

**SUNDAY EVENING IN THE FIFTH 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. No Kathisma.

**On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone V:
Spec. Mel.: “Rejoice ...”:**

The all-holy mid-feast of the Savior’s Resurrection * hath now appeared like the brightness of noon, * shining upon the world with the divine grace of Christ’s arising, * flashing forth with incorruption’s unerring signs * revealing His Ascension into the heights. * The most bright feast of Pentecost is manifestly radiant * with the Holy Spirit’s descent to us. * Wherefore it bestoweth upon our souls ** peace and great mercy.

Having reached the feast of Mid-Pentecost, * The Lord doth now impart the streams of His great compassion, * like unto a Divine River of Glory, * crying aloud unto all: * “Ye that are athirst, come unto me and draw forth abundantly. * For I am a well-spring of sympathy and an abyss of mercy, * pouring forth forgiveness upon the World, * purging sins, and expunging maladies’. * And He doth save them that keep His Resurrection’s memorial, * and doth protect them that honor and with love celebrate His Ascension in glory, ** granting unto our souls peace and great mercy.

Having stood within the temple’s court, * He Who is the uncircumscribable God and Lord, * Who by nature is God, * and for our sake became incarnate, * and circumscribed in the flesh * poured forth for all mankind vivifying teachings, saying: * Be ye purified in your souls; * Quench the burning heat of the passions’. * Let no one be deprived of this draught, * for upon him that doth drink I bestow the divine grace * of an immortal and better heavenly Kingdom, * which he shall share with Me, the Creator, ** and thus be glorified.

And 3 Stichera from the Menaion

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

Thou, the Wisdom of God, * didst come unto the temple at Mid-feast, * teaching and reproving 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.

“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 Resurrection, in Tone IV:

Unceasingly worshipping Thy life-giving Cross, O Christ God, * we glorify Thy Resurrection on the third day, * for through it, O All-powerful one, * Thou hast renewed corrupted human nature * and shown us the way to heaven, ** since Thou alone art good and the Lover of mankind.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

A Hymn of Compunction: **O** Lord, I desired to blot out with my tears * the handwriting of all mine iniquities, * and thus to please Thee with repentance for the rest of my life, * but the enemy beguileth me and ever warreth against my soul. * O Lord, before I utterly perish, ** do Thou save me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: **O** Thou Who art glorified in the memorial of Thy Saints, * O Christ God: * since Thou art entreated by them, ** do Thou send down upon us Thy great mercy.

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

Having come together on 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.

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.

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

At Mid-feast give ..., **Glory ...**, from the Menaion, **Both now ...**, **A**t Mid-feast give ...,

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

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

MONDAY IN THE FIFTH 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 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. (Twice)

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

After the 1st chanting of the Psalter (Kath. IV) The following Sessional Hymns from the Oktoechos, of the Resurrection, in Tone IV:

Looking into the entrance of the tomb, the Myrrh-bearing women * were unable to endure the bright radiance of the Angel, * trembling in awe they said; * “How is it that He who hath opened Paradise to the Thief hath been stolen? * How is it that He who before His passion proclaimed His Arising hath been raised? ** Truly Christ God hath arisen, granting those in Hades life and resurrection.”

Verse: O Lord condemn me not in Thine anger, * nor chasten me in Thy wrath.

Hymn of Compunction: **D**o Thou visit my lowly soul, O Lord, * which hath wasted its whole life in sins; * and as Thou didst receive the harlot, ** receive me also, and save me.

Verse: Wondrous is God in His saints, * the God of Israel.

Martyricon: **T**oday, on the commemoration of the passion-bearers, * the hosts of Angels are present * to enlighten the minds of the faithful * and to make the World radiant with grace. * Since Thou art entreated by them, O God, * grant unto us great mercy.

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

An invincible wall art thou for us Christians, O Virgin Theotokos; * for We who flee unto thee for refuge remain unharmed. * And though we sin, we cry out to thee: ** Rejoice, O Full of Grace, the Lord is with thee.

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

The Wisdom of God the Father, * which was granted to the Apostles by the Word of God, * to preach unto the ends of the world, of the coming of Him, * Who was vilified and defamed as a deceiver by the errant Hebrews, * Who without malice said unto them: * Cast not judgment upon me unjustly * O ye lawless ones. * Let us therefore cry unto Him: * O Christ God in Thy love for mankind, * send down upon us the forgiveness sins, ** who with faith hymn and praise Thine incomparable glory.

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

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

For the Canons: the Canon of Mid-Pentecost with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. At the Third Ode, the Kontakion & Sessional Hymns of the Menaion, Glory ..., Both now ..., the Sessional Hymn of the Feast. At the Sixth ODE the Kontakion and Ikos of Mid-Pentecost. At the Ninth Ode, the Exapostilarion of Mid-Pentecost. 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: 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: Most Holy Trinity our God, glory be to Thee.

Trinitarion: 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 honour one supreme sovereign Principle of the beginningless Godhead and Essence.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou 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

And 4 Troparia from the canon from the Menaion.

Katavasia: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory

ODE III

Irmos: Thy Church, O Christ, * rejoices in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and my 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: 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?

Refrain: Most Holy Trinity our God, glory to Thee.

Trinitarion: We 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.

Refrain: Most Holy Theotokos save us.

Theotokion: Though 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.

And 4 Troparia from the canon from the Menaion.

Katavasia: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Kontakion, Ikos, & Sessional Hymns of the Menaion, then:

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

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: 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: Most Holy Trinity our God, glory be to Thee.

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

Refrain: Most Holy Theotokos save us.

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.

And 4 Troparia from the canon from the Menaion.

Katavasia: On divine watch * let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel * clearly saying: * Today salvation is come to the world, * for Christ is risen as Almighty.

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. **(Twice)**

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: 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.

Refrain: Most Holy Trinity our God, glory be to Thee.

Trinitarion: **G**lory 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.

Refrain: Most Holy Theotokos save us.

Theotokion: **T**hy 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.

And 4 Troparia from the canon from the Menaion.

Katavasia: **L**et us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * Who causeth life to dawn for all.

ODE VI

Irmos: **T**he 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: 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.

Refrain: *Most Holy Trinity our God, glory be to Thee.*

Trinitarion: **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.

Refrain: *Most Holy Theotokos save us.*

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.

And 4 Troparia from the canon from the Menaion.

Katavasia: **T**hou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

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: **W**ith 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.

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: 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 reprovng 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: Most Holy Trinity our God, glory be to Thee.

Trinitarion: 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.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou 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.

And 4 Troparia from the canon from the Menaion.

Katavasia: He Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

ODE VIII

Irmos: Having 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: 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: Most Holy Trinity our God, glory be to Thee.

Trinitarian: **O**f 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.

Refrain: Most Holy Theotokos save us.

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.

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: **T**his chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

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

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: 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: Most Holy Trinity our God, glory be to Thee.

Trinitarian: 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.

Refrain: Most Holy Theotokos save us.

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.

And 4 Troparia from the canon from the Menaion.

Katavasia: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Exapostilarion of the Feast, 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.

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.

O Thou Who didst endure the Cross and death, * and didst arise from the dead, O Almighty Lord, ** we glorify Thy Resurrection.

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

Repeat: **O** Thou Who didst endure the Cross ...,

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

A Hymn of Compunction: **I** am a sheep of Thy rational flock, * and I flee unto Thee, the Good Shepherd. ** Seek me out who am gone astray, O God, and have mercy on me.

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

Martyricon: **W**ho would not be astonished, O holy Martyrs, * on beholding the good fight which ye fought? * Who while confessing Christ and armed with the Cross, * vanquished the bodiless enemy, though ye were in the body? * Wherefore, ye were worthily shown forth * as expellers of demons and adversaries of the heathen. ** Intercede ye unceasingly that our souls be saved.

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

At the Mid-feast of Pascha * Thou didst go up into the sacred temple, O our Savior. * And standing in the midst of the crowd, Thou didst teach them with boldness and say: * I am the Light of the World; * he that followeth Me shall not Walk in darkness, ** but shall have the light of immortal life.

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 ...”:

Bowing the heavens down, Thou didst come, * O my Savior, * and take flesh of the Virgin, * remaining unchanged whilst welling forth ** forgiveness unto me.

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

Though Thou art ever with the Godhead, * Thou didst will to be one with me, * the lost one, * that Thou mightest thus save me from sin, ** O Word and Lover of mankind.

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

O King of all, Thou art * the Wisdom of the Godhead, * through Whom in boundless wisdom * the Father with the Spirit ** created the whole universe.

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

Let us cleanse the treasury of our minds * and illumine the lamps of our souls, * and we shall behold Christ our Life coming to the temple, * in His exceeding goodness, * that He might triumph over the enemy * and save our race, through the Passion of the Cross * and the Resurrection. * And let us cry unto Him: ** O incomprehensible Lord, glory be to Thee.

Then, “It is good to give thanks ...,” 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.

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

At Mid-feast give ..., Glory ..., from the Menaion, Both now ..., **A**t Mid-feast give ...,

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

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

**MONDAY OF THE FIFTH WEEK
AT LITURGY**

The Typica, at the Beatitudes, 6 verses from ODE 7 of Mid-Pentecost.

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.

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.

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.

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.

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: Thou 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.

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

In the midst of the 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.

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

Glory ..., of the Samaritan, in Tone VIII:

Having come to the well in faith, * the Samaritan woman beheld Thee, the Water of Wisdom * whereof having drunk abundantly, she, the renowned one, ** inherited the Kingdom on high forever.

Both now ..., of Mid-Pentecost, 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 12:12 - 17)

In those days, Peter came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

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 (8:42 - 51)

Jesus said unto the Jews who came unto Him: If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the

truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

In place of "It is meet" The Zadostoinik is chanted from ODE IX of the Feast. **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.**

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.