

**FOURTH SUNDAY OF PASCHA
SUNDAY OF THE PARALYTIC
AT GREAT VESPERS**

On “Lord I have cried ...,” 10 Stichera: 7 from the Oktoechos, in Tone III:

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

By Thy Cross, O Christ our Savior, * the dominion of death hath been abolished, * the devil’s deception hath been dispelled, * while mankind, saved by faith, ** each evening offers hymns unto Thee.

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

By Thy Resurrection, O Lord, * the universe hath been filled with light * and Paradise hath been opened again, * while all creation, singing Thy praise, ** each evening offers hymns unto Thee.

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

I glorify the power of the Father and the Son, * and I praise the authority of the Holy Spirit, * undivided, uncreated Godhead, * consubstantial Trinity, ** that reigneth from ages to ages.

Other Stichera, by Anatolius:

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

We worship Thy precious Cross, O Christ, * and we praise and glorify Thy Resurrection, ** for by Thy wounds we have all been healed.

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

We praise the Savior who took flesh from the Virgin; * for he was crucified for us and arose on the third day, ** granting unto us His great mercy.

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.

Descending down unto those in Hades, * Christ proclaimed the good tidings, exclaiming, * “Be of good cheer; for now I have conquered! * I am the Resurrection; * I shall raise you up, ** abolishing the gates of death.”

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

We who stand unworthily in Thy most pure house * chant an evening hymn, * crying from the depths, * “O Christ God, who hath enlightened the world by Thy Resurrection on the third day, ** deliver Thy people from the hand of Thine enemies, O Lover of mankind.”

And 3 Stichera of the Paralytic, in Tone I:

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

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

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

Repeat: Thou Who by Thy most pure hand ...,

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

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

Glory..., in Tone V:

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

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

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

After the Entrance and “O Joyous Light ...,”

Saturday Vespers Prokeimenon, in Tone VI:

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

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

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

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

At the Litiya, in Tone V:

At the Sheep’s Pool a man lay there infirm; * and upon seeing Thee, O Lord, he cried: * I have no man, that, when the water is troubled, * he might lift me and place me therein. * But when I go, another goeth before me * and receiveth healing, * and straightway, the Savior had compassion upon him, * saying unto him: * For thee I became a man, * for thee I have been clothed in flesh, * and sayest thou: I have no man? * Take up thy bed and walk. * All things are possible for Thee, * all things are obedient to Thee, * all things are subject to Thee. * Remember us all and have mercy on us, O Holy One, ** since Thou lovest mankind.

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

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother’s boldness before Him, ** entreat Him without ceasing, that our souls be saved.

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

By Thy passion, O Christ, * Thou didst darken the sun, * and by the light of Thy Resurrection * Thou hast made the whole universe radiant. * We beseech Thee to accept our evening hymn, ** O Lover of mankind.

And the Paschal Stichera, in Tone V:

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

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

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

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

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

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

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

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Paschal! * 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:

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

Now and 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 lettest Thou Thy servant depart ...,” Trisagion. Then:

Rejoice, O Virgin Theotokos (Thrice)

Blessed be the Name of the Lord ..., and the rest.

AT MATINS:

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

On “God is The Lord ...,” the Resurrection Troparion, in Tone III:

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

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

After the 1st chanting of the Psalter (Kath. II), The Sessional Hymns of the Resurrection, in Tone III:

Christ hath arisen from the dead, * the first fruits of those that sleep. * The First-born of creation * and Creator of all that hath come to be, * hath renewed in Himself the corrupted nature of our race. * Death, no longer art thou lord, ** for the Master of all things hath destroyed thy dominion.

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

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

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

Spec. Mel.: “Awed by the beauty ...,”

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

After the 2nd chanting of the Psalter (Kath. III), The Sessional Hymns of the Pentecostarion, in Tone III:

Thou didst accept all things that are by nature man’s; * Thou didst make Thine, all things that are the attributes of man; * and Thou wast well-pleased to be nailed upon the Cross, O my Creator, * choosing to submit to death as a man, * that Thou mightest rescue mankind from the bonds of death for Thou art God. * For this cause, O Life-giver, we cry aloud: ** Glory be to Thy tender compassion, O Christ.

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

O ye faithful, let us theologize * concerning the incomprehensibility of the crucifixion, * the ineffability of the resurrection, the unspeakable mystery; * for today death and Hades have been made captive, * and the human race hath been clothed in incorruption. * Wherefore, giving thanks, we cry unto Thee: ** Glory be to Thine arising, O Christ!

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

The heavens with love rejoiced, * and the earth shook, overcome with fear * when that angelic and pure voice addressed thee, O Theotokos. * For one feast hath now been revealed for both those here and those on high; * when Christ redeemed the first-fashioned man from death. * Wherefore we cry to thee with the Angel, saying: ** Rejoice, pure Virgin Mother.

The Resurrectional Verses (THE EVLOGITARIA) in 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:

This Sessional Hymn, in Tone III:

A Cause of amazement by his appearance, * and source of refreshment by his speech, * the radiant Angel spake unto the myrrh-bearing women saying, * “Why do ye seek the living in a grave? * He hath arisen, emptying the graves. * Know that the unchangeable One hath changed corruption. * Wherefore cry unto God saying: * How fearful are Thy works! ** For Thou hast saved mankind.”

The Songs of Ascent: 1st Antiphon:

Thou, O Word, didst deliver the captivity of Zion from Babylon, * Deliver me also ** from the passions unto life.

Those who sow in the South * with tears inspired by God, ** shall in joy reap sheaves of everlasting life.

Glory ..., Both now ...,

By the Holy Spirit, together with the Father and the Son * shines forth the reflection of every good gift, ** In Him all things live and have their being.

2nd Antiphon:

Except the Lord build the house of the virtues, * in vain do we labor. ** While He protects our soul no one lays waste our city.

The Saints, O Christ, fruits of the womb, * are by the Spirit, always sons to Thee, ** as Thou art to the Father.

Glory ..., Both now ...,

The Holy Spirit is the inspiration of all that is holy and wise; * for He doth quicken every creature. ** Let us worship him together with the Father and the Son, for He is God.

3rd Antiphon:

Those who fear the Lord are blessed * as they walk along the paths of His commandments; * for they partake of the life-giving fruit.

Be glad, Chief Shepherd, * beholding Thine offspring around Thy table * bearing the branches of good works.

Glory ..., Both now ...,

In the Holy Spirit is a superabundance of glory; * for from him proceedeth forth grace and life into all creation; * wherefore He is praised together with the Father and the Word.

Prokeimenon: in Tone III: Say among the nations that the Lord is king; * for He hath established the universe which shall not be shaken

The Verse: O Sing unto the Lord a new song. Sing unto the Lord all the earth.

Let every breath ...,

The 4th 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.

Both now ..., 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, in Tone I:

ODE I

Irmos: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory

Refrain: Christ is risen from the dead.

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

Refrain: Christ is risen from the dead.

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

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

Katavasia: 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

ODE III

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

Refrain: Christ is risen from the dead.

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

Refrain: Christ is risen from the dead.

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

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

Kontakion of Pascha, in Tone VIII:

Thou didst descend into the tomb, O Immortal One, * 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 III:

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

Glory ..., Both now ...,

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

ODE IV

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

Refrain: Christ is risen from the dead.

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

Refrain: Christ is risen from the dead.

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

Refrain: Christ is risen from the dead.

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

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

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: **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.

Refrain: Christ is risen from the dead.

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

Refrain: Christ is risen from the dead.

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

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

Katavasia: **L**et us awake in the deep dawn, * and instead of myrrh, offer a hymn to the **M**aster, * and we shall see **C**hrist, * the **S**un of **R**ighteousness, * **W**ho causeth life to dawn for all.

ODE VI

Irmos: **T**hou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, **O** **C**hrist, * and on the third day, * like **J**onah from the whale, * **T**hou didst arise from the tomb.

Refrain: **C**hrist is risen from the dead.

Having kept the seals intact, **O** **C**hrist, * **T**hou didst rise from the tomb, * **O** **T**hou Who didst not break the seal of the **V**irgin by **T**hy birth, * and **T**hou hast opened for us ** the doors of **P**aradise.

Refrain: **C**hrist is risen from the dead.

O my **S**avior, the living and un-slain **S**acrifice, * when, as **G**od, **T**hou, of **T**hine **O**wn will, * hadst offered up **T**hyself unto the **F**ather, * **T**hou didst raise up with **T**hyself the whole race of **A**dam, ** when **T**hou didst rise from the tomb.

To the Theotokos (chanted)

Refrain: **O** **M**ost **H**oly **T**heotokos, save us!

He that of old was held by death and corruption * is raised up by **H**im **W**ho was incarnate * of thy most pure womb, **O** **T**heotokos **V**irgin, ** unto incorruption and everlasting life.

Refrain: **O** **M**ost **H**oly **T**heotokos, save us!

He **W**ho went down into the nethermost parts of the earth, * and came into thy womb, **O** **P**ure **O**ne, * and dwelt and past understanding was incarnate, * hath also raised up **A**dam with **H**imself ** when **H**e rose from the tomb.

Of the Paralytic (read)

Irmos: **T**he abyss of the passions and a storm of adverse winds * have risen up against me. * **B**ut do **T**hou make haste, **O** **S**avior, * to save me, and deliver me from corruption, * as **T**hou didst deliver the **P**rophet from the sea-monster.

Refrain: **G**lory to **T**hee, **O**ur **G**od, **G**lory to **T**hee

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

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

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

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

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

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

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

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

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

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

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

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

Kontakion, in Tone III:

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

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

SYNAXARION READING

On this day, the fourth Sunday after Pascha, we commemorate the paralytic who was healed by the Lord, and we celebrate this as a miracle of our Lord God and Savior Jesus Christ. The commemoration of this event is made on this particular day because it occurred during the celebration of the Hebrew fifty days (between Passover and Pentecost). Christ entered Jerusalem during this time of the Jewish festival, and He went to a place north of the Temple near the Sheep Gate called the Sheep's Pool. Built by King Solomon, this pool was covered by a dome that was supported by five sets of pillars, thus creating five porches. It was called the Sheep's Pool because the sacrificial lambs were washed there before they were offered in the Temple. An angel of the Lord came down at a certain time and stirred the water, and the first person to step into the water after it had been stirred was healed of whatever disease he possessed. Thus, the five porches were crowded with a multitude of sick folk as they awaited the moving of the water. There Christ found a man who had been a paralytic for thirty-eight years and who, since he was so ill, did not have anyone to help him into the water. From this fact, we can learn how great a virtue it is to wait patiently. Since God was to grant baptism, the cleanser of all sins, He willed in His economy, according to the Old Law, to work this particular miracle through the use of water so that it would be that much easier to accept the mystery of Baptism. Thus, Christ came to this paralytic, named Jairus, and questioned him, yet we should note that the paralytic did not ask for help. But Christ knew that He would be cured of his disease and said to him, "Pick up your bed and walk!" (John 5:8). Immediately, the ill man was made well and he picked up his bed and carried it on his shoulder to show that his deed was not just a fantasy in his mind, but a reality, and he went home. Because it was a Sabbath (Saturday), the Jews did not allow him to carry his bed due to rabbinical regulations. But the paralytic brought the Lord Who had healed him before the Jews, saying it was the same One who told him to pick up his bed and walk, though it be a Sabbath, for he did not know who He was. During this time, a great number of people had gathered, and Christ had

stepped aside and hidden himself. However, Christ later found the man in the Temple and said to him, “Behold, you have been made well. Sin no more lest a worse thing come upon you” (John 5:14). Many incorrectly say that Christ said this because this man was going to strike Jesus when He was brought to stand before Caiaphas the High Priest. The striking of Jesus was a worse temptation, and yielding to that temptation would have resulted in the inheritance of the eternal fire of torment, as compared to only thirty-eight years of paralysis. The Lord particularly showed through these words that the illness of paralysis that had befallen the man was due to his sins. However, not all sicknesses are due to sin, but to the weakness of our nature, gluttony and our trifling deeds. When the paralytic understood that Jesus had made him well, he reported it to all the Jews. They were infuriated by this and sought to kill Christ, for He had broken the Sabbath. Then Jesus spoke many things and showed that it is right to do good on the Sabbath and that He is the One who stated that the Sabbath should be honored and that He is equal with the Father and that even as the Father works, so does He. It should be noted that this paralytic is not the same one whose account is related in the Holy Gospel of St. Matthew, for that miracle was done in a house, and men who were serving also heard, “Your sins are forgiven”; while this miracle was worked at the pool and the man had no one with him, as the Holy Gospel says. The five porticoes full of infirm men symbolize that the Hebrew race was infirm in its five senses: sight, touch, taste, hearing, and smell. These were the illnesses of the sons of Israel: they were not pure in their sight, for they beheld the miracles and yet disregarded them; they had no taste for being thankful, for they ate manna and desired meat; they did not have a whole sense of smell, for instead of the fragrance of the Master, they longed for the stench of the devil; their hearing was tainted, for they listened to the whistlings of the serpents and disregarded the teachings of the prophets; their sense of touch was useless, for they called their idols gods and rejected the living God. This miracle is celebrated now because it happened during the fifty days, like the miracle of the Samaritan woman and the blind man. The preceding Sundays, celebrating St. Thomas and the Myrrhbearing Women, were in honor of the fact that they led many to belief in the Resurrection of Christ from among the dead; while these other Sunday commemorations until the Ascension are made because they occurred during the Jewish celebration of those distinguished fifty days. This, in short, is what we have learned from St. John the Theologian.

In Thine indescribable compassion, O Christ our God,
have mercy on us and save us,
now and ever and unto the ages of ages. 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 (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ODE VIII

Irmos: **T**his chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

Refrain: *Christ is risen from the dead.*

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

Refrain: *Christ is risen from the dead.*

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

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

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

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

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

Refrain: O Most Holy Theotokos, save us!

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

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(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 (chanted)

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 divinely joyous Lady.

Of the Paralytic (read)

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

Holy is the Lord our God... In Tone III (Thrice)

Exapostilarion of Pascha, in Tone III:

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

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

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

On the Praises, the Resurrection Stichera, in Tone III:

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

Come all ye nations, * acknowledge the power of the dread mystery; * for Christ our Savior, the beginningless Word, * was crucified for us and was willingly buried * and arose from the dead * to save the whole universe. ** Him let us worship.

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

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

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

All things have been filled with joy on receiving proof of the Resurrection. * For Mary Magdalene having come to the tomb, * found an Angel seated upon the stone, * radiant in shining raiment, saying, * “Why dost Thou seek the living among the dead? * He is not here, but He hath risen, as He foretold, ** and goeth before Thee into Galilee.”

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

In Thy light, O Master and Lover of mankind, * shall we see light. * For Thou didst rise from the dead, * granting salvation unto the race of mankind, * wherefore all creation glorifies Thee, the only sinless one; ** have mercy upon us.

Other Stichera by Anatolius:

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

As a morning hymn, O Lord, * the Myrrh-bearing Women offered Thee their tears. * For bringing perfumes of sweet fragrances, they came to Thy grave, eager to anoint Thy most pure Body. * An angel seated upon the stone declared unto them the good tidings, * “Why seek ye the living among the dead? * For He hath trampled down death, He hath arisen as God, ** granting unto all His great mercy.”

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

A radiant Angel seated by Thy life-giving tomb * spake to the Myrrh-bearing women saying, * “The Redeemer hath emptied the tombs, * He hath despoiled Hades ** and hath arisen on the third day as alone God and all-powerful.”

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

On the first day of the week Mary Magdalene came to the tomb seeking Thee. * When she did not find Thee, she lamented and cried out with grief, * “Alas, my Savior, how hast Thou, the King of all, been stolen?” * But a pair of radiant Angels from within the sepulcher cried out, * “Why dost thou weep,

woman?” * “I weep,” she said, “because they have taken my Lord from the tomb * and I know not where they have laid him.” * Whereupon, turning back and seeing Thee, she at once cried out, ** “My Lord and my God, glory be to Thee!”

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

The Hebrews shut Life within the tomb; * but the Thief opened the Paradise of pure delight with His voice when he cried aloud saying, * “The One who wast crucified with me and who wast hung with me upon the tree * also appeareth to me seated upon a throne together with the Father. ** For He is Christ our God, who hath great mercy.”

Glory..., in Tone VIII:

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

Both now ..., 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 end of Matins: Glory..., Both now ..., Gospel Sticheron, in Tone IV:

It being very early in the morning * the women went to Thy tomb, O Christ, * but the Body desired by them was not to be found. * Therefore two men stood by them in shining garments * and said to them as they were much perplexed: * “Why seek ye the living among the dead? * He is risen as He beforehand said. * Why remember ye not His words?” * And believing the things they had seen they proclaimed them * but it was thought that the good tidings were idle tales. * So dull still were the disciples. ** But Peter ran and beholding, gave Thee glory in himself for the wonders.

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 III, and 4 from ODE 6 from the Pentecostarion

From paradise didst Thou drive our forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: “Remember me, O Savior, in Thy kingdom!”

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: “Remember us also in Thy kingdom!”

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: “Remember us also in Thy kingdom!”

O Thou who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in Hades, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: “Remember us also in Thy kingdom!”

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

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

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

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

At the Entrance: The Troparia & Kontakia:

Tone III: Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades hath He delivered us ** and Hath granted to the world great mercy.

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

Both now..., in Tone VIII: Thou didst descend into the tomb, O Immortal One, * 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 I: Let Thy mercy, O Lord, be upon us, * according as we have hoped in Thee.

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE ACTS OF THE HOLY APOSTLES: (9:32-42)

In those days: it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise.

And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord.

Alleluia, in Tone V:

Verse: Of Thy mercies, O Lord, will I sing forever, unto generation and generation.

Verse: For Thou hast said: Mercy shall be built up forever.

GOSPEL ACCORDING TO ST. JOHN (5:1-15)

At that time: Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

In place of "It is meet" The Zadostoinik is chanted from ODE IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day.

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

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

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

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

At the dismissal, when the priest saith: “Glory to Thee, O Christ God ...,” The Choir chanteth “Christ is risen ...,” x3 instead of “Glory ..., Both now ..., Father bless!” Then the priest giveth the dismissal.