

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

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

The usual beginning. The 12th Kathisma.

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

Having achieved the salvation of all mankind, * Thou didst go up to the Mount of Olives O Christ, * from whence Thou wast taken to Heaven before Thy disciples, * being borne thither in glory. * Wherefore, amazed by the mystery, * the lower orders cried out unto the higher powers: * Lift ye up the gates, that the sovereign God of all may enter therein * from whence He had departed, as He had willed, ** to wondrously effect the salvation of the world.

As the choir of the disciples’ looked upon Thee ascending, * they cried aloud: * O Master, why dost Thou leave Thy servants behind? * Whither dost Thou journey, * Thou Who holdest all of creation in Thy hands? * Behold, we have left all things to follow after Thee rejoicing, * with the hope that we would ever abide and dwell with Thee: * Leave us not orphaned, * but as Thou didst promise O compassionate Savior, ** send Thou the Comforter and Savior of our souls.

As Thou didst grant a final blessing unto Thy friends O Master, * Thou didst teach them the mystery: * Behold O my Friends, I go to the Father, * I shall send forth unto you the Comforter. * I shall not leave my beloved sheep which I have gathered, * I shall not forget those on whom I bestowed my love. * Endowed with power of the Most High God, * ye shall go forth and preach unto all the world the good tidings, ** of the salvation of the race of mankind.

And 3 Stichera from the Menaion

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

God is gone up in jubilation, * the Lord with the voice of the trumpet, * to raise the fallen image of Adam, ** and to send the Comforting Spirit to sanctify our souls.

Entrance, “O joyous Light ...,”

Prokeimenon, in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Then, “Vouchsafe O Lord ...,”

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

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

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

The Lord spake unto His friends * saying, I will not leave you * whom I have gathered * orphaned, but I will send unto you ** the Most-holy Spirit.

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

The Angels cried aloud * unto the most wise Apostles * saying: O ye men of Galilee, * in such a manner as ye see Him ascend, ** so shall He come again.

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

Descending from the Mount * of Olives with great joy, * Thy disciples O Word, * glorified, and hymned ** Thy divine Ascension.

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

Having ascended 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.

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

The Dismissal Troparion, in Tone IV:

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

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

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

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

Choir: Glory to the father ...,

Priest: The Dismissal ...,

THURSDAY IN THE SEVENTH WEEK
AT MATINS

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

The usual beginning, with the Six psalms.

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

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

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

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

Having come down from Heaven unto the things of earth, * O Christ, as God, with Thyself, Thou didst resurrect Adam’s form, * which lay prostrate in the nether holds of Hades’ vault; * in Thine Ascension to the heights * Thou didst lead it up unto the Heavens and Thou didst seat it * upon the throne of Thy Father, ** since Thou, the Lover of mankind, art merciful.

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

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

Then the 50th Psalm. For the Canons, the 1st Canon of the Feast in Tone V with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Kontakion, Ikos, and Sessional Hymn from the Menaion Glory ..., Both now ..., the Sessional Hymn of the Ascension. After the Sixth Ode, the Kontakion and Ikos of the Ascension. After the Ninth ODE the Exapostilarion of the Ascension, Glory ..., Menaion, Both now ..., the Ascension. The Canon in Tone 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: **T**he children were saved * in the burning furnace, * chanting: Blessed art Thou * **O** God of our fathers.

ODE VIII

Irmos: **T**he 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: **T**hou 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 ...”:

Having fulfilled His will, * thus pleasing well the Father, * Thou didst ascend * in glory. The things of Heaven ** didst Thou unite thus with the things of earth.

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

A brilliant cloud of light * conveyed Thee to the Heavens, * whilst with great fear and trembling * the Angels came and ministered unto ** Thy divine command.

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

Let us, together with the Apostles * and the Theotokos, * chant a divinely-beauteous hymn * of praise, upon seeing the Lord ** taken up in the clouds.

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

Unto the Mount of Olives didst Thou come, * Thou Who hast mercy on the race of mankind. * And a cloud took Thee up out of the sight of Thy disciples, * who, on one hand, trembled because of that which they beheld, * and, on the other hand, rejoiced * at their expectation of the Holy Spirit, * wherein do Thou make us steadfast, O Savior, ** and have mercy on us.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., then:

The Dismissal Troparion, in Tone IV:

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

Glory ..., (to the Saint, if any) Both now ..., **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: The Dismissal ...,

**THURSDAY OF THE SEVENTH WEEK
AT LITURGY**

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

The Son of God who before all ages was 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.

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 Him throughout all ages.

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 we supremely exalt Thee throughout all ages.

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.

The intelligences appeared unto the Apostles at the Ascension and said: Why stand ye gazing in astonishment? He that goeth up into the Heavens shall come again to judge men upon earth, since He is the only Judge.

Theotokion: **T**hou 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.

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

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

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory 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: (25:13-19)

In those days: King Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

Alleluia in Tone II:

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

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

GOSPEL ACCORDING TO ST. JOHN (16:23 - 33)

The Lord said unto His disciples: Amen, amen, I say unto you, in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come

into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace.

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!