

MAY 26
Midfeast of Pentecost

"Lord I Call..." Tone 4

Lord, I call upon You, hear me!
Hear me, O Lord!
Lord, I call upon You, hear me!
Receive the voice of my prayer,
when I call upon You!//
Hear me, O Lord!

Let my prayer arise
in Your sight as incense,
and let the lifting up of my hands
be an evening sacrifice!//
Hear me, O Lord!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 4 *(from the Pentecostarion)* *(You ascended the Cross)*

The middle of the days has come,
beginning with the Savior's Resurrection,
and sealed by the holy Pentecost.
The first and the last glisten with splendor.
We rejoice in the union of both feasts,
as we draw near to the Lord's Ascension://
the sign of our coming glorification.

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

(Repeat: "The middle of the days...")

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Be glad, O Zion!
Hear the announcement of Christ's Resurrection!
Let her faithful sons rejoice!
The filth of the daughter of Zion is washed away.
Jerusalem, stained with the blood of God's murder, is cleansed by the Spirit.//
With songs of joy she celebrates the middle of the feast.

V. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

As it is written,
the abundant outpouring of divine gifts is drawing near.
The chosen day of the Spirit is halfway come.
The true promise of Christ to the Disciples
after His death, burial, and Resurrection,//
heralds the coming of the Comforter.

*Glory to the Father, and to the Son, and to the Holy Spirit;
now and ever, and unto ages of ages. Amen.*

Tone 6 *(from the Pentecostarion)*

We have assembled, O Christ,
to praise the miracle of Your mysteries:
the midfeast of Your Resurrection and the coming of Your Holy Spirit.//
Send down on us great mercy!

Old Testament Readings
Composite 19 (Micah)
Composite 20 (Isaiah)
Proverbs 9:1-11

Aposticha

Tone 1 *Idiomela* *(from the Pentecostarion, by John the Monk)*

The middle of the fifty days is here,
wherein Christ manifested His divine power.
He healed the paralytic, raising him from his bed by a word.
In the flesh He worked signs and wonders,//
granting mankind eternal life and great mercy.

V. Remember Your congregation, which You have gotten of old! (Ps. 73:2)

You came to the Temple, O Wisdom of God,
in the middle of the feast
to teach and edify the Jews, the Scribes, and the Pharisees.
“Let him who thirsts come to Me and drink the water of life!
He will never thirst again!
Whoever believes in Me, streams of living water shall flow from him.”
How great is Your goodness and Your compassion!//
Glory to You, O Christ our God!

V. God is our King before the ages; He has worked salvation in the midst of the earth! (Ps. 73:13)

Tone 2

Jesus went up to the Temple in the middle of the feast.
He proclaimed to the disobedient Jews:
“Let him who thirsts come to Me and drink!
I will give him the water of life, and he will never thirst again.
Living streams will flow from the heart of him who believes in Me;//
he will find the Light of the world.”

*Glory to the Father, and to the Son, and to the Holy Spirit;
now and ever, and unto ages of ages. Amen.*

Tone 8 *(from the Pentecostarion)*

O Savior, while You were teaching the Jews in the midst of the feast,
they murmured: “How can this man be learned, who never studied?”
They would not believe that You are the Wisdom Who created the world.//
O Lord, glory to You!

Tone 8 **Troparion** *(Midfeast)*

In the middle of the feast, O Savior,
fill my thirsting soul with the waters of piety, as You cried to all:
“If anyone thirst, let him come to Me and drink!”//
O Christ God, Fountain of our life, glory to You! *(once)*

(at the Divine Liturgy)

Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 8 Troparion (Midfeast)

In the middle of the feast, O Savior,
fill my thirsting soul with the waters of piety, as You cried to all:
"If anyone thirst, let him come to Me and drink!" //
O Christ God, Fountain of our life, glory to You!

Tone 4 Kontakion (Midfeast)

Christ God, the Creator and Master of all,
cried to all in the midst of the feast of the Law:
"Come and draw the water of immortality!"
We fall before You and faithfully cry://
"Grant us Your mercies, for You are the Fountain of our life!"

Tone 3 Prokeimenon (Midfeast)

Great is our Lord, and abundant in power, / His understanding is beyond
measure. *(Ps. 146:5)*

V. Praise the Lord! For it is good to sing praises to our God! (Ps. 146:1)

Epistle

(34) Acts 14:6-18

Tone 1

Alleluia, Alleluia, Alleluia!

V. Remember Your congregation, which You have gotten of old! (Ps. 73:2)

*V. God is our King before the ages; He has worked salvation in the midst of the
earth! (Ps. 73:13)*

Gospel

(26) John 7:14-30

(Instead of "It is truly meet...", we sing:)

Virginity is foreign to mothers;
childbearing is strange for virgins.
But in you, O Theotokos, both were accomplished.
For this all the earthly nations unceasingly magnify you.
(Heirmos of the 9th Ode of the 1st Midfeast Kanon)

Communion Hymn

The Lord said: "He who eats My Flesh and drinks My Blood abides in Me, and I
in him." *(John 6:56)*
Alleluia, Alleluia, Alleluia!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon's Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon's Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir's Seminary, and Holy Transfiguration Monastery, among others.