

FRIDAY 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 18th
Kathisma. At 'Lord, I have cried ...,' 6 Stichera are sung, 3 from the
Pentecostarion:

Tone I:

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

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.

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.

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.

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

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.

And 3 from the Menaion

Glory ..., in Tone VI:

By Jacob's Well, Jesus found the Samaritan woman. * He that covereth the earth with clouds asked water of her. * O wonder! He that rideth on the Cherubim speaketh with a harlot woman, * asking for water, * He Who hath suspended the earth upon the waters. * He Who causeth springs and pools of waters to flow forth seeketh water, * for He wished to draw to Himself her that was truly ensnared by the contending enemy, * and to impart the water of life unto her * who was sorely inflamed with unseemly deeds, ** for He alone is tenderly compassionate and the Lover of mankind.

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

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that he might renew his own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that he may bring it to his Father; * and in accordance with his own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, who is richly and abundantly merciful.

Entrance, **O** joyous Light ...,

Prokeimenon, in Tone VII:

Prokeimenon: **O** God, my helper art Thou, * and Thy mercy shall go before me.

Verse: **R**escue me from mine enemies, O God, and from them that rise up against me redeem me.

Then immediately: **V**ouchsafe O Lord ...,

The Litany: **L**et us complete our evening ...,

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

Unceasingly worshiping 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: The Lord is King, He is clothed with majesty; * the Lord is clothed with strength and He hath girt Himself.

By being willingly nailed to the tree of the Cross, O Savior, * Thou hast abolished the penalty of the tree of disobedience; * and by descending into Hades, O All-powerful one, * as God Thou hast torn asunder the bonds of death. * Wherefore we worship Thy Resurrection from the dead, and we cry out with joy: ** O All-powerful Lord, glory be to Thee!

Verse: For He established the world * which shall not be shaken.

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: Holiness becometh Thy house, O Lord, * unto length of days.

O Lord, by ascending the Cross * Thou hast wiped out our ancestral curse, * and by descending into Hades * Thou hast set free those enchained therein from all ages, * granting incorruption to mankind; * wherefore with hymns we glorify ** Thy life-giving and saving Arising.

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

When by Thine unfathomable dispensation Thou didst appear on earth, O Christ God, * the Samaritan woman, on hearing Thy words O Lover of mankind, * left the water jar at the well and hastened to those in the city and said: * Come, behold One Who knoweth men's hearts; ** mayhap He is the expected Christ, Who hath great mercy.

Then 'Now lettest Thy servant ..., '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 ..., **G**lory ..., from the Menaion, **N**ow & **E**ver ...,
The Theotokion for the Menaion Troparion.

The Litany: **H**ave mercy on us ...,

Priest/Deacon: **W**isdom

Choir: (**M**aster) **B**less.

Priest: **H**e **W**ho is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope ...,

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

Priest: **T**he Dismissal ...,

SATURDAY 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, 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.

After the 1st reading from the Psalter (Kathisma XVI) The following Sedalions from the Oktoechos, 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'.

Glory ..., Now & ever ..., Theotokion, 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 2nd reading of the Psalter (Kathisma XVII) The Sedalion, in Tone IV:

Let the heavens be glad, let earthly things rejoice; * for from a Virgin, Christ God hath appeared as a man, * delivering from corruption all mankind by His death and wondrous arising. * The Samaritan woman having asked for water, was bestowed the source of healings, ** since He is the Lover of mankind.

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!**

Trinitarion: **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: **O**f 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: **O**n 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: **S**hine 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!**

Trinitarion: **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: We 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: Let 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: Let 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!

Trinitarian: 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!

Trinitarian: 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 doth ever enjoy eternal life in the Heavens.

At Lauds: 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.

O all-powerful Lord, * Who didst endure the Cross and death, * and arose from the dead, ** we glorify Thy Holy Resurrection.

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

By Thy Cross, O Christ, Thou hast delivered us from the ancient curse, * and by Thy death Thou hast conquered the devil who tyrannized our nature. * By Thine arising Thou hast filled all things with joy, * wherefore we cry unto Thee: ** 'O Lord risen from the dead, glory be to Thee!'

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

O Christ the Savior, * with Thy Cross, guide us to Thy truth, * and deliver us from the snares of the enemy; * O Thou who art risen from the dead * raise us also who have fallen through sin, * by the stretching out of Thy hand, * O Lord, at the behest of the prayers of Thy Saints.

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

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.

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

The Well-spring of the principle of life, * Jesus, our Savior, came to the well of the Patriarch Jacob, * and sought water from a Samaritan woman * that He might drink thereof. * And when she addressed Him * and said that the Jews had no dealings with the Samaritans, * the wise Creator diverted her by the sweetness of His words, * so that she would seek from Him everlasting water, * which, when she received it, * she proclaimed to all, saying: * Come and see the Knower of things hidden, ** God Who is come in the flesh to save mankind.

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, in Tone IV :

Having seen seated at the well the ever-flowing Well-spring, * she who burned with numerous passions, * sought to receive for herself the living water which doth flow from Him like a spring, * which she freely obtained from the Word. * And no longer doth she need to hasten * and draw that water from the well there, ** which is earthen and perisheth.

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

The woman rejected those things which the Jews observed, * setting forth the lack of relations between them; * then Christ, the wise Creator, * by His sweet words diverted her * by granting her to drink of the divine life-giving water. * And when she had partaken thereof, * she hastened to those who dwelt in the city ** and informed them of what had come to pass.

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

Thou dost not have a bucket, * and the well is exceeding deep. * From whence then shalt Thou give me this immortal water? * Thus said the Samaritan woman to Thee as to a mortal man, * not knowing that Thou art God, * she marveled at what was spoken by Thee. * But by having her partake of Thy sweet words, * Thou didst prepare her to confess Thee ** to be the God of all creation.

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

Thus saith the Lord unto the woman of Samaria: * If thou knewest the gift of God, * and Who it is that saith to thee: * Give Me water to drink, * thou wouldst have asked Him, * and He would have given unto thee to drink, ** that thou mightest never thirst unto eternity, saith the Lord.

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: **H**ave mercy on us ...,

Priest: **W**isdom. Choir: (**M**aster) **B**less

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope

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

Priest: **T**he Dismissal ...,

**SATURDAY OF THE FIFTH WEEK
AT LITURGY**

The Typica. At the Beatitudes, 6 verses from ODE IX of the Canon.

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. **(Twice)**

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. **(Twice)**

Trinitarion: **T**he 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.

Theotokion: **S**ince 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.

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 15:35 - 41]

In those days: Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

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 [10:27 - 38]

The Lord said unto the Jews who came unto Him: My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

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. 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.