

&lt;CHAPTER&gt;

## 15

*Feast of the Ascension*

## A. Vespers Praise

The praises are conducted in the festive tune with the following observations:

1. Psalm Watos for the Resurrection and Ascension are chanted
2. The Wednesday Theotokia is chanted
3. The Lobsh is chanted in the festive tune
4. The Exposition is then read (from the Book of the Feast of the Cross, Hosanna Sunday and Holy Fifty days)
5. The conclusion to the Theotokia is chanted with the joyful tune

## B. Offering of Evening and Morning Incense

The service is prayed with a joyful tune, with the following observations:

1. The deacons chant the verses of the cymbals in the festive tune
  - i. The verses for the Ascension feast are chanted, after the verses for the Resurrection
2. The doxologies are chanted in the following order:
  - i. The Resurrection Doxologies
  - ii. The Ascension Doxologies
  - iii. The Doxology for Saint Mary
  - iv. The Doxology for Archangel Michael (for the Resurrection)
  - v. Then continue as normal
3. Response to the Psalm:

<p><b>ΑΛΛΗΛΟΥΙΑ</b>  <b>Αλ. Πιχριστος</b>  <b>αφτωνε εβολθεν</b>  <b>νηεθωοντ: ουο</b>  <b>αφθεναφ επωι</b>  <b>επιφονι: αφεμι</b>  <b>αοριναμ υπεριωτ:</b>  <b>Αλ Αλ.</b></p>	<p>Alleluia, alleluia. Christ is risen from the dead and has ascended into the heavens, and is seated at the right hand of His Father. Alleluia, Alleluia.</p>
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## 4. Response to the Gospel:

<p><b>Αλ (Δ)</b>  <b>Πιχριστος αφτωνε</b>  <b>εβολθεν</b>  <b>νηεθωοντ: ουο</b>  <b>αφθεναφ επωι</b>  <b>επιφονι:</b></p> <p><b>Φαι ερε πιωον</b>  ... </p>	<p>Alleluia (4) / Christ is risen from the dead / and has ascended into the heavens.</p> <p>This is He ...</p>	<p>(ε)</p> <p>...</p>
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## 5. The ending of the service hymn is then chanted with the addition of the following verse:

<p><b>Αριτεν νεμπωα ανον ω</b>  <b>νιπιστος θα νιωρι</b>  <b>νορθολοζο: θεν τενορνοφ</b>  <b>ννιαντελοζ ντε νεφωαι νεμ</b>  <b>νιανποστολοζ.</b></p>	<p>Let us be worthy, O believers the children of the orthodox, in the joy of the angels and apostles in their feast.</p>
<p><b>Χε απενβοις Ιησ Πχρ Φ†</b>  <b>πιμονοσενθς αφοωνε</b>  <b>ννεφανποστολοζ μενενα</b>  <b>τεφαναστασις.</b></p>	<p>Our Lord Jesus Christ, the Only-Begotten God appeared to the His Apostles after His Resurrection.</p>
<p><b>Αριψαλιν αριψαλιν</b>  <b>αριψαλιν θεν ον αλληλουια:</b>  <b>Πχρ αφτωνε εβολθεν</b>  <b>νηεθωοντ ουο αφθεναφ</b>  <b>επωι επιφονι.</b></p>	<p>Sing, sing, sing, with: Alleluia. Christ is risen from the dead and has ascended into the heavens.</p>
<p><b>Δοξα Πατρι..</b></p>	<p>Glory to the Father...</p>

Προτὸ δε θεν ναι ἐροον  
αρενον εβολ ψα Βηθανια:  
αρολφ ἐπρωι οτρανος αρεμσι  
αοφιναμ ὑπεριωτ.

For the fulfillment of this day,  
He went to Bethany, He  
ascended to Heavens and sat  
at the right hand of His  
Father.

Αφωκ εβολ ἴχε πσαχι  
Ἰδαριλ πιρμυνολος χε  
αφωναφ ἐπρωι ἴχε Φ† θεν  
ογονοφ νεμ ονέβληλονι.

He spoke by the sayings of  
David the Hymnist: God  
ascended on high in gladness  
and joy.

Αριψαλιν αριψαλιν  
αριψαλιν θεν ον αλληλονια:  
Πχc αφτωνφ εβολ θεν  
νηεθωοντ οροφ αφωναφ  
ἐπρωι ἐνιφονι.

Sing, sing, sing, with:  
Alleluia. Christ is risen from  
the dead and has ascended  
into the heavens.

Κε νυν κε ἄι...

Now and ever...

Εωc ἐΠβοic θεν ονρωc  
ὑβερι σαχι ὑπερωον νεμ  
νεφωφηρι: Πχc αφτωνφ  
εβολ θεν νηεθωοντ οροφ  
αφωναφ ἐπρωι ἐνιφονι.

Sing to the LORD a new song,  
declare His glory and  
wonders. Christ rose from  
the dead, and ascended into  
the heavens.

Αφωc ἴχε παποστολος  
θεν τεφμετεπιστολη ἴχωc  
αφβνεχωον ναφ ἴχε  
εαναστελος νεμ εαντοcia  
νεμ εανχομ.

The Apostle said in his  
epistle, He shall return with  
Angels, principalities and  
powers.

Αριψαλιν αριψαλιν  
αριψαλιν θεν ον αλληλονια:  
Πχc αφτωνφ εβολ θεν  
νηεθωοντ οροφ αφωναφ  
ἐπρωι ἐνιφονι.

Sing, sing, sing, with:  
Alleluia. Christ is risen from  
the dead and has ascended  
into the heavens.

Κε νυν κε ἄι...

Now and ever...

<p> <b>Ἰ</b>ε̅νω̅ <b>ἐ</b>βο̅λ  <b>ε</b>ν̅χ̅ω̅ ἡ̅μο̅ς: <b>χ</b>ε̅ ω̅  <b>Π</b>ε̅ν̅θ̅ο̅ι̅ς <b>Ἰ</b>η̅σο̅υ̅ς  <b>Π</b>ι̅χ̅ρι̅ς̅τ̅ο̅ς.  <b>Φ</b>η̅ε̅τ̅α̅γ̅τ̅ω̅ν̅γ̅  <b>ἐ</b>βο̅λ̅θ̅ε̅ν  <b>ν</b>η̅ε̅θ̅ω̅υ̅τ̅ <b>ο</b>υ̅ρ̅ο̅ς  <b>α</b>γ̅ω̅ε̅ν̅α̅γ̅ <b>ἐ</b>π̅ρω̅ι  <b>ε</b>ν̅ι̅φ̅η̅ο̅ν̅ι <b>α</b>γ̅ρ̅ε̅μ̅ε̅ι  <b>ε</b>κ̅α̅ν̅ω̅ν̅α̅μ̅ ἡ̅π̅ε̅ρ̅ι̅ω̅ν̅:  <b>ε</b>ω̅†... </p>	<p>We proclaim and say, O our Lord Jesus Christ. Who is risen from the dead and has ascended into the heavens, and is seated at the right hand of His Father. Save us...</p>
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### C. Midnight Praise

The praises are conducted in the festive tune with the following observations:

1. The commemoration of the Saints is chanted as explained as in the Feast of the Cross (see page 228).
2. The Doxologies are chanted as they were explained in the Vespers and Matins prayers.
3. The Psalies are chanted as they were in the Vespers and Matins prayers.
4. The Thursday Theotokia is chanted.
5. The Lobsh is chanted in the joyful tune.
6. The Exposition is read just as they were in the Vespers prayers
7. The Antiphonarium is not read
8. The conclusion of the Watos Theotokia is chanted.
9. The Praises are concluded as normal.

### D. The Divine Liturgy

The service is conducted in the festive tune with the following observations:

1. The third and sixth hours of the Agpeya are prayed
2. The offering of the Lamb is prayed, followed by the hymn **Α̅λ̅ Φ̅αι̅ π̅ε̅ π̅ι**
3. The hymn **Ἰ̅αι̅ Ὑ̅ο̅υ̅ρ̅η̅, ε̅ω̅θ̅ι̅ς α̅μ̅η̅ν** and the hymn of the Intercessions is chanted observing the same Rites as in the Resurrection Feast
4. The pre-response of the Praxis is chanted after the pre-response for the Resurrection:

<p><b>Χερε</b>                  τεράνα λυψις :                  ἔταρσηνασ ἐπῶμι                  ἐνιψηνογι : ἔεν                  οὔωσ νεμ οὔταιο                  : ἀρσεμσι σαοϋνᾶμ                  ἠπεριωτ.</p>	Hail to His ascension, when He went up to the heavens, in glory and honor, sat at the right hand of His Father.
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Another pre-response of the Praxis:

<p><b>Χερε</b>                  τεράνασταςις:                  ἔταρτωνσ ἐβολ                  ἔεν νηεθμωοὔτ:                  οὔοσ ἀρσηνασ                  ἐπῶμι ἐνιψηνογι:                  ἀρσεμσι σαοϋνᾶμ                  ἠπεριωτ .</p>	Hail to His Resurrection, when He is risen from the dead and has ascended into the heavens and sat at the right hand of His Father.
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5. **Δφρεκ ἑφε** is chanted after the reading of the Praxis and is to replace the hymn of the Resurrection, **Κατα Μιχορος** and All you Heavenly Hosts:

<p><b>Δφρεκ ἑφε</b> ἀφι                  ἐπεσχιτ οὔοσ                  ἕνοφος ἀρῶπι ἔα                  νεσβᾶλαρξ: ἀρολασ                  ἔεν Μιχεροϋβιμ                  ἀρᾶλαι: ἀρᾶλαι                  ἔεν Μιτενσ ἑτε                  νιθνοϋ.</p>	He bowed heaven down and descended, and a cloud was under His feet. He rode on the cherubim. He flew, He flew on the wings of the winds.
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<p><b>Μαροϋνοσ</b>                  ἑξε νιψηνογι οὔοσ                  μαρεσθεληλ ἑξε                  ἑκασι: μαροϋρασι                  ἑξε Μιφρλη                  τηροϋ ἑτε                  νιπιστοσ                  ἑορθοδοξοσ.</p>	May the heavens rejoice, may the earth be glad; may all groups of the Orthodox faith rejoice.
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<p> <b>Χε Πιχριστος</b>  <b>πιμονοσενης ἠνορ†</b>  <b>αφωεναφ εἰπωι</b>  <b>ἐνιφιορι.</b> </p>	<p>For Christ, the only-begotten God, has ascended into the heavens.</p>
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<p> <b>Царенхос нем</b>  <b>пизунодоc</b>  <b>αφωεναφ εἰπωι</b>  <b>ἠχε Φ† ζεν</b>  <b>ογθεληλ: ογος</b>  <b>Πβ οic ζεν ογcμη</b>  <b>ἠcαλπιστοc</b>  <b>αφεμci ειχεν</b>  <b>πεφθρονoc</b> </p>	<p>Let us say with the chanter, "God went up joyously, and the Lord with the voice of a trumpet sat on His throne."</p>
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<p> <b>Χε Πιχριστος</b>  <b>πιμονοσενης ἠνορ†</b>  <b>αφωεναφ εἰπωι</b>  <b>ἐνιφιορι.</b> </p>	<p>For Christ, the only-begotten God, has ascended into the heavens.</p>
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6. A procession is done around the church three times venerating the icon of the Lord's Resurrection *and* the Lord's Ascension while chanting the hymn **Χριστος Ανεστη**, (see page 487) followed by the hymn for the Ascension, **Χριστος ανεληψθηc**:

<p> <b>Χριστος</b>  <b>ἀναλυσθιc ιcτον</b>  <b>ογρανον</b>  <b>εζαπεcτιδε</b>  <b>παρακλητον το</b>  <b>ἠνευμα το αcιον</b>  <b>ζωην χαριcαμενοc</b>  <b>επιτων ψυχων</b>  <b>ἠμων</b> </p>	<p>Christ has ascended into heaven and sent the Paraclete, the Holy Spirit, bestowing life to our souls.</p>
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<p><b>Δοξα πατρι κε νιω κε ασιω Πνευματι: κε νυν κε αι κε ις τους εωνας των εωνων Αμην.</b></p>	<p>Glory to the Father and the Son and the Holy Spirit, now and ever and unto the ages of the ages. Amen.</p>
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7. At the end of the procession the hymn for the ascension is chanted:

<p><b>Πιχρικτος αφτωνφ εβολθεν νηθωωοντ: οπου αφθεναφ επρωι ε νιφνοφι: αφρεμσι σαοφιναμ απεφιωτ θεν νηετβοσι: αφερεμοτ ναν απιωνε νενεε.</b></p>	<p>Christ is risen from the dead and has ascended into the heavens, and is seated at the right hand of His Father in the highest, bestowing upon us everlasting life.</p>
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8. The Paralex hymn is chanted:

<p><b>Παβοις Ιησους Πιχρικτος: φηεταφτωνφ εβολθεν νηθωωοντ: αφθεναφ επρωι ενιφνοφι: αφρεμσι σαοφιναμ απεφιωτ</b></p>	<p>My Lord Jesus Christ, is risen from the dead and has ascended into the heavens, and is seated at the right hand of His Father .</p>
<p><b>Πιχεροφβιμ νεμ νισεραφιμ: νιαστελοσ νεμ νιαρχιαστελοσ: νιστρατια νεμ νιεζοφσια νιθρονοσ νιμετβοις νιχομ</b></p>	<p>The Cherubim and the Seraphim, the angels and the archangels, the principalities and the authorities, the thrones the Dominions and the powers.</p>

Ενωω	ἐβόλ	Crying out saying: "Holy,
εὐχῶ	ἄμωσ: χε	Holy, Holy the Lord of
Χοῦαβ	οῦοσ	ages, Christ is risen from
Χοῦαβ	Χοῦαβ	the dead."
Πῶοις	ἠνιῆων	
Χριστοῦσ	ἀνεστῆ	
εκνεκρῶν		

*The Trisagion is chanted in the festive tune, in all three times, the following verse is chanted:*

Ἄστωσ	ὁ θεοσ:	Holy God, Holy Mighty,
Ἄστωσ	ιχωροσ:	Holy Immortal, Who is
Ἄστωσ	ἀθανάτωσ: ὁ	risen from the dead and
ἀνάστωσ	εκ τῶν	has ascended into the
νεκρῶν	κε	heavens, have mercy
ἀνελθῶν	ις τοῦσ	upon us.
οὐρανοῦσ:	ἐλεῆσον	
ἡμᾶσ.		

9. The Psalm is chanted in Coptic in the festive "syngary" tune: (Ps 24:9,10)

Ψα	ἠνετεν	Lift up your heads, O
πύλη	ἐπύω	you gates! Lift up, you
νιαρχῶν:	βίσι	everlasting doors! And
ἄμωτεν	νιπύλη	the King of glory shall
ἠνεεσ:	οῦοσ	come in.
ἐσοῦν	ἠχε	
ἠτε	Ποῦρο	
	ἠτε	
Πη	εωφ	Who is this King of
παλιοῦρο	ἠτε	glory? The LORD of
Πῶοις	ἠτε	hosts, He is the King of
Πῶοφ	πε	glory.
ἠτε	Ποῦρο	
	ἠτε	

10. The response to the Psalm is chanted, as mentioned in the raising of incense (page 507)

11. The response to the Gospel is chanted

Θωσ ἐΠβ̅οις  
 ᾶεν οὐρως ἄβερι  
 σαχι ἄπερῶον νεμ  
 νεφῶφηρι: Π̅χ̅ς  
 ἀφτωνφ ἐβολᾶεν  
 νηῆθμωοντ οὐορ  
 ἀφθενἀφ ἐπ̅ψωι  
 ἐνιφ̅ηονι.

Sing to the Lord a new  
 song, declare His glory  
 and wonders. Christ is  
 risen from the dead and  
 has ascended into the  
 heavens.

Δψι ἵνε Πβ̅οις  
 ψα Βηθ̅ανια: νεμ  
 νεφμααθητης  
 εθοναβ: ἀφφα  
 ἵνεφχιζ ἀφ̅ςμω  
 ἐρ̅ωον: ἀφθενἀφ  
 ἐπ̅ψωι ἐνιφ̅ηονι.

The Lord came to  
 Bethany, with His Holy  
 Disciples, He raised His  
 Hands and blessed them,  
 He ascended to the  
 Heavens.

Δλ (Δ)  
 Πι̅χ̅ριςτος ἀφτωνφ  
 ἐβολᾶεν  
 νηῆθμωοντ: οὐορ  
 ἀφθενἀφ ἐπ̅ψωι  
 ἐνιφ̅ηονι:

Alleluia (4) Christ is risen  
 from the dead and has  
 ascended into the  
 heavens.

(ε)

Φα̅ι ερε πι̅ωον  
 ...

This is He ...

...

12. The Aspasmus Adam is chanted:

Δ Πι̅χ̅ριςτος  
 Πεν̅νοϋ† τ̅ωνφ  
 ἐβολᾶεν  
 νηῆθμωοντ: οὐορ  
 ἀφθενἀφ ἐπ̅ψωι  
 ἐνιφ̅ηονι: ἀφ̅ςμω  
 σαο̅νιναμ ἄπεριωτ:

Christ our God is risen  
 from the dead and has  
 ascended into the  
 heavens, He sat at the  
 right hand of His Father.

13. The Aspasmus Watos is chanted

<p>Ἀφῶεναφ ἐπῶωι ἐνιφῆογι αγγ νεκωοτ ναφ ἰξε εἰαναστελοσ νεμ εἰανξομ νεμ εἰανεξορσια κατα ἰσαχι ὑπιὰποστολοσ</p>	<p>He ascended to the Heavens. Angels, and Powers and the authorities submitted to Him according to the word of the Apostle.</p>
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<p>Ἀλληλοια Ἀλ Ἀλ Πιχριστοσ αφτωνφ εβολσεν νηεθωοττ: οροσ αφῶεναφ ἐπῶωι ἐνιφῆογι: σωτ ὑμον οροσ ναι ναν.</p>	<p>Alleluia, Alleluia, Alleluia. Christ is risen from the dead and has ascended into the heavens. Save us and have mercy upon us.</p>
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<p>Ἀγιοσ Ἀγιοσ Ἀγιοσ...</p>	<p>Holy, Holy, Holy...</p>
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- 14. The Resurrection Fraction is prayed with the addition of the sentence for the Ascension.
- 15. Psalm 150 is chanted during communion with the addition of its respective refrain verse

<p>Πιχριστοσ αφτωνφ εβολσεν νηεθωοττ: οροσ αφῶεναφ ἐπῶωι ἐνιφῆογι.</p>	<p>Christ is risen from the dead and has ascended into the heavens.</p>
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- 16. A Melody for the Ascension may be chanted
- 17. The ending of the service hymn in then chanted with the addition of the following verse:

<p>Φηεταφτωνφ εβολσεν νηεθωοττ οροσ αφῶεναφ ἐπῶωι ἐνιφῆογι αφρμσι σαοριναμ ὑπεριωτ: σωτ...</p>	<p>Who is risen from the dead and has ascended into the heavens, sat at the right-hand of His Father. Save us...</p>
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<CHAPTER>

# 15



*From the Ascension to the Forty-Ninth day  
of the Holy fifty days*

## A. Vespers Praise

The praises are conducted in the festive tune with the following observations:

1. The Resurrection psalm is chanted (either Watos or Adam)
2. The Psalm for the Ascension is chanted following the appropriate Resurrection psalm

## B. The Offering of Evening and Morning Incense

The service is conducted in the festive tune as explained in the Feast of the Ascension (see page 507)

## C. Midnight Praise

The praises are conducted in the festive tune with the following observations:

1. The hymn **ἸΕΝΝΑΥ** is chanted
2. The doxologies are chanted as they were in the Vespers and Matins praises
3. The appropriate Watos or Adam Psalms are chanted
4. The Psalm for the Resurrection and the Ascension are chanted
  - i. On a Sunday, **ΔΙΚΩΤ** is also chanted
5. The last part of the Sunday Theotokia, **Μὴ γὰρ ᾤεν ἡμῶν** is chanted
6. The Exposition is read on the Sunday Praises
7. The ending of the service hymn is then chanted

## D. The Divine Liturgy

The rites for the period from the Ascension to the forty-ninth day of the Holy fifty days are the same as those for the Ascension but with the following observations:

1. The procession<sup>1</sup> of the Resurrection<sup>2</sup> is performed only on Sunday.
2. On weekdays, the Hymn **Αφρεκ ἴφε** is chanted and followed by the paralex hymn and **Αστιοσ** without the procession.

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<sup>1</sup> The practice to do the procession exclusively in the Altar during the days is incorrect and was never agreed upon by the fathers of the Holy Synod. Therefore the procession is reserved only for Sunday and to be done around the whole church, as usual

<sup>2</sup> The Sunday after the Ascension is a Commemoration of the Resurrection, and so the procession is done only on Sunday; but not all the ten days between Ascension and Pentecost.