

SUNDAY EVENING IN THE SIXTH 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. No Kathisma.

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

Thou art the light of all mankind, * the fashioner of the eyes of our mortal flesh, * O God and Word, Thou Creator of all things. * And now by the mixture of spittle and clay, * Thou in a manner beyond telling hast granted sight to a man who was born blind, * Thou Who with Thy fingers didst fashion both dust and sight. * And when he who had never seen the sun received sight, * he beheld Thee, the sweet Sun, * and saw the image of Him Who ineffably fashioned us ** in accordance with His compassionate mercy.

Having, as an abundance of Wealth, * the form and members which comprise our mortal flesh, * the man who came forth blind from his mother's womb * could not fathom what the form of this world could be; * for he lacked eyes. * And because of this his feet and his body * were pained by frequent stumbling against stones. * Yet through Thee he gained that wealth he did not have, * and he beheld Thee, the Author of lights, * the only Light of the world, * and he proclaimed unto all * that Thou art God and the Lord of creation, ** and the fashioner of all things in the world.

He who in times past had been blind * confessed with his whole soul, mind and tongue, * the One Who had fashioned eyes for him out of spittle and clay, * granting him to see, * preached that He is the Lord and Creator of all things, * Who out of compassion for that which He had fashioned, * became a man, though He is God almighty. * The scribes could not bear to hear his words and see his zeal, * and in their jealousy they expelled him from the synagogue, * for the blindness which consumed their souls ** surpassed that which once consumed his eyes.

And 3 Stichera from the Menaion

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

He that was born blind thought to himself and said: * Was I born without eyes for the sins of my parents? * Was I born to be an example because of the unbelief of the nations? * I cease not from asking: When is it night, when is it day? * My feet cannot endure striking against the stones. * For I have neither seen the sun shining nor beheld in image Him Who fashioned me. * But I beseech Thee, O Christ God, ** look upon me and have mercy on me.

“O joyous light ...,”

Prokeimenon, in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

Then, “Vouchsafe O Lord ...,”

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

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

By Thy precious Cross, O Christ, * Thou hast shamed the devil, * and by Thy Resurrection Thou hast blunted the sting of sin, * and saved us from the gates of death: ** we glorify Thee, the Only-begotten One.

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: O Lord, I cease not from sinning; * even though I have been deemed worthy of Thy love for mankind, * I have not acknowledged it. * Do Thou Overcome my hardness of heart, * O only Good One, ** and have mercy on me.

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: Having disdained all earthly things, * and having courageously endured torments, * ye did not fall short of your blessed hopes, * but ye became heirs of the Kingdom of the Heavens, * O all-famed Martyrs. * Since ye have boldness before God the Lover of mankind, * pray that peace be granted unto the world, ** and great mercy to our souls.

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

As Jesus passed by on His way from the temple, * He found a man who was blind from his birth; * and taking compassion on him, He put clay on his eyes and said unto him: * Go and wash in the pool of Siloam. * And he washed and gained his sight, and sent up praise to God. * But his kinsmen said unto him: * Who hath opened thine eyes, which none of those who see were able to heal? *

And he cried out and said: * A man called Jesus; He told me: Wash in the pool of Siloam; and I gained my sight. * He is truly Christ the Messiah, of Whom Moses spake in the Law. ** He is the Savior of our souls.

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

Dismissal Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

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

Let us, O faithful ..., 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 ...,

MONDAY IN THE SIXTH 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 V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection. (Twice)

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

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

Let us celebrate the Cross of the Lord, * let us honor His holy Burial with hymns, * and let us exulting, glorify His Resurrection. * For with Himself He hath raised the dead from their graves, * and as God having despoiled the dominion of death * and the might of the devil, ** He hath shone forth light upon those in Hades.

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

A Hymn of Compunction: **L**et us all keep vigil * and meet Christ with an abundance of oil and radiant lamps, * O ye faithful, * that we be deemed worthy to enter within the bridal chamber, * for she that was found outside the door * cried unto God to no avail: ** Have mercy upon me.

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

Martyricon: **Z**ealously striving after the cup of Thy Passion, O Lord, * Thy passion-bearers forsook the delight of life * and became companions of the Angels. * By their supplications, O Christ God, ** grant unto our souls peace and great mercy.

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

Theotokion: **O** Theotokos, thou who art of heaven with the angels * and of the earth with mankind, * we cry out to thee with a call of joy: * Rejoice, gate wider than the heavens! * Rejoice, thou who alone art the salvation of those born on earth! * Rejoice, O pure one, full of grace, ** who hast given birth unto God incarnate.

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

Before Thy Cross and Arising, O Merciful One, * the man blind from birth called with fervor to Thee: * Have mercy on me; O Son of David, * and grant me sight that I may look upon Thee. * Thus with Thy hand, O Word of God and Redeemer of the world, * didst Thou make clay with Thy spittle, * and therewith didst anoint him, ** brightly granting light unto him.

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

Then “**L**et us who have beheld the Resurrection of Christ ...,” and the 50th Psalm. For the Canons: the Canon of The Blind man with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. At the Third Ode, the Kontakion, Ikos, & Sessional Hymns of the Menaion, Glory ..., Both now ..., the Sessional Hymn of the Blind man. At the Sixth ODE the Kontakion and Ikos of the Blind man. At the Ninth Ode, the Exapostilarion of Pascha and the Blind man. The Canon in Tone V:

ODE I

Irmos: **A** land which the sun had never beheld, * and upon which it had never shined, * an abyss which the vault of heaven had not seen laid bare, * hath Israel traversed dry-shod, O Lord. * And Thou didst lead them to Thy mountain of sanctification, * as they sang and chanted * a hymn of victory.

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

Having accepted a voluntary crucifixion in the flesh, Thou didst pour forth blessing and life unto the world, O only most blessed Master and Creator of all. Wherefore we bless and praise and glorify Thee, singing and chanting a hymn of victory.

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

When Thou hadst died, O Christ, the noble Joseph laid Thee in a hollow, even the lowest pit, and he rolled a stone against the entrance of the sepulcher, O Long-suffering One. But Thou didst arise in glory and didst raise up the world together with Thyself, as it sang and chanted a hymn of victory.

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

Why bring ye myrrh with tears? said the Angel who appeared unto the venerable women. Christ is risen. Make haste and tell it to the disciples, those seers of God who are lamenting and weeping, so that they may radiantly leap and dance for joy.

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

The Redeemer performed strange wonders, in that He healed the man who had been blind from birth. He anointed him with clay and said: Go and wash in Siloam, that thou mightest know that I am God, Who by the bowels of My compassion walk upon the earth while bearing flesh.

Refrain: *O Most Holy Trinity, our God, Glory to Thee.*

Trinitarion: **A**s we venerate one essence in three hypostases, O ye faithful, let us glorify the Father, and Son, and Upright Spirit, the Creator and Lord and Redeemer of all, one uncreated God, and let us cry out with the Bodiless: Holy, Holy, Holy art Thou, O King.

Refrain: *Most holy Theotokos save us.*

Theotokion: **O**ut of compassion, the Lord dwelt in thy womb, which knew not wedlock, O pure one, for He wished to save mankind who, through the devices of the enemy, had become subject to corruption. Entreat Him, therefore, that this city be saved from every enemy assault and conquest.

And 4 Troparia from the canon from the Menaion

Katavasia in Tone I: **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: **D**o Thou establish my heart, O Lord, * which is shaken by the billows of life, * and guide it to a calm haven, O God.

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

Thou didst make steadfast the hearts of those who were shaken when Thou didst make the earth to shake at Thy venerated crucifixion, to which Thou didst submit in the flesh, O Long-suffering One.

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

The noble Joseph laid Thee in a new tomb, O Compassionate One. But Thou didst arise from the dead on the third day, thereby renewing us.

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

Why seek ye the Lord as though He were dead? He is risen as He said, proclaimed the Angel unto the women, as he flashed forth with radiant divinity.

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

Thou didst heal the man who was blind from birth, who of old came unto Thee and glorified Thy dispensation and Thy wonders, O All-compassionate One.

Refrain: *O Most Holy Trinity, our God, Glory to Thee.*

Tritarion: **W**e worship God the Father, the Son Who is beginningless from before all time, and the Divine Spirit, the threefold uncreated nature in three Hypostases, the one God of all.

Refrain: *Most holy Theotokos save us.*

Theotokion: **F**rom thy virginal womb thou didst give birth unto God incarnate. Do thou beseech Him, O all-holy Lady, that He have compassion upon us.

And 4 Troparia from the canon from the Menaion

Katavasia: **C**ome, 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.

The Kontakion, Ikos & Sessional Hymns of the Menaion, then:

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

As the Master and Fashioner of all things passed by, * He encountered along the way a blind man who was seated there * and who mourned aloud, saying: * All my life I have beheld neither the sun shining forth * nor laid eyes on the bright luminescence of the moon. * Yet since Thou wast born of an immaculate Virgin so as to fill all with light, * do Thou now fill me with Thy light, in that Thou art compassionate. * And thus I shall adore Thee and cry: * Sovereign Master, Christ my God, forgive me my sins, ** in Thine abundant compassion, O Thou only Lover of mankind.

ODE IV

Irmos: **I** have heard Thy report, O Lord, * and I was afraid. * I came to knowledge of Thy dispensation, * and I glorified Thee, * O only Lover of mankind.

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

When Thou Who art Life wast hung upon the Tree, by Thy great mercy Thou didst quicken me who had died because of the tree. For this cause I glorify Thee, O Word.

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

Dwelling together with Thine initiates in a wondrous manner, O Lord, Thou didst say unto them: Go, proclaim everywhere My Resurrection.

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

Thou didst confirm Thine arising from the grave, O Lord, when Thou didst abide for many days with those who loved Thee, thereby causing them to rejoice, O Christ.

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

When Thou didst give eyes unto the man who had been blind from the womb, Thou didst say: Go, wash and receive thy sight, and glorify My Divinity.

Refrain: O Most Holy Trinity, our God, Glory to Thee.

Trinitarion: O beginningless Trinity, one in honour, undivided in essence, divided in hypostases, save all those who glorify Thee with faith and fear.

Refrain: Most holy Theotokos save us.

Theotokion: We glorify thy childbirth which is above nature, O immaculate One, and with faith we bless thee as the Birthgiver of the God of all, O most immaculate One.

And 4 Troparia from the canon from the Menaion

Katavasia: On 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: Hasten Thou and have compassion on my wretched soul, * which doth battle at night * with the darkness of the passions. * Shine in me with the brightness of the day, * O noetic Sun, * and thereby make the night give way to light.

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

Thou wast lifted up upon a Tree and didst exalt all mortal men together with Thyself. Thou didst both slay the hostile serpent and give life to the work of Thy hands, O Compassionate One, since Thou alone art the God of all.

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

Thou Who didst willingly die wast laid in a tomb, and Thou didst empty all the domains of Hades, O Immortal King, raising up the dead by Thy Resurrection.

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

Though Thou hadst wrought wondrous miracles upon the earth, a lawless people put Thee to death, O Word. But since Thou Thyself alone art mighty, O Lord, Thou didst arise from the dead, even as Thou didst foretell, O Christ.

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

When Thou didst open the eyes of him who could not see perceptible light, Thou didst enlighten the eyes of his soul as well. Thou didst move him to glorify Thee, for he had come to know Thee as the Creator, Who out of compassion didst appear as a mortal man.

Refrain: O Most Holy Trinity, our God, Glory to Thee.

Tritarion: **O** ye faithful, let us all glorify the Trinity in Unity, and the Unity in Trinity, the Father, Son, and Upright Spirit, one God, Who is truly the Creator of all.

Refrain: Most holy Theotokos save us.

Theotokion: **H**ow didst thou give birth without wedlock, O pure Virgin Mother, full of Grace? How dost thou nourish Him that nourisheth creation? It is as He alone knoweth, for He is the Creator and God of all.

And 4 Troparia from the canon from the Menaion

Katavasia: **L**et 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: **E**ven as Thou didst deliver the Prophet from the beast, O Lord, * so do Thou lead me up from the depths * of unrestrained passions, I pray Thee, * that I may dare * to look upon Thy holy temple.

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

O Master, Who wast crucified with thieves, Thou didst deliver from crafty thieves and soul-corrupting passions all those who with one accord praise Thy crucifixion and arising, O man-befriending Lord.

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

In a sepulcher they laid Thee dead and without breath, O Christ, Who dost breathe life into all the dead. But Thou didst arise, O Lord, emptying all the tombs by Thy divine might, O Word.

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

After Thine arising, O Christ, Thou didst say unto Thy friends: Tarry ye in Jerusalem, until ye be endued with invincible power and sure assistance from on high.

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

Thou didst make clay and didst anoint the eyes of the man who had been blind from his birth. Thou didst grant him his sight, and he praised Thine immaculate might, whereby Thou hast saved the world, O Word.

Refrain: O Most Holy Trinity, our God, Glory to Thee.

Trinitarion: O Unity of three Hypostases, Unbegotten Father, Begotten Son, and Thou Spirit Who proceedest, thrice-holy Lord, one essence and might, save all Thy people.

Refrain: Most holy Theotokos save us.

Theotokion: Who can tell of thy mighty deeds, O pure One? For, in a manner surpassing nature, thou didst give birth in the flesh unto God, Who through thee doth deliver the world from all sin, O all-immaculate Virgin.

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, of the Blind Man, in Tone IV:

Since my soul's noetic eyes are blind and sightless, * I have come to Thee, O Christ, * as did the man who was blind from birth. * And in repentance I cry unto Thee: ** Of those in darkness Thou art the most radiant Light.

Ikos: Grant me a stream of ineffable wisdom and knowledge from on high, O Christ, Thou Light of them that are in darkness and Guide of all those who are gone astray, that I may tell of those things that the divine book of the Gospel of peace hath taught, to wit, the miracle that was wrought upon the blind man; for though blind from birth, he receiveth the physical eyes as well as the eyes of the soul, as he crieth out in faith: Of those in darkness art Thou the most radiant Light.

ODE VII

Irmos: The prayer of the Children quenched the fire * and the furnace which bedewed them proclaimed the miracle, * for it neither burned nor consumed them, * that chanted hymns unto the God of our Fathers.

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

When Thou was hung upon the Tree, O Savior, the sun was quenched, the earth was tossed like waves in a tempest, all creation was shaken, and the dead arose from the graves.

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

When Thou didst rise from the dead, O King, the souls that were sleeping there were raised together with Thee; and they glorify Thy might, whereby the bonds of death have been dissolved.

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

The choir of women came at dawn to anoint Thee. But on learning that Thou hadst arisen, O Lord, they rejoiced together with the sacred disciples. Through them do Thou grant us the forgiveness of the evil deeds we have done.

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

Thou didst anoint the eyes of the blind man with clay and didst command him to go to Siloam. When he had washed, he received his sight and chanted hymns of praise to Thee, O Christ, Thou King of all.

Refrain: O Most Holy Trinity, our God, Glory to Thee.

Trinitarion: Let us praise the beginningless Father, the co-beginningless Son, and the all-holy Spirit. Holy, Holy, Holy art Thou, O God, Thou King of all.

Refrain: Most holy Theotokos save us.

Theotokion: Thou was seen to be a Virgin after giving birth, O pure One; for thou didst bear God, Who by His might renewed every nature, O most pure One. Do thou ever beseech Him that we be saved.

And 4 Troparia from the canon from the Menaion

Katavasia: He Who delivered the Children * from the furnace, became a man, * and suffereth as a mortal, * and through His Passion * doth clothe mortality * with the beauty of incorruption, * He is the only blessed and supremely glorious God of our fathers.

ODE VIII

Irmos: O ye company of Angels, * and assembly of mankind; * ye priests, Levites, and peoples: * praise, bless, and supremely exalt the King and Creator of all, * throughout all ages.

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

When the orders of the Angels beheld Thee hanging upon the Cross and all creation being changed out of fear, O Christ, Thou King of all, they stood in awe and praised Thy love for mankind.

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

Upon seeing Thee below, Hades groaned and made haste to surrender the dead, whom he had guarded there from all ages, O Christ, and they chanted hymns in praise of Thy love for mankind.

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

Thou didst accomplish awesome and wondrous things when of Thine own will Thou wast raised up upon the Cross, O Christ. Thou Who didst put Hades to death didst become one with the dead and courageously released all who were chained therein.

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

Thou gavest eyes unto the blind man who came unto Thee, O Christ. Thou didst command him to wash at the spring of Siloam and thus gain his sight, and proclaim Thee as God, Who hath appeared in the flesh for the salvation of the world.

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

Trinitarion: O undivided Trinity, uncommingled Unity, God of all and Creator of all, save from all manner of temptations those who faithfully praise and worship Thy dominion.

Refrain: Most holy Theotokos save us.

Theotokion: O immaculate Virgin, full of Grace, ever beseech thy Son that He put me not to shame in the day of judgment, but that He number me with His chosen flock.

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, 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: For the Mighty One hath done great things to thee, * in that He showed thee forth as a pure Virgin * even after giving birth, * since thou art she that hath seedlessly borne her own creator, * wherefore, O Theotokos, * we magnify thee.

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

Thou wast affixed upon the Cross, O Christ God, and didst triumph over all the opposing powers of the enemy, and didst do away with the former curse, O Savior. Wherefore, as is meet, we magnify Thee.

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

When Hades beheld Thee below with Thy soul, O Word, he groaned, and out of fear, set loose all the dead, who acknowledged the power of Thine authority; with them, as is due, we magnify Thee.

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

When the assembly of the Hebrews beheld Him performing signs and wondrous miracles, they put Him to death out of malice; yet it was He Who despoiled Hades by His Resurrection and Who, as He is mighty, raised up all mankind together with Himself.

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

Thou didst arise from the dead as Thou didst say, and didst appear unto Thy holy disciples after Thine arising, O Thou Giver of life, Who hath wrought signs and granted eyes to the blind. With them we magnify Thee throughout the ages.

Refrain: O Most Holy Trinity, our God, Glory to Thee.

Trinitarian: I reverence the Father as Light, I glorify the Son as Light, and I praise the Upright Spirit as Light: One undivided Light, perceived in three Hypostases, the God and King of all creation.

Refrain: Most holy Theotokos save us.

Theotokion: Thou wast seen to be more spacious than the Heavens, O pure Virgin, when in bodily fashion thou didst contain God, the Uncircumscribable One, and didst give birth unto Him for the redemption of all who praise thee with undoubting faith.

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 ..., of the Blind Man:

Enlighten my noetic eyes which are bereft of sight, O Lord, because of sin's gloomy darkness. And since Thou art compassionate, instill in me humility. Cleanse Thou me by the tears of repentance and change of heart.

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

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

O Lord, while the grave was sealed by lawless men, * Thou didst come forth from the tomb * in a manner similar to Thy birth from the Theotokos. * Thy bodiless Angels could not fathom the event of Thine incarnation, * likewise the soldiers guarding Thee could not know when Thou didst arise. * For the full knowledge of both events hath been sealed from those who would inquire, * but the wonder of these events hath been revealed to those who with faith * worship the mystery which we hymn; ** grant unto us joy and great mercy.

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

Repeat: O Lord, while the grave was sealed ...,

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

A Hymn of Compunction: Woe is me! how I have become like unto the barren fig tree, * and I fear the curse, and also being cut down. * But, O Christ God, Thou Heavenly Husbandman, * show forth my hardened soul as fruitful, * and receive me as Thou didst the prodigal son, ** and have mercy on me.

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

Martyricon: Blessed is the army of the King of the Heavens; * for though the passion-bearers were born of the earth, * yet they eagerly struggled to attain to the angelic rank * by disdaining their bodies; * and through their sufferings, were counted worthy * of the honor of the bodiless hosts. * By their prayers, O Lord, ** send down upon us Thy great mercy.

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

The blind man, accounting all his life as though it were night, * cried unto Thee, O Lord: * Open mine eyes, O our Savior, * Thou Son of David, * that together with all mankind, ** I also may praise Thy power.

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 V:

Blindness hath befallen those who could see, * and their minds and soul became darkened, * for having beheld the blind man regain sight, * in their wickedness they demanded of him: * “How dost thou now see like those who have sight? * For thou wast blind from Thy birth, * and thou didst sit by the wayside, begging.” * Thereupon, the blind man revealed that it was He Who had bestowed light, * and created the world’s luminaries, * thereby preaching God’s pre-beginningless Son, * Who in His compassion hath appeared as a man in these latter days, ** incarnate of the Spirit and the Virgin.

Verse: Look upon me, * and have mercy upon me.

Like unto one bearing a great burden and earthen load, * the blind man wandered in this world, * striking his feet against the stones. * Instead of sight he was endowed with a staff; * wherefore he fled for refuge unto the Light-bestower. * from Whom he was granted to see the light, * and behold the Creator with his own eyes, * Him Who fashioned from the earth * our human nature in His own image and likeness, * but now from spittle mixed with dust * He hath enlightened the blind man’s eyes, * and in His love for mankind ** hath granted him to see the sun.

Verse: My steps do Thou direct * according to Thy saying.

When he beheld the light, * the blind man saw the Word of the Father, * Who had formed mankind in His image and likeness. * The wondrous vision filled him with gladness, * beholding the sun which ruleth the day, * brilliant and effulgent, as it is seen by all mankind, * and walking free from all stumbling, he traversed paths with ease, * and he recognized Him that had enlightened him as the Son of God, * Who had become a man out of His extreme compassion. * For, being God, He took upon Himself that which He was not, * remaining God yet also a man. ** preserving His uncommingled union.

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

Passing by on the way, O Lord, * Thou didst find a man who was blind from his birth. * And the disciples, in astonishment, asked Thee and said: * Teacher, who did sin, this man or his parents, that he was born blind? * And Thou, O my Savior, didst cry unto them: Neither hath this man sinned, nor his parents, * but that the works of God should be made manifest in him. * I must work the works of Him that sent Me, which none else can work. * And when Thou hadst said this, Thou didst spit upon the ground * and make clay, and anoint his eyes, saying unto him: * Go, wash in the pool of Siloam. * And he washed and was made whole and cried unto Thee: * Lord, I believe; and he worshipped Thee. ** Wherefore, we also cry out: Have mercy upon us.

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

Dismissal Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

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

Let us, O faithful ..., 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 ...,

**MONDAY OF THE SIXTH WEEK
AT LITURGY**

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

Having accepted a voluntary crucifixion in the flesh, Thou didst pour forth blessing and life unto the world, O only all-blessed Master and Creator of all. Wherefore we bless and praise and glorify Thee, singing and chanting a hymn of victory.

When Thou hadst died, O Christ, the noble Joseph laid Thee in a hollow, even the lowest pit, and he rolled a stone against the entrance of the sepulcher, O Long-suffering One. But Thou didst arise in glory and didst raise up the world together with Thyself, as it sang and chanted a hymn of victory.

Why bring ye myrrh with tears? said the Angel who appeared unto the venerable women. Christ is risen. Make haste and tell it to the disciples, those seers of God who are lamenting and weeping, so that they may radiantly leap and dance for joy.

The Redeemer performed strange wonders, in that He healed the man who had been blind from birth. He anointed him with clay and said: Go and wash in Siloam, that thou mightest know that I am God, Who by the bowels of My compassion walk upon the earth while bearing flesh.

Glory ... **A**s we venerate one essence in three hypostases, O ye faithful, let us glorify the Father, and Son, and Upright Spirit, the Creator and Lord and Redeemer of all, one uncreated God, and let us cry out with the Bodiless: Holy, Holy, Holy art Thou, O King.

Both now ... **Theotokion:** **O**ut of compassion, the Lord dwelt in thy womb, which knew not wedlock, O pure one, for He wished to save man who, through the devices of the enemy, had become subject to corruption. Entreat Him, therefore, that this city be saved from every enemy assault and conquest.

At the Entrance The Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

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 ..., of the Blind Man, in Tone IV:

Since my soul's noetic eyes are blind and sightless, * I have come to Thee, O Christ, * as did the man who was blind from birth. * And in repentance I cry unto Thee: ** Of those in darkness Thou art the most radiant Light.

The Prokeimenon in Tone VIII:

The Prokeimenon: Make your vows and pay them * to the Lord our God.

Verse: In Judea is God known, His name is great in Israel.

THE ACTS OF THE HOLY APOSTLES: (ACTS 17:1 - 15)

In those days: when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Alleluia, in Tone VIII:

Verse: Look upon me and have mercy on me.

Verse: My steps do Thou direct according to Thy saying.

THE GOSPEL ACCORDING TO ST. JOHN (11:47 - 57)

At that time: there gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

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.

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

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.