

FIFTH SUNDAY OF PASCHA
SUNDAY OF THE SAMARITAN WOMAN
AT GREAT VESPERS:

On “Lord I have cried ...,” 10 Stichera, 4 from the Oktoechos, in Tone IV:

Verse: Bring my soul out of prison * that I may confess Thy name.

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 righteous shall wait patiently for me * until Thou shalt reward me.

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: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

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.

Another Sticheron by Anatolius:

Verse: Let Thine ears be attentive * to the voice of my supplication.

Come O ye peoples, let us hymn the Savior’s Rising on the third day, * whereby we were redeemed from the unbreakable bonds of Hades * obtaining incorruption and life, as we cry aloud: * “Thou, who wast crucified and buried and rose again, ** save us by Thy Resurrection, O only Lover of mankind.”

Then 3 Stichera of Mid-Pentecost, in Tone IV:

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

There is come now the middle of those days * which commence with the saving Arising * and which are sealed by the sacred Pentecost. * Illumined by both feasts and joining both, * we come to render glory and honor beforehand ** to the regal Ascension.

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

Sion heard and rejoiced when it received the glad tidings * of Christ's Resurrection, * and all of her faithful offspring greatly rejoice upon beholding Him, * Who by the grace of the Spirit * doth Wash away the stain of the murder of Christ, * preparing to solemnly celebrate ** the joyous Mid-festival of both feasts.

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

The bountiful pouring forth of the Spirit upon all, * is now at hand as the Scripture saith. * This is proclaimed by the mid-point of the blessed season * after Christ's death, burial and arising, * when He gave unto His disciples * His unfailing and true promise, ** which revealed most clearly the coming of the Comforter.

And 3 Stichera of the Samaritan Woman, in Tone I:

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

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: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Tone II: **W**hen 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: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Tone II: **T**he 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.

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 who 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.

Both now ..., 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.

After the Entrance and "O Joyous Light ...,"

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

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

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

At the Litiya: The Troparia for the temple, then:

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

Let heaven and earth radiantly rejoice today, * for Christ hath appeared as a man in the flesh, * that He might deliver the posterity of Adam from the curse; * 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.

On the Aposticha, the Sticheron of the Resurrection, in Tone IV:

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.

And the Paschal Stichera, in Tone V:

Verse: Let God arise and let His enemies be scattered, * and let them that hate Him flee from before His face.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? * Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

Glory..., 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.

Now and ever..., in Tone V:

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out:

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

Rejoice, O Virgin Theotokos (Twice)

Troparion of the Mid-feast, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee. (Once)

Blessed be the Name of the Lord ..., and the rest.

AT MATINS:

Christ is risen... (Thrice) - Six Psalms

On “God is The Lord ...,” the Troparion for the Resurrection, 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 ..., Both now ..., Troparion of the Mid-feast, in Tone VIII:

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

After the 1st chanting of the Psalter (Kath. II), The Sessional Hymns, of the Resurrection and Pentecostarion, in Tone IV:

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

Verse: Arise, O Lord my God, let Thy hands be lifted on high; * forget not Thy paupers to the end.

Since Thou art immortal God, * Thou didst arise from the grave, * and by Thy might Thou didst raise up with Thyself the world, * O Christ our God: * Thou didst destroy death’s dominion, * and show forth O merciful One Thy Resurrection unto all mankind. * Wherefore we glorify thee, ** O only Lover of mankind.

Glory ..., Both now ..., 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 saved our souls from death.

After the 2nd chanting of the Psalter (Kath. III), The Sessional Hymns, of the Resurrection and Pentecostarion, in Tone IV:

Gabriel radiant in white vestments descended from the heights above, * and approaching the rock upon which the Rock of life was lying, * cried unto the weeping women saying: * “Cease your cries of lamentation; * for ye have now obtained merciful compassion. * Take courage, for the One you seek is truly risen. * Therefore cry unto the Apostles telling them that the Lord hath arisen, * to worship the risen One; ** and having received gladness, to take courage, together with Eve.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

Thou Who by Thy word didst establish the ends of the world, * didst willingly endure the Cross O Savior, * and mortal men laid Thee in a new tomb, * and thereby Thou didst bind the stranger, * and despoil bitter death, * and all those in Hades cried aloud, * at Thy life-bearing Resurrection: ** “Christ, the Giver of life hath arisen, and shall abide throughout the ages.”

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

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

The Resurrectional Verses (THE EVLOGITARIA) in Tone V:

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** and freeing all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, ** for the Savior is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting,
* but the angel stood before them and said: * the time for lamentation is passed,
weep not, ** but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior,
bemoaning, * but the angel addressed them, saying: * Why number ye the living
among the dead, * for as God ** He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy
Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art
Thou, O Lord.

Both now and ever, and unto the ages of ages, Amen..

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O
Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen
from life * have thereunto been restored, ** by Him Who of thee was incarnate,
God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the small Litany: and:

This Sessional Hymn, in Tone IV:

The Myrrh-bearing women proclaimed to the Apostles * the news of thy
wondrous Rising, O Christ: * that as God Thou hast risen, ** granting the world
great mercy.

The Songs of Ascent, First Antiphon; in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself
defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; ** for like grass, by the fire
* shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is
exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

2nd Antiphon:

From the depths of my soul * I have cried unto Thee fervently, * O Lord; *
let Thy divine ears be attentive unto me.

Every one who hath set their hope in the Lord, ** is higher than all those who mourn.

Glory ..., Both now ...,

By the Holy Spirit the streams of grace swell up; ** watering all creation engendering life.

3rd Antiphon:

Let my heart be raised to Thee, O Lord; ** and let none of the pleasures of the world lure me unto weakness.

As one that hath tender love for one's mother; ** so should we have even more fervent love for the Lord.

Glory ..., Both now ...,

By the Holy Spirit * cometh an abundance of divine knowledge, * contemplation and wisdom; * for by Him the Word ** unveileth all the Father's teachings.

Prokeimenon, in Tone IV: Arise, O Lord, help us * and redeem us, for Thy name's sake.

The Verse: O God, with our ears have we heard, for our fathers have told us: the work which Thou hast wrought in their days, in the days of old.

Let every breath ...,

The 7th Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. **(Thrice)**

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Both now ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal, ** and great mercy.

After which: “O God, save Thy people ...,” The Canons: 6 Troparia from the Paschal canon, including the Irmos and Theotokia, 4 from the canon of Mid-Pentecost, and 4 from the canon of the Samaritan woman. The Canon in Tone I:

ODE I

Irmos: 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

Refrain: Christ is risen from the dead.

Let us purify our senses, * and we shall behold Christ, * radiant with the unapproachable light of the Resurrection, * and we shall clearly hear Him say, Rejoice! ** as we sing the hymn of victory.

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, * and let the earth rejoice, * and let the whole world, both visible and invisible, * keep festival: * for Christ is risen, ** O gladness eternal.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Thou hast broken through the barrier of death, * by giving birth to Christ, the eternal Life, * Who today hath shone forth from the tomb, * O all-immaculate Virgin, ** and Who hath enlightened the world.

Refrain: O Most Holy Theotokos, save us!

Having beheld thy resurrected Son and God, * rejoice thou with the apostles, * O Pure One who art full of the grace of God, * and be the first to rejoice, * as thou hast received the Cause of joy for all, ** O all-immaculate Mother of God.

For Mid-Pentecost (read)

Irmos: Thou didst make the sea a wall ...,

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

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath broken asunder the bonds of Hades, and hath raised up the dead and healed sicknesses by a word. This is our God, Who granteth life unto them that believe in His Name.

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

Thou didst show a wonder by changing the water into wine, O Master, Who didst change the rivers of Egypt into blood. Thou didst also raise up the dead, accomplishing this sign in these latter times. Glory be to Thine ineffable counsel, O Savior; glory be to Thy self-abasement, whereby Thou hast renewed us.

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

Thou art an ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Savior, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to Sichar in the flesh, Thou didst ask the Samaritan woman for water, that Thou mightest drink.

Refrain: O Most Holy Theotokos, save us!

Thou alone didst contain within thy womb the Creator, O Birthgiver of God, ineffably conceiving Him in the flesh yet remaining a Virgin, while thy virginity in no wise suffered harm. Do thou ever entreat Him unceasingly on behalf of thy flock, since He is thy Son and God.

Of the Samaritan Woman (read)

Irmos: O Thou Who smote Egypt ...,

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

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.

Glory..., 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.

Both now ..., 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.

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

ODE III

Irmos: 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.

Refrain: Christ is risen from the dead.

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Into incorruptible life have I entered today, * through the goodness of Him Who was born of thee, * O Pure One, ** and Who makest all the ends of the earth radiant with joy.

Refrain: O Most Holy Theotokos, save us!

Having beheld God, * Whom thou didst bear in the flesh, * risen from the dead, as He said, O pure one; * dance, and magnify Him as God, ** O most pure one.

For Mid-Pentecost (read)

Irmos: My heart is established ...,

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

Do not judge a judgment according to appearance, O ye Jews; thus, as it is written, said the Master when He came unto the temple and taught at the Judaic Mid-feast.

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

Do not judge a judgment according to appearance, O ye Jews, for Christ is come. The Prophets named Him: He that cometh from Sion and hath restored the world.

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

Even though ye believe not His Words, O ye Jews, be convinced by the works of the Master. Why do ye deceive yourselves and disregard the Holy One, of Whom Moses wrote in the Law?

Refrain: O Most Holy Theotokos, save us!

Theotokion: Though Thou art one of the Trinity, Thou didst assume flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that gave birth to Thee, O Lord, Who art wholly God and Fire.

Of the Samaritan Woman (read)

Irmos: My heart is established ...,

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.

Glory ..., 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.

Both now ..., 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.

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, in Tone IV:

Having come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

Ikos: With the streams of Thy Blood do Thou Water my soul, which is grown dry and barren because of mine iniquities and offences, and show it forth to be fruitful in virtues. For Thou didst tell all to draw nigh Thee, O all-holy Word of God, and to draw forth the water of incorruption, which is living and which washeth away the sins of those who praise Thy glorious and divine arising. Unto them that know Thee as God, O Good One, grant from on high the strength of

the Spirit, which verily was borne by Thy disciples, for Thou art truly the Well-spring of life for all.

Sessional Hymns, in Tone IV:

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.

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

O Sovereign Master and Bestower of wisdom, * Who in the midst of the Mosaic feast came unto the temple * and didst sit down there to teach, * Thou didst cry for all to hear: * ye that thirst, come, draw nigh Me; drink ye of the water * which I bestow now upon you. * By means of this shall all ye men partake of true and endless delight ** and divine life.

ODE IV

Irmos: 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.

Refrain: Christ is risen from the dead.

As a man-child did Christ appear * when He came forth from the Virgin's womb, * and as a mortal was He called the Lamb. * Without blemish also, is our Pascha * for He tasted no defilement; ** and as true God, perfect was He proclaimed.

Refrain: Christ is risen from the dead.

Like unto a yearling lamb, * Christ, our blessed Crown, * of His own will was sacrificed for all, * a Pascha of purification; * and from the tomb the beautiful Sun of Righteousness ** shone forth again upon us.

Refrain: Christ is risen from the dead.

David, the ancestor of God, * danced with leaping before the symbolical Ark; * let us also, the holy people of God, * beholding the fulfillment of the symbols, * be divinely glad; ** for Christ is risen as Almighty.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

He Who created Adam thy forefather, O Pure One, * took form from thee, and the habitation of the dead * hath He demolished today through His death, * and shone upon all things ** with the divine radiance of the Resurrection.

Refrain: O Most Holy Theotokos, save us!

Beholding Christ, Whom thou hast borne, * shining forth splendidly from the dead, O Pure One, * who art good and spotless among women, and comely today, * rejoicing with the apostles in the salvation of all, ** Him do thou glorify.

For Mid-Pentecost (read)

Irmos: With noetic eyes the Prophet Habakkuk ...,

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

If the Messiah must come, then Christ is the Messiah, O ye lawless ones; Why do ye not believe in Him? Behold, He is come, and the things He doeth bear witness to Him: He made the water into wine and strengthened the paralytic by a word.

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

Since ye do not understand the Scriptures, ye are all deceived, O ye lawless Hebrews; for Christ is truly come and hath enlightened all mankind, showing forth many signs and wonders among you. In vain do ye deny Him Who is the true Life.

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

Christ cried unto the Jews: One work have I shown unto you, and already ye marvel. Ye circumcise a man even on the Sabbath, He saith; Why then do ye accuse Me, Who have raised up a paralytic by a word?

Refrain: O Most Holy Theotokos, save us!

Theotokion: O Bride of God and pure Virgin Mother, who didst contain God in thy womb while He yet remained uncircumscribed: Cease not to intercede on our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

Of the Samaritan Woman (read)

Irmos: I have heard report 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.

Trinitarion: Glory..., **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.

Both now ..., **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.

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: 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.

Refrain: Christ is risen from the dead.

Seeing Thy boundless compassion * they who were held in the bonds of hades * hastened to the light, O Christ, * with gladsome feet, ** praising the Pascha eternal.

Refrain: Christ is risen from the dead.

Bearing lights, let us approach Christ, * Who cometh forth from the tomb like a bridegroom, * and with the feast-loving ranks of angels * let us celebrate ** the saving Pascha of God.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Enlightened by the divine rays * and the life-bearing Resurrection of thy Son, * O most pure Mother of God, ** the gathering of the pious is filled with joy.

Refrain: O Most Holy Theotokos, save us!

Thou didst not open the gates of virginity * in the Incarnation, * nor the seal upon the tomb didst Thou destroy, * O King of creation; * from whence seeing Thee risen, ** Thy Mother rejoiceth.

For Mid-Pentecost (read)

Irmos: O Lord our God, bestow Thy peace ...

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

Having adorned Thine Apostles with miracles and magnified Thy disciples with wonders throughout the World, Thou hast glorified them and bestowed upon them Thy Kingdom, O our Savior.

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

The disciples have enlightened all the ends of the earth with miracles and teachings, and in diverse ways they preached the word of Thy Kingdom, O Christ Savior.

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

We send up praise unto Thy Kingdom, and we offer a hymn unto Thee Who didst appear on earth for our sake and didst enlighten the World and restore Adam.

Refrain: *O Most Holy Theotokos, save us!*

Theotokion: **T**hy womb is become a holy table which holdeth the Heavenly Bread, whereof he that eateth dieth not, as the Nourisher of all hath said, O Birthgiver of God.

Of the Samaritan Woman (read)

Irmos: **Shine upon me, O Lord ...,**

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.

Glory..., **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.

Both now ..., **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.

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: 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.

Refrain: Christ is risen from the dead.

Having kept the seals intact, O Christ, * Thou didst rise from the tomb, * O Thou Who didst not break the seal of the Virgin by Thy birth, * and Thou hast opened for us ** the doors of Paradise.

Refrain: Christ is risen from the dead.

O my Savior, the living and un-slain Sacrifice, * when, as God, Thou, of Thine Own will, * hadst offered up Thyself unto the Father, * Thou didst raise up with Thyself the whole race of Adam, ** when Thou didst rise from the tomb.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

He that of old was held by death and corruption * is raised up by Him Who was incarnate * of thy most pure womb, O Theotokos Virgin, ** unto incorruption and everlasting life.

Refrain: O Most Holy Theotokos, save us!

He Who went down into the nethermost parts of the earth, * and came into thy womb, O Pure One, * and dwelt, and past understanding was incarnate, * hath also raised up Adam with Himself ** when He rose from the tomb.

For Mid-Pentecost (read)

Irmos: The billows of life trouble me ...,

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

O Jesus, Who takest care for all the ends of the earth, Thou didst go up to the temple at Mid-feast, as John hath said, and taught the multitudes the Word of truth.

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

Thou didst open Thy lips, O Master, and didst preach to the world the most pure Father and the all-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

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

Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Savior, raising the paralytic, cleansing lepers, and resurrecting the dead.

Refrain: O Most Holy Theotokos, save us!

Theotokion: We praise thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus Quickened us.

Of the Samaritan Woman (read)

Irmos: Let not the watery tempest drown me ...,

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.

Glory..., 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.

Both now ..., 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.

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.

SYNAXARION READING

On this day, the fifth Sunday of Pascha, we commemorate the conversation of the Lord with the Samaritan woman

Verse: When thou camest to obtain perishable water, O woman, thou didst Draw forth living water, whereby thou didst wash away the stains of thy soul.

Since on this Sunday Christ openly confesses Himself to be the Messiah, which means Christ or the anointed one; (for messia is the Hebrew word for oil), for this reason, the present feast is placed in the week of Mid-Pentecost; and also because, on the previous Sunday, Christ wrought a miracle at the Sheep's Pool. On this Sunday, He works a miracle at Jacob's well, which Jacob himself dug and bestowed upon his son Joseph. This was a special place, for here, in the vicinity of Mount Somor, the Samaritans inhabited many cities. Christ came to Sichar, where Jacob once lived with his daughter Dinah and his sons. Sychem, the son of Emmor the Chorræan, lusted after Dinah and raped her; thereupon, her brothers, provoked to zeal, suddenly entered their city and slew everyone, including Sychem and his father Emmor. Jacob lived in that place and dug the present well. The Hebrews who originally lived on this mountain were not called Samaritans, but Israelites. During the reign of King Pekah, they offended God by falling into idolatry and other iniquities. During the reign of King Hoshea, who became a vassal of the Assyrians and paid tribute to them, the Assyrians came and deported the inhabitants of Samaria, together with their women and children, to their own country. Subsequently, the King of the Assyrians, in order that the land should not remain uncultivated, dispatched men from Babylon and the neighboring regions to settle in the territory of the Israelites; but God sent lions against the heathen, and by His permission, the lions devoured them. On learning of this, the King of the Assyrians wanted to know the reason why. The Israelites held captive in Assyria replied that it was because the settlers did not know the ways of the God of that place. Hence, the King sent them a priest from the Jews to instruct them in the Law of God. They accepted only the five books of Moses, rejecting the Prophets and the rest of Scripture, and continuing to worship their own idols. They were called Samaritans after Mount Somor.

They were hated by the Hebrews who returned from captivity, because they were only semi-Jewish; the Jews did not eat with them, regarding them as worthy of abomination. For this reason, they frequently called Christ a Samaritan, on the ground that, like the Samaritans, He supposedly violated certain provisions of the Law. Jesus, therefore, came to Sichar, and being weary from His journey, sat down at about the sixth hour of the day. A certain woman came from the city to draw water, the Disciples having gone to purchase food. Jesus asked her for water, but she excused herself by saying that the Jews had no dealings with the Samaritans (St. John 4:9); for she knew who He was, both by His accent and by His apparel. Jesus raised their conversation to a higher level by introducing the idea of spiritual water, which connotes abundance and cleansing power, since the Spirit is always likened to water and fire. The woman was sure, from the fact that He had not brought a bucket, that He did not have such water, and added that the well was deep. She then went on to talk about their forefather Jacob, saying that he had dug the well and that he and his children had drunk from it, commending the rich resources of the well, and also its usefulness and the coolness of its water. Christ, however, did not say that He was greater than Jacob, so as not to frighten the woman, but again He spoke about the water, thus proving His superiority; for one who drank from that water, He said, would in no wise be thirsty. The woman asked for this water, but He told her to call her husband, since His words needed to be more firmly understood. She denied that she had a husband. Jesus, knowing all things, replied: "Thou hast well said, I have no husband: For thou hast had five husbands; which the Law forbiddeth, and the sixth whom thou now hast, since thou livest with him unlawfully, is not thy husband." (St. John 4:17-18) Some interpreters consider the five husbands to be the five books of Moses, which the Samaritans accepted, and the sixth to be the very words of Christ, which were not yet hers, since Grace had not yet been poured out upon her. Other interpreters suppose that they are the five laws given by God in Paradise, after the banishment of Adam and Eve from Paradise, in the time of Noah, in the time of Abraham, and in the time of Moses, and the sixth to be the Gospel, which she did not yet have. There are still others who say that they are the five senses. The woman replied to Him, calling Him a Prophet, and then asked Him about the mountain where one should worship: should it be in Somor or in Jerusalem? For the Samaritans, being imperfect in their understanding, did not believe that God existed everywhere, but abode only in that place where they worshipped, that is, on Mount Gerizim, on account of the blessings given by God in that place, or because it was there that Abraham first set up an altar to God. The Jews, likewise, also said that one must worship God only in Jerusalem, and for this reason Jews from everywhere gathered there for

feasts. Christ replied that the salvation of the world was of the Jews, but that God is non-material and that those who would be vouchsafed to worship Him would do so, not with sacrifices, as they had thitherto, but in Spirit and truth, and in this way they would not only know God, but would also know Him in the Holy Spirit and in the Son; for the Son is the Truth. The woman then said; We have heard from the Scriptures that the Messiah cometh Who is the Christ; (St. John 4:25). Jesus, foreknowing the woman's gratitude, said: I am He; The Samaritans, too, knew about the Messiah from the books of Moses, especially from the verse; The Lord God shall raise up a Prophet for you; (Deuteronomy 18:15), and many others. At the conclusion of this conversation, the Disciples returned and were amazed at Christ's extreme condescension in talking with a woman. In the meantime, they besought Him to eat, both because of His weariness and on account of the heat of the day. But He spoke to them about eternal food, namely, the salvation of mankind and how they needed to harvest the labors of the Prophets. When the woman reached the city and recounted what had happened to her, all the inhabitants were aroused and went to Christ, convinced that the woman would not have reproached herself unless she had come to know something of importance. They implored Him to stay with them and persuaded Him to remain for two days. He worked very many miracles during His sojourn there, which, on account of their multitude, are not recorded by the Evangelists. The woman in question was the Samaritan woman, who was subsequently named Photine by Christ, and who, along with her seven sons, received the crown of martyrdom in the reign of Nero, after much hardship, in the course of which her flesh was scraped, her breasts were cut off, her hands were crushed, fine reeds were inserted under her fingernails, she was forced to swallow molten lead, and suffered countless other torments. It should be known that the Emperor Justinian transferred from there with honor to the palace of God the Word, that is, the Great Church of Hagia Sophia, not only the mouth of that well, which he placed on a well outside the narthex, but also the stone on which Christ sat and conversed with the Samaritan woman. To this day, they remain there, healing every kind of disease, and providing remedies especially for those suffering from fevers and chills

By the intercessions of Thy Martyr Photine,
O Christ God, have mercy on us. Amen

ODE VII

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

Refrain: Christ is risen from the dead.

The godly-wise women with myrrh * followed after Thee in haste; * but Him Whom they sought with tears as dead, * they worshipped joyfully as the living God, * and they brought unto Thy disciples, O Christ, ** the good tidings of the mystical Pascha.

Refrain: Christ is risen from the dead.

We celebrate the death of death, * the destruction of Hades, * the beginning of another life eternal, * and leaping for joy, * we hymn the Cause, ** the only blessed and supremely glorious God of our fathers.

Refrain: Christ is risen from the dead.

For truly sacred and all-festive is this saving night, * and this shining, light-bearing day, * the harbinger of the Resurrection, * whereon the Timeless Light bodily ** from the tomb upon all hath shined.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Thy Son, having put death to death, * O all-immaculate one, * today hath granted unto all mortals * the life that abideth unto the ages of ages, ** the only blessed and supremely glorious God of our fathers.

Refrain: O Most Holy Theotokos, save us!

He Who reigneth over all creation, * became man, * dwelling in thy God-graced womb, * and having endured crucifixion and death, * is risen in a God-befitting manner, * raising us up with Himself, ** for He is Almighty.

For Mid-Pentecost (read)

Irmos: When, by the providence of God ...,

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

Thou Who art rest for all didst grow weary in the flesh; Thou Who art the well-spring of miracles didst willingly thirst. Thou didst seek after water, O Jesus, promising living water.

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

Thou didst converse with a Samaritan woman, O Lord, thereby reproofing the mindlessness of the lawless Hebrews, insofar as she believed Thee to be the Son of God, and they denied Thee.

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

O Savior, Thou ever-living well-spring, Thou didst promise to grant living water which springeth forth, the water of immortality, unto those who with faith receive Thy Spirit, which proceedeth from the Father.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Thou didst contain within thy womb the uncontainable Word, thou didst suckle at thy breasts Him that nourisheth the world and didst hold in thine arms our Sustainer, O pure Birthgiver of God.

Of the Samaritan Woman (read)

Irmos: Forsake us not to the end for Thy names sake ...,

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.

Trinitarion: 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.

Both now ..., **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 mankind praise thee, the pure vessel of the Uncontainable One.

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

ODE VIII

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

Refrain: Christ is risen from the dead.

Come, on this auspicious day of the Resurrection, * let us partake of the fruit of the new vine * of divine gladness of the kingdom of Christ, * praising Him as God ** throughout the ages.

Refrain: Christ is risen from the dead.

Lift up thine eyes about thee, O Zion, * and see, for behold, there cometh unto thee * like God-illuminated beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ throughout the ages.

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

O Father Almighty, and Word, and Spirit, * one Nature united in three Hypostases, * transcendent and most divine! * Into Thee have we been baptized, ** and Thee will we bless throughout all ages.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Through thee the Lord came into the world, * O Virgin Theotokos, * and the womb of hades did He tear open, * granting unto us mortals resurrection; ** Wherefore, we bless Him throughout the ages.

Refrain: O Most Holy Theotokos, save us!

Laying low all the dominion of death * by His Resurrection, * thy Son, O Virgin, as the mighty God, * hath raised us up with Himself * and deified us; ** wherefore we sing His praise throughout the ages.

For Mid-Pentecost (read)

Irmos: O ye Angels and ye powers of heaven ...,

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

Come, O ye peoples, and behold Him Who is praised upon a throne of glory, being blasphemed by lawless people. And as ye behold Him, praise Him as the Messiah, Who was foretold by the Prophets.

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

Thou art truly the Christ, Who hast come into the world. With Thee there is salvation and the remission of the failings of our fathers; Thou art indeed the Life of those who have come to believe in Thee.

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

As it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom there cometh salvation.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Tell us, O Theotokos: How didst thou give birth unto Him Who hath shone forth timelessly from the Father and Who is praised together with the Holy Spirit? - except in a manner known only to Him Who was well-pleased to be born from thee.

Of the Samaritan Woman (read)

Irmos: In wisdom hast Thou fashioned all things ...,

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

Thou wast willingly raised up upon 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 those who 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 aloud: Thou art come to loose all from their bonds; we praise Thy dominion.

Refrain: We bless the Father, Son, and Holy Spirit, the Lord!

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, uncommingled, 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.

Both now ..., By a live coal was Isaiah cleansed, thereby proclaiming aforetime the noetic Ember Which became incarnate from thee in a manner transcending comprehension, O Virgin, and Which burneth away all the substance of the sins of mortal mankind, deifying our nature in His compassion, O all-immaculate One.

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

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 throughout the ages.

(No Magnificat ...)

ODE IX

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.

Refrain: Christ is risen from the dead.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Christ is risen from the dead.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

With one voice, O Virgin, * the faithful do bless thee. * Rejoice, O Portal of the Lord; * rejoice, O living City; * rejoice, through whom for our sake the Light hath shone, * Who, born of thee, ** is the Resurrection of the dead.

Refrain: O Most Holy Theotokos, save us!

Be glad and rejoice, * O Portal of the Divine Light: * for Jesus set into the grave, * hath dawned forth shining more brightly than the sun, * and hath illumined all the faithful, ** O divinely joyous Lady.

For Mid-Pentecost (read)

Irmos: Virginité is alien to motherhood ...,

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

At the Judaic Mid-feast, O my Savior, Thou didst go up to Thy temple and didst teach all. And the Jews marveled and said: Whence knoweth this Man letters, having never learned?

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

My Redeemer performed wonders and signs, welling forth gifts of healings. He drove away illnesses and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

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

My Redeemer cried out as He reproached the disobedient Jews: Judge not according to appearance, but judge ye a righteous judgment. For the Law also commandeth that every man be circumcised, even if it be on the Sabbath.

Refrain: O Most Holy Theotokos, save us!

Theotokion: Thou, O Virgin Mother, didst contain in thy womb Christ, the Giver of life, Who is One of the Trinity; Whom all creation praiseth and before Whom the thrones on high tremble. Do thou beseech Him, O all-blessed one, that our souls be saved.

Of the Samaritan Woman (read)

Irmos: The God of Israel hath shown strength ...,

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.

Trinitarian: Glory ..., 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 ones let us praise Him with thrice-holy songs as we speak of things sacred, O ye faithful.

Both now ..., 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 transcending understanding.

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.

Holy is the Lord our God..., in Tone IV:

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..., 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.

Both now ..., Exapostilarion for Mid-Pentecost

At Mid-feast, O Lover of Mankind, Thou didst come unto the temple's courts and unto all didst Thou say: "All ye that thirst, come unto Me, and draw from the abundance of living water. For thereby ye shall all enjoy sacred delight and divine grace and eternal life."

On the Praises, the Resurrection Stichera, in Tone IV:

Verse: To do among them the judgment that is written * This glory shall be to all His saints.

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

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

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

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

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: Praise Him with timbrel and dance, * praise him with strings and flute.

Thou didst endure death in the flesh * thereby ensuring us of immortality, * and thou didst abide within a tomb, * thereby freeing us from Hades, * and raising us up with together with Thyself, * suffering as a man, but rising as God, * wherefore we cry unto Thee the Lover of mankind: ** “O Lord giver of life glory be to Thee.”

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

The rocks were rent asunder, O Savior, * when Thy Cross was set upon Golgotha; * the gate-keepers of Hades were smitten with terror, * when Thou wast laid in the sepulcher as One dead; * for abolishing the stronghold of death, * Thou hast granted incorruption to all the dead by Thy Resurrection, * O Lord and Savior, ** giver of life, glory be to Thee!

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

Stichera of the Samaritan Woman, 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.

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

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.

Glory..., 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.

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

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art Thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology, and then the Resurrection Troparion.

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, ** O Thou Who alone art greatly merciful.

At the conclusion of Matins:

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

Behold it is dark and very early in the morning. * And what art thou doing on the tomb, thy mind full of darkness, O Mary? * Why dost thou ask where Jesus hath been laid? * See how the disciples running forward with the grave-clothes and the napkin * have positively proved the Resurrection, * recalling those things that had been written concerning this in the Scriptures. * And we, believing with them and through them sing Thy praises, ** O Christ, Giver of life.

AT LITURGY

Let it be known, that from the week of Pascha until the leavetaking of Pascha, the Liturgy begins thus:

The Deacon exclaims: “Bless Master,” and the Priest “Blessed is the kingdom” etc. Then the Priest chants “Christ is Risen” 2 1/2 times. The choir finishes the 3rd.

Beatitude Verses: 4 of the Resurrection in Tone IV, 4 from ODE 3 - Samaritan woman, and 4 from ODE 6 - Mid-Pentecost

By the tree was Adam forced to depart from paradise; but by the Tree of the Cross was the thief made to dwell in paradise. For the one by tasting, broke the commandment of the creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Grant that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

Truly, Christ hath risen! And the sepulcher beareth witness to you, O violators of the Law; for leaving His grave-clothes behind, He arose on the third day, though the stone was sealed and a watch stood before the tomb. Hades hath been made captive; death hath been slain! Christ hath not been stolen! Believe with us in the resurrection!

O ye faithful, let us entreat Him who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: “Rejoice!”, that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

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. **(Twice)**

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. **(Twice)**

O Jesus, Who takest care for all the ends of the earth, Thou didst go up to the temple at Mid-feast, as John hath said, and taught the multitudes the Word of truth.

Thou didst open Thy lips, O Master, and didst preach to the world the most pure Father and the all-holy Spirit, preserving Thy kinship with both even after Thine Incarnation.

Glory ..., Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Savior, raising the paralytic, cleansing lepers, and resurrecting the dead.

Both now ..., **Theotokion**: We praise thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus Quickened us.

At the Entrance: the Troparia & Kontakia:

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

Tone VIII: **I**n the midst of the feast, give Thou my thirsty soul to drink of the waters of piety; * for Thou, O Savior, didst cry out to all: * Whosoever is thirsty, let him come to Me and drink. ** Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

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

Both now..., **in Tone IV**: **H**aving come to the Mid-feast of the Judaic Law, * O Master and Creator of all things, * Thou didst cry unto those present, O Christ God: * Come hither and draw forth the water of immortality. * Wherefore, we fall down before Thee and faithfully cry aloud: * Grant unto us Thy compassions, ** for Thou art truly the Well-spring of our life.

The Prokeimenon

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: (11:19-26, 29-30)

In those days: They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they

sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Alleluia, in the 4th Tone:

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

Verse: Thou hast loved righteousness and hated iniquity.

GOSPEL ACCORDING TO ST. JOHN (4:5-42)

At that time: Jesus cometh to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem

is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

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.

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

Another 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 saith: “Glory to Thee, O Christ God ...,” The Choir chanteth “Christ is risen ...,” x3 instead of “Glory ..., Both now ..., Father bless!” Then the priest giveth the dismissal.