

*5<sup>th</sup> Sunday of Pascha*  
*Sunday of the Samaritan Woman*

VESPERS: Tone 4

- P. Glory to the Holy...  
 C. Amen  
 P. Christ is risen... x2-1/2 (Choir finishes)  
 C. Bless my soul...  
 P. Great Ectenia  
 C. Blessed is the man...  
  
 C. Lord I have cried...  
  
 1. **Ever** hailing Thy life-giving Cross, O **Christ** our Lord,/ we glorify Thy Resurrection on the **third** day,/ for **Thou** Who art all **powerful**/ hast thereby restored the corrupt **nature** of man/ and hast re-opened for us the upward path to **heaven**,// for Thou only art good and **lovest** mankind.  
 2. **Being** of Thine own Will nailed to the **wood** of the Cross,/ Thou hast abolished the penalty of disobedience **committed** through the tree/ and by **descending** into hell Thou hast broken, as Almighty, the **bonds** of death./ Therefore we worship Thy Resurrection from the dead,/ and, **rejoicing**, we cry:// Glory to Thee, O **almighty** Lord.  
 3. **Thou** hast broken in pieces the gates of **hell**, O Lord,/ and put an end by Thy death to the **dominion** of death,/ and **Thou** hast set **mankind** free/ by bestowing incorruption **upon** the world// together with life and Thy great **mercy**.  
 4. O **come** all ye **people**,/ and let us sing the praises of the Saviour's Resurrection on the **third** day,/ for **we** have been **delivered** by it/ from the unbreakable **bonds** of hell,/ and having received incorruption and life,/ we all of us cry: Do Thou, crucified, buried and **risen**,// save us by Thy Resurrection for only Thou **lovest** mankind.

Stichera of Mid-Pentecost (Tone 4)

5. **There** is come now the middle **of** those days/ which commence with Christ God's saving **Rising**/ and which are **sealed** by Pentecost, that **divine** day./ Illuminated by both the feasts and **joining** both,/ it is radiant and also is now rendered **majestic**,// manifesting and showing the presence of the great glory of the Ascension of our **Master**, Christ.  
 6. Sion **heard** and rejoiced/ when it received the glad tidings of Christ's Resurrection from **Hades'** realms./ And **all** of her faithful offspring were filled with joy on **beholding** Him/ Who by the grace of the Spirit doth wash away all the stain of Christ's **murder**./ It doth prepare to celebrate **festively**// the joyous Mid-festal and holy day of **both** the feasts.  
 7. The **bountiful** pouring forth of the Divine Spirit **upon** all/ is now at hand, as the Scripture **saith**./ This is **proclaimed** by the mid-point of

the blest **period**/ after Christ God's death and His burial and **rising**,/  
when He gave His disciples His unfailing and true **promise**,// which  
revealed and showed forth most clearly the coming of the **Comforter**.

Stichera of the Samaritan Woman, (Tone 1)

8. **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 Saviour, 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  
**Saviour** of our souls.

(Tone 2)

9. 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.

10. 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 Saviour **saw** her, He said:/ Give Me water  
to drink, and go, call thy **husband**./ But addressing Him as 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... (Tone 6)

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**./ He asked for water, Who suspended  
the earth upon the **waters**./ He seeketh water, Who causeth springs and pools  
of waters to **flow** forth,/ 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/ that was sorely inflamed with **unseemly** deeds,// for He alone is  
compassionate and the **Lover** of man.

Both now & ever... Dogmatikon (Tone 4)

David, the **prophet**, **forefather** of God/ through Thee gave voice  
**beforehand** in psalms/ **concerning** the great things **done** for Thee:/ Upon Thy  
right hand doth **stand** the Queen./ For God Who was pleased without father to  
be made **man** of thee,/ has shown thee forth as Mother of life and **mediator**,/  
that He might restore His image corrupted by the **passions**;/ and that when He  
had found the stray sheep caught in the **mountains**,/ He might lay it upon His  
shoulder and bring it to His **Father**,/ and by His own wish that Christ in  
Whom is great and bountiful **mercy**/ might gather it to the **heavenly** hosts//  
and save the world, O Theotokos.

- P. Wisdom. Aright!  
 C. O Joyful Light...  
 P. Prokimenon. The Lord is King...  
 P. Wisdom! (And readings, if any)  
 P. Augmented Litany  
 R. Vouchsafe...  
 P. Litany of Fervent Supplication

APOSTICHA: (Tone 4)

1. Ascending upon the **Cross**, O Lord,/ Thou hast abolished for us the **ancestral** curse,/ and descending into hell, having set free those in bonds from all **eternity**,/ Thou hast bestowed on mankind **incorruption** and life./ We therefore praise and **glorify**// Thy redeeming Resurrection upon the **third** day.

**GO TO LET GOD ARISE IN PENTECOSTARION MUSIC BOOK**

V. Let God arise,/ let His enemies be scattered.

Paschal Stichera, (Tone 5)

2. Today a sacred Pascha is revealed to us./ A new and holy Pascha./ A mystical Pascha,/ a Pascha worthy of veneration./ A Pascha which is Christ, the Redeemer./ A blameless Pascha./ A great Pascha./ A Pascha of the faithful./ A Pascha which has opened for us the gates of Paradise.// A Pascha which sanctifies all the faithful.

V. As smoke vanisheth so let them vanish.

3. Come from that scene O women bearers of glad tidings/ and say unto Zion:/ Receive from us the glad tidings of joy/ of Christ's Resurrection./ Exult and be glad,/ and rejoice, O Jerusalem,/ seeing Christ the King Who comes forth from the tomb// like a bridegroom in procession.

V. So the sinners will perish before the face of God,/ but let the righteous be glad.

4. Thy myrrhbearing women/ at the break of dawn/ drew near to the tomb of the Life-giver./ There they found an angel/ sitting upon the stone,/ he greeted them with these words:/ Why do you seek the living among the dead?/ Why do you mourn the Incorrupt amid corruption?// Go: Proclaim the glad tidings to his disciples.

V. This is the day which the Lord hath made!/ Let us rejoice and be glad in it.

5. Pascha of beauty!/ The Pascha of the Lord!/ A Pascha worthy of all honour has dawned for us./ Pascha!/ Let us embrace each other joyously./ Pascha, ransom from affliction!/ For today as from a bridal chamber/ Christ has shone forth from the tomb./ And filled the women with joy saying:// Proclaim the glad tidings to the Apostles!' **(STOP)**

**NOT IN PENTECOSTARION!!!**

Glory... (Tone 8)

**When** by Thine unfathomable dispensation Thou didst appear on earth, O **Christ** God,/ the Samaritan woman, on hearing Thy man-befriending words,/ 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**.

**RETURN TO PENTECOSTARION MUSIC!!!!**

Now and ever... (Tone 5)

This is the day of Resurrection!/ Let us be illumined by the Feast!/ Let us embrace each other!/ Let us call "brothers" even those that hate us,/ and forgive all by the Resurrection,/ and so let us cry:/ Christ is risen from the dead/ trampling down death by death,// and upon those in the tombs bestowing life!

C. St. Symeon's Prayer

R. Trisagion

C. Rejoice, O Virgin Theotokos x2

C. Tropar of the Mid-feast (Tone 8)

At Mid-feast give Thou my thirsty soul to drink of the waters of piety;/ for Thou, O Saviour, 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.

Blessed be the Name of the Lord... x3

Psalm 33 1-10

MATINS: Tone 4

C. Christ is risen... x3

P. Regular Beginning

P. Great Ectenia

C. God is the Lord... (Tone 4)

C. Sunday Troparia (Tone 4) x2

When the women disciples of the Lord/ learned from the angel the joyous message of Thy Resurrection;/ They cast away the ancestral curse/ and elatedly told the apostles:/ Death is overthrown!/ Christ God is risen,// granting the world great mercy.

G/B... Tropar of the Mid-feast (Tone 8)

At Mid-feast give Thou my thirsty soul to drink of the waters of piety;/ for Thou, O Saviour, 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.

Lord Have Mercy 3x

Glory...

- R. Now...
- R. Kathisma II
- P. Small Ectenia

R. Sessional Hymns from the Pentecostarion:

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrhbearing women marveled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

Glory... Since Thou art immortal God, Thou didst arise from the grave, and with Thee, O Saviour, Thou didst raise up all of the world, O Christ our God, by Thy might. Thou in Thy great power didst destroy death's dominion and didst show forth unto all Thy dread Resurrection. And thus we now glorify thee, O only Lover of mankind.

Both... The mystery hidden from all ages and unknown to the angels was made manifest to those on earth through Thee, O Theotokos: God took flesh in a union without confusion and for our sakes willingly accepted the Cross; and thereby He raised the first formed man and saved our souls from death.

- R. Kathisma III
- P. Small Ectenia

R. Sessional Hymns from the Pentecostarion:

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen.

Glory... Of Thine own Will, O Saviour, Thou hast suffered the Cross, and mortal man laid Thee, Who founded the ends of the world with Thy word, in a new tomb. The stranger was thereby held in bond and death despoiled without mercy, and all those in hell at Thy life-bringing Resurrection cried out: Christ, the Giver of life, is risen and shall remain forever.

Both... Joseph marveled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

- R. Psalm 118
- C. Evlogitaria (Blessed art Thou, O Lord...)
- P. Small Ectenia

R. Ypakoe:

Running on before, the myrrhbearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Hymn of Degrees: (Antiphon One)

From my youth have the many passions warred against me. But do Thou help and save me, O my Saviour.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

G/B... By the Holy Spirit is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystical manner.

Hymn of Degrees: (Antiphon Two)

From the depths of my soul have I cried out to Thee, O Lord. Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord is higher than all who sorrow.

G/B... Through the Holy Spirit do streams of grace flow, watering all creation, unto its enlivening.

Hymn of Degrees: (Antiphon Three)

Let my heart be lifted up unto Thee, O Word, and let none of the delights of the world beguile me, unto my weakening.

We who have love for our mothers must needs be yet more ardent in our love for the Lord.

G/B... From the Holy Spirit is the richness of divine vision, sight and wisdom; for in Him doth the Word reveal all the precepts of the Father.

P. Prokimenon: (Tone 4)

Arise, O Lord, help us/ and redeem us for Thy Name's sake.

V. O God, with our ears have we heard, for our fathers have told us.

C. Let every breath praise the Lord.

P. GOSPEL #7

C. Having Beheld the Resurrection of Christ... (3x)

R. Psalm 50

C. Glory... Now... Have mercy on me... Jesus having risen...

P. Save, O God, Thy People...

Anointing.

### Canticle One

(Note to Choir: The first 5-6 verses of each canticle, including the Irmos, are from the Paschal service and should be **sung** continuously)

Irmos: This is the day of Resurrection!/ Let us be illumined O people!/ Pascha, the Pascha of the Lord!/ For from death to

life, and from earth to heaven,/ has Christ our God led us,//  
as we sing the song of victory:

Christ is risen from the dead!

Let us purify our senses,/ and we shall see Christ/ shining in the  
unapproachable light of His Resurrection./ We shall clearly hear Him say:  
Rejoice,// as we sing the song of victory.

Christ is risen from the dead!

Let the heavens be glad/ and let the earth rejoice./ Let the whole  
world,/ visible and invisible,/ keep the feast,// for Christ is risen, our  
eternal Joy!

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  
Virgin all-blameless,// and Who hath enlightened the world.

O Most Holy Theotokos, save us!

Having beheld thy resurrected Son and God,/ rejoice thou with the  
apostles,/ O Pure One graced of God,/ and be the first to rejoice,/ as  
thou hast received the Cause of joy for all,// O Mother of God all-  
blameless.

(End of Paschal Tropars; Remaining stichera to be read)

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 the bonds of Hades asunder, 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.

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 second sign in these latter times. Glory be to  
thine ineffable counsel, O Saviour; glory be to Thy self-abasement, whereby  
Thou hast renewed us.

Thou art an ever-flowing stream of true life, O Lord; Thou art our  
Resurrection. Willingly didst Thou become weary, O my Saviour, 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.

Theotokion

Thou alone didst contain in thy womb the very Creator, O Birthgiver of  
God. Thou didst ineffably conceive Him in the flesh and didst remain a

Virgin, while thy virginity in no wise suffered harm. Do thou ever entreat Him unceasingly in behalf of thy flock, since He is thy Son and God.

Glory to Thee, Our God, Glory to Thee.

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

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

Glory... O Thou Trinity, Father, Son and Spirit, save them that 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... 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.

C. Katavasia (Repeat Irmos Ode 1)

### Canticle Three

Irmos: Come, let us drink,/ not miraculous water/ drawn forth from a barren stone,/ but a new vintage from the fount of incorruption,/ springing from the tomb of Christ:// In Him we are established.

Christ is risen from the dead!

Now all is filled with light:/ Heaven and earth/ and the lower regions./ Let all creation celebrate the rising of Christ.// In Him we are established.

Christ is risen from the dead!

Yesterday I was buried with Thee, O Christ,/ today I arise with Thee/ in Thy Resurrection./ Yesterday I was crucified with Thee./ Glorify me with Thee, O Saviour,// in Thy Kingdom.

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.

O Most Holy Theotokos, save us!



Having beheld God, Whom thou hast borne in the flesh,/ risen from the dead, as He said, O Pure One,/ dance, and Him as God,/ O most Pure One,// do thou magnify.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.

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

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 restoreth the world.

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?

Theotokion

Though Thou art one of the Trinity, Thou becamest flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that bare Thee, O Lord, Who art wholly God and Fire.

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.

Since Thou art 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 distinctly cry out: Holy, Holy, Holy art Thou unto the ages.

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

C. Katavasia (Repeat Irmos Ode 3)

P. Small Ectenia

C. Kontakion of Mid-Pentecost, (Tone 4)

O Sovereign Master/ and Creator of all things, O Christ our God,/ Thou didst cry unto those present at the Judaic Mid-feast and address them thus:/ Come hither and draw ye forth immortality's water./ Wherefore, we fall down

before Thee and faithfully cry out:/ Grant Thy compassions unto us, O Lord,// for Thou art truly the Well-spring of life for all.

R. Ikos of Mid-Pentecost

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 them that 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.

R. Sessional Hymns

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 man. By His death He hath redeemed mortal man from corruption. By great signs He shone forth on the Samaritan woman. Requesting water, He bestowed on her the source of healings, since He is the Lover of mankind.

G/B... O Sovereign Master and Bestower of wisdom, Who in the midst of the Mosaic feast camest unto the temple and didst there sit down 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 the life divine.

Canticle Four

Irmos: The inspired Prophet Habakkuk/ now stands with us in holy vigil./ He is like a shining angel,/ who cries with a piercing voice:/ 'Today salvation has come into the world,// for Christ is risen, as all-powerful.'

Christ is risen from the dead!

Christ our Pascha has appeared as a male child,/ the Son that opens a virgin womb./ He is called the Lamb/ as one destined to be our food,/ unblemished/ for He has not tasted of defilement/ and perfect// for He is our true God.

Christ is risen from the dead!

Christ, the Crown with Which we are blessed,/ has appeared as a yearling lamb./ Freely He has given Himself/ as our cleansing Paschal sacrifice./ From the tomb He has shown forth once again,// our radiant Sun of Righteousness.

Christ is risen from the dead!

David, the ancestor of God,/ leaped and danced before the ark which prefigured Thee./ Now let us, the holy people of God,/ seeing the

fulfillment of all figures,/ rejoice in piety,// for Christ is risen as all-powerful.

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 though His death,/ and shone upon all things// with the divine radiance of the Resurrection.

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.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.

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

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

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?

#### 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 in our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

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.

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

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

C. Katavasia (Repeat Irmos Ode 4)

Canticle Five

Irmos: Let us arise at the rising of the sun,/ and bring to the Master a hymn instead of myrrh./ And we shall see Christ, the Sun of Righteousness,// Who causes life to dawn for all.

Christ is risen from the dead!

The souls bound in the chains of hell O Christ,/ seeing Thy compassion without measure,/ pressed onward to the light with joyful steps,// praising the eternal Pascha.

Christ is risen from the dead!

Let us go with lamps in hand to meet Christ,/ Who comes from the tomb like a bridegroom,/ and with the festive ranks of Angels// let us celebrate the saving Pascha of God.

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.

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.

(End of Paschal Tropars; Remaining stichera to be read)

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 Saviour.

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 Saviour.

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.

Theotokion

Thy 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.

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.

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 compassions.

Glory... We 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... We call thee the unentered gate, the untilled land, the ark bearing the Manna, a vessel and lampstand and the censer of the immaterial Ember, O pure One.

C. Katavasia (Repeat Irmos Ode 5)

Canticle Six

Irmos: Thou didst descend, O Christ,/ to the depths of the earth./  
Thou didst break the everlasting bars/ which had held death's  
captives./ And like Jonah from the whale,/ on the third  
day// Thou didst arise from the grave.

Christ is risen from the dead!

Thou didst arise, O Christ,/ and yet the tomb remained sealed/ as at  
Thy birth the Virgin's womb remained unharmed,/ and Thou hast opened for  
us// the gates of Paradise.

Christ is risen from the dead!

O my Saviour,/ as God Thou didst bring Thyself freely to the Father,/ a  
victim living and unsacrificed,/ resurrecting Adam, the father of us all,//  
when Thou didst arise from the grave.

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.

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.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.

O Jesus, Who takest care for all the ends of the earth, Thou wentest up to the temple at Mid-feast, as John doth cry, and taughtest the multitudes the word of truth.

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

The beginningless Son received a beginning and became man, taking upon Himself what is proper to our nature. And at Mid-feast He taught and said: Hasten ye unto the ever-flowing Spring, that ye may draw forth life.

#### 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.

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. On 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.

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... 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.

C. Katavasia (Repeat Irmos Ode 6)

P. Small Ectenia

C. Kontakion of the Samaritan Woman, (Tone 8)

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.

R. Ikos of the Samaritan Woman

Let us hear of the august 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.

### Canticle Seven

Irmos: He Who saved the three young men in the furnace/ became incarnate,/ and suffered as a mortal man./ Through his sufferings/ He clothed what is mortal in the robe of immortality./ He alone is blessed and most glorious, // the God of our fathers.

Christ is risen from the dead!

The godly women/ had hastened to Thee with myrrh, O Christ./ In tears they had sought Thee as a dead man,/ but in joy they worshipped Thee as the living God/ and proclaimed the mystical Pascha // to Thy disciples.

Christ is risen from the dead!

We celebrate the death of death/ and the overthrow of Hell, // the beginning of another life which is eternal,/ and in exaltation we sing the praises of its source./ He alone is blessed and most glorious, // the God of our fathers.

Christ is risen from the dead!

This is the bright and saving night, // sacred and supremely festal./ It heralds the radiant day of the Resurrection, // on which the timeless light // shown forth on the tomb for all.

O Most Holy Theotokos, save us!

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

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.

(End of Paschal Tropars; Remaining stichera to be read)

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.

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

We that eat the bread of the flesh of the Lord, and receive the blood from the side of the Master, shall abide in newness of spirit, living by grace.

Theotokion

Thou didst contain in 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.

Glory to Thee, Our God, Glory to Thee.

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

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.

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

Both... 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.

C. Katavasia (Repeat Irmos Ode 7)

Canticle Eight



Irmos: This is the chosen and holy day,/ first of Sabbaths, king and lord of days;/ the feast of feasts,/ holy day of holy days:// On this day we bless Christ forevermore.

Christ is risen from the dead!

Come on this chosen day of the Resurrection,/ let us partake of the new fruit of the vine./ Let us share in the divine rejoicing of the kingdom of Christ,// praising Him as God forevermore.

Christ is risen from the dead!

Lift up your eyes, O Zion, round about and see:/ Your children like divinely shining stars assemble/ from the North, the South, the East, and the West// to bless Christ in you forevermore.

O Most Holy Trinity, our God, glory to Thee!

Father Almighty, Word, and Spirit:/ One nature in three Persons,/ surpassing beauty and divinity./ In Thee we have been baptized,// and Thee we bless forevermore.

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 unto the ages.

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 unto the ages.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.

Come, O ye peoples, and behold Him that 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 in the Prophets.

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

Theotokion

Tell us, O Theotokos: How didst thou give birth unto Him that timelessly shone forth 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 of thee.

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 ludicrous Hades shuddered with fear and loosed all that were in bonds.

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.

Let us bless Father, Son, Holy Spirit, the Lord!

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... 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-blameless One.

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

C. Katavasia (Repeat Irmos Ode 8)

(No Magnificat)

### Canticle Nine

Irmos: Shine, shine, O new Jerusalem!/ The glory of the Lord has shone on thee!/ Exult now, and be glad, O Zion!/ Be radiant, O pure Theotokos, // in the resurrection of thy Son!

Christ is risen from the dead!

How divine! How beloved!/ How sweet is Thy voice, O Christ!/ For Thou hast faithfully promised to be with us, / to the end of the world./ Having this as our anchor of hope, // we the faithful rejoice.

Christ is risen from the dead!

O Christ, great and most holy Pascha! / O Wisdom, Word and Pow'r of God, / grant that we may more perfectly partake of Thee / in the never ending day // of Thy Kingdom.

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.

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 Sovereign Lady who rejoiceth in God.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.

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

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.

The carnal Jew, comprehending according to the flesh the things that are written, doth fail by the letter; and again, he doth resist the Spirit of truth; but we, having rejected the carnal Jew, understand the things of the Spirit.

#### 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.

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 bridechamber. Thou didst shatter the bars of Hades by divine might, and Thou didst illumine the world with the noetic light of Thine Arising.

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.

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

Both... 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 vouchsafe that with a pure heart I may see clearly the Light Which shone forth from thee in a manner surpassing understanding.

C. Katavasia (Repeat Irmos Ode 9)

P. Small Ectenia

C. Holy is the Lord our God...

C. Exapostilarion of Pascha (to be sung)

In the flesh Thou didst fall asleep as a mortal man, O King and Lord. Thou didst rise on the third day, raising Adam from corruption and destroying death: O Pascha of incorruption, the salvation of the world.

R. Glory... Exapostilarion of the Samaritan Woman

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

Both... Exapostilarion for Mid-Pentecost

At Mid-feast Thou, O Lover of Man, didst come unto the temple's courts and unto all didst say clearly: All ye that thirst, come unto Me, and draw forth living water now, which is poured forth abundantly. For thereby ye shall all enjoy sacred delight and divine grace and life immortal without end.

C. Lauds: Tone 4 Stichera

Let every breath **praise** the Lord/

Praise the Lord from the **Heavens**/

**Praise** Him in the **highest**/

To Thee is due a **hymn**, O God/

Praise Him, all ye His **Angels**://

Praise Him, all ye His hosts.

To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,

Fire, hail, snow, ice, blast of tempest, which perform His word,  
 The mountains and all the hills, fruitful trees, and all cedars,  
 The beasts and all the cattle, creeping things and winged birds,  
 Kings of the earth, and all peoples, princes and all judges of the earth,  
 Young men and virgins, elders with the younger; let them praise the name  
 of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of  
 His people.

This is the hymn for all His saints, for the sons of Israel, and for the  
 people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.  
 Let Israel be glad in Him that made him, let the sons of Sion rejoice in  
 their king.

Let them praise His name in the dance; with the timbrel and the psaltery  
 let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek  
 with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.  
 The high praise of God shall be in their throat, and two-edged swords  
 shall be in their hands.

To do vengeance among the heathen, punishments among the peoples,  
 To bind their kings with fetters, and their nobles with manacles of iron,

V. To do among them the judgment that is written/ This glory shall be  
 to all His saints.

1. We **glorify** Thy Resurrection,/ O all-**powerful** Lord,/ Who hast **suffered**  
 the **Cross** and death// and art **risen** from the dead.

V. Praise ye God in His saints,/ praise Him in the firmament of His  
 power.

2. By Thy **Cross** hast Thou set us free from the **ancient** curse/ and by Thy  
 death hast Thou laid low the **devil**/ who tormented our **nature**,/ while  
 all things have been filled with joy by Thy Resurrection;/ therefore,  
 we **cry** unto Thee:// Glory be unto Thee, O Lord **risen** from the dead.

V. Praise Him for His mighty acts,/ praise Him according to the  
 multitude of His greatness.

3. By Thy **Cross** instruct us in Thy truth, O Christ our **Saviour**,/ and  
 deliver us from the wiles of the **adversary**;/ O **Thou**, Who art **risen** from  
 the dead,/ raise us up, **fallen** through sin./ By the prayers of Thy  
 saints stretch out to us Thine **arm**, O Lord, // Who **lovest** mankind.

V. Praise Him with the sound of trumpet,/ praise Him with psaltery  
 and harp.

4. Thou hast **taken** upon Thyself **death** in the flesh/ and hast mediated that  
 we might be **immortal**/ and **Thou** hast **dwelt** in the tomb/ that we might be  
**free** from hell,/ and suffering as man, Thou hast **risen** as God,/ having

raised us **with** Thyself./ Therefore, we cry **unto** Thee:/ Glory be unto Thee, O Lord, **Giver** of life,// Who alone **lovest** mankind.

V. Praise Him with timbrel and dance,/ praise Him with strings and flute.

5. Without **parting** from the bosom of the **Father**,/ O Only-begotten **Son** of God,/ Thou **hast** in Thy love for mankind descended to earth and become **man** in truth,/ and, impassible in Thy **Divinity**/ hast Thou suffered the Cross and **death** in the flesh/ and Thou hast risen **from** the dead/ and granted mankind **immortality**// because Thou alone art **Almighty**.

V. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

6. The **stones** fell on **Golgotha**/ when Thy Cross was set up, O **Saviour**,/ and the **gatekeepers** of hell were afraid when Thou wast laid in the **tomb** as dead./ For Thou hast destroyed the power of death by Thy **Resurrection**,/ and hast granted all the dead incorruption, O **Saviour**:/ Glory be **unto** Thee,// Lord and **Giver** of Life.

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

Stichera for the Samaritan Woman (Tone 3)

7. **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 whole race of **Adam**;/ and **when** He came to Samaria, He was made wondrous by **wonders**./ **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 compassionate **counsel**.

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

8. **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 **thee** to drink,// that thou mightest never thirst unto eternity, **saith** the Lord.

Glory... (Tone 6)

The Well-spring of the **principle** of life,/ Jesus, our Saviour, came to the well of the Patriarch **Jacob**,/ and sought water from a Samaritan woman that **He** might drink./ 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/ rather to seek of Him the 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** man.

Both now and ever... (Tone 2)

Most Blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of thee is hades led **capt**ive,/ **Adam** recalled, the curse annulled, Eve set free, **death** slain,/ and we are given life. Wherefore, we cry **aloud** in praise:/ Blessed art Thou, O **Christ** God,// Who hast been thus well-pleased, **glory** to Thee.

P. The Great Doxology

R. Dismissal Tropar:

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 plenteous in mercy.

P. Litanies

Dismissal

G/B... Gospel Sticheron, (Tone 7)

**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 **has** been laid?/ **See** how the disciples running forward with the grave-clothes and the **napkin**/ have **positively** proved the Resurrection/ and have remembered that which had been written concerning this in the **Scriptures**./ And **we**, believing with them and through them sing Thy **praises**,// O Chri-ist, **Giver** of life.

R. Hours

Tropar: Resurrection & Mid-Feast

Kontak: Samaritan Woman/Mid-Feast (alternate)

C. For unto us He has given eternal life. Let us worship His Resurrection on the third day.

At Liturgy:

Order of Troparia & Kontakia:

Tropar Sunday

Tropar Mid-Pentecost

Glory... Kontak Samaritan Woman

Both... Kontak Mid-Pentecost

Prokimenon for Tone 3

O chant unto our God, chant ye; chant unto our King, chant ye!

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

Epistle(s): Acts 11:19-26, 29-30

Alleluia (Tone 4)

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

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

Gospel(s): John 4:5-42

Instead of "It is Truly Meet", sing "The Angel cried..."

Communion Verse: Receive Ye the body of Christ & then Praise Ye