

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

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

The usual beginning. No Kathisma.

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

As Thou didst ascend into the Heavens, * from whence Thou didst also descend, * leave us not orphaned, O Lord; * let Thy Spirit come, bringing peace unto the world; * show Thou unto the sons of men the works of Thy might, ** O Lord and Lover of mankind.

Though Thou wast not parted from His uncircumscribable bosom, * Thou didst ascend unto Thy beginningless Father, O Christ, * and the hosts on high accepted no addition to the thrice-holy praise. * But even after Thou didst become man * they recognized Thee as the one Son, * only-begotten of the Father, O Lord. ** In the multitude of Thy compassions, have mercy on us.

Thine Angels said unto the Apostles, O Lord: * Ye men of Galilee, * why stand ye looking up into heaven? * This is Christ God, Who hath been taken up from you into Heaven. * He shall come again in the manner ye have seen Him going into Heaven. ** Worship Him in holiness and righteousness.

And 3 Stichera from the Menaion

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

Thou wast born as Thou Thyself didst will; * Thou didst appear of Thine own choice; * Thou didst suffer in the flesh, O our God. * Thou didst arise from the dead, trampling down death; * and Thou didst ascend in glory, O Thou Who fillest all things, * and didst send unto us the Divine Spirit, ** that we may praise and glorify Thy Divinity.

“O joyous light ...,”

The Great Prokeimenon, in Tone VII:

Prokeimenon: Our God is in Heaven and on earth; * all things whatsoever He hath willed He hath done.

Verse: When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judaea became His sanctuary, Israel His dominion.

Verse: The sea beheld and fled, Jordan turned back.

Verse: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

The Litany: Let us say ...,

Then: “Vouchsafe O Lord ...,”

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

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

As they went up unto Olivet, * He that filleth all things then spake unto His disciples saying: * O My friends, the time of Mine ascent draweth nigh. * Go ye forth unto every nation * and teach that which ye have heard me speak. * Then the Lord ascended in glory as upon a chariot. ** Whereupon, the Apostles trembled and were seized with awe.

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

When Thy Mother with The disciples * travelled with Thee, O Christ on the way to Bethany. * Thou didst raise up Thy hands to bless them, * and having blessed them, * a cloud of light came and took Thee from their sight. * Thus didst Thou ascend in glory * and take Thy seat at the right hand of the Father, ** where with Him Thou art truly worshiped.

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

Come, ye faithful, let us go now together * to the summit of the Mount of Olives, * that together with the apostolic choir, * we may lift up our hearts and minds toward the Heavens, * where we shall see the Lord being carried aloft. * Wherefore, with heartfelt thanksgiving, * let us all rejoice and cry aloud: ** Glory be to Thine Ascension, O greatly Merciful One.

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

Having beheld Thine ascents on the holy mountains, O Christ, * Thou effulgence of the Father’s glory, * we praise the radiant likeness of thy countenance. * We worship Thy passion, * we honor Thy Resurrection, * and we glorify Thy glorious Ascension. ** Have mercy on us.

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

The Dismissal Troparion, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

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

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

Thou hast ascended ..., Glory ..., from the Menaion, Both now ..., Thou hast ascended ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: Glory to the father ...,

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

FRIDAY IN THE SIXTH WEEK
AT MATINS

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

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparion, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; * and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world. (Twice)

Glory ..., From the Menaion, Both now ..., Thou hast ascended ...,

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

Thou didst go up upon the Mount of Olives, O merciful Jesus, * From whence Thou wast taken. * For a bright cloud received Thee from the earth, * as Thy disciples looked on in awe, * and the bodiless hosts on high heard the noetic leaders cry aloud: * Be ye lifted in fear, ye gates. * With them doth creation praise Thee, ** Who art the King and God of all things that be.

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

After the 2nd chanting of the Psalter (Kath. XX) Sessional Hymn, 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.

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

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

ODE I

Irmos: 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.

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

O all ye peoples, let us sing a song of victory unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Fathers; for He is glorified.

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

Beholding Christ, the Mediator between God and man, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

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

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the Law unto Moses, the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

Refrain: O Most Holy Theotokos, save us.

O most pure Mother of God, do thou unceasingly intercede with Him Who assumed flesh from thee, yet was not separated from the bosom of the Father, that He save from every danger those whom He hath fashioned.

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

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

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Lover of mankind.

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

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

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

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

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

Thou didst raise up human nature which had fallen into corruption, O Christ, and in Thine Ascension Thou didst exalt us and glorify us together with Thyself.

Refrain: O Most Holy Theotokos, save us.

Theotokion: Unceasingly entreat Him Who came forth from thy loins, O pure one, that those who praise thee as the Mother of God may be delivered from the deception of the devil.

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: 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.

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

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

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

As the Savior ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried aloud: Glory to Thine Ascension, O Christ.

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

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

Refrain: O Most Holy Theotokos, save us.

Theotokion: The Virgin gave birth without the experience of those things that pertain to motherhood. But though she was a mother, she remained a virgin; wherefore praising her, we cry: Rejoice, O Theotokos.

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

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

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

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

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

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

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

Refrain: O Most Holy Theotokos, save us.

Theotokion: We praise thee as a Virgin after childbirth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

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: 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.

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

In their hope for the coming of the Spirit, the Apostles leapt for joy as they beheld on high the Creator being lifted up, and they cried out with fear: Glory be to Thine ascent.

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

The Angels came and cried unto Thy disciples, O Christ: In like manner as ye see Christ going up, so shall He, the righteous Judge of all, come in the flesh.

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

As the hosts of Heaven saw Thee, our Savior, being taken up into the heights together with Thy body, they cried out, saying: Great is Thy love for mankind, O Master.

Refrain: O Most Holy Theotokos, save us.

Theotokion: O Thou bush un-burnt, and mountain and living ladder, and gate of Heaven, we glorify thee as is meet, O glorious Mary, thou boast of the Orthodox.

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

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

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

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

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

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

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

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

Having raised our nature, which was deadened by sin, Thou didst bring it unto Thine own Father, O Savior.

Refrain: O Most Holy Theotokos, save us.

Theotokion: **O** Thou Who wast born of the Virgin, thereby making her the Theotokos, O God of our fathers, 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 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.**

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

Unto Christ, the Giver of life, Who in two essences hath risen into the Heavens with glory and sitteth together with the Father, O ye priests hymn, and ye peoples supremely exalt throughout all ages.

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

Unto Thee, O Savior, Who didst deliver creation from slavery to the idols, and didst present it free unto Thine own Father, do we give praise, and supremely exalt throughout all ages.

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

Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up mankind give praise; O ye priests, hymn, and ye peoples, supremely exalt Him throughout all ages.

Refrain: O Most Holy Theotokos, save us.

Theotokion: Thou hast proved to be more excellent than the Cherubim, O pure Theotokos, since thou hast carried in thy womb Him that rideth upon them. Together with the bodiless ones, we mortals glorify Him 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: 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.

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

As the Apostles beheld Thee, Christ God, the Redeemer of the world, being exalted in a manner befitting God, they magnified Thee with awe as they leapt for joy.

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

Beholding Thy deified flesh on high, O Christ, the Angels beckoned to one another: Truly this is our God.

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

As the orders of the Bodiless saw Thee being lifted up in the clouds, O Christ God, they cried: Lift up the gates for the King of Glory.

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

Thee, Who didst descend unto the utmost depths of the earth, and Who didst save man and exalt him by Thine Ascension, do we magnify.

Refrain: O Most Holy Theotokos, save us.

Theotokion: Rejoice, O Theotokos, Mother of Christ God. As thou didst behold ascending from the earth Him Whom thou didst conceive, thou didst magnify Him together with the Angels.

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 ..., **W**hile Thy ...,
On the Praises, The usual Psalm, if there are Stichera for the Praises from the Menaion they are included. After the chanting of the Praises:

Reader: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

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

On the Aposticha, these Stichera, in Tone II:

Spec. Mel: "O House of Ephratha ...":

O new and wondrous marvel! * as mortal human nature * ascendeth to the Heavens; * for it is now made one with the Word, ** Who is Al-mighty 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 the Heavens. This radiant festival ** doth shed its radiance upon all.

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.

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

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

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

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: Glory to the Father ...,

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

**FRIDAY OF THE SIXTH WEEK
AT LITURGY**

The Typica, For the Beatitudes, 6 verses from ODE I of the Canon including the Irmos.

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.

O all ye peoples, let us sing a song of victory unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Fathers; for He is glorified.

Beholding Christ, the Mediator between God and men, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the Law unto Moses, the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

Glory ..., **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.

Both now ..., **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.

At the Entrance, the Troparion for the Feast, in Tone IV:

Thou hast ascended in glory, O Christ our God, * having gladdened Thy disciples with the promise of the Holy Spirit; *and they were assured by the blessing * that Thou art the Son of God, ** the Redeemer of the world.

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

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

When Thou didst fulfill Thy dispensation for our sake, * uniting things on earth with the heavens, * Thou didst ascend in glory, O Christ our God, * departing not hence, but remaining inseparable from us, * and crying unto them that love Thee: ** I am with you, and no one shall be against you.

The Prokeimenon in Tone VII: Be Thou exalted above the heavens, * O God, and Thy glory above all the earth.

Verse: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

THE ACTS OF THE HOLY APOSTLES: (19:1-8)

In those days: it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Alleluia in Tone II:

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

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

GOSPEL ACCORDING TO ST. JOHN (14:1 - 11)

The Lord said unto His disciples: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not

known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

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!