

DIVINE LITURGY VARIABLES ON WEDNESDAY OF PARALYTIC WEEK FEAST OF MID-PENTECOST

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the priest then leads the singing of the Paschal Apolytikion and censes the west side of the altar.*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

- *The choir then sings this twice, and the liturgy continues with the great litany.*

THE FIRST ANTIPHON

Verse: Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (*Refrain*)

Glory... Both now... (*Refrain*)

THE SECOND ANTIPHON

Verse: May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Verse: That Thy way may be known upon earth, Thy salvation among all nations; let the people give thanks to Thee, O God, let all the people give thanks to Thee. (*Refrain*)

Verse: May God bless us, and may all the ends of the earth fear Him. (*Refrain*)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Verse: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: As smoke vanishes, so let them vanish, as wax melts before the fire. (*Refrain*)

Verse: So let sinners perish before the face of God, and let the righteous be glad. (*Refrain*)

Verse: This is the day which the Lord hath made; let us rejoice and be glad in it. (*Refrain*)

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless ye God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

- *Now sing these hymns in the following order.*

APOLYTIKION FOR MID-PENTECOST IN TONE EIGHT (CHANT) (CHORAL)

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION FOR MID-PENTECOST IN TONE FOUR (**O Thou Who wast lifted up**)

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 and draw the water of * immortality freely. * 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.

THE EPISTLE

*Remember Thy congregation, which Thou hast purchased from the beginning.
God is our King before the ages, He hath wrought salvation in the midst of the earth.*

The Reading from the Acts of the Holy Apostles. (14:6-18)

In those days, the Apostles fled to the cities of Lycaonia – Lystra and Derbe – and to their vicinities; and there they preached the Gospel. Now at Lystra there sat a man, impotent in his feet; a cripple from his mother’s womb, who had never walked. This man heard Paul speaking; and Paul, fastening his eyes upon him and seeing that he had faith to be saved, said with a loud voice, “Stand upright on your feet.” And he sprang up and walked. And when the multitudes saw what Paul had done, they lifted up their voices, saying in Lycaonian, “The gods in the likeness of men have descended upon us!” And they called Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. And the priest of Zeus, whose temple was before the city, brought oxen and garlands to the gates and wanted to sacrifice with the multitudes. But when the Apostles Barnabas and Paul heard of it, they tore their garments and sprang out among the multitude, crying out and saying, “Men, why are you doing this? We also are men, of like passions with you, and bring you good news, that you should turn away from these vain things to the Living God who made the heaven and earth and the sea and all that is in them. In the past generations he allowed all the nations to walk in their own ways; yet he did not leave Himself without witness, for he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.” And with these sayings they scarcely restrained the multitudes from doing sacrifice to them.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (7:14-30)

About the middle of the feast Jesus went up into the temple and taught. The Jews marveled at it saying, “How is it that this man has learning, when He has never studied?” So Jesus answered them, “My teaching is not Mine, but His Who sent me; if any man’s will is to do his will, he shall know whether the teacher is from God or whether I am speaking on my own authority. He who

speaks on his own authority seeks his own glory; but he who seeks the glory of Him Who sent Him is true, and in Him there is not falsehood. Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill Me?" The people answered, "You have a demon! Who is seeking to kill Thee?" Jesus answered them, "I did one deed, and you all marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man upon the Sabbath. If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with Me because on the Sabbath I made a man's whole body well? Do not judge by appearances, but judge with right judgment." Some of the people of Jerusalem therefore said, "Is not this the man Whom they seek to kill? And here He is, speaking openly, and they say nothing to Him! Can it be that the authorities really know that this is the Christ? Yet we know where this man comes from; and when the Christ appears, no one will know from where He comes." So Jesus proclaimed, as He taught in the temple, "You know Me, and you know from where I come. But I have not come of My own accord; He Who sent me is true, and Him you do not know. I know Him, for I come from Him, and He sent me." So they sought to arrest Him; but no one laid hands on Him, because His hour had not yet come.

MEGALYNARION FOR MID-PENTECOST IN TONE EIGHT (CHANT) (CHORAL)

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

KOINONIKON (COMMUNION HYMN) OF MID-PENTECOST IN TONE EIGHT

He that eateth My Flesh and drinketh My Blood abideth in Me and I in him, saith the Lord.
Alleluia.

- *Instead of "We have seen the true light," sing "Christ is Risen" once.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

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

People: ...bestowing life!

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in *The Liturgikon* (fourth edition, p. 14).

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