

4th Sunday of Pascha: Healing of the Paralytic Great Vespers

We begin with "Christ is Risen..." 3x, as usual. Then, the Proemial Psalm "Bless the Lord...", the Great Litany and the 1st Kathisma "Blessed is the Man...". At "Lord I have cried...", we chant 10 stichera: 7 of the Resurrection (from the Octoechos) and 3 of the Paralytic in Tone 1 —

(3) Reader: In the **1st Tone** — For with the Lord there is mercy, and with Him is plenteous redemption;

descant
chant
melody

And He shall redeem Israel out of all his in-iquities.

O compassionate Christ, Who created man with Thine all-pure hands, /
 Thou didst come to heal the sick: /
 by Thy word Thou didst raise up the Paralytic at the Sheep Pool, /
 didst heal the ailment of the woman with the issue of blood, /
 hadst mercy on the afflicted daughter of the Canaanite woman, /
 and didst not spurn the plea of the centurion. /
 Wherefore, we cry out: //
 O Almighty Lord, glory to Thee!

(2) Reader: O praise the Lord, all ye nations;

Praise Him all ye peoples.

Repeat above: "O compassionate Christ..."

"Lord I have cried..." (continued)

(1) Reader: For He hath made His mercy to prevail over us,

And the truth of the Lord a - bi - deth for ev - - - er.

The musical score consists of two staves, treble and bass clef, in G major. The melody is primarily composed of chords, with some single notes in the bass line. A fermata is placed over the final notes of both staves.

The paralytic, who was like an unburied corpse,
seeing Thee, cried out: /
"Have mercy on me, O Lord, /
for my bed hath become a coffin for me. /
Of what profit is life for me:? /
I have no need of the Sheep Pool, /
for I never have anyone to cast me into it when the waters are troubled. /
But I approach Thee, the Source of healings, /
that with all I may cry out to Thee: //
O Lord, glory to Thee!"

Reader: Glory, in the 5th Tone.

The image shows a musical score for two voices, labeled 'II' (Soprano) and 'I' (Bass). The music is in the 5th tone, indicated by a single sharp (F#) in the key signature. The lyrics are: "Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit." The melody is written on a five-line staff with a treble clef for voice II and a bass clef for voice I. The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are several rests and a long note in the soprano part corresponding to the hyphenated syllables in the lyrics.

Jesus went up to the Sheep Pool at Jerusalem, /
which is called in Hebrew Bethesda, /
and which had five porches; /
therein did lie a multitude of the infirm, /
for an angel of God, descending at all seasons, troubled the water, /
and imparted healing to those who approached it with faith. /
Seeing a man who had lain there a long time, He said unto him: /
"Dost thou desire to be healed?" /
The afflicted one answered: /
"Lord, I have no man who, when the water is troubled, /
will cast me into the pool. /
I have given all my property to physicians, /
and it hath not been granted me to receive mercy." /
But the Physician of souls and bodies said to him: /
"Take up thy bed and walk, //
proclaiming My power and great mercy to the ends of the earth!"

Both now and ever...; the Dogmatic Theotokion in the Third Tone.

The Litia

The sticheron of the temple; and Glory..., in Tone 5:

Reader: Glory, in the 5th Tone.

Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.

At the Sheep Pool lay an infirm man; /
and seeing Thee, O Lord, he cried out: /
"I have no man who, when the water is troubled, will cast me therein. /
When I come, another goeth in before me and receiveth the healing, /
and I lie here in mine infirmity." /
And straightway, having mercy, the Savior said to him: /
"It is for thy sake that I became a man, /
for thy sake I clothed Myself in flesh, /
and thou sayest: I have no man. /
Take up thy bed and walk. " /
All things are possible for Thee, /
all things obey Thee, all things submit to Thee. //
O Holy One, remember us all //
and have mercy in that Thou lovest mankind.

Reader: Both now, in the same tone.

Both now and ever and unto the a- ges of a - - - ges. A-men.

Thou art the temple and portal, /
 the palace and throne of the King, /
 O most honored Virgin, /
 through whom Christ the Lord, my Deliverer, /
 Who is the Sun of Righteousness, /
 hath revealed Himself unto those who sleep in darkness, /
 desiring to enlighten /
 that which He fashioned by His own hand in His image. /
 Wherefore, O most hymned one, /
 as thou hast acquired maternal boldness before Him, //
 entreat Him without ceasing, that our souls be saved.

The Aposticha

*The Aposticha sticheron of the resurrection (from the Octoechos), in Tone 3:
"O Christ, Who by Thy suffering didst darken the sun..."*

*Then, the Paschal Stichera, with their refrains, in Tone 5: "Let God arise...";
and Glory, of the Paralytic, in Tone 8:*

Reader: Glory, in the 8th Tone.

Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.

In the porch of Solomon lay a multitude of the infirm; /
and at the time of the Mid-feast /
Christ found a man who had been paralyzed for thirty-eight years, /
and said to him with a commanding voice: /
"Dost thou desire to be healed?" /
the afflicted one answered: /
"Lord I have no man to cast me into the pool when the water is troubled." /
And He said to him: "Take up thy bed, and walk. /
Behold, thou art well. Sin no more." //

At the supplications of the Theotokos, send down upon us great mercy.

*Both now and ever..., the Paschal Doxasticon, in the 5th Tone: "It is the day of
Resurrection..."; and "Christ is Risen...", once. "Now lettest Thou Thy servant...", and
the rest.*

*"O Theotokos Virgin..." 3x. Or if a vigil is not served, the Sunday Troparion of the Tone;
Glory... (Troparion from the Menaion if a Vigil-rank saint); Both now... the dismissal
Theotokion in the tone of the preceding Troparion.*