

**THE ORDER FOR THE TYPIKA SERVICE**  
**WHEN WE ARE UNABLE TO ATTEND CHURCH**

SUNDAY, MARCH 29, 2020

**Fourth Sunday of Lent: St. John Climacus**  
**Hieromartyr Mark, Bishop of Arethusa and those with him.**

**\*THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNERS\***

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)  
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

**THE GREAT LITANY is not said**  
**in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the Singing of the First Antiphon.

Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all

His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

**THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:**

*READER:* Amen. Lord have mercy (3x)

*READER:* Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

*EVERYONE:* Amen. Followed by the singing of the Second Antiphon.

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

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

**THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:**

*READER:* Amen. Lord have mercy (3x)

*READER:* Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

*EVERYONE:* Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall

obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

**Followed by the singing of the appointed Troparia for the day**

**Troparion for the Resurrection - Tone 8**

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! // O Lord, our Life and Resurrection, glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

**Troparion for St. John Climacus - Tone 1**

O dweller of the wilderness and angel in the body, thou wast a wonderworker, O our God-bearing Father John. Thou didst receive heavenly gifts through fasting, vigil, and prayer, healing the sick and the souls of those drawn to thee by faith. Glory to Him Who gave thee strength! Glory to Him Who granted you a crown! // Glory to Him Who grants healing to all!

**THE EPISTLE LESSON**

READER: The Prokeimenon is in the 4<sup>TH</sup> Tone:

Pray and make your vows / before the Lord, our God!

CHOIR: *Pray and make your vows / before the Lord, our God!*

READER: In Judah God is known; His name is great in Israel.

CHOIR: *Pray and make your vows / before the Lord, our God!*

READER: The Second Prokeimenon is in the 4<sup>TH</sup> Tone:

Let the saints exult in glory; / let them sing for joy on their couches!

CHOIR: *Let the saints exult in glory; / let them sing for joy on their couches!*

**READER:** The reading is from the Epistle of the Holy Apostle Paul to the Hebrews.

**READER:** Brethren, For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself saying, "Surely blessing I will bless you, and multiplying I will multiply you." And so, after he had patiently endured, he obtained the promise. For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

**Brethren:** For the fruit of the Spirit is in all goodness, righteousness, and truth, finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose *them*. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord *is*. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

**READER:** Alleluia! Alleluia! Alleluia! Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

**CHOIR:** Alleluia! Alleluia! Alleluia!

**READER:** Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

**CHOIR:** Alleluia! Alleluia! Alleluia!

**READER:** They that are planted in the house of the Lord shall flourish in the courts of our God

**CHOIR:** Alleluia! Alleluia! Alleluia

### THE GOSPEL LESSON

**READER:** And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

**EVERYONE:** Lord have mercy (3x)

**READER:** Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Mark.

**EVERYONE:** Glory to Thee, O Lord, glory to Thee.

**READER:**

Let us Attend!

Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not. He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us. Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" So He

said to them, "This kind can come out by nothing but prayer and fasting." Then they departed from there and passed through Galilee, and He did not want anyone to know it. For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

**Let us Attend!**

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: "Blessed *are* the poor in spirit, For theirs is the kingdom of heaven. Blessed *are* those who mourn, For they shall be comforted. Blessed *are* the meek, For they shall inherit the earth. Blessed *are* those who hunger and thirst for righteousness, For they shall be filled. Blessed *are* the merciful, For they shall obtain mercy. Blessed *are* the pure in heart, For they shall see God. Blessed *are* the peacemakers, For they shall be called sons of God. Blessed *are* those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

Remember us, O Lord, when Thou comest into Thy Kingdom.

Remember us, O Master, when Thou comest into Thy Kingdom.

Remember us, O Holy One, when Thou comest into Thy Kingdom.

**THE LITANY OF FERVENT SUPPLICATION is not said  
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

### **THE SYMBOL OF FAITH (THE NICENE CREED)**

**People:** I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the Son of God. the only-begotten, Begotten of the Father before all ages; Light of Light, True God of true God, Begotten, not made, of one Essence with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate; and suffered and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven, and sits on the right hand of the Father. And He shall come again with glory to judge the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified, who spoke by the Prophets. In one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

### **THE LITANY OF SUPPLICATION is not said in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

### **Kontakion for the Resurrection - Tone 8**

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection,// and the world celebrates Thy rising from the dead, O greatly Merciful One!

*Glory to the Father, and to the Son, and to The Holy Spirit, now and ever and unto ages of ages. Amen.*

### **Kontakion for St. John Climacus of The Ladder - Tone 4**

The Lord truly set thee on the heights of abstinence, to be a guiding star, showing the way to the universe,// O our father and teacher John.

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

### **PSALM 34\***

*READER:* I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them.



O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit.

Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

**CHOIR:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy. Lord have mercy. Lord have mercy. Lord Bless!

READER: Through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of \_\_\_\_\_ the patron of this Holy Temple, through the prayers of St. John Climacus, and The Hieromartyr Mark, Bishop of Arethusa and those with him. whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

**CHOIR:** Amen.

*(The faithful now come up and venerate the  
Precious Cross and Icons in our Icon Corner.)*

**READER:** Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

**CHOIR:** Amen. Lord have mercy. Lord have mercy. Lord have mercy.

# **THE DIOCESE OF NEW YORK and NEW JERSEY** **EDUCATION CORNER”**

**Fourth Sunday of Lent  
Only by Prayer and Fasting**

**Mark 9:17-31**

*From The Explanation of the Gospel of St. Mark  
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria*

**14-18. And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and running to Him, saluted Him. And He asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto Thee my son, who hath a dumb spirit; and wheresoever it taketh hold of him, it teareth him: and he foameth, and gnasheth with his teeth, and wasteth away: and I spake to Thy disciples that they should cast it out; and they could not.**

When He came to His disciples, that is, to the nine that had not gone up onto the mountain with Him, He saw that they were being questioned by the Pharisees. For the Pharisees had seized the opportunity of Jesus absence to attempt to turn the disciples away from the Lord. The multitude, however, suddenly caught sight of Him, and greeted Him. They had been longing to see Him, and now they caught sight of Him and greeted Him as if He had just returned from a long journey. Some say that even His appearance had become more beautiful from the light of the Transfiguration which drew the multitude towards Him to greet Him. A man in the crowd spoke in answer to the Lords question. This man was weak in faith, as even the Lord attests when He says, *O faithless generation*, and again, *all things are possible to him that believeth*. The man himself attests to his unbelief when he says, *Help Thou mine unbelief*. His complaints against the disciples clearly shows his unbelief. For he ought not to have accused them in front of everyone, but privately.

**19-27. He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him unto Me. And they brought him unto Him: and when He saw him, straightway the spirit tore him; and he fell on the ground, and wallowed foaming. And He asked his father, How long is it ago since this came unto him? And he said, Since a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief. When Jesus saw that the people came running together, He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and tore him much, and came out of him: and**

**he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.**

The man who approached the Lord accused the disciples of not having the power to heal. But the Lord turns the blame onto him, all but saying, "It is your unbelief which is the cause of your sons not being healed." The Lord does not address only this man, but He directs this saying to all, reproaching all the Jews for their unbelief. For it is likely that many of the bystanders were also scandalized by the disciples inability to heal. The Lord shows that He welcomes death, when He says, *How long shall I be with you?* meaning, it is a torment to Me to live with you and your unbelief. But though He reproaches them, He grants the healing as well. He does not desire to heal the son as a show of His power, but rather He proceeds with great humility. See how He does not attribute the healing to His own power, but to the mans faith, when He says, *All things are possible to him that believeth.* As soon as He saw a crowd beginning to gather around, He rebuked the spirit, not wanting to heal in front of the multitude as though for show. When He rebuked the spirit and said, *Come out of him, and enter no more into him,* this suggests that because of the mans unbelief, the demon would have again entered into him if it had not been prevented by the Lords command. The Lord permits the spirit to rend the son, so that all might recognize the attack of the demon, and understand that it would have killed the man if it had not been held in check by the hand of God. A man is thrown by a demon into the fire of anger and desire, and into water, meaning, into the pounding surf of worldly cares. This demon is both mute and deaf. It is deaf, not wanting to hear the words of God; and it is mute, not able to teach others what ought to be taught. But if Jesus, Who is the Word of the Gospel, should take him by the hand, that is, strengthen his power to act, then that man will be freed from the demon. See how God first helps us, and then we ourselves are required to work. For the Evangelist says that Jesus lifted him up—this is the divine help, and he arose—this is the effort of the man himself to do good.

**28-29. And when He was come into the house, His disciples asked Him privately, Why could not we cast it out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting.**

The disciples were afraid they had lost the grace which the Lord had given them, and this was why they had not been able to cast out the demon. See that out of respect they approached the Lord privately. This kind—what kind? The kind which may make their abode in lunatics, or, in general, the whole race of demons, does not come out except through prayer and fasting. Both the one suffering, and the one about to heal, must fast. Both are necessary. Good sense dictates that the one suffering must fast. He must not only fast, but also pray; and he must not only pray, but also fast, for true prayer is rendered when it is yoked to fasting. When the one who prays is not weighed down by the effects of food, his prayer is not burdened and ascends easily.

**30-31. And they departed thence, and passed through Galilee; and He would not that any man should know it. For He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after He is killed, He shall rise the third day.**

Whenever the Lord spoke of His passion on the cross, He would precede and follow His words with miracles, so that no one could think that He would suffer because He was powerless. And when He spoke sad words, such as, *they shall kill Him*, He would add words of joy, *He shall rise the third day*, teaching us that gladness always follows after grief, and that we should not anguish needlessly in our sorrows, but should hope for better things.

## **ST. JOHN OF THE LADDER**

The Fourth Sunday of Lent is dedicated to St John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of St Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt.10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against ... the rulers of the present darkness ... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt.24:13).

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### **FOURTH SUNDAY OF LENT**

#### **ST. JOHN OF THE CLIMAX (Mark 9:17-31)**

This Sunday commemorates St. John of the Climax (6th century) who is the writer of the book called *The Ladder (climax) of Paradise*. This book contains 30 chapters, with each chapter as a step leading up to a faithful and pious life as the climax of a Christian life. The spirit of repentance and devotion to Christ dominates the essence of this book, along with the monastic virtues and vices. He was an ascetic and writer on the spiritual life as a monk-abbot of Sinai Monastery. These steps of the ladder as set forth by St. John are to be practiced by the Christian especially during this period of the Great Lent. Each step leading to the top step of the ladder, is the climactic essence of the true meaning of a Christian life.