

MID-PENTECOST
TUESDAY EVENING IN THE FOURTH WEEK
AT VESPERS

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

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 9th Kathisma.

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

Spec. Mel.: “Having ascended the Cross O Lord ...”:

There is come now the middle of those days * which commence with the saving Arising * and which are sealed by the sacred Pentecost. * Illumined by both feasts and joining both, * we come to render glory and honor beforehand ** to the regal Ascension. (Twice)

Sion heard and rejoiced when it received the glad tidings * of Christ’s Resurrection, * and all of her faithful offspring greatly rejoice upon beholding Him, * Who by the grace of the Spirit * doth wash away the stain of the murder of the Christ, * preparing to solemnly celebrate ** the joyous Mid-festival of both feasts. (Twice)

The bountiful pouring forth of the Spirit upon all, * is now at hand as the Scripture saith. * This is proclaimed by the mid-point of the blessed season * after Christ’s death, burial and arising, * when He gave unto His disciples * His unfailing and true promise, ** which revealed most clearly the coming of the Comforter. (Twice)

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

Having come together at the Mid-feast * between Thy Resurrection and the divine coming of Thy Holy Spirit, O Christ, * we praise the mysteries of Thy wonders. ** Wherefore, on this day do Thou send down Thy great mercy unto us.

“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 immediately the Scriptural Lessons:

THE READING IS FROM THE PROPHECY OF MICHAIAH.

Thus saith the Lord: The law shall go forth out of Sion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations that are in a land afar off. For all people will walk every one his way, but we will walk in the Name of the Lord our God for ever. Thus saith the Lord Almighty: Hear, O ye mountains, and ye vales, the foundations of the earth; for the Lord hath a controversy with His people, and He will reason with Israel, saying: O My people, what have I done unto thee? or wherein have I grieved thee? or wherein have I wearied thee? Answer Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thy face Moses and Aaron. O My people, what counsel did thine enemies take against thee? Hath it not been told thee, O man, what is good? And what doth the Lord require of thee, but to execute judgment, and to love mercy, and to ready thyself to walk with the Lord thy God? Because the Lord shall be magnified in strength, and shall shepherd His flock in peace, unto the uttermost parts of the earth.

THE READING IS FROM THE PROPHECY OF ISAIAH.

Thus saith the Lord: Ye that thirst, go to the water, and all that have no money, go and buy; and eat and drink wine and fat without money or price. For thus saith the Lord Almighty: O My people, draw ye water with joy out of the well-springs of salvation. And in that day thou shalt say: Praise the Lord, call aloud upon His Name, proclaim among the nations His glory; remember that His Name is exalted. O My people, hearken to Me, and ye shall eat that which is good, and your soul shall feast itself on good things. Give heed with your ears, and follow My ways; hearken to Me, and your soul shall live amid good things; and I will make with you an everlasting covenant, and ye shall call upon Me. And when he shall draw nigh to Me, let the ungodly leave his ways and the lawless man his counsels; and let him return to Me, and I shall have mercy on you, and I shall pardon your sins. For My counsels are not as your counsels, saith the Lord. But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind. For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and have given seed to the sower, and bread for food: so shall My word be, whatever shall proceed out of My mouth, it shall by no means turn back void, until all the things which I willed shall have been accomplished; and I will make My ways and My commandments to prosper. For ye shall go forth with joy, and shall be taught with gladness; For the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall clap with their branches. And instead of the bramble shall come

up the cypress, and instead of the nettle shall come up the myrtle; and the Lord shall be for a Name, and for an everlasting sign, saith the Lord God, the Holy One of Israel.

THE READING IS FROM THE BOOK OF PROVERBS.

Wisdom hath builded herself a house, and hath established seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also prepared her table. She hath sent forth her servants, making invitation to the feast with a loud proclamation, and saying: Whosoever is foolish, let him turn aside to me; as for them that want understanding, she saith: Come, eat of my bread and drink of the wine which I have mingled for you. Forsake foolishness, and ye shall live, and go in search of understanding that ye may live, and achieve understanding in knowledge. He that reproveth evil men getteth to himself shame; and he that rebuketh a wicked man shall himself be blamed, for rebukes unto the wicked are as wounds to him. Reprove not evil men, lest they hate thee; rebuke a wise man, and he will love thee. Give occasion to a wise man, and he will become yet wiser; teach a just man, and he will receive more learning. The fear of the Lord is the beginning of wisdom, and the counsel of Saints is understanding. For to know the Law is the property of a good mind, for in this wise thou shalt live long, and years of life shall be added to thee.

The Litany: Let us say with our whole heart ...,

Vouchsafe O Lord ...,

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

On the Aposticha, by John the monk, in Tone I:

The mid-point of the days of Pentecost hath come. * Wherein Christ disclosed His divine might in part, * in that He strengthened the paralytic * and by a word raised him up from his bed. * In a God-befitting manner He wrought miracles in a body of clay, ** and hath granted unto mankind everlasting life and great mercy.

Verse: Remember Thy congregation, * which Thou hast purchased from the beginning.

Thou, the Wisdom of God, * didst come unto the temple at Mid-feast, * teaching and reprovng the disobedient Jews, * the Pharisees, and Scribes, * and with boldness didst Thou cry unto them: * He that thirsteth, let him come unto Me and drink living water, * and he shall never again thirst unto eternity. * From him that believeth in My goodness, * rivers of eternal life shall pour forth from his noetic belly. * O how great is Thy goodness and compassion, ** O Christ our God! Glory be to Thee.

Tone II:

Verse: God is our King before the ages, * He hath wrought salvation in the midst of the earth.

When the Mid-feast had come, * Jesus went up into the temple and taught the disobedient Jews, saying: * He that thirsteth, let him come unto Me and drink living and everlasting water, * and he shall never again thirst unto eternity. * He that believeth in Me, rivers shall flow from his noetic belly, ** and he shall have the light of life.

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

When Thou wast teaching at Mid-feast, O Savior, * the Jews spake saying: * How knoweth this man letters, having never learned? * For they knew not that Thou art the Wisdom * that fashioned the world. ** Glory be to Thee.

**Then “Now lettest Thy servant ...,” Trisagion ..., “Our Father ...,” Then:
The Dismissal Troparion, in Tone VIII:**

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

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

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

MID-PENTECOST: WEDNESDAY IN THE FOURTH WEEK

AT MATINS

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

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparia, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee. (Twice)

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

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

The Lord, Who perceiveth the hidden thoughts of all hearts, * while standing within the temple cried aloud * declaring the truth unto those who had lied: * Why do ye seek to apprehend Me, the Life-giver? * Thus with boldness did He cry at Mid-feast. ** “Judge not by appearance, but judge rightly, ye lawless ones.”

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

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

On the day of the Mid-feast of Pentecost, * the Lord of all stood in the temple, * and spake with boldness to the Hebrews, * openly censuring them as their King and God, * with a just rebuke of their presumptuousness. * But in His boundless compassion, ** He hath bestowed His great mercy upon us all.

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

Then “Having beheld the Resurrection of Christ ...” and the 50th Psalm.

Then the following Canons, the first in Fourth Tone, and the second in Eighth Tone, to make fourteen in each Ode, including the Irmos. The Canon in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

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

The great benefactions and gifts, the graces and divine illuminations of Thine incomprehensible and divine Incarnation, do Thou abundantly pour forth and shine upon us, O Master.

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

At Mid-feast Thou hast come, O Christ, manifestly sending forth the radiant flashes of Thy Godhead; for Thou art the joyous Festival of the saved and the Cause of our salvation.

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

Thou art become wisdom, righteousness from God, and redemption for us, O Lord. Thou dost convey us from earth to the height of Heaven, and dost grant us the Divine Spirit.

Refrain: *Most holy Theotokos save us.*

Theotokion: **T**hy flesh knew not corruption in the sepulcher, O Master. Rather, inasmuch as it was formed without seed, it received not corruption, for in a transcendent manner it was not subject to the order of nature.

*The Second Canon, in Tone VIII:
A Composition of Andrew of Crete*

Irmos: **T**hou didst make the sea a wall ...,

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

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath broken asunder the bonds of Hades, and hath raised up the dead and healed sicknesses by a word. This is our God, Who granteth life unto them that believe in His Name.

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

Thou didst show a wonder by changing the water into wine, O Master, Who didst change the rivers of Egypt into blood. Thou didst also raise up the dead, accomplishing this sign in these latter times. Glory be to Thine ineffable counsel, O Savior; glory be to Thy self-abasement, whereby Thou hast renewed us.

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

Thou art an ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Savior, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to Sichar in the flesh, Thou didst ask the Samaritan woman for water, that Thou mightest drink.

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

Thou didst bless the loaves and multiply the fish, O incomprehensible God; Thou didst fill the people bounteously and didst promise an ever-flowing spring of wisdom to them that thirst. Thou art our God, O Savior, Who givest life unto them that believe in Thy Name.

Glory ..., **I** glorify the Three Who are co-beginningless and of equal sovereignty: the Father, Who is beginningless God; the Son, Who is co-beginningless; and the Spirit, Who is co-eternal with the Son; one essence in three Hypostases. I praise and honor one supreme sovereign Principle of the beginningless Godhead and Essence.

Both now ..., **Theotokion:** **T**hou alone didst contain within thy womb the Creator, O Birthgiver of God, ineffably conceiving Him in the flesh yet remaining a Virgin, while thy virginity in no wise suffered harm. Do thou ever entreat Him unceasingly on behalf of thy flock, since He is thy Son and God.

Katavasia: **T**hou didst make the sea a wall; * **T**hou didst overwhelm boastful Pharaoh in the deep * together with his chariots. * **T**hou didst save the people dry-shod, O Lord, * and didst lead them forth to a mountain of sanctification, as they cried: * **W**e shall sing a song of victory to Thee, our God, * for Thou hast been glorified.

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * **T**hou, O Lord, art my strength, * my refuge and foundation.

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

Thou didst open unto the Church the springs of life-creating waters, O Good One, and didst cry: If any zealous man thirst, let him come and drink.

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

Thou didst say plainly that Thou wouldst be lifted up from earth unto Heaven, and Thou didst promise to send the Holy Spirit from thence.

Refrain: *Most holy Theotokos save us.*

Theotokion: **T**he Lord, Who by nature is life-creating and Who was born of a Virgin, hath granted incorruption unto all the faithful, since He is compassionate.

The Second Canon

Irmos: **M**y heart is established ...,

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

Do not judge a judgment according to appearance, O ye Jews; thus, as it is written, said the Master when He came unto the temple and taught at the Judaic Mid-feast.

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

Do not judge a judgment according to appearance, O ye Jews, for Christ is come. The Prophets named Him: He that cometh from Sion and hath restored the world.

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

Even though ye believe not His Words, O ye Jews, be convinced by the works of the Master. Why do ye deceive yourselves and disregard the Holy One, of Whom Moses wrote in the Law?

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

If the Messiah must assuredly come, O ye Jews, then the Messiah hath now come, Who is Christ. Why do ye deceive yourselves and disregard the Righteous One, of Whom Moses wrote in the Law?

Glory ..., **W**e worship Thee, O Father, Who art beginningless in Thine essence, and we piously praise Thy beginningless Son and the all-holy Spirit, O ye Three Who are by nature one God.

Both now ..., Theotokion: **T**hough Thou art one of the Trinity, Thou didst assume flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that gave birth to Thee, O Lord, Who art wholly God and Fire.

Katavasia: **M**y heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

Sessional Hymns, in Tone VIII:

At Mid-feast Thou didst stand in the temple's court * in a god-befitting manner * and didst cry aloud: * Let him who doth suffer thirst now draw nigh unto Me and drink. * He that drinketh of the sacred water that I shall give, * from within shall the springs of My teachings issue forth. * Whosoever doth believe that the Divine Father hath sent Me, * and that I came forth from Him, * with Me he shall be glorified. * Therefore we cry unto Thee: * Glory be to Thee, O Christ God, * Who dost cause the streams of Thy great love for mankind, * to abundantly well forth unto us, Thy servants.

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

Thou, O Savior, dost pour out for all the world living waters * of wisdom and endless life, * inviting all to partake and to drink thereof; * for he who receiveth and keepeth Thy holy law * doth thereby quench the coals of deception. * Wherefore, he shall not thirst throughout the ages, * nor fail to be filled with Thee, O Master King of Heaven. * For this cause we glorify Thy power, O Christ God, * asking that the forgiveness of sins ** be abundantly granted unto us, Thy servants.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory to Thy power, O Lord!

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

Having shattered the gates of death by Thy might, Thou hast made known the ways of life; and Thou didst open the gates of immortality unto them that cry with faith: Glory be to Thy power, O Lord.

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

Since Thou Who art beginningless dost have in the grasp of Thy hand the beginning of all things, and dost hold fast their middle and final end as well, Thou didst stand in the midst and cry aloud: Come, O ye of godly mind; enjoy the divine gifts.

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

Since Thou as God hast authority over all things, and as one mighty didst destroy the dominion of death, O Christ, Thou didst promise to send the Holy Spirit, Who proceedeth from the Father.

Refrain: Most holy Theotokos save us.

Theotokion: O all-immaculate Mother who knewest not wedlock, thou dost bestow grace abundantly upon those who praise thee; and from the Word Who is before the ages and Who was born from thee, thou dost entreat for the forgiveness of their offences.

The Second Canon:

Irmos: With noetic eyes the Prophet Habbakuk ...,

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

If the Messiah must come, then Christ is the Messiah, O ye lawless ones; Why do ye not believe in Him? Behold, He is come, and the things He doeth bear witness to Him: He made the water into wine and strengthened the paralytic by a word.

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

Since ye do not understand the Scriptures, ye are all deceived, O ye lawless Hebrews; for Christ is truly come and hath enlightened all mankind, showing forth many signs and wonders among you. In vain do ye deny Him Who is the true Life.

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

Christ cried unto the Jews: One work have I shown unto you, and already ye marvel. Ye circumcise a man even on the Sabbath, He saith; Why then do ye accuse Me, Who have raised up a paralytic by a word?

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

I have done many works; for which work, then, do ye stone Me? cried Christ unto the Jews, reproaching them. For by a word I have made a man completely whole; judge not according to appearance, O ye men.

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

Thou Who workest through the Apostles and Who, together with the Spirit, dost Thyself rest in the Prophets, O Christ, Thou immaculate Offspring of the Father's nature, Thou didst lead the nations up unto knowledge of Thee through Thy signs.

Glory ..., O Trinity, undivided Unity; beginningless Father, Son, and Holy Spirit; Thou Trinity in Unity; O life-creating, uncreated God, equal in honor and in rank: Save those who praise Thee, and deliver them from dangers and afflictions.

Both now ..., Theotokion: O Bride of God and pure Virgin Mother, who didst contain God in thy womb while He yet remained uncircumscribed: Cease not to intercede on our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

Katavasia: With noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * "God shall come out of Theman!" Glory to Thy power! * Glory to Thy condescension!

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

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

Having reached the middle of the divine feasts, let us be godly-wise and zealously adorn ourselves with the perfection of divine virtue.

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

How truly sacred is this present feast; for it marketh the mid-point of the great feasts and doth shine forth from both.

Refrain: Most holy Theotokos save us.

Theotokion: The mind of the Archangel is not able to comprehend Thine ineffable and most pure birthgiving from a Virgin, O my greatly merciful Savior.

The Second Canon

Irmos: O Lord our God, bestow Thy peace ...,

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

Having adorned Thine Apostles with miracles and magnified Thy disciples with wonders throughout the World, Thou hast glorified them and bestowed upon them Thy Kingdom, O our Savior.

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

The disciples have enlightened all the ends of the earth with miracles and teachings, and in diverse ways they preached the word of Thy Kingdom, O Christ Savior.

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

We send up praise unto Thy Kingdom, and we offer a hymn unto Thee Who didst appear on earth for our sake and didst enlighten the World and restore Adam.

Glory ..., Glory be to Thee, O holy Father, unbegotten God. Glory be to Thee, O timeless, only-begotten Word. Glory be to Thee, O Divine Spirit, of one throne and of one essence with the Father and the Son.

Both now ..., **Theotokion:** Thy womb is become a holy table which holdeth the Heavenly Bread, whereof he that eateth dieth not, as the Nourisher of all hath said, O Birthgiver of God.

Katavasia: O Lord our God, bestow Thy peace upon us; * O Lord our God, take us for Thy possession; * O Lord, besides Thee we know none other: * and we call upon Thy Name.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * “I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

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

The mid-point of Pentecost hath come this day. By the former feast it is illumined with the most divine radiance of the divine Pascha, and by the latter feast it is made to shine with the grace of the Comforter.

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

While standing in the temple, O Christ, Thou didst speak unto the assemblies of the Jews and didst reveal Thine own glory, thereby manifesting Thy consubstantiality with the Father.

Refrain: *Most holy Theotokos save us.*

Theotokion: **B**e thou my protection and mine unshaken rampart, O only Mother of God. Redeem me from the stumbling-blocks of the world, and illumine me by thy divine effulgence.

The Second Canon

Irmos: **The billows of life trouble me ...,**

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

O Jesus, Who takest care for all the ends of the earth, Thou didst go up to the temple at Mid-feast, as John hath said, and taught the multitudes the Word of truth.

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

Thou didst open Thy lips, O Master, and didst preach to the world the most pure Father and the all-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

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

Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Savior, raising the paralytic, cleansing lepers, and resurrecting the dead.

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

The beginningless Son received a beginning and became a man, taking upon Himself that which is proper to our nature. And at Mid-feast He taught and said: Hasten ye unto the ever-flowing Spring, that ye may draw forth life.

Glory ..., **W**e all glorify the one Godhead in Trinity, the uncreated and undivided essence in three Hypostases, even the Father, the Son, and the Holy Spirit, Who while being Three are One.

Both now ..., **Theotokion:** **W**e praise thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure

Maiden, Bride of God; for from thee God truly became incarnate and thus Quickened us.

Katavasia: The billows of life trouble me like the waters of the sea, * O Lover of Mankind. * Wherefore, like Jonah I cry unto Thee, O Word: * Raise up my life from corruption, O compassionate Lord.

Kontakion, in Tone IV:

Having come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

Ikos: With the streams of Thy Blood do Thou Water my soul, which is grown dry and barren because of mine iniquities and offences, and show it forth to be fruitful in virtues. For Thou didst tell all to draw nigh Thee, O all-holy Word of God, and to draw forth the water of incorruption, which is living and which washeth away the sins of those who praise Thy glorious and divine arising. Unto them that know Thee as God, O Good One, grant from on high the strength of the Spirit, which verily was borne by Thy disciples, for Thou art truly the Well-spring of life for all.

SYNAXARION READING

On the Wednesday of the Paralytic, we celebrate the Feast of Mid-Pentecost.

Verse: Standing in the midst of the teachers, Christ the Messiah teacheth at Mid-feast.

Verse: By Thy boundless mercy, O Christ our God, have mercy on us. Amen.

After the Savior had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marveling at the wisdom of His words, said, “How knoweth this man letters, having never learned?” But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just

passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast" - though it refers to the Feast of Tabernacles - is used. It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "The Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Exodus 12:10-20; Leviticus 23).

By Thy boundless mercy O Christ our God,
Have mercy on us. Amen.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

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

Having dispelled the power of death by Thy might, O Savior, Thou hast made known unto all mankind the path of life. With thankfulness they cry to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

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

Beholding Thee bearing flesh, the assemblies of the Hebrew people did not recognize Thee, O Word of God; but we sing to Thee: Blessed art Thou in the temple of Thy glory, O Lord.

Refrain: Most holy Theotokos save us.

Theotokion: Rejoice O sanctified and divine tabernacle of the Most High; for through thee, O Theotokos, joy hath been granted to those who cry: Blessed art thou among women, O most immaculate Lady.

The Second Canon:

Irmos: The Chaldean furnace, burning with fire ...,

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

Thou Who art rest for all didst grow weary in the flesh; Thou Who art the well-spring of miracles didst willingly thirst. Thou didst seek after water, O Jesus, promising living water.

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

Thou didst converse with a Samaritan woman, O Lord, thereby reproofing the mindlessness of the lawless Hebrews, insofar as she believed Thee to be the Son of God, and they denied Thee.

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

O Savior, Thou ever-living well-spring, Thou didst promise to grant living water which springeth forth, the water of immortality, unto those who with faith receive Thy Spirit, which proceedeth from the Father.

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

With five loaves Thou didst feed the thousands that hungered, and made the child's morsels to be more than enough for yet another multitude, O Savior. Thus showing Thy glory unto Thy sacred disciples.

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

He that eateth Thy Bread shall live forever, and he that drinketh Thy Blood abideth in Thee, my Savior, and Thou abidest in him, and Thou shalt raise him up at the last day.

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

Thou madest Thy dispensation wondrous, O Master, confirming by miracles Thy divine authority. Thou didst drive out illnesses, raise up the dead, and enlighten the blind, since Thou art God.

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

Thou didst cleanse the lepers and restore the lame; Thou didst strengthen the paralytics and heal the blood-streaming woman, and didst walk upon the sea. Thus showing Thy glory unto Thy sacred disciples.

Glory ..., We worship Thy timeless Father and the grace of the Spirit, which Thou as God didst apportion unto Thine Apostles, sending them forth to preach, O Lord.

Both now ..., **Theotokion:** **T**hou didst contain within thy womb the uncontainable Word, thou didst suckle at thy breasts Him that nourisheth the world and didst hold in thine arms our Sustainer, O pure Birthgiver of God.

Katavasia: **The Chaldean furnace, burning with fire, * was bedewed by the Spirit * through the presence of God; * and the children chanted: * O God of our fathers, Blessed art Thou!**

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

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

Having arisen from the grave as one comely, and adorned with the glory of the Godhead, O Lord, Thou didst appear unto Thine Apostles and didst promise to send the power of the Spirit unto those who cry aloud: Bless ye the Lord, all ye works of the Lord.

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

In a manner befitting Thee, since Thou as God art the Supreme Author of life, Thou didst slay Hades and didst well forth eternal life unto all, wherefore the graces of these radiant days now constitute a most clear image of the everlasting life of those who cry: Bless ye the Lord, all ye works of the Lord.

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

Thou didst cause rays of righteousness to shine upon the world like the sun, O Christ, in that Thou didst send Thine Apostles unto the world. Bearing Thee, the incomprehensible Light, they drove away the darkness of ignorance, and cried: Bless ye the Lord, all ye works of the Lord.

Refrain: **Most holy Theotokos save us.**

Theotokion: **B**ehold now, a prince and ruler hath manifestly come from the tribe of Judah, for thou, O all-immaculate one, hast given birth to Him Who is the Expectation of the nations which were set aside for Him aforetime. Yea, thou hast borne Christ, to Whom we chant: Bless ye the Lord, all ye works of the Lord.

The Second Canon

Irmos: O ye angels and ye powers of heaven ...,

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

Come, O ye peoples, and behold Him Who is praised upon a throne of glory, being blasphemed by lawless people. And as ye behold Him, praise Him as the Messiah, Who was foretold by the Prophets.

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

Thou art truly the Christ, Who hast come into the world. With Thee there is salvation and the remission of the failings of our fathers; Thou art indeed the Life of those who have come to believe in Thee.

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

As it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom there cometh salvation.

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

On the Sabbaths and on all days Christ wrought manifest signs, healing those in diverse illnesses. But the deceitful people were consumed with malice and wrath.

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

The Jews bitterly reviled Christ and said: On the Sabbath did this Man hath healed the paralytic who had lain sick for many years, therefore He hath transgressed the Law.

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

Christ said to the Jews: Did not Moses in giving you the Law command that ye be circumcised? Yet ye circumcise on the Sabbath, lest the Law of your fathers be broken.

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

They that were wholly ungrateful and who of old had sojourned in the wilderness, out of malice cast blasphemies at their Benefactor. They wagged their unjust tongues while they meditated vain things.

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

Trinitarion: Of a truth, the Trinity is one God, without the Father leaving that which is proper to Himself and assuming Sonship, nor with the Son transforming His attributes into procession. But I glorify the Three apart and together, as Light and God, throughout the ages.

Both now ..., **Theotokion:** **T**ell us, O Theotokos: How didst thou give birth unto Him Who hath shone forth timelessly from the Father and Who is praised together with the Holy Spirit? - except in a manner known only to Him Who was well-pleased to be born from thee.

Katavasia: **S**eated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

(The Magnificat is not chanted)

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

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

Since we have learned from Christ a new and unprecedented way of life, let us all be especially diligent to preserve it until the end, that We may enjoy the presence of the Holy Spirit.

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

O Life-Giving Savior, Thou didst clothe my mortal nature with the garment of immortality and the grace of incorruption, and didst raise it up together with Thyself. Thou didst lead it unto the Father, having dispelled my warfare of many years.

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

Since we have been restored again to the life of Heaven by virtue of the mediation of Him Who emptied Himself even so far as to assume the form of a servant and hath exalted us, let us magnify Him as is meet.

Refrain: **Most holy Theotokos save us.**

Theotokion: **A**ll we the faithful have put our trust in thee, and we acclaim thee with songs of praise as the root, source, and cause of incorruption, O Virgin, for thou didst well forth for us the Hypostatic Immortality.

The Second Canon:

Irmos: **Virginit**y is alien to motherhood ...,

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

At the Judaic Mid-feast, O my Savior, Thou didst go up to Thy temple and didst teach all. And the Jews marveled and said: Whence knoweth this Man letters, having never learned?

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

My Redeemer performed wonders and signs, welling forth gifts of healings. He drove away illnesses and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

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

My Redeemer cried out as He reproached the disobedient Jews: Judge not according to appearance, but judge ye a righteous judgment. For the Law also commandeth that every man be circumcised, even if it be on the Sabbath.

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

As Thou didst promise, O Savior, Thou didst grant the greater miracles unto Thy disciples when Thou didst send them to preach Thy glory unto the nations. And they proclaimed unto the world Thy grace and Resurrection and Incarnation.

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

Christ said unto the Jews: If ye circumcise a man on the Sabbath that the Law might not be broken, why are ye now angry with Me, in that by a word I have made a man completely whole? Ye judge according to the flesh.

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

O Word, Who didst heal the withered hand by a word, do Thou heal the earth of my heart, which hath long ago become parched, and show me forth as one fruitful, that I also might bring forth fruit in fervent repentance, O Savior.

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

I lie upon my bed of pain, O Word. Make me to stand aright by cleansing my leprous heart and enlightening the eyes of my soul, even as Thou didst raise up the paralytic who lay upon his bed.

Glory ..., It is alien to the lawless to reverence the beginningless Trinity, even the Father, the Son, and the Holy Spirit, the uncreated Omnipotence, through Whom the whole world was established by the might of His power.

Both now ..., **Theotokion:** Thou, O Virgin Mother, didst contain in thy womb Christ, the Giver of life, Who is One of the Trinity; Whom all creation praiseth and before Whom the thrones on high tremble. Do thou beseech Him, O all-blessed one, that our souls be saved.

Katavasia: **Virginity is alien to motherhood, * and childbearing is a thing strange to virgins: * yet in thee, O Theotokos, both have come to pass. * Therefore we, and all the nations of the earth, * without ceasing call thee blessed.**

Exapostilarion, in Tone III:

O Thou that hast the never-emptying wine-bowl of gifts, * grant that I may draw water unto remission of my sins. * For with great thirst am I taken, ** O Thou only lovingly compassionate One. (Twice)

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

On the Praises, 4 Stichera from the Oktoechos, in Tone IV:

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

The Divine Wisdom and Might, * the effulgent Light of the Father, * the eternal Word, the Son of the living God, * came in the flesh into the temple * and imparted His holy words of instruction unto the Jews, * those ungrateful and grievous ones, * and amazed by the wealth of His Wisdom, * they cried out saying: * By What means doth He know letters, ** since He hath not been taught by any man?

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

Repeat: The Divine Wisdom and Might ...,

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

The Messiah and Lord of all * shut the mouths of the lawless scribes, * and rebuked the Jews as He cried out to them: * Judge not according to appearances, * O ye lawlessly disobedient ones. * For on the Sabbath I raised up and cured him that was paralyzed. * Wherefore I am the Lord of the Law and the Sabbath. * Why seek ye then to slay Me, ** Who have raised up the dead?

Martyricon, in Tone I:

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

Nabutheus was killed with stones, * by the lawless and grievous ones, * from among the nation of the ungrateful Jews. * They sawed Esaias asunder with a saw fashioned from wood. * And they cast into the mire Jeremiah, the wise one. * And, on lifting up their own Lord upon the Cross, * they cried out saying: * Thou Who wouldst destroy the temple, ** save Thyself and we shall believe Thee.

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

Having been enlightened by the Resurrection of Christ the Savior, * O ye brethren, * and having reached the midst of the feast of the Master, * let us truly keep the commandments of God, * that we may be deemed worthy to celebrate the Ascension ** and be vouchsafed the coming of the Holy Spirit.

The Great Doxology (chanted), then:

The Dismissal Troparion, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

Litany: Have mercy on us ...,

Litany: Let us complete our morning prayer ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

Immediately there followeth the First hour, beginning with “Christ is Risen” three times.

**MID-PENTECOST: WEDNESDAY OF THE FOURTH WEEK
AT LITURGY**

The Typica, at the Beatitudes, 8 verses from ODE III and VI of the Canon.

Thou didst open unto the Church the springs of life-creating waters, O Good One, and didst cry: If any zealous man thirst, let him come and drink.
(Twice)

Thou didst say plainly that Thou wouldst be lifted up from earth unto Heaven, and Thou didst promise to send the Holy Spirit from thence.

The Lord, Who by nature is life-creating and Who was born of a Virgin, hath granted incorruption unto all the faithful, since He is compassionate.

O Jesus, Who takest care for all the ends of the earth, Thou didst go up to the temple at Mid-feast, as John hath said, and taught the multitudes the Word of truth.

Thou didst open Thy lips, O Master, and didst preach to the world the most pure Father and the all-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

Glory ..., **W**e all glorify the one Godhead in Trinity, the uncreated and undivided essence in three Hypostases, even the Father, the Son, and the Holy Spirit, Who while being Three are One.

Both now ..., **Theotokion:** **W**e praise thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus Quickened us.

At the Entrance: The Troparion for the Feast Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

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

Having come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

The Prokeimenon, in Tone III:

The Prokeimenon: Great is our Lord, and great is His strength, * and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

THE ACTS OF THE HOLY APOSTLES: (ACTS 14:6 - 18)

In those days, Paul and Barnabas fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Alleluia, in Tone I:

Verse: Remember Thy congregation, which Thou hast purchased from the beginning.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THE GOSPEL ACCORDING TO ST. JOHN (7:14 - 30)

At that time, when mid-feast was come, Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

In place of “It is meet” The Zadostoinik is chanted from ODE IX of the Feast. **Virginitie is alien to motherhood, * and childbearing is a thing strange to virgins: * yet in thee, O Theotokos, both have come to pass. * Therefore we, and all the nations of the earth, * without ceasing call thee blessed.**

Communion Verse: He that eateth My Flesh and drinketh My Blood abideth in Me and I in him, saith the Lord. Alleluia, alleluia, alleluia.

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

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

Note: The Feast of Mid-Pentecost is celebrated for eight days.