

**SUNDAY EVENING IN THE SEVENTH WEEK
AT VESPERS**

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

The usual beginning. No Kathisma.

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

Before the morning star * from the womb Thou wast begotten from the Father * motherless before the ages, * though Arius held Thou wast created and thus not God, * boldly and mindlessly identifying thee, the Creator, * with things created, * thus storing up fuel for the eternal fire. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

O My Savior, Who hath rent Thy raiment? * Thou didst say: It was Arius who hath cut asunder the Trinity’s headship, * which is one in rank and honour, * disputing that Thou art One of the Most Holy Trinity; * thereby teaching Nestorius the godless one * to not say Theotokos. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

Keeping his eyes shut, that he might not see light, * Arius fell headlong into the deep pit of sin. * His bowels were rent asunder by a divine hook, * such that he violently gave up all his substance and his soul * and in this manner became another Judas, * through his most evil purpose and disposition. * But the Council gathered in Nicaea proclaimed that Thou, O Lord, * art truly the Son of God, ** one in rank with the Father and the Spirit.

And 3 Stichera from the Menaion

Glory ..., of the Fathers, in Tone VI:

Let us acclaim today * those mystical trumpets of the Spirit, * the God-bearing Fathers, * who, in the midst of the Church, * sang a harmonious song of theology, * teaching that the Trinity is one, unchanging in essence and Godhead; * they are the refuters of Arius, * and the foremost warriors of the Orthodox. * And they ever intercede with the Lord ** that our souls find mercy.

Both now ..., of the Ascension, in Tone VI:

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.

Entrance, “O joyous Light ...,”

Prokeimenon, in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, the Stichera of the Fathers, in Tone VI:

Having brought together * all knowledge of things of the spirit * and made careful inquiry by the divine Spirit’s grace, * lo, like godly scribes the august Fathers * wrote the celestial Symbol, the august Creed of our holy Faith, * wherein they clearly teach that, * like God the Father, * the Word of God, is also beginningless and is consubstantial with Him in truth. * Thus did these all-blest, and renowned, and godly-minded ones ** indeed follow in manifest manner in that which the Apostles taught.

Verse: Blessed art Thou, O Lord, * the God of our Fathers.

When those blest defenders of the Gospel’s doctrines, * Christ’s heralds, had received * the fullness of noetic enlightenment through the Spirit’s grace, * they proclaimed the august oracle to all mankind * under inspiration from our God, * that most transcendent truth which, though few in words, is sublimely wise. * These champions of piety and pious traditions and teachings * thus received revelation of piety and dogma from on high * and were enlightened and then set forth ** that faith which was taught of God.

Verse: Look upon me, * and have mercy on me.

Lo, the divine shepherds, * as devoted servants of Christ God and sacred initiates of the preaching inspired by God, * brought together their wisdom as shepherds and their pastoral knowledge. * Then most righteously did they stir up their righteous anger * and cast out from the plenitude of the Church the prowling and destructive wolves, * driving them far off with the Spirit’s sling, * since those thus expelled had incurred a fall that leadeth unto death * and were diseased with an illness ** that could not be relieved or cured.

Glory ..., of the Fathers, in Tone III:

Ye have become exact keepers of the apostolic traditions, * O Holy Fathers; * for in setting forth in council the dogma of the consubstantiality * of the Holy Trinity in Orthodox fashion, * ye cast down the blasphemy of Arius. * Then, after censuring Macedonius, the enemy of the Holy Spirit, * ye condemned

Nestorius, Eutyches, Dioscorus, * Sabellius, and Severus the headless one. * Wherefore we pray, make supplication on our behalf, * that we be delivered from their error, ** and that our life be preserved blameless in the Faith.

Both now ..., of the Ascension, 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:

The Dismissal Troparion of the Fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, * Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee.

Glory ..., (to the Saint, if any) Both now ..., 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.

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: 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, ...,

Thus, The Feast of the Fathers is given up.

**MONDAY IN THE SEVENTH 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. IV) The following Sessional Hymn
of the Feast 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. V) 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 be 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 the Fourth Tone with its Irmos to make eight in each Ode, and of 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 Ascension. After the Sixth Ode, the Kontakion and Ikos of the Ascension. After the Ninth ODE the Exapostilarion of the Ascension, Glory ..., Menaion, Both now ..., the Ascension. 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: 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.

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: **T**he 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 ...":

With the disciples of the Word, * O ye faithful, * let us ascend to virtue's summits, * that we may be vouchsafed there ** to see the glory of the Lord.

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

The Manichean sect * is clearly shamed * by the noetic hosts * who marveled, thus plainly demonstrating ** the bodily ascent of Christ.

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

Strike up a joyful song upon thy harp, * O David, * for Christ, having ascended, * confirmeth all the words of thy prophecy ** in very deed.

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

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.

Then, “It is good to give thanks ...,” 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 ..., (to the Saint, if any) Both now ..., Thou 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, ...,

**MONDAY OF THE SEVENTH WEEK
AT LITURGY**

The Typica, for the Beatitudes, 6 verses from ODE V of the Canon, including the Irmos.

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

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

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

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

Glory ..., **T**he 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 ..., **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.

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, and Glory ..., for the Saint, if there be any. Otherwise:

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

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: (21:8 - 14)

In those days: we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

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 (14:27 - 15:7)

The Lord said unto His disciples; Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is

cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

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!