

**SIXTH SUNDAY OF PASCHA
SUNDAY OF THE BLIND MAN
AT VESPERS**

At "**L**ord I have cried ...," 10 Stichera: 7 from the Oktoechos. Tone V:

Verse: **Bring my soul out of prison * that I may confess Thy name.**

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: **The righteous shall wait patiently for me * until Thou shalt reward me.**

He who hath granted Resurrection to mankind, * was led as a sheep to the slaughter; * the princes of Hades trembled before Him * and the gates of lamentations were lifted up; * for Christ the King of glory entered therein, * saying to those in bondage: 'Come forth!' ** and to those in darkness: 'Reveal yourselves!'

Verse: **Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.**

O great wonder! * Having suffered in the flesh through his love for mankind, * the Creator of all things visible and invisible, * hath arisen as immortal. * Come O ye descendents of the nations, * let us worship Him; * for delivered from deception by his compassion, ** we have learned to hymn one God in three Hypostases.

Other Verses by Anatolius:

Verse: **Let Thine ears be attentive * to the voice of my supplication.**

We offer unto Thee our evening worship, * O never-setting Light, * who in the flesh at the end of the ages, * as in a mirror, shone through upon the world, * and descended even into Hades, * dispersing the darkness therein * and showing unto the nations the light of the Resurrection. ** O Lord, Giver of light, glory be to Thee!

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

Let us glorify Christ the author of our salvation; * for by his arising from the dead, * the world hath been saved from error; * the choir of Angels rejoiceth, * the deception of demons fleeth, * fallen Adam hath arisen, ** and the devil hath been overthrown.

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

The watchmen were instructed by the lawless Ones * to conceal Christ's Resurrection * and taking money to say that 'while we slept * the corpse was stolen from the grave.' * Who ever saw, or who ever heard of a corpse being stolen? * Especially one anointed yet naked, * and with its grave-clothes left in the tomb? * Be not deceived, O ye Jews, * learn from the sayings of the Prophets, * and know that He is truly the Redeemer of the world ** and All-powerful.

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

O Lord, our Savior, * Thou hast despoiled Hades and trampled upon death; * enlightening the world by the precious Cross, ** have mercy on us.

3 Stichera of the Blind Man, in Tone II:

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

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

Repeat: He that was born blind thought to himself ...,

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

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.

Glory..., 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.

Now & Ever ..., Theotokion Dogmatic, in Tone V:

In the Red Sea of old an image of the Bride who knew not wedlock was depicted. * There Moses was the one who parted the sea, * here Gabriel is the minister of the miracle. * At that time Israel marched dry-shod through the deep, * now the Virgin doth seedlessly give birth to Christ. * The sea after Israel's passage remained impassable; * the Immaculate one after bearing Emmanuel remained incorrupt. * O God, who doth exist and is pre-eternal, * and hath appeared as man, ** have mercy upon us.

After the Entrance and 'O Joyous Light ...,'

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse 1: The Lord is clothed with strength and He hath girt Himself.

Verse 2: For He established the universe which shall not be shaken.

Verse 3: Holiness becometh Thy house, O Lord, unto length of days.

At Litya: Glory ..., in Tone IV:

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.

Now & ever ..., in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

The Resurrection Aposticha, 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.

Paschal Stichera, in Tone V:

Verse 1: 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 2: 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 3: 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 4: 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..., in Tone VIII:

O Christ God, Thou spiritual Sun of Righteousness, * Who by Thy most pure 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 man; glory be to Thee.

Now & ever ..., 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.

Now Master, Trisagion. Then:

Rejoice, O Virgin Theotokos (Thrice)
Blessed be the Name of the Lord ... etc.

AT MATINS:

Christ is risen... (Thrice) - Six Psalms

At "God is The Lord ...," the Troparion for the Resurrection, 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 ..., Now & ever ..., 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 reading from the Psalter (Kathisma II), The Sedalions of the Resurrection, 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: Arise, O Lord my God, let Thy hands be lifted on high; * forget not Thy paupers to the end.

O Lord, Thou who hast put death to death, * was called dead; * Thou who hast emptied the tombs was placed in a tomb; * above, the soldiers stood guarding the grave, * below, Thou didst raise the dead from all ages. * O Lord, All-powerful and Incomprehensible, ** glory be to Thee!

Glory ..., Now & Ever ..., 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 reading from the Psalter (Kathisma III), The Sedalions of the Pentecostarion, in Tone V:

O Lord, the iniquitous ones nailed Thee in the midst of condemned criminals, * and pierced Thy side with a spear, * O Merciful One! Thou didst

accept burial, * Thee Who broke down the gates of Hades, * and didst rise again on the third day. * The women hastened to behold Thee, * and announced Thine arising to the apostles. * O supremely exalted Savior, * Whom the angels hymn, ** O blessed Lord, glory be to Thee!

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

Thy strange mystery, O my Savior, * hath become salvation for the world; * for in a God-pleasing manner * Thou didst arise from the grave, * and as God didst raise up with Thyself * those who had become subject to corruption. ** O Thou Life of all, Lord, glory be to Thee.

Glory..., Now & ever ..., in Tone V:

O Theotokos, thou Bride unwedded, * who hast transformed the grief of Eve into joy, * we the faithful, hymn and bow down before thee, * for thou hast led us out from the ancient curse. * And now, pray thou unceasingly, * O all-hymned and most holy one, ** that we be saved.

The Resurrectional Verses (THE EVLOGITARIA) Tone V:

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** and freeing all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, ** for the Savior is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

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

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the small Litany and:

The Songs of Ascent: 1st Antiphon:

The Hypacoi, in Tone V:

The Myrrh-bearing women, amazed in their minds by the vision of the Angel * yet enlightened in their souls by the divine Resurrection, * announced the glad tidings to the Apostles: * 'Proclaim ye among the nations the Resurrection of the Lord, * Who worketh in us through wonders, ** and Who granteth us great mercy.

The Songs of Ascent: 1st Antiphon:

When I am troubled I sing to Thee like David, * O my Savior: ** Deliver my soul from a deceitful tongue.

Blessed is the life of those * who dwell in the desert places, ** Divine love giveth them wings.

Glory ..., Now & ever ...,

By the Holy Spirit all things are unshaken, * both visible and invisible; * for He hath sovereign power, ** being undeniably one of the Trinity.

2nd Antiphon:

Lift up thyself to the mountains, * O my soul; ** go thither from whence cometh our help.

Let Thy right hand hover over me, * O Christ, ** and guard me from every misfortune.

Glory ..., Now & ever ...,

Let us sing to the Holy Spirit, * as we contemplate God: * Thou art God, life, love, light, and intellect, * Thou art goodness, ** and Thou reignest unto the ages.

3rd Antiphon:

Filled with great joy * at the words of those who say unto me: * 'Let us go into the courts of the Lord', ** I offer up my prayers.

Fearful things are accomplished in the house of David; * for a fire is found there, ** burning every shameful thought.

Glory ..., Now & ever ...,

To the Holy Spirit belongeth the lordship of life, * for from Him every living being hath its breath, * as also from the Father ** together with the Son.

Prokeimenon: (Psalm 9:33,1) **A**rise, O Lord my God, let Thy hand be lifted high; * for Thou art king unto the ages.

The Verse: **I** will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Let every breath.

The Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. (**Thrice**)

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Now & ever ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal, ** and great mercy.

After which: "O God, save Thy people ...", **The Canons:**

ODE I in Tone 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 (sung)

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.

To 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: **G**lory to Thee, Our God, **G**lory 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: **G**lory to Thee, Our God, **G**lory 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.

Glory..., Trinitarian: **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.

Now & ever ..., 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.

Katavasia in Tone V: **U**nto 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: **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.

Refrain: **C**hrist 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: **C**hrist 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 (sung)

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.

To 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: 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.

Glory..., 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.

Now & ever ..., **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.

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 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.

Sessional Hymn, 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: 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 (sung)

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.

To 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: 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.

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

Now & ever ..., 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.

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 (sung)

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.

To 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: 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.

Glory..., 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.

Now & ever ..., 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.

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 (sung)

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.

To the Blind man (read)

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: **G**lory 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: **G**lory 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: **G**lory 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: **G**lory 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.

Glory..., 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.

Now & ever ..., 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.

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 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.

SYNAXARION READING

On this day, the sixth Sunday of Pascha, we commemorate the miracle wrought by our Lord, God, and Savior Jesus Christ upon the man who was blind from his birth.

Verse: The O Bestower of light, Who art Light coming forth from Light,

Verse: Thou givest eyes to the man blind from birth, O Word.

This miracle was wrought by means of water, just like those of the Samaritan woman and the Paralytic. It happened as follows. While Christ was addressing the Jews and proving that He was equal to the Father, saying, for example, “Before Abraham was, I am” (John 8:58), they took up stones to cast at Him. He withdrew from that place and found the Blind man stumbling around. He had been born this way, having only sockets for eyes. After finding him in this condition, the Savior was asked by His Disciples (who had heard Him telling the Paralytic, “Behold, thou art made whole; sin no more” [John

5:14], and had heard that the sins of parents are visited upon their children [Exodus 20:5]): “Teacher, who sinned, this man, or his parents, that he was born blind?” (John 9:2). Moreover, there prevailed a kind of Pythagorean-Platonic belief that souls preëxisted and descended into bodies after sinning in the non-material realm. Refuting all of this, Christ said: “Neither hath this man sinned, nor his parents, but that the works of God,” that is, My works “should be made manifest in him” (John 9:3). For, this statement does not pertain to the Father, and the conjunction “that” relates to the consequence, not to the cause. After saying this, Christ spat on the ground and made clay, wherewith He anointed the hollows of the man’s eyes; He then bade him go to the spring of Siloam and wash, in order to show that it was He Who in the beginning took dust from the earth and fashioned man. Since the eye is the principal part of the body, He fashioned that which was previously non-existent. He did not use water, but spittle, so that it might be made known that all the Grace came from the mouth of Him Who spat, and because He was going to send him to Siloam. He exhorted the man to wash, lest anyone should ascribe the healing to the earth and the clay. He sent him to Siloam, in order that he might have many witnesses of his healing; for, he would have encountered many people on his way to the spring, who would notice that his eyes had been anointed with clay. Some say that, after washing, he did not remove the clay formed by the spittle, but that the clay itself, by the application of moisture, was transformed in such a way as to fashion eyes for him. “Siloam” is, by interpretation, “sent”; for this pool was outside the city of Jerusalem. During the reign of Hezekiah, when the enemy had laid siege to the city and had occupied Siloam, the water that came from there was held back. Before those inside the city had dug wells and reservoirs for the storage of water, if anyone was sent out at the bidding of the Prophet Isaiah, the water came forth all at once and he could draw from it; but if anyone went on his own initiative or if any of the enemy went, the water was prevented from flowing out. This is how it happened ever since that time. Therefore, in order that Christ might show that He Himself was from God, for this reason He sent the Blind man to Siloam and the restoration of his sight was the immediate consequence. Some think that Siloam is interpreted as “sent” because the Blind man was sent by Christ. The Blind man was given eyes after washing by some ineffable power, and not even he who experienced it beheld the mystery. His neighbors and acquaintances, when they saw that he had suddenly regained his sight, were filled with doubt. At all events, he confessed that he was formerly blind. When asked how he had gained his sight, he

declared that Christ had cured his ailment. When the Pharisees heard of this extraordinary miracle, they again blasphemed against the Savior for not observing the Sabbath, for the miracle wrought for the Blind man was, it seems, performed on the Sabbath. Accordingly, there was a division among the Jews: some said that Jesus was from God, on account of the miracles that had taken place, but others said that He was not from God, because He did not keep the Sabbath. Those who had a good opinion about Him asked the Blind man: "What sayest thou of him?" He proclaimed that Jesus was a Prophet (St. John 9:17). This, among them, was something more honorable. But the others did not believe that Christ had bestowed healing upon a man who was blind. Indeed, they sent for his parents, perhaps because they did not believe his neighbors; hence, in wishing to keep the matter obscure, they made it more manifest. The testimony of his parents was entirely consonant with his, although, in order to avoid being expelled from the synagogue, they mentioned that their son was of age. The Jews said again to the Blind man, "Give God the glory" (John 9:24), on the ground that the cure came from Him, not from Christ, for "he is a sinner," they said, in that He breaks the Sabbath. But he who was formerly blind, wishing to show that Christ was God by virtue of His deeds, said: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, it is through Him that I see" (John 9:25). Again they said to him: "How opened he thine eyes?" (John 9:26). Being vexed, he did not speak in detail, but proved that, if He were not of God, He could not have worked such a miracle. At first, he was insulted by them for having confessed that he was a disciple of Jesus and because he said: "No one hath opened the eyes of a man born blind; others, indeed, have given sight to the blind, but no one hath given sight to a man blind from birth." Mocking him, they cast him far away from the synagogue. After this, Jesus found him and said to him: "Dost thou believe on the Son of God?" (John 9:35). When the man learnt Who it was that was speaking to him and Whom he was seeing (for, being blind, he had not known Him previously), he worshipped Him and became a disciple of His, proclaiming the benefaction done to him. This passage might be interpreted in analogical terms. The Blind man represents the people of the Gentiles, whom Christ found when passing by, that is, while on earth and not in Heaven. Alternatively, He came for the sake of the Hebrew people, but passed them by and went to the Gentiles. Spitting on the ground and making clay, He anointed the Blind man, that is, He taught the Gentiles first; for, like a drop of water He came down to earth and was incarnate of the Holy Virgin. He then handed

them over to Divine Baptism, that is, Siloam. Subsequently, the Christian people who came from the Gentiles confessed Christ before all, were persecuted and martyred, and were later extolled and glorified by Christ.

By Thine infinite mercy, O Christ our God, the Giver of light,
have mercy on us and save us. Amen.

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 (sung)

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.

To 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: 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.

Glory..., 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.

Now & ever ..., 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.

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 unto 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 ** unto 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-illuminated beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ unto 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 unto all ages.

To the Theotokos (sung)

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 unto 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 unto the ages.

To 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: 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.

Now & ever ..., 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.

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

(No Magnificat ...)

ODE IX

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: Christ is risen from the dead.

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 risen from the dead.

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 (sung)

Refrain: O Most Holy Theotokos, save us!

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: O Most Holy Theotokos, save us!

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 Sovereign Lady who rejoiceth in God.

To 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: 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 unto the ages.

Glory..., 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.

Now & ever ..., 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.

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.

Holy is the Lord our God..., in Tone V:

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 ..., Now & ever ..., 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.

At the Praises, 7 Stichera of the Resurrection in Tone V:

Verse: **T**o do among them the judgment that is written * This glory shall be to all His saints.

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: **P**raise ye God in His saints, * praise Him in the firmament of His power.

O Lord, having smashed the eternal bars and burst asunder the bonds of Hades, * Thou didst arise from the tomb, * leaving Thy grave clothes behind in testimony of Thy three day burial. * Whereupon Thou didst go forth into Galilee, * while yet being guarded in a cave. * Great is Thy mercy, O Savior, and beyond understanding; ** have mercy on us.

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

O Lord, the women ran unto Thy tomb to see Thee, * the Christ who had suffered for our sakes. * Approaching the tomb they found an Angel seated upon the stone, which had rolled back from fear, * and he cried unto them saying. * 'The Lord hath arisen; go tell His disciples that He is risen, saving your souls.'

Verse: **P**raise Him with the sound of trumpet, * praise Him with the psaltery and harp.

O Lord, in a manner similar to that * by which Thou didst come forth from the sealed tomb, * Thou didst enter in unto Thy disciples when the doors were shut, * showing them Thy body's sufferings, * O long-suffering Savior, * which Thou didst willingly endure. * As one who hath spring forth from the seed of David, * Thou didst endure wounds, * but as One who didst spring forth from God, * even the Son of God * Thou hast delivered the world. * Incomprehensible and great is Thy mercy, ** O Savior, have mercy on us.

Other Stichera, by Anatolius:

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

The Lord, and King of the ages, * the Creator of all things, * Who for our sake willingly endured crucifixion and burial in the flesh, * in order to free us all from Hades, * Thou art our God and we know no other besides Thee.

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

O Lord, who will recount Thine awe-inspiring wonders? * Who will confess Thy dread mysteries? * For, becoming incarnate for us, as Thou Thyself didst will, * Thou hast manifest the might of Thy power; * For on Thy Cross Thou didst open Paradise to the Thief, * and in Thy Burial Thou didst smash the bars of Hades, * and with Thy Resurrection Thou hast enriched all things. * O Compassionate Lord, glory be to Thee!

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

The Myrrh-bearing women coming to Thy tomb in the deep of morning * seeking to anoint with spices the Immortal Word and God; * and being informed by the words of the Angel * returned with joy to tell the Apostles * that Thou O Lord, the life of all, hast arisen, ** granting the world forgiveness and great mercy.

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

And 1 Sticheron of the Blind Man, in 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..., 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.

Now & ever ..., Theotokion, in Tone II:

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art Thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology and after it the Resurrection Troparion.

Today is salvation come unto the world; * let us sing praises to Him that arose from the tomb, * and is the Author of our life. * For, having destroyed death by death, ** He hath given us the victory and great mercy.

At the conclusion of Matins:

Glory..., Now & ever ..., Gospel Sticheron, in Tone VIII

The tears of Mary are not warmly shed in vain. * For behold, she was held worthy of the angels' teaching * and vouchsafed the sight of Thee, Thyself, O Christ. * But again her thoughts were earthly thoughts as those of a weak woman. * Therefore she was dismissed and told not to touch Thee, O Christ. * But she was also sent as herald to the disciples, * and she affirmed to them the good tidings proclaiming the Ascension to the portion of the Father. ** With her do Thou also make us worthy of Thy manifestation, O Master and Lord.

AT LITURGY

Let it be known, that from the week of Pascha until the leavetaking of Pascha, the Liturgy begins thus:

The Deacon exclaims: "**Bless Master**", and the Priest "**Blessed is the kingdom**" etc. Then the Priest chants "**Christ is Risen**" 2 1*2 times. The choir finishes the 3rd.

Beatitude Verses: 4 of the Resurrection in Tone V, and 4 from Ode VI from the Pentecostarion

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator, Him Who on the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

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.

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.

Glory..., 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.

Now & ever ..., 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.

At the Entrance: Troparia & Kontakions:

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: 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: [16:16-34]

In those days: as the apostles went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the

prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Alleluia, in Tone VIII:

Verse: Look upon me and have mercy on me.

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

GOSPEL ACCORDING TO ST. JOHN [9:1-38]

At that time: as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, 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, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the

Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped 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, * and hath raised the dead, O ye people, be joyful!

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.

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

We sing “Christ is risen...” instead of “We have seen the true light...”

At the dismissal, when the priest says: “Glory to Thee, O Christ God...” The Choir sings “Christ is risen...” x3 instead of “ Glory..., Now & ever ..., Father bless!” Then the priest gives the dismissal.