

TUESDAY EVENING IN THE SEVENTH WEEK
AT VESPERS

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

The usual beginning. The 9th Kathisma.

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

As Thy divine disciples watched, * Thou didst ascend into the Heavens, * and sit at the right hand of the Father, * though Thou wast not separated from Him, * as the transcendent Son: * and as Thou didst promise, * Thou didst send forth the Comforter, * that He might fashion earthly heavens ** out of Thy wise and divinely-speaking sacred Apostles.

O Jesus, Thou didst assume flesh * out of the abundance of Thine inexpressible goodness; * and Thou O immortal One, didst willingly endure death upon the Cross. * But then, when three days had passed, * Thou didst arise from the dead. * And again, after forty days, * Thou didst ascend to the place, from whence Thou hadst before descended, * to lead mankind to the Father ** and to bestow peace upon the World.

As they saw Thee taken up upon the clouds O Lord, * the wise Apostles lamented, * and filled with sorrow, they cried aloud to Thee with tears: * Leave us whom Thou hast loved not orphaned; * Rather, send down to us as Thou didst promise O Compassionate One, * Thy Divine and Holy Spirit, ** that He might shed His light upon our souls.

And 3 Stichera from the Menaion

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

Come, O ye assemblies of the faithful, * let us acquire the mind of Christ’s disciples, * that we may sing an unceasing hymn upon the Mount of Olives, * and like the Apostles let us cry out with David: * God is gone up in jubilation, * the Lord with the voice of a trumpet, * that He might rescue the kindred of mortal mankind * from the stumbling-blocks of the wicked one ** and enlighten our souls.

“O joyous light ...,”

Prokeimenon, in Tone I:

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, these Stichera in Tone II:

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

O new and wondrous deed! * Lo, mortal human nature * ascendeth to the Heavens; * for it is now made one with the Word, ** Who is Almighty God.

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

There hath shone forth today * the bright day of the Master’s * divine ascent * to Heaven. This luminous feast sheddeth ** its radiance upon all the earth.

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

Even as Thou didst send * to Thy divine disciples * Thy consubstantial Spirit, * O Christ, so do Thou send down Thy grace ** unto Thy people now.

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

O Lord, as Thou wast being taken up, * to there from whence Thou wast not separated, * the hosts of Angels and all the Bodiless Ones * cried out rejoicing unto the Powers above: * Lift up the gates, O ye princes, * and the King of Glory shall enter therein. * For the cherubic throne took Thee up in the flesh. ** O Lord, glory be to Thee.

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 ..., (to the Saint, if any) Both now ..., **T**hou hast ascended ...,

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: The Dismissal ...,

**WEDNESDAY 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 ..., (to the Saint, if any) Both now ..., **T**hou hast ascended ...,

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

Since Thou hast returned unto Thy Father, * leave not us, Thy servants, orphaned, O Creator of all things. * Thus did Thy disciples cry aloud to Thee * as they beheld Thine Ascension, ** O Lover of mankind.

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

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

The glorious adornments of noetic minds * saw the Lord of Glory visibly ascending to the heights, * bearing the flesh in which He was clothed. * Therefore, they cried one to another saying: ** Lift ye up the gates.

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 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?

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!

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 ...,

Then the Aposticha of the Feast, in Tone VI:

In Thine extreme compassion, O Christ, * Thy birth in the flesh was from a Virgin; * and Thou didst willingly endure the Cross and death, * arising on the third day, * O Thou Who hast great mercy. ** Thus hast Thou raised us up and given us life.

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

As the divine disciples beheld Thee O Christ God, * ascending up from earth to the Heavens, * Thou didst promise to send unto them, ** The Holy Spirit from God the Father, O Bestower of life.

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

The hosts of Angels were amazed, O Jesus, King of all things, * at Thine awesome and wondrous Ascension, * Thus they gave command to the higher powers ** to open Heaven's gates.

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.

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: The Dismissal ...,

**WEDNESDAY OF THE SEVENTH WEEK
AT LITURGY**

The Typica, For the Beatitudes, 6 verses from ODE VII of the Canon, Including the Irmos.

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

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

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

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

Glory ..., **T**he great Moses of old, while chanting, cried out: Let the Angels of Heaven worship Christ Who ariseth as of 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, who art full of the grace of God, contain the uncontainable God, Who hath become poor according to the flesh, and was taken up with great glory unto the Heavens today, and Who quickened man?

At the Entrance:

The Troparion for the Feast 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 ..., Kontakion 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: (23:1-11)

In those days: Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

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 (16:15 - 23)

The Lord said unto His disciples: All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They

said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it 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!