

MONDAY EVENING IN THE SIXTH WEEK
AT VESPERS

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

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

Choir: And upon those in the tombs bestowing life.

After the Psalm of Introduction (Psalm 103) and the Great Litany. The 6th Kathisma. At 'Lord, I have cried ...,' 6 Stichera are sung, 3 from the Pentecostarion:

Tone V:

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

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

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.

The man who had been blind * brought to them that have sight a trophy of excellence, * for he recognized his Maker and the Creator of all, * seeing Him Who by His spittle granted him sight. * By means of this single deed, he knew the One Who had enlightened him, * was the Son of God and the Lord of all the world. * But when they who were blinded by jealousy, * beheld Him they did not recognize Him, * though He had done many wondrous marvels, ** which He wrought gloriously by a single word.

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

The truly blind scribes, looked upon the blind man with suspicion, * for they imagined that he had feigned not seeing, * in pretense showing the Savior to have given him sight. * They willingly were blinded by the dark letter of the Law * wherein shineth the truly resplendent Sun, * Who hath for my sake

established the Sabbath rest, * having made bright the gloominess of the Law; * He took that light from them, and shed it upon those who were once blind. * and now beholding him, ** they proclaim the light-bestower to all the world.

And 3 from the Menaion

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

O Christ God, Thou noetic Sun of Righteousness, * Who by Thy most pure touch * didst bestow a twofold enlightenment * upon him who was blind from his mother's womb, * do Thou also illumine the eyes of our souls, * and show us to be sons of the day, * that we may cry out to Thee with faith: * Great and ineffable is Thy compassion toward us, ** O Lover of mankind glory be to Thee.

Entrance, O joyous Light ...,

Prokeimenon, in Tone IV:

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

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

Then immediately: Vouchsafe O Lord ...,

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

At the Aposticha, of the Resurrection, in Tone V:

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

A Hymn of Compunction: **O** Lord, though I am struck with the fear of Thee, * I cease not from doing evil. * What man under judgment feareth not the judge? * Or who wishing to be healed doth provoke the physician to anger as I do? * O longsuffering Lord, take pity on mine infirmity ** and have mercy on me.

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

Martyricon: Armed with the shield of faith, * and strengthened with the sign of the Cross, * Thy Saints, O Lord, of their own accord * went forth courageously unto torments * and destroyed the deception and audacity of the devil. * By their intercessions, * since Thou art the almighty God, * send down peace upon the World, ** and great mercy to our souls.

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

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 ..., 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.

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

Let us, O faithful ..., Glory ..., from the Menaion, Now & Ever ..., The Theotokion for the Menaion Troparion.

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

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

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Glory to Thee O Christ God, our hope

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

Priest: The Dismissal ...,

TUESDAY IN THE SIXTH WEEK
AT MATINS

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

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

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms, the Great Litany, 'God is the Lord ...,' in Tone V, and then:

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 ..., 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 VII) The following Sedalions from the Oktoechos, in Tone V:

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!

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

A Hymn of Compunction: **W**hen the Judge taketh His seat and the Angels stand in their places, * when the trumpet soundeth and the flame is burning, * what shalt thou do, O my soul, * as thou art led away to judgment? * For then thine evil deeds shall be brought before thee * and Thy secret offences shall be reproved. * Wherefore, cry to the Judge before the end: ** O God, be gracious unto me and save me.

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

Martyricon: **T**oday the memory of the passion-bearers doth shine forth, * for it hath its radiance from Heaven. * The choir of Angels keepeth festival, * and the race of mankind doth celebrate together with them. * Wherefore, they intercede before the Lord ** that our souls be granted mercy.

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

Theotokion: **O** most holy Mother of God, * thou bulwark of Christians: * as is thy manner, deliver thy people * who diligently supplicate thee; * do battle against our shameful and proud thoughts, * that we may cry out to thee: ** Rejoice, O Ever-virgin!

After the 2nd reading from the Psalter (Kathisma VIII) The Sedalion, in Tone V:

By the spittle of Him that had fashioned man, * The man blind from his birth, having never seen the sun, * was able to see with eyes. * Wherefore, he sent up heartfelt thanksgiving to God, * for he beheld the image of Him * which had been formed in the likeness ** of the One Who had made and fashioned it.

Glory ..., Now & ever ..., Repeat:

Then 'Let us who have beheld the Resurrection of Christ ...,' and the 50th Psalm. For the Canons: the Canon of The Blind man with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. At the Third Ode, the Kontakion & Sedalions of the Menaion, Glory ..., Now & ever ..., the Sedalion of the Blind man. At the Sixth Ode the Kontakion and Ikos of Blind man. At the Ninth Ode, the Exapostilarion of Pascha and the Blind man.

ODE I in 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: **Glory to Thee, Our God, Glory to Thee**

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

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

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

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

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

Refrain: **M**ost holy Theotokos save us.

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

4 Troparia from the Canon from the Menaion

Katavasia in Tone I: **I**t is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory

ODE III

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

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

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

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

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

Refrain: **M**ost holy Theotokos save us.

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

4 Troparia from the Canon from the Menaion

Katavasia: **C**ome, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Kontakion / Sessional Hymns of the Menaion, then:

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

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

ODE IV

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

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

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

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

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

Refrain: **M**ost holy Theotokos save us.

Theotokion: **W**e 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.

4 Troparia from the Canon from the Menaion

Katavasia: **O**n divine watch * let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel * clearly saying: * Today salvation is come to the world, * for Christ is risen as Almighty.

ODE V

Irmos: **H**asten 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: **G**lory 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: **G**lory 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: **G**lory 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: **G**lory to Thee, Our God, Glory to Thee

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

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

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

Refrain: **M**ost holy Theotokos save us.

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

4 Troparia from the Canon from the Menaion

Katavasia: **L**et us awake in the deep dawn, * and instead of myrrh, offer a hymn * to the Master, * and we shall see Christ, the Sun of Righteousness, * Who causeth life to dawn for all.

ODE VI

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

Refrain: **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, **G**lory 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, **G**lory to Thee

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

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

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

Refrain: **M**ost holy Theotokos save us.

Theotokion: **W**ho 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.

4 Troparia from the Canon from the Menaion

Katavasia: **T**hou didst descend into * the nethermost parts of the earth, * and didst shatter the eternal bars * that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

Kontakion, of the Blind Man, in Tone IV:

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

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

ODE VII

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

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

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

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

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

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

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

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

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

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

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: 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.

4 Troparia from the Canon from the Menaion

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

ODE VIII

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

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

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

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

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

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

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

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

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

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

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

Refrain: Most holy Theotokos save us.

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

4 Troparia from the Canon from the Menaion

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

Katavasia: This chosen and holy day * is the first of the Sabbaths, * the queen and lady, feast of feasts, * and the festival of festivals, * wherein we bless Christ unto the ages.

The Magnificat:

Verse: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

And after each Verse:

Refrain: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Verse: For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honorable ...

Verse: For the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: More honorable ...

Verse: He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honorable ...

Verse: He hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: More honorable ...

Verse: He hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: More honorable ...

ODE IX

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

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

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

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

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

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

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

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

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

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

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

Refrain: **Most holy Theotokos save us.**

Theotokion: **T**hou 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.

4 Troparia from the Canon from the Menaion

Katavasia: **Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.**

Exapostilarion of Pascha, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world! **(Twice)**

Glory ..., 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: 4 Stichera, from the Oktoechos, in Tone V:

Verse 1: **P**raise Him for His mighty acts, praise Him according to the multitude of His greatness.

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 upon us.

Verse 2: Praise Him with the sound of the trumpet: * Praise Him with the psaltery and harp.

Repeat: O Lord, having smashed ...,

Verse 3: Praise Him with timbrel and dance: * Praise Him with strings and flute.

A Hymn of Compunction: Overlook the multitude of mine offences, O Lord, * Who wast born of the Virgin. * Blot out all mine iniquities * and grant me the thought of returning to Thee, * since Thou alone art the Lover of mankind, ** I pray Thee have mercy on me.

Verse 4: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Martyricon: Imitating the orders of the Angels, * Thy passion-bearers endured torments, * as though they were bodiless ones O Lord; * for they kept a single hope before their minds, * even the enjoyment of Thy promised good things. * By their intercessions, O Christ our God, * grant peace unto Thy world ** and great mercy to our souls.

Glory ..., Now & ever ..., from the Pentecostarion, in Tone V:

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.

Reader: To Thee is due glory ...,

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

The Small Doxology (read)

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

Then the Aposticha, in Tone V:

Those who observed the Law of Moses, * upon seeing the effulgent and radiant light * which illumined the blind man on the Sabbath day, * themselves became noetically blind, * seeing shadows which obscured the Law * and hid from them Him Who by His Word * hath fashioned both the Sabbath and light, * and to the blind man who had washed himself, * He hath given eyes by a

wondrous clay mixture of His pure spittle with dust. * Let us join with that man and so behold God; * and upon seeing that which is better, ** may we censure the blindness which gripped the Pharisees.

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

Morning hath dawned for him * who walked in the dark night of blindness, * the much suffering blind man, * who by divine command washed in the pool of Siloam, * and received his sight. * Wherefore he is seen as a new light-bearer, * rebuking the night-creating darkness * which had enveloped the scribes of the ancient Law, * illumining their blindness by His most luminous effulgence. * from which the blindness of the letter of the Law * hath now been granted sight, ** by the brilliant radiant light granted us by the Word.

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

The blind man who endured blindness in body * and noetic darkness, * ascended to the heights of illumination * through divine knowledge, * by the wondrous and new outpourings of light from the Word. * Though in the past he was doubly blinded, * he came to know the Light-giver, * Who arose on the third day from the sepulcher, * and Who hath made the earth radiant by His Resurrection, * from Whom the light of our refashioning hath shone forth in the darkness gripping mankind ** for the sake of His lovingkindness and great mercy.

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

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

**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 ..., 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.

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

Let us, O faithful ..., Glory ..., from the Menaion, Now & Ever ..., The Theotokion for the Menaion Troparion.

Litany: **H**ave mercy on us ...,

Priest: **W**isdom. Choir: (**M**aster) **B**less

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope

Choir: **C**hrist is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life. (**T**hrice)

Priest: **T**he Dismissal ...,

**TUESDAY OF THE SIXTH WEEK
AT LITURGY**

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

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.

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

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

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 ..., **O** beginningless Trinity, one in honour, undivided in essence, divided in hypostases, save all them that glorify Thee with faith and fear.

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

At the Entrance The Troparion, in Tone V:

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

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

Glory ..., Now & ever ..., of the Blind Man, in Tone IV:

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

The Prokeimenon:

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: [ACTS 17:19 - 28]

In those days, they took Paul, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being.

Alleluia, in Tone VIII:

Verse: Look upon me and have mercy on me.

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

THE GOSPEL ACCORDING TO ST. JOHN [12:19 - 36]

At that time: The Pharisees said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save

me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

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. 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..., Both now..., Father bless!" Then the priest gives the dismissal.