

WEDNESDAY 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.

After the Psalm of Introduction (Psalm 103) and the Great Litany. The 12th Kathisma. At 'Lord, I have cried ...,' 6 Stichera are sung, 3 from the Pentecostarion:

Tone IV:

Verse: If Thou, shouldest mark iniquities O Lord: O Lord, who shall stand? * For with Thee there is forgiveness.

At the Well, Christ met the Samaritan Woman, * He asked her for water that He might quench His thirst, * thirsting for her amendment and for her salvation, * which was fulfilled in deed. * Having asked this woman to draw up water that He might drink, * He filled her with the draught of life, * whereupon she told those in the town: * Lo, the One spoken of in the Law, * the Messiah and Christ, hath appeared as a man, ** and hath ineffably made known the secrets of my hidden and unspoken thoughts.

Verse: For Thy Name's sake have I waited patiently for Thee, O Lord: my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Lo, the Messiah and Christ is seen upon earth, * He of Whom the Law had written was to come, * thus said the Samaritan Woman unto the townsfolk; * He hath told me of the deeds which I have done. * He told me of the hidden things in the depths of my heart. * Therefore the people made haste that they might see that of which she had spoken, * which in every respect was revealed as truth, ** and they were amazed and convinced by what they beheld.

Verse: From the morning watch until night, from the morning watch: * let Israel hope in the Lord.

O God, Thou Who as Master * didst once walk about Paradise at the sixth hour, * did the daughter of our mother Eve behold again at the sixth hour, * as Thou didst sit by the well and source of water. * Thou didst ask her to draw that Thou mightest drink, * and grant her to partake of the living Water, * which she did; * Whereupon she abundantly partook of that water which giveth life, * and then preached in the city ** of Thy water's abundance.

And 3 from the Menaion

Glory ..., Now & ever ..., in Tone I:

At the sixth hour the Well-spring of miracles * came to the well to capture the fruit of Eve, * for Eve at this same hour departed from Paradise * through the deceit of the serpent. * The Samaritan woman, therefore, drew nigh to draw water, * and the Savior, upon seeing her, said to her: * Give Me water to drink, and I shall fill thee with living water. * And running to the city, that prudent woman at once announced to the multitudes: ** Come, behold Christ the Lord, the Savior of 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 immediately: Vouchsafe O Lord ...,

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

At the Aposticha, of the Resurrection, in Tone IV:

Thou hast shattered the gates of Hades, O Lord, * and by Thy death Thou hast destroyed the dominion of death; * delivering mankind from corruption, * granting the world life, incorruption, ** and great mercy.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Of the Apostles: Thou didst enlighten the choir of the Apostles * with the Holy Spirit, O Christ. * Through them do Thou wash away the filth of our sins, O God, ** and have mercy on us.

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

Martyricon: Since ye possess boldness before the Savior, O Saints, * intercede unceasingly on behalf of us sinners, * and ask for the remission of our sins ** and great mercy for our souls.

Glory ..., Now & ever ..., in Tone II:

When the compassionate Lord came unto the well, * the Samaritan woman entreated Him, saying: * Grant me the water of faith, * and I shall receive the waters of the font of baptism unto rejoicing and redemption. ** O Giver of life, Lord, glory be to Thee.

Then 'Now lettest Thy servant ..., ' **T**risagion ..., ' **O**ur Father ..., ' **T**hen:

The Dismissal Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * 'Death is despoiled and Christ God is risen, ** granting the world great mercy'.

Glory ..., Now & ever ..., in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

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

Having learned the joyful ..., **Glory ...**, from the Menaion, **Now & Ever ...**, **The Theotokion for the Menaion Troparion.**

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: Christ is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life. (Thrice)

Priest: The Dismissal ...,

THURSDAY 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, the Great Litany, 'God is the Lord ...,' in Tone IV, and then the Troparion of the saint. If none then:

The Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * 'Death is despoiled and Christ God is risen, ** granting the world great mercy'. (Twice)

Glory ..., Now & ever ..., in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

After the 1st reading from the Psalter (Kathisma XIII) The following Sedalions from the Oktoechos, of the Resurrection, in Tone IV:

For us Thou didst willingly accept crucifixion * and wast numbered among the dead, O Life-giver. * On the third day Thou didst arise, O Christ our God. * By Thy might Thou didst prevail over death and its power; * by Thine arising Thou didst give life to those found in Hades. * Wherefore to Thine arising we all offer praise and reverence, ** O immortal Lord.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Of the Apostles: Throughout all the earth, O Savior, * Thy disciples have shone forth as luminous lamps * which shed their brilliant light upon the souls of all * by the words that they preached. * Thou didst thus darken through them the delusion of idolatry, * and didst enlighten all the World with the doctrines of piety. ** By their intercessions, O Christ, save our souls.

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

Martyricon: Possessing Thy Cross as their unconquerable weapon and shield, * Thy passion-bearers triumphed over the deceit of the enemy, * the author of all evil. * They shone forth as lights which guide our souls to salvation, * and they pour forth healings upon all those who entreat them. ** By their intercessions, O Christ, save our souls.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

O most immaculate Virgin, * thou who didst give birth unto God, * do thou pray unto Him with the choir of the Apostles, * since He is supremely good. * Beseech Him to forgive us our offences * and grant correction to our lives * before the end doth overtake us, * we who faithfully praise thee with love, ** O only all-hymned one.

After the 2nd reading from the Psalter (Kathisma XIV) The Sedalion, in Tone VI:

As Thou didst open the source of Thy Divinity * unto the believing Samaritan woman, O Lord, * and didst pour forth divine knowledge upon her, * watering her with a drink received of God, * so do Thou also now send down upon us all forgiveness of sins, ** O supremely Good One.

Glory ..., Now & ever ..., Repeat:

Then 'Having beheld the Resurrection of Christ ...,' and the 50th Psalm. For the Canons: the Canon of The Samaritan Woman 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/Sedalions of the Menaion, Glory ..., Now & ever ..., the Sedalion of the Samaritan Woman. At the Sixth Ode the Kontakion and Ikos of Samaritan Woman. At the Ninth Ode, the Exapostilarion of Pascha and the Samaritan Woman.

ODE I in Tone IV

Irmos: O Thou Who smote Egypt * and drowned the tyrant Pharaoh in the sea, * Thou didst save from slavery * the people who like Moses chanted a hymn of victory, * for He hath been glorified.

He that was buried is risen, and hath thereby raised up with Himself the race of mankind. Let all creation rejoice, and let the noetic clouds today openly rain down righteousness.

Refrain: Glory to Thee, Our God, Glory to Thee

O Lord, Who supportest Thy chambers in the waters, since Thou art the Water of Life, Thou didst grant Thine honored waters unto the Samaritan woman who besought Thee, having learned of Thy compassion.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: O Thou Trinity, Father, Son and Spirit, save those who glorify Thee with sincere faith, since Thou art the Creator of all, and grant unto us forgiveness of sins, inasmuch as Thou art supremely good.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Rejoice, O fiery throne; rejoice, O all-golden lampstand; rejoice, O cloud of light; rejoice, O palace of the Word and spiritual table, which did worthily bear Christ, the Bread of life.

4 Troparia from the Canon from the Menaion

Katavasia in Tone I: 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: My heart hath been firmly established * in the Lord my God: * for by Him the weak have been girded * with strength.

Refrain: Glory to Thee, Our God, Glory to Thee

An Angel shining like lightning spake unto the myrrh-bearers: Why are ye astonished? Why do ye bring myrrh and seek the Master in the grave, O ye women? He is risen, and hath raised the world up with Himself.

Refrain: Glory to Thee, Our God, Glory to Thee

Since Thou art the Life and Well-spring of immortality, Thou didst sit down at the well, O Compassionate One, and didst fill with Thy supremely wise waters the Samaritan woman who besought Thee and praised Thee.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: The Father, the Son, and the Divine Spirit are praised as one God in Trinity over all, Whom the orders of the Heavens glorify with fear as they cry out clearly: Holy, Holy, Holy art Thou O Lord.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Having inexplicably conceived in thy womb the God of all, O Virgin Mother, thou didst give birth in a manner transcending mind and speech, and didst remain a virgin, even as thou wast before giving birth, O Bride of God.

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/Sessional Hymns of the Menaion, then:

Glory ..., Now & ever ..., in Tone VI:

Let Heaven joyfully resound and exult now, * and let all things here upon earth dance in gladness; * for from a Virgin, Christ God hath appeared as a man. * By His death He hath redeemed mortal mankind from corruption. * By great signs He shone forth upon the Samaritan woman. * Requesting water, He bestowed on her the source of healings, ** since He is the Lover of mankind.

ODE IV

Irmos: I have heard report of Thee, O Lord * and I am in fear. * Having understood Thy works, * I am in awe of Thee O Lord.

Refrain: Glory to Thee, Our God, Glory to Thee

When Christ died, thy dominion was swallowed up, O Death. At His Arising the dead came forth from the graves as from bridal chambers.

Refrain: Glory to Thee, Our God, Glory to Thee

O Lord, Thou didst grant knowledge of Thy power unto the Samaritan woman who asked water of Thee; wherefore, she thirsteth not throughout the ages and doth praise Thee.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarian: O Father and Word and Divine Spirit, O Trinity, transcendent in essence, co-beginningless and of one power: Save us all who faithfully praise Thee.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Of old the lawgiver beheld thee as an unburning bush, and Daniel perceived thee as a holy mountain, O only Lady and Virgin Mother.

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: Shine upon me, O Lord, * the light of Thy commandments, * for my soul riseth early to Thee and hymneth Thee: * For Thou art our God, * and unto Thee do I flee, O King of peace.

Refrain: **Glory to Thee, Our God, Glory to Thee**

When the myrrh-bearers reached Thy holy sepulcher early in the morning, they beheld a youth shining like lightning, and they were astonished on learning of Thy divine arising, O Christ.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Since Thou art the Source of life, O Lord, Thou didst grant the water of forgiveness and knowledge unto the Samaritan woman who asked for it of old; wherefore, we praise Thine ineffable compassion.

Refrain: **O Most Holy Trinity, our God, Glory to Thee!**

Trinitarian: **W**e reverence the Unity of three hypostases, the Trinity one in essence: Father, Word and Holy Spirit, one God undivided in nature, the Creator and Lord and Master of all.

Theotokion: **W**e call thee the impassable gate, the untilled land, the ark bearing the Manna, a vessel and lamp-stand and the censer of the immaterial Ember, O pure One.

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: **L**et not the watery tempest drown me, * nor the abyss destroy me; * for I have been cast into the heart of the deep of the sea. * Wherefore, like Jonah I cry aloud to Thee: * Raise up my life from the corruption of

Refrain: **Glory to Thee, Our God, Glory to Thee**

Thou didst mightily shatter the bars and gates of Hades and didst arise, since Thou art God, O Master. Upon meeting the women, Thou didst say unto them: Rejoice. And Thou didst send them to tell the disciples: He that liveth is risen and hath appeared, enlightening the ends of the earth.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Since Thou, O Lord, art a bounteous stream of life and an abyss of mercy, O Good One, while journeying Thou didst sit down near the well of the oath and didst cry unto the Samaritan woman: Give Me water to drink, that thou mayest receive the waters of forgiveness.

Refrain: **O Most Holy Trinity, our God, Glory to Thee!**

Trinitarian: I faithfully praise the beginningless Father, and the Son Who is of one rank with Him and the Spirit Who is consubstantial with Them, even one Essence, and Nature, and Glory, and one Kingdom, the God and Creator of all, the Sustainer of all things, together with the bodiless powers.

Refrain: O Most Holy Theotokos, save us!

Theotokion: We praise thee, for thou alone didst give birth as a virgin and didst keep thy womb incorrupt, O pure One, throne of the Lord, gate and mountain, noetic lamp, bridal chamber of God which art full of light, manifest tabernacle of glory, thou ark and vessel and table.

4 Troparia from the Canon from the Menaion

Katavasia: Thou 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 of the Samaritan Woman, 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.

Ikos: Let us hear of the noble mysteries, as John teacheth us what cometh to pass in Samaria, how the Lord speaketh unto a woman, asking water of her, even He that gathered the waters into the places where they are gathered, and Who is of one throne with the Father and the Spirit; for He, the renowned One, came, seeking out His image forever.

ODE VII

Irmos: Forsake us not to the end for Thy names sake, * for we have not forsaken Thy commandments, * and take not Thy mercy from us * O Lord the God of our Fathers, * who art supremely hymned throughout the ages.

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

Having descended with Thy soul into the lower reaches of Hades, all of those who were bound and whom death, the bitter tyrant, had held from all ages Thou didst courageously lead forth, as they cried unto Thee, O Christ God: Glory be to Thy dread dispensation.

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

Thou art the Water of Life, cried the Samaritan woman unto Christ. Give me to drink, therefore, who always thirst for Thy divine grace, O Word, that I may no longer be held by the drought of ignorance, but may proclaim Thy mighty acts, O Lord Jesus.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: We praise the Father and the Son and the Divine Spirit, the Trinity undivided in nature and divided in Hypostases, one Essence naturally united, the beginningless Creator and God of all, Whom all the orders of the Heavens praise.

Refrain: O Most Holy Theotokos, save us!

Theotokion: After an awesome childbirth thou wast preserved a pure Virgin, O holy Theotokos. Wherefore, with unceasing voices all the choirs of Angels and all the generations of men praise thee, the pure vessel of the Uncontainable One.

4 Troparia from the Canon from the Menaion

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

ODE VIII

Irmos: In wisdom hast Thou fashioned all things, O Master, * Thou didst establish the earth firmly upon the fathomless depths of the waters, * in accordance with Thy knowledge, * wherefore we hymn Thee chanting: * Unceasingly bless ye the Lord all ye works of the Lord.

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

Thou wast willingly raised up on the Tree, O long-suffering One; the rocks were rent asunder, the sun was quenched, the veil of the temple was rent in twain, the earth was shaken, and Hades shuddered with fear and loosed all that were in bonds.

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

Thou didst appear unto them that sat in darkness, O Lord, since Thou art the unwaning Light and the Life of all. Wherefore, as the assembly of the righteous beheld Thee, O Word, they leaped for joy and cried out: Thou art come to loose all from their bonds; we praise Thy dominion.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: We praise the Father Who is beginningless from before all time, the Son Who is co-beginningless, and the Holy Spirit, the Three Who are one God, un-commingled, undivided, the Creator of all, the self-determining dominion of one might, and we cry: O ye works of the Lord, unceasingly bless ye the Lord.

Refrain: O Most Holy Theotokos, save us!

Theotokion: By a live coal was Isaiah cleansed, thereby proclaiming aforetime the noetic Ember Which was incarnate of thee in a manner surpassing comprehension, O Virgin, and Which burneth away all the substance of the sins of mortal men, and deifieth our nature in His compassion, O all-
imaculate One.

4 Troparia from the Canon from the Menaion

We praise, we bless, we worship...

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

The Magnificat:

Verse: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

And after each Verse:

Refrain: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, ** the very Theotokos, thee do we magnify.

Verse: For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honorable ...

Verse: For the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: More honorable ...

Verse: He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honorable ...

Verse: He hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: More honorable ...

Verse: He hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: More honorable ...

ODE IX

Irmos: The God of Israel hath shown strength with His arm, * for He hath put down the mighty from their thrones, * and exalted them of low degree * The daystar from on high Who hath visited us, * and firmly established us on the path of peace.

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

Having destroyed the tyranny of death, O Christ, Thou camest forth from the grave like a comely bridegroom coming forth from a bridal chamber. Thou didst shatter the bars of Hades by divine might, and Thou didst illumine the world with the noetic light of Thine Arising.

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

Let us all now form spiritual choirs and cry: The Lord is risen; let the earth rejoice, let heaven be glad, let the clouds drop down the rain of righteousness upon us who celebrate radiantly and praise Christ.

Refrain: O Most Holy Trinity, our God, Glory to Thee!

Trinitarion: The Unity of threefold splendor, even the beginningless Father, Son and Spirit, is one Godhead, the Life and Creator of all, one indivisible Light. Together with the Bodiless let us praise Him with thrice-holy songs as we speak of things sacred, O ye faithful.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Since thou art become a dwelling-place of the Light, O pure One, illumine thou the eyes of my soul, which have been darkened through the many devices of the enemy, and grant that with a pure heart I may see clearly the Light Which shone forth from thee in a manner surpassing understanding.

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 Pascha, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world!

Glory..., Now & ever ..., Exapostilarion of the Samaritan Woman

On coming to Samaria, O Savior, Thou Almighty One, didst speak there with a woman and ask of her water, though for the Jews Thou hadst of old brought forth springs from a cloven rock, Thou didst bring her to faith in Thee, and now she ever enjoyeth eternal life in the Heavens.

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

Verse 1: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Without departing from Thy Father's bosom, * in Thy tender compassion, Thou didst descend to earth, * O Only-begotten Word of God, * without change becoming man. * Whilst Thou art impassible in Thy divinity, * Thou didst suffer the Cross and death in the flesh; * and rising from the dead Thou hast granted immortality to the race of mankind, ** as Thou alone art All-powerful.

Verse 2: Praise Him with the sound of the trumpet: * Praise Him with the psaltery and harp.

Repeat: Without departing from Thy Father's bosom ...,

Verse 3: Praise Him with timbrel and dance: * Praise Him with strings and flute.

Of the Apostles: Thy Holy Spirit showed forth the unlettered disciples * to be instructors, O Christ God, * and by the many-sounded harmony of tongues * He hath abolished delusion, ** since He is almighty.

Verse 4: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Martyricon: How can we not marvel at your contests, O holy Martyrs? * For being encompassed in a mortal body, * ye put to flight the bodiless enemies. * The threats of the tyrants frightened you not, * the possibility of torments did not disquieten you. * In truth ye have been worthily glorified by Christ, ** and ye ever pray that great mercy be granted unto our souls.

Glory ..., Now & ever ..., from the Pentecostarion, in Tone II:

The co-beginningless and co-eternal Son and Word of the Father, * the Well-spring of healings, came to the well, * and a woman of Samaria came to draw water. * And when the Savior saw her, He said: * Give Me water to drink, and go, call thy husband. * But addressing Him as a man and not as God, * and

being anxious to hide herself from Him, she said: I have no husband. * And the Teacher replied: Thou hast truly said, I have no husband; * for thou hast had five, and he whom thou now hast is not thy husband. * And she, amazed by these words, hastened to the city * and cried out unto the multitudes, saying: ** Come, behold Christ, Who granteth the world great mercy.

Reader: To Thee is due glory ...,

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

The Small Doxology (read)

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

Then the Aposticha, of the Samaritan Woman, in Tone IV:

Thou art the abyss and source of all goodness, * the keeper of life, O compassionate One, * how is it that Thou didst say unto the woman of Samaria: * Draw forth and give Me water, * and receive the forgiveness of all thy sins. * Wherefore we hymn Thy bounteous compassion, ** for the sake of which Thou hast saved the race of mankind.

Verse: Bend Thy bow, and proceed prosperously, and be king, * because of truth and meekness and righteousness.

Come, and behold a man * who seated beside the well * hath revealed today all that I have done. * For in truth He is a great Prophet * who doth see things hidden and manifest. * Grant me also this water, * O Thou Who givest drink to those who thirst, ** that I may not thirst for evermore. O Lover of mankind

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee * with the oil of gladness more than Thy fellows.

The ceaselessly flowing Spring, * the immortal, unending Life, * Christ, the inexhaustible and untainted Stream, * having come from His journey sat beside the well. * Having sent His disciples to procure food, * the Lord conversed with a woman as she was drawing water, * for He wished to catch and save her, ** and heal the sightless eyes of her soul.

Glory ..., Now & ever ..., in Tone III:

Let heaven and earth radiantly rejoice today, * for Christ hath appeared as a man in the flesh, * that He might deliver from the curse the posterity of Adam; * and when He came to Samaria, He was made wondrous by miracles. * He Who is compassed about by the waters of the clouds * standeth nigh unto a woman and seeketh water. * Wherefore, let all us the faithful worship Him, * Who of His own will became poor for our sake, ** in His tenderly compassionate counsel.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

**Trisagion, 'Our Father ...', Then:
The Dismissal Troparion, in Tone IV:**

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * 'Death is despoiled and Christ God is risen, ** granting the world great mercy'.

Glory ..., Now & ever ..., in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

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

Having learned the joyful ..., **Glory ...**, from the Menaion, **Now & Ever ...**, **The Theotokion for the Menaion Troparion.**

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: Christ is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life. (Thrice)

Priest: The Dismissal ...,

**THURSDAY OF THE FIFTH WEEK
AT LITURGY**

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

Having descended with Thy soul into the lower reaches of Hades, all of those who were bound and whom death, the bitter tyrant, had held from all ages Thou didst courageously lead forth, as they cried unto Thee, O Christ God: Glory be to Thy dread dispensation. **(Twice)**

Thou art the Water of Life, cried the Samaritan woman unto Christ. Give me to drink, therefore, who always thirst for Thy divine grace, O Word, that I may no longer be held by the drought of ignorance, but may proclaim Thy mighty acts, O Lord Jesus. **(Twice)**

Glory..., **W**e praise the Father and the Son and the Divine Spirit, the Trinity undivided in nature and divided in Hypostases, one Essence naturally united, the beginningless Creator and God of all, Whom all the orders of the Heavens praise.

Now & ever ..., **A**fter an awesome childbirth thou wast preserved a pure Virgin, O holy Theotokos. Wherefore, with unceasing voices all the choirs of Angels and all the generations of men praise thee, the pure vessel of the Uncontainable One.

At the Entrance, The Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * 'Death is despoiled and Christ God is risen, ** granting the world great mercy'.

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, Then:

Now & ever ..., 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.

The Prokeimenon:

The Prokeimenon in Tone III: O chant unto our God, chant ye; * chant unto our King, chant ye.

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

THE ACTS OF THE HOLY APOSTLES: [ACTS 14:20 - 27]

In those days: Paul departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Alleluia, in Tone IV:

Verse: **B**end Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: **T**hou hast loved righteousness and hated iniquity.

THE GOSPEL ACCORDING TO ST. JOHN [9:39 - 10:9]

The Lord said unto the Jews who came unto Him: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not

hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

In place of "It is meet" The Zadostoinik is chanted from Ode IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day, * and hath raised the dead, O ye people, be joyful!

Irmos: 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.

Communion Verse: Receive ye the body of Christ, taste ye of the fountain of immortality.

Verse: Praise the Lord from the heavens, praise Him in the highest.
Alleluia, alleluia, alleluia.

We sing "Christ is risen..." instead of "We have seen the true light..."

At the dismissal, when the priest says: "Glory to Thee, O Christ God..." The Choir sings "Christ is risen..." x3 instead of "Glory..., Now & ever ..., Father bless!" Then the priest gives the dismissal.