gazing up into the Heavens? * He Whom ye have beheld, the Same shall come again with glory * to judge all the earth and to recompense * each according to his Works. * Let us cry unto Him: ** O incomprehensible Lord, glory be to Thee.

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

Dismissal Troparion, 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.

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

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

Thou hast ascended ..., **Glory ..., from the Menaion, Both now ..., T**hou hast ascended ...,

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: Glory to Thee O Christ God, our hope ...,

Choir: Glory to the father ...,

Priest: May Christ our true God Who didst ascend in Glory from us into Heaven and sit at the right hand of the Father, ...,

**SATURDAY OF THE SIXTH WEEK
AT LITURGY**

The Typica, at the Beatitudes, 6 verses from ODE III of the Canon, including the Irmos:

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

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.

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

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

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

Both now ..., **S**ince 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.

At the Entrance, 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.

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory for the Saint, if there be any. Otherwise:

Glory ..., Both now ..., 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.

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: (20:7-12)

In those days: it being the first day of the week, the disciples came together to break bread, and Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

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. JOHN (14:1 - 11)

The Lord said unto His disciples: The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

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!