

TUESDAY EVENING IN THE SIXTH WEEK
THE APODOSIS OF PASCHA
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! (Thrice)

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

The Priest reads the Verses, and the choir sings the Troparion after each Verse:

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Choir: Christ is risen from the dead ...,

Priest: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Christ is risen from the dead ...,

Priest: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Christ is risen from the dead ...,

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead ...,

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead ...,

Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Christ is risen from the dead ...,

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

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 9th Kathisma.

On "Lord, I have cried ...," 6 Stichera are sung, all from the Pentecostarion:

Tone II:

Verse: If Thou, shouldest mark iniquities O Lord: O Lord, who shall stand? * For with Thee there is forgiveness.

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.

Verse: For Thy Name's sake have I waited patiently for Thee, O Lord: my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

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 them that see was 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.

Verse: From the morning watch until night, from the morning watch: * let Israel hope in the Lord.

Tone IV: **T**he 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.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Tone V: **P**assing 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 didst 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 on us.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples

Tone VIII: **O** Christ God, Thou spiritual Sun of Righteousness, * Who by Thine immaculate touch didst bestow a twofold enlightenment * upon him who

from his mother's womb was deprived of sight, * illumine Thou the eyes of our souls also, * and prove us to be sons of the day, that we may cry to Thee with faith: ** Great and ineffable is Thy compassion toward us, O Lover of mankind; glory be to Thee.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Tone VIII: O Christ God, Who by Thy merciful compassion became incarnate, * with Thy fingers which hath fashioned all things * Thou didst touch clay to the eyes of him who from the womb was bereft of sight * and didst thereby deem him worthy of divine brilliance * by Thine ineffable compassion. * And now do Thou Thyself, O Bestower of light, * illumine also the senses of our souls, ** since Thou alone art the bountiful Bestower of good gifts.

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

Who can tell of Thy mighty acts, O Christ, * or who can number the multitudes of Thy wonders? * For even as Thou, in Thy goodness, didst appear on earth twofold of nature, * so didst Thou grant twofold healings to the sick; * for Thou didst open not only the bodily eyes of the man who was blind from the womb, * but those of his soul also. ** Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

“O joyous light ...,”

Prokeimenon, in Tone I:

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, the Resurrection Sticheron in Tone V:

With voices of song we magnify Thee, O Christ, * the Savior incarnate, * yet not separated from heaven, * for as the Lord who lovest mankind * Thou hast suffered the cross and death for the sake of our race, * overthrowing the gates of Hades, * and rising on the third day, ** thus saving our souls.

And the Paschal Stichera, in Tone V:

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

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? * Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

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

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out:

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Once)

Then "Now lettest Thy servant ..., " **Trisagion ...**, "Our Father ..., " **Then:**

The 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.

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: He who rose from the dead, Christ our true God ...

WEDNESDAY IN THE SIXTH WEEK

AT MATINS

Priest: Glory to the Holy, and Consubstantial ..., **Choir:** Amen.

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

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

The Priest reads the Verses, and the choir sings the Troparion after each Verse:

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

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Choir: Christ is risen from the dead ...,

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead ...,

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead ...,

Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Christ is risen from the dead ...,

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

Choir: And upon those in the tombs bestowing life.

Immediately following these verses: Glory to God in the highest ..., and 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. X) 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.

Glory ..., Both now ..., Theotokion:

Rejoice holy mountain upon which God hath walked; * Rejoice! living bush unconsumed by fire; * Rejoice! O only bridge of creation to God, * who leadeth mortals to eternal life; * Rejoice! Maiden undefiled, * who hath born without wedlock the salvation of our souls.

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

He Who as with a garment is wrapped about with light, * Who with the Father and Spirit is co-beginningless God, * hath put on our nature in His boundless love for mankind. * As God, He driveth out the illnesses of us mortal men. * And He it is Who enlightened the eyes of him that in blindness and utter darkness ** came forth from the womb.

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

Then “Let us who have beheld the Resurrection of Christ ...,” and the 50th Psalm. For the Canons: The Canon of Pascha with its Irmos to make six, together with the Canon of the Blind Man to make four, and the Pre-festal Canon of the Ascension to make four, to make fourteen in each Ode. The Canon in Tone 1:

ODE I

Irmos: It 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

Refrain: Christ is risen from the dead.

Let us purify our senses, * and we shall behold Christ, * radiant with the unapproachable light of the Resurrection, * and we shall clearly hear Him say, Rejoice! ** as we sing the hymn of victory.

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, * and let the earth rejoice, * and let the whole world, both visible and invisible, * keep festival: * for Christ is risen, ** O gladness eternal.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Thou hast broken through the barrier of death, * by giving birth to Christ, the eternal Life, * Who today hath shone forth from the tomb, * O all-immaculate Virgin, ** and Who hath enlightened the world.

Refrain: O Most Holy Theotokos, save us!

Having beheld thy resurrected Son and God, * rejoice thou with the apostles, * O Pure One who art full of the grace of God, * and be the first to rejoice, * as thou hast received the Cause of joy for all, ** O all-immaculate Mother of God.

Of the Blind man (read) Tone V:

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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarian: As 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: O Most Holy Theotokos, save us!

Theotokion: Out 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.

Pre-festal Canon Of The Ascension, in Tone V:

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

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

Christ goeth up unto the Father and taketh thither the flesh which He had received from us. Let us laud Him with hymns of praise today, singing a song of victory.

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

The books of God-inspired writings and the preachings of the wise heralds of God have clearly attained their accomplishment. For after His arising, the Master goeth up with glory into the Heavens.

Glory ..., Both now ..., the earth mystically danceth, and the Heavens are filled with joy on the Ascension of Christ, Who by grace hath united the things which were formerly separated, and Who hath destroyed the wall of enmity.

Katavasia in Tone V: Unto God the Savior Who made His people pass dryshod through the sea, * but drowned Pharaoh with all his host, * unto Him let us sing: * For He alone is glorified.

ODE III

Irmos: 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.

Refrain: Christ is risen from the dead.

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Into incorruptible life have I entered today, * through the goodness of Him Who was born of thee, * O Pure One, ** and Who makest all the ends of the earth radiant with joy.

Refrain: O Most Holy Theotokos, save us!

Having beheld God, * Whom thou didst bear in the flesh, * risen from the dead, as He said, O pure one; * dance, and magnify Him as God, ** O most pure one.

Of the Blind man (read)

Irmos: Do 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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarian: We 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: O Most Holy Theotokos, save us!

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

Pre-festal Canon Of The Ascension:

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

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

Having bound death by Thy death, O Word, Thou didst truly arise from the dead on the third day. Thou didst ascend unto the Heavens with glory, O Savior, while the Bodiless praised Thine ineffable dispensation.

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

Without a body Thou camest unto those on earth, and having put on flesh, thou didst endure the Cross. When Thou hadst risen from the dead, Thou didst ascend in glory unto Thy light-originating Father, having made all things to be at peace.

Glory ..., Both now ..., Thou didst seek out upon the earth the sheep that had gone astray, and didst number it together with them that were not astray, O Word. And when Thou didst ascend unto the Heavens, Thou didst sit in glory at the right hand of Thy Father. Glory be to Thy great compassion.

Katavasia: By the power of Thy Cross, O Christ, * do Thou make steadfast mine understanding, * that I may hymn and glorify Thine arising on the third day.

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 them that 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.

Glory ..., Sessional Hymn of the Blind Man, in Tone IV:

Thou gavest eyes, O Christ, * to the man born without eyes, * thus showing to the Jews Thine ineffable glory * and making it clear that Thou, O my Lord, * art the Light of all mankind. * But through jealousy their minds were weakened and crippled; * so they lay in wait, ** while being zealous and eager to slay Thee, Who givest life.

Both now ..., of the Pre-festival, in Tone IV

As Thou Thyself didst will, * Thou wast born, O my Savior; * again as Thou didst will, * Thou wast seen by us mortals. * Thou didst suffer as a man, but as

true God Thou didst arise. * Thou wast taken up into the Heavens with glory; * with Thyself didst Thou lead up man's essence and nature, ** adorning it with glory.

ODE IV

Irmos: 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.

Refrain: Christ is risen from the dead.

As a man-child did Christ appear * when He came forth from the Virgin's womb, * and as a mortal was He called the Lamb. * Without blemish also, is our Pascha * for He tasted no defilement; ** and as true God, perfect was He proclaimed.

Refrain: Christ is risen from the dead.

Like unto a yearling lamb, * Christ, our blessed Crown, * of His own will was sacrificed for all, * a Pascha of purification; * and from the tomb the beautiful Sun of Righteousness ** shone forth again upon us.

Refrain: Christ is risen from the dead.

David, the ancestor of God, * danced with leaping before the symbolical Ark; * let us also, the holy people of God, * beholding the fulfillment of the symbols, * be divinely glad; ** for Christ is risen as Almighty.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

He Who created Adam thy forefather, O Pure One, * took form from thee, and the habitation of the dead * hath He demolished today through His death, * and shone upon all things ** with the divine radiance of the Resurrection.

Refrain: O Most Holy Theotokos, save us!

Beholding Christ, Whom thou hast borne, * shining forth splendidly from the dead, O Pure One, * who art good and spotless among women, and comely today, * rejoicing with the apostles in the salvation of all, ** Him do thou glorify.

Of the Blind man (read)

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: 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: O 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.

Pre-festal Canon Of The Ascension:

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

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

Our nature, which of old had been condemned through sin, obtained mercy when Thou didst take it upon Thyself, O King of all. In fear it praiseth Thine Arising and divine Ascension.

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

The orders of the Bodiless are amazed as they perceive Thee bearing mans nature, O Christ, and ascending on a cloud and going up unto the Heavens.

Glory ..., Beholding Thy red garments, O Christ, King of all, the hosts of the Angels were amazed at Thine ascent and worshipped Thee with fear and joy.

Both now ..., Let us clap our hands; the Lord hath risen from the dead and gone up unto the Heavens whilst Angels showed submission unto Him as our Creator and God.

Katavasia: I heard the rumor of the power of the cross * that paradise is opened thereby * and I cried out aloud saying: * Glory to Thy power, * O Lord.

ODE V

Irmos: 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.

Refrain: Christ is risen from the dead.

Seeing Thy boundless compassion * they who were held in the bonds of hades * hastened to the light, O Christ, * with gladsome feet, ** praising the Pascha eternal.

Refrain: Christ is risen from the dead.

Bearing lights, let us approach Christ, * Who cometh forth from the tomb like a bridegroom, * and with the feast-loving ranks of angels * let us celebrate ** the saving Pascha of God.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Enlightened by the divine rays * and the life-bearing Resurrection of thy Son, * O most pure Mother of God, ** the gathering of the pious is filled with joy.

Refrain: O Most Holy Theotokos, save us!

Thou didst not open the gates of virginity * in the Incarnation, * nor the seal upon the tomb didst Thou destroy, * O King of creation; * from whence seeing Thee risen, ** Thy Mother rejoiceth.

Of the Blind man (read)

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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarian: 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: O Most Holy Theotokos, save us!

Theotokion: How 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.

Pre-festal Canon Of The Ascension:

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

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

Having abolished the condemnation of mankind, Christ hath arisen, and hath been taken up unto the Heavens, honoring those whom He loved with the privilege of sitting with the Father.

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

After the Resurrection, Thou, O Christ, didst make Thy disciples glad, and didst go up unto Thy Father, from Whom Thou hadst not been separated, even though Thou didst associate with mortals.

Glory ..., Both now ..., Having fulfilled the foreshadowing of the Law and the preachings of the heralds of things divine, O Christ, Thou didst ascend, O Savior, when a cloud took Thee up unto the Heavens.

Katavasia Waking at dawn, * we cry unto Thee, O Lord: * Save us, for Thou art our God; * we know none other besides Thee.

ODE VI

Irmos: 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.

Refrain: Christ is risen from the dead.

Having kept the seals intact, O Christ, * Thou didst rise from the tomb, * O Thou Who didst not break the seal of the Virgin by Thy birth, * and Thou hast opened for us ** the doors of Paradise.

Refrain: Christ is risen from the dead.

O my Savior, the living and un-slain Sacrifice, * when, as God, Thou, of Thine Own will, * hadst offered up Thyself unto the Father, * Thou didst raise up with Thyself the whole race of Adam, ** when Thou didst rise from the tomb.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

He that of old was held by death and corruption * is raised up by Him Who was incarnate * of thy most pure womb, O Theotokos Virgin, ** unto incorruption and everlasting life.

Refrain: O Most Holy Theotokos, save us!

He Who went down into the nethermost parts of the earth, * and came into thy womb, O Pure One, * and dwelt and past understanding was incarnate, * hath also raised up Adam with Himself ** when He rose from the tomb.

Of the Blind man (read)

Irmos: Even 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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarian: 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: O 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.

Pre-festal Canon Of The Ascension:

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

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

Thou wast seen to be a strange sight unto the Angels inasmuch as Thou didst bear the likeness of a mortal in “Thine awesome ascent, O Lover of mankind; wherefore, they praised Thee with reverence.

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

The Lord of all radiantly went up with glory unto His beginningless Father; all creation doth now celebrate and doth dance for joy.

Glory ..., Both now ..., Let every tongue cry out today in jubilation. For with the divine voice of the trumpet, Christ hath gone up unto the Heavens, whence He hath not departed.

Katavasia: An Abyss hath consumed me, and a whale hath become my grave, * but I called out unto Thee, * O Lover of mankind, * and Thy right hand hath saved me.

Kontakion of Pascha, in Tone VIII:

Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, * proclaiming “Rejoice!” to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

Ikos: The myrrh-bearing maidens forestalled the dawn, seeking, as it were day, the Sun that was before the sun and Who had once set in the tomb, and they cried out one to another: O friends! come, let us anoint with spices the life-bringing and buried Body, the Flesh that raised up fallen Adam, that now lieth in the tomb. Let us go, let us hasten, like the Magi, and let us worship and offer myrrh as a gift to Him Who is wrapped now not in swaddling clothes but in a shroud. And let us weep and cry aloud: O Master, arise, Thou Who dost grant resurrection to the fallen.

ODE VII

Irmos: He 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.

Refrain: *Christ is risen from the dead.*

The godly-wise women with myrrh * followed after Thee in haste; * but Him Whom they sought with tears as dead, * they worshipped joyfully as the living God, * and they brought unto Thy disciples, O Christ, ** the good tidings of the mystical Pascha.

Refrain: *Christ is risen from the dead.*

We celebrate the death of death, * the destruction of hades, * the beginning of another life eternal, * and leaping for joy, * we hymn the Cause, ** the only blessed and supremely glorious God of our fathers.

Refrain: Christ is risen from the dead.

For truly sacred and all-festive is this saving night, * and this shining, light-bearing day, * the harbinger of the Resurrection, * whereon the Timeless Light bodily ** from the tomb upon all hath shined.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Thy Son, having put death to death, * O all-immaculate one, * today hath granted unto all mortals * the life that abideth unto the ages of ages, ** the only blessed and supremely glorious God of our fathers.

Refrain: O Most Holy Theotokos, save us!

He Who reigneth over all creation, * became man, * dwelling in thy God-graced womb, * and having endured crucifixion and death, * is risen in a God-befitting manner, * raising us up with Himself, ** for He is Almighty.

Of the Blind man (read)

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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarian: 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: O 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.

Pre-festal Canon Of The Ascension:

Irmos: The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

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

Having destroyed the wall of enmity by Thy Cross and Passion, O Lord, riding upon a cloud Thou didst ascend in glory unto the beginningless Father.

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

The Powers cried out with trembling: Lift ye the gates; Christ is come. He beareth a body formed of earth and hath slain Belial by His divine Passion.

Glory ..., Why are Thy garments red, “O Lover of mankind? inquired the divine Powers. I have now trampled down the vintage, cried Christ unto them as He ascended.

Both now ..., With one accord do we glorify with hymns Thy Crucifixion and Arising, O Christ, as we radiantly celebrate on Thine august Ascension throughout the ages.

Katavasia: O Thou Who didst save the Children * who praised Thee in the furnace of fire, * blessed art Thou, O God * of our fathers.

ODE VIII

Irmos: 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.

Refrain: Christ is risen from the dead.

Come, on this auspicious day of the Resurrection, * let us partake of the fruit of the new vine * of divine gladness of the kingdom of Christ, * praising Him as God ** throughout the ages.

Refrain: Christ is risen from the dead.

Lift up thine eyes about thee, O Zion, * and see, for behold, there cometh unto thee * like God-illumined beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ throughout the ages.

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

O Father Almighty, and Word, and Spirit, * one Nature united in three Hypostases, * transcendent and most divine! * Into Thee have we been baptized, ** and Thee will we bless throughout all ages.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Through thee the Lord came into the world, * O Virgin Theotokos, * and the womb of hades did He tear open, * granting unto us mortals resurrection; ** Wherefore, we bless Him throughout the ages.

Refrain: O Most Holy Theotokos, save us!

Laying low all the dominion of death * by His Resurrection, * thy Son, O Virgin, as the mighty God, * hath raised us up with Himself * and deified us; ** wherefore we sing His praise throughout the ages.

Of the Blind man (read)

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: O Most Holy Trinity, Our God, Glory to Thee.

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: O 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.

Pre-festal Canon Of The Ascension:

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

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

A cloud of light took Thee up from the Mount of Olives, O Thou W/ho art Light of Light, whilst all Thy divine disciples looked on and praised Thee unto all the ages.

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

Let us clap our hands, as it is written in the psalms. Christ our God is risen, and is gone up whence He descended unto us in His love for man. Thereby He brought peaceful reconciliation unto the things that had been separated of old.

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

David crieth out, chanting: Christ hath mounted upon His Cherubim, and hath truly flown upon the wings of the rational orders. Him do we supremely exalt unto all the ages.

Both now ..., Thou didst appear unto the disciples when Thou hadst risen from the grave, and Thou didst lead them up upon the Mount of Olives. Wherefore, a cloud of light received Thee and took Thee up in glory unto the things on high, O Christ.

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

Katavasia: Unto God the Son, * Who was begotten of the Father before the ages * and was incarnate of a Virgin Mother in these last times, * give praise, O ye priests, and supremely exalt Him, ** O ye people, unto all the ages.

ODE IX

Refrain: Magnify, O my soul, Him Who willingly suffered, and was buried, and arose 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.

Refrain: Magnify, O my soul, Christ the Giver of life, Who arose from the grave on the third day.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Christ is the new Pascha, the living-sacrifice, the Lamb of God that taketh away the sin of the world.

O how divine, how loving ...

Refrain: Today the whole of creation is glad and rejoiceth, for Christ is risen, and Hades hath been despoiled.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

To the Theotokos (chanted)

Refrain: Magnify, O my soul, the dominion of the Tri-hypostatic and Indivisible Godhead.

With one voice, O Virgin, * the faithful do bless thee. * Rejoice, O Portal of the Lord; * rejoice, O living City; * rejoice, through whom for our sake the Light hath shone, * Who, born of thee, ** is the Resurrection of the dead.

Refrain: Rejoice, O Virgin, rejoice; rejoice O blessed one; rejoice, O most glorified one: for thy Son hath arisen on the third day from the grave.

Be glad and rejoice, * O Portal of the Divine Light: * for Jesus set into the grave, * hath dawned forth shining more brightly than the sun, * and hath illumined all the faithful, ** O divinely joyous Lady.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son hath arisen from the grave on the third day, * and the dead having been raised, be jubilant O ye people!

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.

Of the Blind man (read)

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: O Most Holy Trinity, Our God, Glory to Thee.

Trinitarion: 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: O 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.

Pre-festal Canon Of The Ascension:

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

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

All creation doth manifestly keep a sacred festival on Thine Ascension, O Word of God, whereon Thou didst bring unto Thy Father the nature which Thou hadst taken from us, O Thou Who in a manner surpassing speech art immutable.

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

While the divine disciples were marveling at Thy divine ascent, Angels came unto them in manifest manner and cried: Him Whom ye see going up into the Heavens, the Same shall come in glory to judge all people.

Glory ... Send down abundantly unto us also the peace which Thou didst give to Thy disciples as Thou wast going up unto the heights of old, O Christ. Strengthen all things in Thy love, that with one voice We may magnify Thee, O Savior.

Both now ... Truly thou art become the light-bearing chariot of the noetic Sun, O immaculate and pure one. Through Him, they that were sitting in darkness have seen the light of knowledge and glorify thee as is due.

Katavasia: O Thou who art God's Mother transcending mind and word, * who ineffably in time hast given birth unto the Timeless One, * Thee do we the faithful magnify with one accord.

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 Feast, in Tone II:

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

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.

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

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 there he washed and gained his sight, sending up praise to God. * But his neighbors said unto him: Who hath opened thine eyes, * which none of them that see were able to heal? * And he cried out and said unto them: * A man called Jesus; 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.

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

Tone IV: **T**he 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.

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

Tone V: **P**assing 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 didst 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.

And the Paschal Stichera, in Tone V:

Verse: Let God arise and let His enemies be scattered, * and let them that hate Him flee from before His face.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, * so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, * and let the righteous be glad.

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? * Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, * let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

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

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out:

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

The Great Doxology (chanted)

The 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.

Litany: Have mercy on us ...,

Then immediately:

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

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 ...,

**WEDNESDAY OF THE SIXTH WEEK
AT LITURGY**

Priest: Blessed is the kingdom ...,

Choir: Amen.

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

The Priest reads the Verses, and the choir sings the Troparion after each Verse:

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

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

Verse: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Repeat Troparion

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Repeat Troparion

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Repeat Troparion

Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Repeat Troparion

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

Choir: And upon those in the tombs bestowing life.

Deacon/Priest: Litany: In peace let us pray ...,

The Typica. For the Beatitudes, 8 verses from ODE III and VI of Pascha.

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened. (Twice)

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom. (Twice)

Having kept the seals intact, O Christ, * Thou didst rise from the tomb, * O Thou Who didst not break the seal of the Virgin by Thy birth, * and Thou hast opened for us ** the doors of Paradise. (Twice)

O my Savior, the living and un-slain Sacrifice, * when, as God, Thou, of Thine Own will, * hadst offered up Thyself unto the Father, * Thou didst raise up with Thyself the whole race of Adam, ** when Thou didst rise from the tomb. (Twice)

At the Entrance:

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 ..., 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.

Both now ..., Tone VIII: Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, * proclaiming "Rejoice!" to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

The Prokeimenon, in Tone VIII: This is the day which the Lord hath made, * let us rejoice and be glad therein.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

THE ACTS OF THE HOLY APOSTLES: (18:22 - 28)

In those days: when Paul had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit,

he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Alleluia, in Tone IV:

Verse: Thou, O Lord, shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come.

Verse: The Lord from Heaven hath looked upon the earth, to hear the groaning of them that be in fetters, to loose the sons of the slain.

GOSPEL ACCORDING TO ST. JOHN (12:36 - 47)

The Lord said unto the Jews who came unto Him: While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

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.

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, and thus the feast of Christ’s Holy Resurrection is given up.