

MONDAY EVENING IN THE FOURTH WEEK

AT VESPERS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 6th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone I:

Thou Who by Thy most pure hand didst fashion mankind, * O compassionate One, * didst come to heal the sick, O Christ. * By Thy word Thou didst raise up the paralytic by the Sheep’s Pool. * And didst cure the ailment of the blood-streaming woman. * Upon the tormented daughter of the Canaanitish woman Thou wast merciful, * and the request of the centurion Thou didst not disdain. * For this cause we cry unto Thee: ** O Almighty Lord, glory be to Thee. (Twice)

The paralytic, who was like unto an unburied dead man, * saw Thee and cried aloud: * Have mercy upon me, O Lord, * for my bed hath become my grave. * Of what profit then is my life? * I have no need for the Sheep’s Pool, * for when the waters are troubled * there is none to lift and place me therein. * But I come unto Thee, O Source of healings, * that together with all I may cry aloud: ** O Almighty Lord, glory be to Thee.

And 3 Stichera from the Menaion

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

Jesus went up to Jerusalem to the Sheep’s Pool, * which by the Hebrews is called Bethesda, having five porches. * Therein lay a multitude of the ailing; * for an Angel of God went down each season and troubled the water, * granting healing unto those who drew nigh in faith. * And the Lord, on seeing a man who had been there for many years, * said unto him: Dost thou wish to be made whole? * And the sick man replied: Sir, I have no man, * when the water is troubled, to lift and place me into the pool. * I have wasted all my substance on physicians * and was not deemed worthy of mercy. * But the Physician of both souls and bodies said unto him: * Take up thy bed and walk, and proclaim My might and great mercy ** unto the ends of the earth.

“O joyous light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Then, “Vouchsafe O Lord ...,”

The Litany: Let us complete our evening ...,

On the Aposticha, the Stichera of the Resurrection, in Tone III:

All things have been enlightened by Thy Resurrection, O Lord, * and Paradise hath been opened again. * And acclaiming Thee, the Whole of creation ** doth ever offer praise unto Thee.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

A Hymn of Compunction: Save me, O Lord my God, * for Thou art the salvation of all. * The tempest of the passions disquieteneth me, * and the burden of mine iniquities doth submerge me. * Grant me a helping hand, and raise me up * unto the light of compunction, ** since Thou alone art compassionate and the Lover of mankind.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: O Christ, truly great is the power of Thy Martyrs, * who drive off evil spirits, * for though they lie in sepulchers; * they vanquish the power of the adversary, ** by faith in the Holy Trinity contesting for the sake of piety.

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

In Solomon’s Porch there lay a multitude of impotent folk, * and at Mid-feast Christ found there a paralytic * who had been bedridden for thirty and eight years. * To him He called out with the voice of authority: * Wouldst thou be made whole? * And the infirm one replied: Sir, I have no man, * that upon the troubling of the water, * may lift and place me into the pool. * Whereupon He saith unto him: Take up thy bed. * Behold, thou art become whole, sin no more. * By the intercessions of the Theotokos, O Lord, ** send down to us Thy great mercy.

Then “Now lettest Thy servant ...,” Trisagion ..., “Our Father ...,” Then:

The Dismissal Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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

Without seed didst thou conceive by the Holy Spirit; * and glorifying thee, we hymn thee: ** Rejoice, most holy Virgin!

Note: If the Menaion hath a Troparion, we chant as follows:

Let the heavens ..., Glory ..., from the Menaion, Both now ..., the Theotokion of the Menaion Troparion.

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

TUESDAY IN THE FOURTH WEEK
AT MATINS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms.

On "God is the Lord ...," the Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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

Without seed didst thou conceive by the Holy Spirit; * and glorifying thee, we hymn thee: ** Rejoice, most holy Virgin!

After the 1st chanting of the Psalter (Kath. VII) The following Sessional Hymns from the Oktoechos, in Tone III:

Having tasted death in the flesh, O Lord, * Thou hast blotted out the bitterness of death by Thine arising * strengthening mankind against it, * and announcing the abolition of the ancient curse. ** Defender of our lives, O Lord, glory be to Thee!

Verse: O Lord condemn me not in Thine anger, * nor chasten me in Thy wrath.

How long, O my soul, wilt thou persist in thine offences? * How long wilt before thou dost undertake repentance? * Bring to mind the judgment that is to come, * and cry unto the Lord saying: ** I have sinned, O sinless One, have mercy on me.

Verse: Wondrous is God in His saints, * the God of Israel.

Martyricon: **B**y faith ye have shone forth, O Saints, * supremely radiant luminaries, * lovers of godly piety, all-famed passion-bearers. * For by having courage before the tyrants' tortures, * ye cast down the deception of idolatry, ** since ye had the Cross as an invincible trophy of the truth.

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

Thou art our refuge and strength O Theotokos, * the mighty help of all the world: * by thy supplications do thou protect thy servants from every want, ** O thou who alone art blessed

After the 2nd chanting of the Psalter (Kath. VIII) Sessional Hymn, in Tone III:

Those who were bound by envy's paralysis, * became weak with jealousy, * when they saw Jesus on the Sabbath strengthen the paralytic, * and they said: * "It is not proper to heal on the Sabbath. * Thou dost break the Sabbath rest of our fathers. * For they knew not that Thou art the Law's Master, ** and the Healer of our souls.

Glory ..., Both now ..., the foregoing is repeated.

Then "Having beheld the Resurrection of Christ ...," and the 50th Psalm.

For the Canons: The Canon of the Feast of the Paralytic with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Sessional Hymns of the Paralytic and the Menaion. After the sixth Ode, the Kontakion and Ikos of the Paralytic, After the 9th Ode, the Exapostilarion of Pascha, the saint of the day, and the Paralytic. The Canon in Tone III:

ODE I

Irmos: Wondrous art Thou, O God, * Who gloriously workest wonders, * Who didst fashion the earth from the abyss, * and didst cover the chariots and save the people who sing to Thee * as our King and God.

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

Working signs and doing wonders, O only King, Thou didst willingly endure the Cross, since Thou art compassionate; and having put death to death by death, Thou didst quicken us.

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

Let us dance for joy with faith today on the arising of Christ, O ye peoples. Hades hath been despoiled of them that he held in bonds, and he hastily surrendered them, as they praised the mighty deeds of God.

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

O Thou Who by divine might didst once heal the paralytic by Thy word, O Christ, and didst command him who had been ailing for many years to take up his bed, heal Thou my soul, which doth grievously ail.

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

Of old an Angel came down to the Sheep's Pool and healed one man each year; but now Christ doth cleanse endless multitudes by divine Baptism.

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

O leader of the Angels and Supreme Commander of the Ministers on high, do thou shelter and protect from all manner of temptations them that are gathered together in thine honored temple, praising God.

Glory..., **W**ith the Bodiless ones, let us unceasingly praise the Beginningless God, Who is in three Hypostases and one Nature, even the Father, Word, and Spirit, Who hath a Kingdom and indivisible power.

Both now ..., **D**o thou save from dangers, conquest of barbarians, civil war and the sword, and every other danger, this thy flock, which doth ever faithfully honour thee, O pure one.

And 4 Troparia from the canon from the Menaion.

Katavasia: **I**t 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: **O** barren and infertile soul, * bring forth a crop of glorious fruit and cry with joy: * I have been firmly established by Thee O God; * there is none holy and none righteous save Thee, O Lord.

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

When of old the sun beheld Thee hanging upon the Tree, O Word, the light withdrew and all the earth was troubled; the dead arose when Thou didst repose, O Almighty One.

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

When Thou didst go into the womb of the earth with Thy soul, Hades hastily gave forth the souls which it possessed, who cried unto Thy might a song of thanksgiving, O only Lord.

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

Do Thou, O supremely good One, heal my soul, which hath been ailing grievously for many years, as Thou didst once heal the paralytic, that I may walk in Thy way, which Thou dost show unto them that long for Thee.

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

Together with the Hosts on high, O Archangel of God, make supplication for us who praise thee with faith, preserving and protecting us from falling into the passions of life.

Glory..., Let us cry: Glory to the Father, the Son and the Spirit, for by nature God is one, Whom all the powers of the Heavens glorify in fear, crying: Holy, Holy, Holy.

Both now ..., Seedless was thy conception, and transcending understanding was thy childbirth, O immaculate Virgin Mother; an awesome deed, an exceeding great wonder, honored by the Angels and glorified by mortal men, O Lady and Maiden.

And 4 Troparia from the canon from the Menaion.

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, Ikos & Sessional Hymns of the Menaion, then:

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

A word alone made strong the paralytic, * since it had been uttered by the universal Word, * Who had appeared upon the earth out of His love and compassion. * Wherefore, he departed hence and went forth bearing his own bed, * and the scribes, although they saw this great deed which was brought to pass, * since they were held by evil and palsied ** in soul by their envy, they endured not.

ODE IV

Irmos: Habakkuk foresaw the overshadowed mountain, * even thine immaculate womb, O pure one. * Wherefore he cried; God shall come forth from Thaeman, * and the Holy One from a mountain * densely overshadowed.

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

Consumed by envy, the multitude of the Hebrews crucified Thee on the Tree, O Lord; and having annulled the condemnation of death, Thou didst arise as One mighty, raising up the world together with Thyself.

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

Why seek ye with myrrh the inexhaustible Myrrh, O ye women? He is risen, said he that sat in white apparel, and He hath filled the world with spiritual fragrance.

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

Taking upon Thyself the likeness of a servant, out of the excess of Thy compassion didst Thou come and didst make whole him who had been bedridden for many years, O Word, commanding him to take up his bed.

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

An Angel of the Lord at a certain season came down and troubled the water in the Sheep's Pool, making whole one person only. But Christ doth save endless multitudes by divine baptism.

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

O leader of the Angels and guide of the erring, O Supreme Commander of the Lord, come into our midst at this hour, and bear the prayers of us all unto the only Creator and Master.

Glory ..., **T**he Holy Trinity is united in nature, divided in Hypostases; being the super-essential Father, the co-eternal Son and the Holy and Only Almighty Spirit.

Both now ..., **H**ow is it that thou dost suckle a babe, O pure one? How dost thou give birth to a child more ancient than Adam? How dost thou carry in thine arms a Son, Who is seated upon the shoulders of the Cherubim? As He alone knoweth, as He understandeth, even He that hath given existence to all that is.

And 4 Troparia from the canon from the Menaion.

Katavasia: **O**n 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: **B**y Thine unwaning light, O Christ, * do Thou illumine my humble soul * and guide it in Thy fear * for Thy commandments are light.

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

Thou wast lifted up upon the Tree of the Cross, thereby raising the whole world together with Thyself; and becoming One among the dead, O God, Thou hast raised up them that were dead from all ages.

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

Christ is risen, as He said, having emptied the realms of Hades, and He hath appeared unto the Apostles, granting them everlasting joy.

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

The Angel was seen by the women to be as brilliant as lightning and as white as snow, saying: Weep not; our Life hath arisen and quickened them that were dead in the graves.

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

Even as Thou didst raise up the paralytic, O Christ, so also raise up my soul which is palsied by transgressions, and grant that I may fare well as I walk in Thine upright ways.

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

O Michael, Leader of the Angels, do thou save the people who are gathered today in thy temple, and who proclaim the mighty deeds of God.

Glory... Of equal honour is the threefold Unity: Divided piously in hypostases, but united in nature is the Father, the Son and the Divine Spirit.

Both now ... Thy seedless childbearing, O pure one, and thine incomprehensible birthgiving do we praise, while blessing thee as the Mother of the Creator and Master of all.

And 4 Troparia from the canon from the Menaion.

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: The abyss of the passions and a storm of adverse winds * have risen up against me. * But do Thou make haste, O Savior, * to save me, and deliver me from corruption, * as Thou didst deliver the Prophet from the sea-monster.

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

Of Thine own will Thou wast lifted up upon the Tree, and laid as one dead in the sepulcher, and having quickened together all those who were dead in Hades, O Christ, Thou didst raise them by Thy divine power.

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

When Hades met Thee below, O Compassionate One, it was embittered, and in haste it gave up those whom it held in bonds, who with unceasing voices praise Thine awesome Resurrection, O Savior.

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

On beholding Christ, the Life of all, arisen from the grave, the divine disciples worshipped Him with love, upright knowledge, and joyfulness of soul.

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

When he who laid for many years upon a bed of affliction was made whole by Thy command, O Christ, he glorified and praised Thy compassion, O Giver of life.

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

O Michael, leader of the Angels, as thou standest before the throne of the Master, be thou present in our midst, guiding toward the paths of life those who possess thee as a fervent protector.

Glory..., Together with the awesome Hosts on high I reverence Thee, Who art a Trinity in Hypostases; I proclaim Thee, Who art a Unity in essence, O beginningless Father, Son and Upright Spirit, God of all things.

Both now ..., He that sustaineth all things by His divine command is held in thine arms, O Virgin Theotokos, and since He is compassionate He doth rescue us from the enslaving hand of the evil one.

And 4 Troparia from the canon from the Menaion.

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, in Tone III:

As of old Thou didst raise up the paralytic, O Lord God, * by Thy divine care and might, raise up my soul which is palsied * by diverse sins and transgressions * and by unseemly deeds and acts, that, saved, I may also cry out: * O Compassionate One, ** glory be to Thy dominion and might O Christ.

Ikos: O Thou Who holdest the ends of the earth in the palm of Thy hand, O Jesus our God, Who art co-beginningless with the Father, and Who, together with the Holy Spirit dost rule over all things: Thou didst appear in the flesh, healing infirmities, driving away passions, and giving sight to the blind. And, by a divine word, Thou didst raise up the paralytic, commanding him to walk straightway and to take up upon his shoulders his bed, which aforesaid had borne him. Wherefore, together with him we all praise Thee and cry: O Compassionate One, glory to Thy dominion and might O Christ.

ODE VII

Irmos: Thou didst bedew the furnace * and save the Children from its flames: * blessed art Thou throughout the ages, * O Lord the God of our fathers.

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

On seeing Thee stretched out upon the Tree, the sun withdrew its light, not having the strength to shine upon the world when Thou, O King of all, wast setting, so that all the nations might be enlightened.

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

Thou didst arise, thereby emptying the tombs and despoiling Hades by Thine almighty power. Wherefore we praise Thine honored and divine arising, O Christ.

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

Why seek ye the Living as one dead? He is risen, He is not in the grave: Thus did the divine Angel of old, who was like unto lightning, cry unto the myrrh-bearers.

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

Having, by Thy word, made whole the paralytic who had been bedridden for many years, Thou didst cry aloud: Take up thy bed and walk, praising God's mighty deeds.

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

O Michael, Supreme Commander of the Lord, by thy mediation do thou guide and shelter from all manner of evil those who are gathered in thy temple with faith unto the praise of God.

Glory..., **O** Trinity, since Thou art the God and Master of all, do Thou save from diverse perils us who praise Thee with faith, and make us partakers of Thy blessings.

Both now ..., **A**fter ineffably bearing Him Who without change was begotten of the beginningless Father before all ages, thou didst remain a virgin; for this cause we bless thee, O pure one.

And 4 Troparia from the canon from the Menaion.

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: **G**od is unceasingly glorified on high by the Angels, * O ye heaven of heavens, * ye earth and mountains, ye plains and abysses, * and all the race of mankind, * with hymns as to the Creator and Redeemer, * bless ye, and supremely exalt Him throughout all ages.

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

The veil was rent in twain when Thou wast crucified, O our Savior, and death gave up the dead which it had devoured; and Hades was stripped bare when it saw Thee coming into the nethermost regions of the earth.

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

O death, where is thy sting? O Hades, where is thy victory? Thou wast put to death and destroyed by the risen King. No longer dost thou reign; for the Mighty One hath taken away those whom thou didst have in bondage.

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

Run quickly and proclaim the Resurrection unto the Apostles, said the youth who appeared unto the myrrh-bearers. The Master is risen, and, in a marvelous manner, those dead from all ages have arisen together with Him.

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

Having lain bedridden for many years, the paralytic cried: Have mercy on me, who am oppressed by need, O Redeemer. And He commandeth him to take up his bed in haste and walk upright.

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

As the Leader of the Immaterial Hosts, O Supreme Commander, pray together with them that we be granted deliverance from our offences, correction of life, and the enjoyment of everlasting good things yonder.

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

With one accord let us praise the uncreated, undivided Essence, the Godhead of three Hypostases, the beginningless God the Father, the Son and Holy Spirit, as we cry out the awesome melody of the Seraphim.

Both now ..., Of old Isaiah beheld thee as a book, O Ever-virgin, wherein, by the finger of the Father, the timeless Word was inscribed, Who doth save from all irrationality us who praise thee with sacred words.

And 4 Troparia from the canon from the Menaion.

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, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

We then chant the Hymn of the Theotokos (the Magnificat).

ODE IX

Irmos: Upon Mount Sinai Moses saw thee in the bush, * as one who didst conceive the fire of the Godhead within thy womb, * and yet remained unconsumed. * Daniel saw thee as a mountain not cut by the hand of man, * and Isaiah proclaimed thee as the Rod that blossomed forth * from the root of David.

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

When Thou wast lifted up upon the Tree, O Jesus, thereby raising us up together with Thyself. And when of Thine own will Thou wast laid in the tomb, Thou didst raise from the tombs all the dead who praised Thine incomprehensible power and Thine invincible might.

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

Thou didst dawn forth from the grave as One most comely, like a bridegroom from a bridal chamber, O most comely Word; and Thou didst dispel the gloom of Hades, leading forth those who were in bonds, and who cried with one accord: Glory be to Thy glory, glory be to Thine arising, O Jesus our God.

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

Bringing their tears and sighs mingled together with myrrh, the women came with haste unto Thine all-holy sepulcher. And through faith they were instructed concerning the glorious arising of Christ, which we celebrate, as we rejoice in gladness of soul.

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

Bodily health followed Thy command, O Christ, and the former paralytic was seen walking with haste and bearing his bed whereon he had lain for many years, and he praised Thy great might.

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

Pray for our enlightenment, O great Supreme Commander, who dost ever stand in the presence of the great Light, that our life may be peaceful, for it is ever troubled by the assaults of the serpent and by the circumstances of life, O right glorious one.

Glory..., **M**ost reverently do I glorify Thee, O Light and Lights, O Life and Lives, O Father, Word and Holy Spirit, tri-hypostatic Unity, indivisible Dominion, uncommingled Godhead; and together with the Hosts on high, I cry out: Holy, Holy, Holy.

Both now ..., Christ, the great Sun, came forth from thy light-bearing womb, and with brilliant rays enlightened the world, O immaculate one, and dispelled the darkness of our transgressions. Wherefore, we praise thee, since thou art the cause of all good things, O Bride of God.

And 4 Troparia from the canon from the Menaion.

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.

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! **(Twice)**

Glory ..., Both now ..., Exapostilarion of the Feast

The Lover of mankind, the all-compassionate Lord, drew nigh and stood at the Sheep's Pool that He might heal men's diseases; and there He found a man who had lain bed-ridden, and enfeebled for many years. And He cried aloud unto him, saying: Take up thy bed now, and go forth; walk in the upright and straight paths.

On the Praises, 4 Stichera from the Oktoechos, in Tone III:

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

Thy guards recounted all the marvels, O Lord, * but, by filling their right hands with money, * the Sanhedrin of folly thought to conceal Thy Resurrection, * which the world glorifies; ** have mercy upon us.

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

Thy guards recounted all the marvels, O Lord ...,

Verse: Praise Him with timbrel and dance: * Praise Him with strings and flute.

A Hymn of Compunction: Gather my scattered mind, O Lord, and purify my hardened heart. * Grant me repentance, as Thou didst to Peter; * and heartfelt sighing, as Thou didst grant to the publican; * and tears, as to the harlot, * that with a great voice I may cry unto Thee: ** O God, save me, since Thou alone art compassionate and the Lover of mankind.

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

Martyricon: The soldiers of Christ disdained the fear of kings and tyrants, * and boldly and courageously confessed Him as the Lord of all, * our God and King, ** and they unceasingly intercede on behalf of our souls.

Glory ..., Both now ..., from the Pentecostarion, in Tone VIII:

O Lord, not the pool, but Thy word * healed and renewed the paralytic; * nor was he hindered by his infirmity of many years; * for the might of Thy voice proved to be more effective. * And he cast off his heavy burden * and carried the weight of his bed as a testimony to the abundance of Thy compassions. ** Glory be to Thee.

Reader: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone III:

The strength of Thy life-creating Word * hath been made manifest to the Paralytic, * a vivifying and life creating word, of which he bore witness, * for he who was weak and palsied, * attained to the unhopd-for taking-up of his bed, ** having for many long years been laid thereon.

Verse: Of Thy mercies, O Lord, will I sing for ever. * Unto generation and generation will I declare Thy truth with my mouth.

With joy, the paralytic fulfilleth the command * of Thine almighty sovereign power; * taking up his bed and carrying it, * he beareth witness crying aloud: ** He that hath healed me hath commanded me to do this.

Verse: For Thou hast said: Mercy shall be built up for ever. * In the heavens shall Thy truth be established.

He who had lain bedridden, enfeebled, and paralyzed for many years, * cried aloud unto the Redeemer: * “Have mercy upon me, I am weak and bound fast with destitution.” * Whereupon the Savior bid him ** to take up his bed and bear it.

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

At the Sheep’s Pool a man lay there infirm; * and upon seeing Thee, O Lord, he cried: * I have no man, that, when the water is troubled, * he might lift me and place me therein. * But when I go, another goeth before me * and receiveth healing, * and straightway, the Savior had compassion upon him, * saying unto him: * For thee I became a man, * for thee I have been clothed in

flesh, * and sayest thou: I have no man? * Take up thy bed and walk. * All things are possible for Thee, * all things are obedient to Thee, * all things are subject to Thee. * Remember us all and have mercy on us, O Holy One, ** since Thou lovest mankind.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., then:

Dismissal Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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

Without seed didst thou conceive by the Holy Spirit; * and glorifying thee, we hymn thee: ** Rejoice, most holy Virgin!

Note: If the Menaion hath a Troparion, we chant as follows:

Let the heavens ..., Glory ..., from the Menaion, Both now ..., the Theotokion of the Menaion Troparion.

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

TUESDAY OF THE FOURTH WEEK

AT LITURGY

The Typica, For the Beatitudes, 6 verses from ODE IV of the Canon.

Consumed by envy, the multitude of the Hebrews crucified Thee on the Tree, O Lord; and having annulled the condemnation of death, Thou didst arise as One mighty, raising up the world together with Thyself.

Why seek ye with myrrh the inexhaustible Myrrh, O ye women? He is risen, said he that sat in white apparel, and He hath filled the world with spiritual fragrance.

Taking upon Thyself the likeness of a servant, out of the excess of Thy compassion didst Thou come and didst make whole him that had been bedridden for many years, O Word, when Thou didst command him to take up his bed.

An Angel of the Lord at a certain season came down and troubled the water in the Sheep's Pool, making whole one person only. But Christ doth save endless multitudes by divine baptism.

United in nature, divided in Hypostases, is the Holy Trinity; even the super-essential Father, the co-eternal Son and the Holy and Only Almighty Spirit.

Theotokion: How is it that thou dost suckle a babe, O pure one? How dost thou give birth to a child more ancient than Adam? How dost thou carry in thine arms a Son, Who is seated upon the shoulders of the Cherubim? As He alone knoweth, as He understandeth, even He that hath given existence to all things.

At the Entrance The Troparion for the Feast, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory for the Saint, if there be any. Otherwise:

Glory ..., Both now ..., the Kontakion of the Feast, in Tone III:

As of old Thou didst raise up the paralytic, O Lord God, * by Thy divine care and might, raise up my soul which is palsied * by diverse sins and transgressions * and by unseemly deeds and acts, that, saved, I may also cry out: * O Compassionate Redeemer, O Christ, ** glory to Thy dominion and might.

The Prokeimenon, in Tone III:

Prokeimenon: Great is our Lord, and great is His strength, * and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

THE ACTS OF THE HOLY APOSTLES: (ACTS 10:21 - 33)

In those days, Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Alleluia, in Tone I:

Verse: Remember Thy congregation which Thou hast purchased from the beginning.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

THE GOSPEL ACCORDING TO ST. JOHN (7:1 - 13)

At that time: Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jew's feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

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.

The Communion Hymn:

Communion Verse: Receive ye the body of Christ, taste ye of the fountain of immortality.

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