

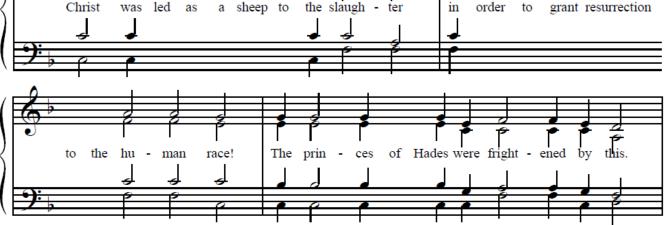
Reader: (Reads text from service book) v. (10) Bring my soul out of prison, that I may give thanks to Your name!

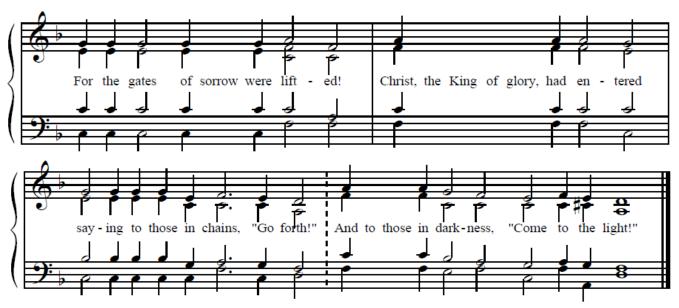
By Your precious Cross, O Christ, You have put the devil to shame. By Your Resurrection, You have blunted the sting of sin and saved us from the gates of death.// We glorify You, the <u>only begot</u>ten One.



v. (9) The righteous will surround me; for You will deal bountifully with me.

Christ was led as a sheep to the slaughter in order to grant Resurrection to the human race. The princes of hell were frightened by this, for the gates of sorrow were lifted. Christ the King of glory had entered, saying to those in chains: "Go forth!"// And to those in <u>darkness</u>: "Come to the light!" Christ the slaugh led as a sheep to in order was ter





v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!

Oh, great wonder!

The Creator of the invisible suffered in the flesh in His love for mankind

and <u>rose</u> again im<u>mor</u>tal.

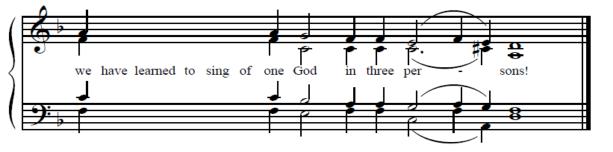
<u>Come</u>, O sons of <u>na</u>tions,

let us <u>wor</u>ship Him,

for delivered from error by His compassion,//

we have learned to sing of one God in three Persons!





v. (7) In the Second Tone, Let Your ears be attentive to the voice of my supplications!

Tone 2

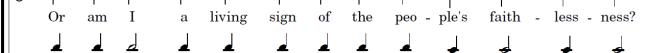
Idiomela

(from the Pentecostarion)

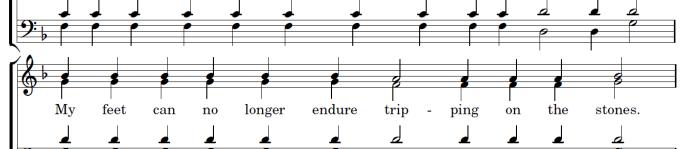
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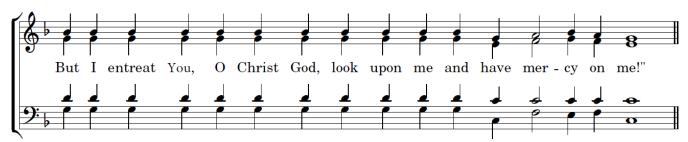
The man blind from birth asked himself: "Was I born blind because of my parents' sins? Or am I a living sign of the people's faithlessness? I am not content to continue asking whether it is night or day. My feet can no longer endure tripping on the stones. I have seen nothing: neither the sun shining, nor the image of my Maker.// But I entreat You, O Christ God, look upon me and have mercy on me!" 2 The man blind from birth asked him-self: "Was I born blind because of my par-ents' sins? 0 d 0











v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

The man blind from birth asked himself:

"Was I born blind because of my <u>par</u>ents' sins?

Or am <u>I</u> a living sign of the people's <u>faith</u>lessness?

I am not content to continue asking whether it is <u>night</u> or day.

My feet can no longer endure tripping on the stones.

I have seen <u>nothing</u>: neither the sun shining, nor the image of my <u>Maker.//</u>

But I entreat You, O Christ God, look upon me and have mercy on me!"





v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

Jesus, passing by the Temple, met a man <u>blind</u> from birth.

He had compassion on him and put spittle on his eyes,

saying: "Go, wash in the pool of Siloam!"

He washed himself and then gave <u>glory</u> to God.

His neighbors asked him: "Who opened your eyes, which no one could heal before?"

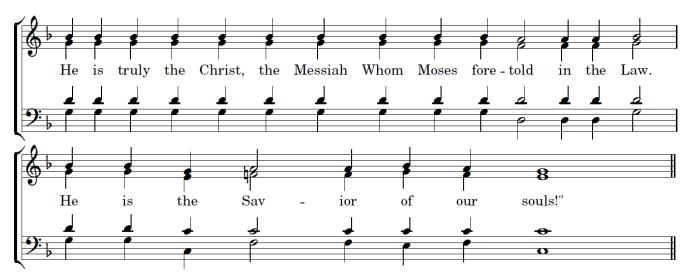
He cried out: "A man called Jesus said to me:

'Wash in Siloam!' and <u>now</u> I see;

He is truly the Christ, the Messiah Whom Moses fore<u>told</u> in the Law.//

He is the <u>Savior</u> of our souls!"





v. (4) In the Fourth Tone, From the morning watch until night, from the morning watch let Israel hope on the Lord

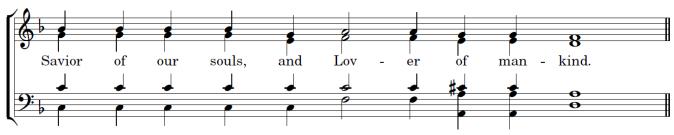
You gave Your precious Cross as a most powerful weapon to the <u>Emperor</u>. Through it he reigned righteously on earth, shining with godliness.

By Your compassion he was counted worthy of Your heavenly Kingdom.

Therefore with him we glorify Your dispensation, O almighty Jesus,//

Savior of our souls, and Lover of mankind.





v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

You gave Your precious Cross as a most powerful weapon to the <u>Emp</u>eror. Through it he reigned righteously on earth, shining with <u>god</u>liness. By Your com<u>passion</u> he was counted worthy of Your heavenly <u>King</u>dom. Therefore with him we glorify Your dispensation, O almighty <u>Je</u>sus,// Savior of our souls, and <u>Lov</u>er of mankind.



v. (2) Praise the Lord, all nations! Praise Him, all peoples!

As the King of kings, the Lord Who <u>reigns</u> over all, You, O Lover of mankind, granted Your servant the wisdom of <u>Sol</u>omon, the <u>meekness</u> of David, and the Orthodox faith of the A<u>pos</u>tles. Therefore we glorify Your dispensation, O almighty <u>Je</u>sus,// Savior of our souls, and Lover of mankind.



v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

O ever-memorable Emperor,

first you willingly submitted the royal purple to Christ,

recognizing Him as true God and King of all,

the great Benefactor and Source of victory.

You saw Him set above every principality and power.

Therefore Jesus made the kingdom prosper for you, O lover of virtue,

for he is the Savior of our souls and the Lover of mankind.





In the Fifth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Passing by the way, O Lord,

You met a man <u>blind</u> from birth.

Your Disciples were puzzled and asked:

"Rabbi, who sinned, this man or his parents, that he was born blind? "

Jesus answered: "It was not that this man sinned, or his parents,

but that the works of God might be revealed in him.

I must work the works of Him Who sent me, which no one else can do. "

As He said this, He spat on the ground and made clay of the spittle,

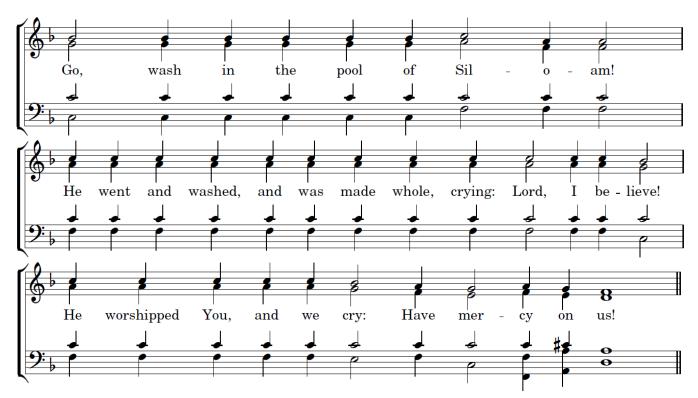
and anointed the man's eyes with the clay and said to him:

"Go, wash in the pool of Siloam! "

He went and washed, and was made whole, crying: "Lord, I believe!"// He worshipped You, and we cry: "Have mercy on us!"







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

In the Red Sea of old,

a type of the Virgin Bride was prefigured.

There Moses divided the waters;

here <u>Ga</u>briel assisted in the <u>mir</u>acle.

There Israel crossed the sea without getting wet,

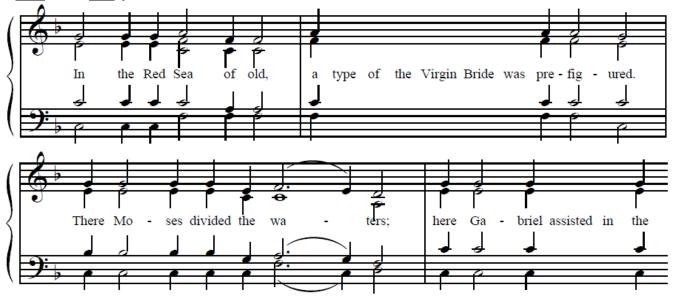
here the Virgin gave birth to Christ without seed.

After Israel's passage, the sea remained impassable;

after Emmanuel's birth, the Virgin remained a Virgin.

O ever-existing God, Who appeared as Man,//

O Lord, have mercy on us!





3[1] Kings 8:22-23, 27-30 Isaiah 61:10-62:5 Isaiah 60:1-16

Prokeimenon of the Day, three readings

Priest: Wisdom!

Reader: The reading from the Third Book of Kingdoms. (3 [1] Kings 8:22-23, 27-30) *Priest:* Let us attend!

Reader: Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread forth his hands towards heaven; and said, "Lord, God of Israel, there is no God like you, in heaven above or on earth beneath, If, heaven and the highest heaven cannot contain you; how much less this house which I have built. Yet have regard to my supplication, O Lord God of Israel, hearkening to the prayer which your servant prays before you today; that your eyes may be open towards this house day and night, towards the place of which you have said, ""My name shall be there,"" to hearken to the prayer which your servant prays towards this place day and night. And hearken to the supplication of your servant and of your people Israel, when they pray toward this place; and hear your dwelling place in heaven; and you shall act and show pity."

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. *(Isaiah 61:10-62:5) Priest:* Let us attend!

Reader: Let my soul rejoice in my God; for he has clothed me with a garment of salvation and a tunic of gladness, as a bridegroom he has put a garland upon me, and as a bride he has adorned me with beauty. For as the earth brings forth its flower, and as a garden it seeds, so the Lord God will cause righteousness and joy to spring forth before all the nations. For Sion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until my righteousness goes forth like light, and my salvation as a burning torch. The nations shall see your righteousness, and kings your glory; and he will call you by a new name which the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed "Forsaken", and your land shall no more be termed "Inhabited"; for the Lord has been well pleased in you, and your land shall be inhabited. For as a young man marries a virgin, so shall your sons make their dwelling, and as bridegroom rejoices over bride, so shall the Lord rejoice over you.

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (Isaiah 60:1-16)

Priest: Let us attend!

Reader: Shine, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, like thick darkness over nations; but the Lord will appear upon you, and his glory shall be seen upon you. And kings shall walk by your light, and nations by your brightness. Lift up your eyes round about, and see your children have been gathered; your sons have come from far, and your daughters shall be carried on the shoulders. Then you shall see and be afraid, and be amazed in heart; because the wealth of the sea shall be turned to you, and that of nations and peoples. Flocks of camels shall come to you, the camels of Madiam and Gaipha shall cover you; all those from Sheba shall come, bringing gold and they shall bring incense and precious stone, and shall proclaim the good tidings of the Lord's salvation. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall come to you; acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly like clouds, and like doves with their nestlings? For the islands have waited for me, the ships of Tharsis first of all, to bring your children from far, their silver and gold with them, for the holy name of the Lord, and for the Holy One of Israel to be glorious. Foreigners shall build up your walls, and their kings shall stand before you; for in my wrath I smote you, but in mercy I have loved you. Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear; you shall be called "City of the Lord, Sion of the Holy One of Israel". Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to generation. You shall suck the milk of nations, eat the wealth of kings; and you shall know that I, the Lord, am your Savior and the God of Israel your Redeemer.

Then, the Augmented Litany, p. 18

Aposticha – Tone 5

We <u>mag</u>nify You in <u>songs</u> of praise, O incarnate Christ and <u>Sav</u>ior. By ac<u>cept</u>ing the Cross and <u>death</u> for our sake, as the <u>Lord</u> and <u>Lov</u>er of mankind, You overthrew the <u>gates</u> of hell,// and arose on the <u>third</u> day, <u>sav</u>ing our souls.



(Then the Paschal Stichera with their verses from Psalm 67 in Tone 5) **Music follows the complete text.**

v: Let God arise, let His enemies be scattered;

Today, a sacred Pascha is revealed to us:

a new and holy Pascha,

- a mystical Pascha,
- a Pascha worthy of veneration,

a Pascha which is <u>Christ</u> the Redeemer,

a blameless <u>Pas</u>cha,

- a great <u>Pas</u>cha,
- a <u>Pas</u>cha of the <u>faith</u>ful,
- a Pascha which has opened to us the gates of Paradise,//
- a Pascha which <u>sanc</u>tifies all the <u>faith</u>ful.

v: As smoke vanishes so let them vanish!

Come from that scene, O women bearers of glad tidings,

and <u>say</u> to <u>Zi</u>on: "Re<u>ceive</u> from us the glad <u>ti</u>dings of joy, of <u>Christ's</u> Resur<u>rec</u>tion! Ex<u>ult</u> and be glad, and rejoice, O Je<u>ru</u>salem, seeing <u>Christ</u> the King, Who comes <u>forth</u> from the tomb// like a <u>bride</u>groom in pro<u>ces</u>sion!"

v: So the sinners will perish before the face of God. But let the righteous be glad!

The <u>myrrh</u>-bearing <u>women</u>, at the break of <u>dawn</u>, drew <u>near</u> to the tomb of the Life-<u>giv</u>er. There they found an <u>Ang</u>el <u>sitting upon the stone</u>. He <u>greet</u>ed them with these words: "Why do you seek the Living a<u>mong</u> the dead? Why do you mourn the Incorrupt amid cor<u>rup</u>tion?// <u>Go</u>, proclaim the glad <u>ti</u>dings to His dis<u>ci</u>ples!"

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

<u>Pas</u>cha of <u>beau</u>ty,

the <u>Pas</u>cha <u>of</u> the Lord,

A Pascha worthy of honor has <u>dawned</u> for us.

<u>Oh, Pas</u>cha!

Let us embrace each other joyously!

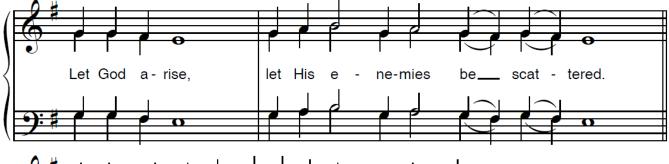
Pascha, ransom from affliction!

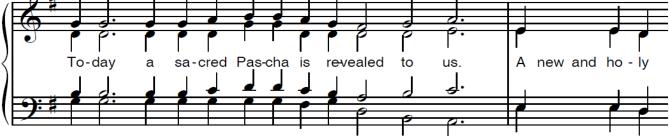
For today, as from a bridal <u>cham</u>ber,

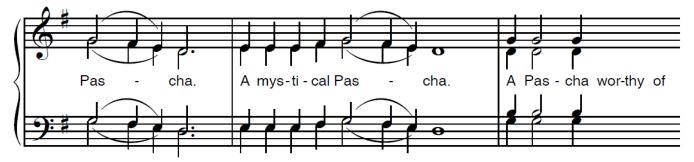
Christ has shown forth from the tomb,

and filled the women with joy saying://

"Proclaim the glad tidings to the Apostles!"



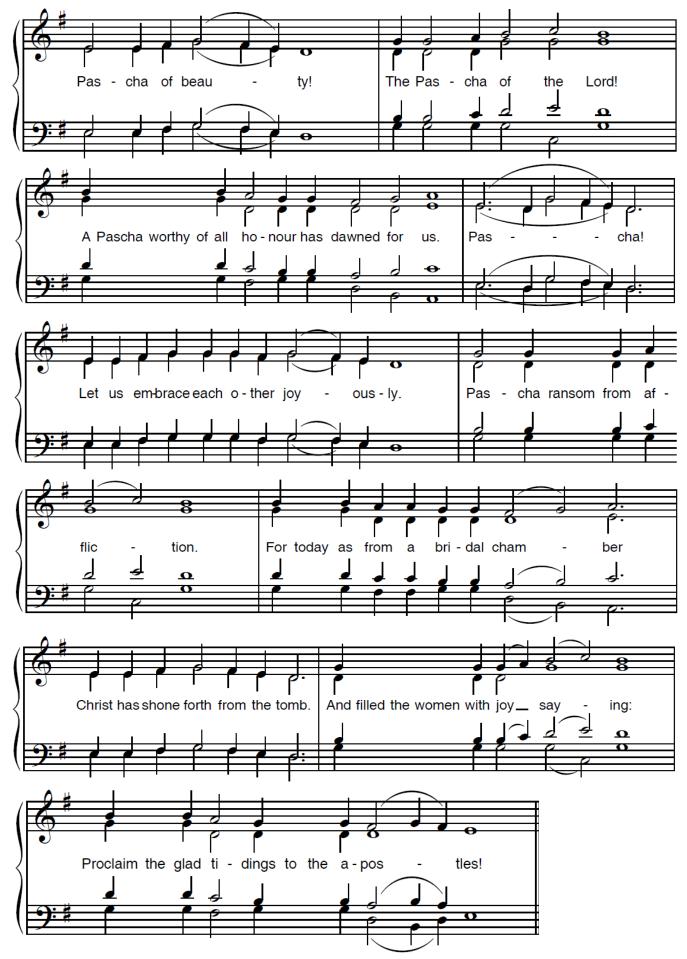






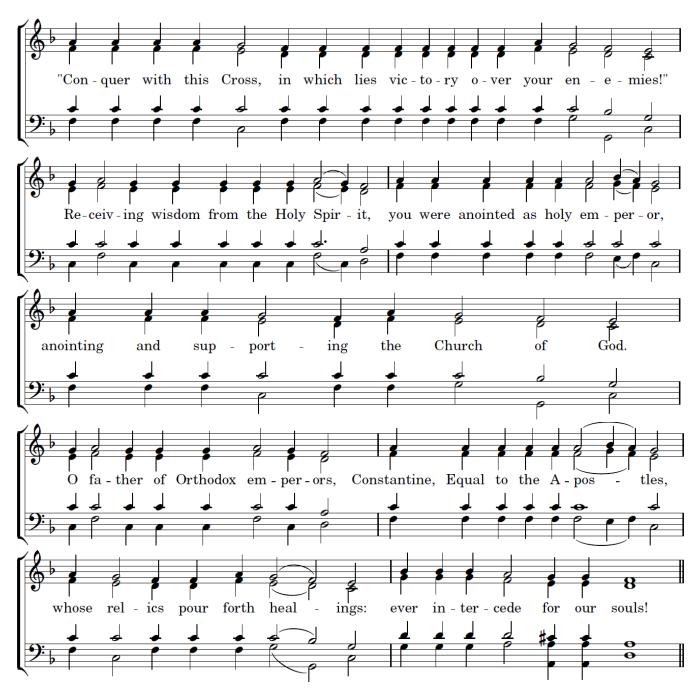






Glory to the Father, and to the Son, and to the Holy Spirit;





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

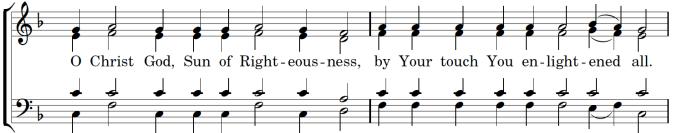
(from the Pentecostarion)

Tone 8

O <u>Christ</u> God, Sun of <u>Right</u>eousness, by Your touch You en<u>light</u>ened all. Give sight <u>now</u> to our <u>spir</u>itual eyes, and <u>show</u> us to be <u>sons</u> of the day!

Great is Your ineffable goodness towards us!//

O Lover of mankind, glory to You!





(at Great Vespers)

Tone 5

Troparion

(Resurrectional Troparion – Tone 5) Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead//

by His glorious Resurrection.



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

Tone 8

Troparion

(Sts. Constantine and Helen)

(Troparion for Ss. Constantine and Helen – Tone 8) Your servant, Constantine, O Lord and only Lover of mankind, beheld the figure of the Cross in the heavens. Like Paul, not having received his call from men,

but as an a<u>pos</u>tle among <u>rul</u>ers set by Your hand over the royal <u>city</u>,// he preserved <u>lasting peace</u> through the prayers of the Theo<u>to</u>kos.



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

Tone 8

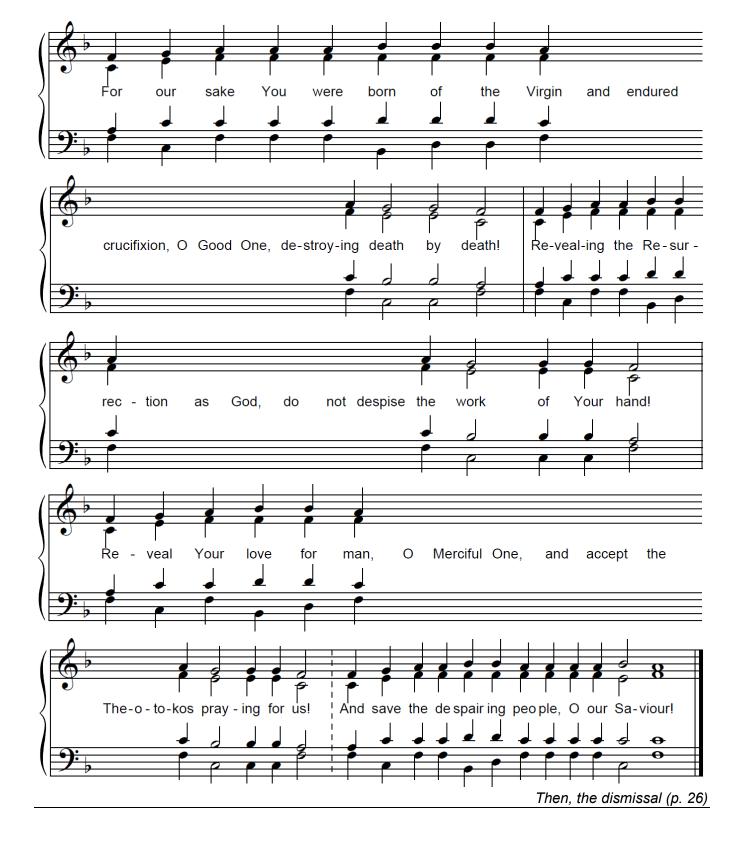
Resurrectional Dismissal Theotokion

(Resurrectional Dismissal Theotokion – Tone 8)

For our sake You were born of the Virgin and endured crucifixion, O Good One, destroying <u>death</u> by death

revealing the Resurrection as God. Do not despise the work of Your hand!

Reveal Your <u>love</u> for <u>man</u>, O Merciful One and accept the Theotokos <u>prav</u>ing for <u>us</u>, // and save the des<u>pair</u>ing <u>people</u>, O our <u>Sav</u>ior!



(at the Divine Liturgy)

Priest: "Blessed is the Kingdom..."Choir: "Amen."Priest: "Christ is risen..." (2 ½ times)Choir: "and upon those in the tombs bestowing life!"(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 5

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 5) Let <u>us</u>, the faithful, praise and <u>wor</u>ship the Word, co-eternal with the Father and the <u>Spir</u>it, <u>born</u> for our salvation from the <u>Virgin</u>; for He <u>willed</u> to be lifted up on the <u>Cross</u> in the flesh, to en<u>dure</u> death, and to <u>raise</u> the dead// by His <u>glo</u>rious Resur<u>rec</u>tion.



(Troparion for Ss. Constantine and Helen – Tone 8) Your servant, <u>Con</u>stantine, O <u>Lord</u> and only <u>Lov</u>er of mankind, beheld the <u>fig</u>ure of the <u>Cross</u> in the <u>heav</u>ens. Like <u>Paul</u>, not <u>having received</u> his <u>call</u> from men, but as an a<u>pos</u>tle among <u>rul</u>ers set by Your hand over the royal <u>city</u>,// he preserved <u>lasting peace</u> through the prayers of the Theo<u>to</u>kos.

Bass



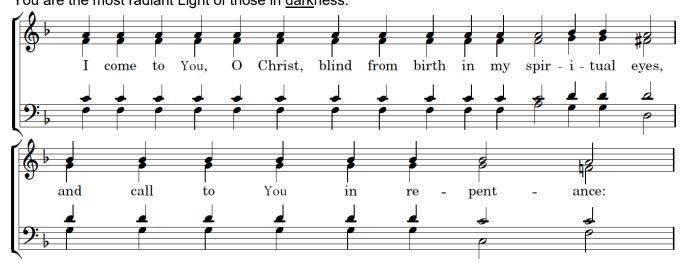


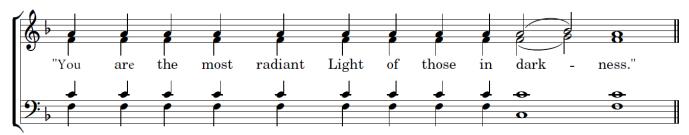
Tone 4

Kontakion

(Pentecostarion)

(Kontakion from the Pentecostarion – Tone 4) I come to You, O Christ, blind from birth in my <u>spir</u>itual eyes, and call to You in re<u>pent</u>ance:// "You are the most radiant Light of those in darkness."





Note: The Kontakion of Pascha is not sung on this day.

(then, p. 83)

Prokeimenon, Tone 8

Reader: The Prokeimenon, in the 8th 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: In the Eighth Tone, Their proclamation has gone out into all the earth, and their words to the ends of the universe!

Choir: Their proclamation has gone out into all the earth, and their words to the ends of the universe!



Deacon: Wisdom!

Epistle: (38) Acts 16:16-34 and (49) Acts 26:1-5, 12-20 (Sts. Constantine and Helen)

Reader: The Reading from the Acts of the Apostles.

Deacon: Let us attend!

Reader: In those days, as the Apostles were going to prayer, it happened that we encountered a certain girl who had a spirit of divination and who produced much profit to her masters by fortune telling. As she followed Paul and Silas, she cried out, "These men are bondservants of the Most High God, who proclaim to us a way of salvation!" And she did this for many days. But Paul, becoming greatly annoyed, turned back and said to the spirit, "In the Name of Jesus Christ, I order you to come out of her!" And the spirit came out that very moment. When her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace to face the authorities. Having brought them to the magistrates, they said, "These Jewish men are causing unrest in our city! They teach customs which are not lawful for us Romans to accept or observe!"

When the crowd also rose up against them, the magistrates had them stripped and flogged. After giving them a severe flogging, the magistrates had them thrown into prison, ordering the jailer to keep them securely. Having received such a command, he threw them in the inner cell and fastened their feet in the stocks.

But when it was about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly, there was a great earthquake, so violent that the foundations of the prison were shaken. At once, all the doors were opened, and everyone's bonds were loosened. The

jailer, awaking from sleep and seeing the prison doors open, began to draw his sword and he was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here!"

Having asked for lights, the jailer rushed in and fell down trembling before Paul and Silas. He brought them out and asked, "Sirs, what must I do to be saved?"

They answered, "Believe in the Lord Jesus Christ and you will be saved, you and your household!" Then they spoke the word of the Lord to him and to all those who were in his household.

Late as it was, the jailer washed their wounds and was immediately baptized, he and his entire household. He took them into his house and set food before them. He was filled with joy for believing in God, along with his entire household.

In those days, Agrippa said to Paul, "You may speak for yourself."

Then Paul held up his hand and made his defense. "I consider myself blessed, King Agrippa, that today, I am able to make my defense before you in response to all the accusations of the Jews, especially because you are an expert in all the customs and debates which take place among the Jews. Therefore, I beg you to hear me patiently.

Indeed, all the Jews know about my way of life from my youth, which was from the beginning among my own nation at Jerusalem. Since they have known me from the beginning, they could testify that I lived as a Pharisee according to the strictest sect of our religion.

Then, as I was traveling to Damascus with the authority and commission from the chief priests, at noon, O king, I saw on the way a light from the sky. It was brighter than the sun and shone around me and those who were traveling with me. We all fell to the ground, and I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads!'

I asked, 'Who are you, Lord?'

He replied, 'I am Jesus, whom you are persecuting! Now arise and stand on your feet, for I have appeared to you for this purpose: to appoint you as a servant and a witness both of what you have seen and of what I will reveal to you. I will rescue you from the Jewish people and from the Gentiles. I am sending you to them to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, and receive remission of sins as well as an inheritance among those who are sanctified by faith in me.'

Therefore, King Agrippa, I was not disobedient to the heavenly vision, but I proclaimed this to the people of Damascus first, and Jerusalem, and throughout all the country of Judea. Then I also proclaimed it to the Gentiles—that they should repent, turn to God, and do works worthy of their repentance.

Priest: † Peace be to you.

Alleluia: Tone 8

Reader: **And to Your spirit.** In the 8th Tone: Alleluia! Look upon me and have mercy on me! *Choir:* Alleluia! Alleluia! Alleluia!

Reader: Guide my steps according to Your word!

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the 1st Tone, I have exalted one chosen out of My people.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (34) John 9:1-38 and (35-ctr) John 10:1-9 (Sts. Constantine and Helen) Page 32 and 359

Priest: The reading from the Holy Gospel according to St. John the Theologian.

Choir: Glory to You O Lord, Glory to You.

Priest: At that time, As Jesus was passing by, he saw a man blind from birth. His disciples asked him, "Rabbi, who has sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither did this man sin, nor his parents; but it was in order that the works of God might be revealed in him. I must do the works of the one who sent me while it is day. The night is coming, when no one can work. While I am in the world, I am the light of the world."

When he had said this, he spat on the ground, made mud with the saliva and anointed the blind man's eyes with the mud. He then said to him, "Go, wash in the pool of Siloam" (which means "Sent"). And so, the man went away, washed, and came back seeing. At this, the neighbors and those who saw that he had been blind before said, "Is this not the man who sat and begged?" Others were saying, "It is he!" Still others were saying, "He looks like him."

The man said, "I am he!" Therefore, the people asked him, "How were your eyes opened?"

He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' And so, I went away and washed, and I received sight."

Then they asked him, "Where is he?"

The man replied, "I do not know."

They brought the man who had been blind to the Pharisees. It was a Sabbath when Jesus made the mud and opened his eyes. Again, the Pharisees also asked the man how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I see!"

At this, some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They asked the blind man again, "What do you say about him, since he opened your eyes?"

He said, "He is a prophet!"

The Jews did not believe the report about this man, that he had been blind and had received his sight, until they called the parents of this man who had received his sight. They asked the parents, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them, "We know that this is our son, and that he was born blind. But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age. Ask him! He will speak for himself."

His parents said this because they feared the Jews; for the Jews had already agreed that if anyone would confess Jesus as Christ, that person would be expelled from the synagogue. Therefore, his parents said, "He is of age. Ask him!"

And so, they called the man who had been blind a second time, and they told him, "Give glory to God! We know that this man is a sinner!"

At this, the man answered, "I do not know if he is a sinner. One thing I do know: that though I was blind, now I see!"

Again, they asked him, "What did he do to you? How did he open your eyes?"

He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You do not also want to become his disciples, do you?"

They insulted him and said, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses; but as for this man, we do not know where he comes from."

The man answered them, "How amazing! You do not know where he comes from, yet he opened my eyes. Now we know that God does not listen to sinners; but he will listen to anyone who is God-fearing and who does his will. Since the world began, it has never been heard of that anyone opened the eyes of someone born blind. If this man were not from God, he could do nothing."

They answered him, "You were born completely in sins, and do you teach us?" And they threw him out.

Jesus heard that they had thrown the man out, and having found him he said, "Do you believe in the Son of God?"

The man answered, "And who is he, Sir, that I may believe in him?"

And Jesus said to him, "You have seen him, and it is he who is speaking with you."

Then the man said, "Sir, I believe!" and he expressed adoration to Jesus.

The Lord said: "Amen, amen, I tell you; whoever does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. But the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd calls his own sheep by name and leads them out. And whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. They will by no means follow a stranger, but flee from him because they do not recognize the voice of strangers." Jesus spoke this parable to them, but they did not understand what he was telling them.

Jesus therefore said to them again, "Amen, amen, I tell you; I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep did not listen to them. I am the gate! Anyone who enters in by me will be saved, and go in and out, and will find pasture.

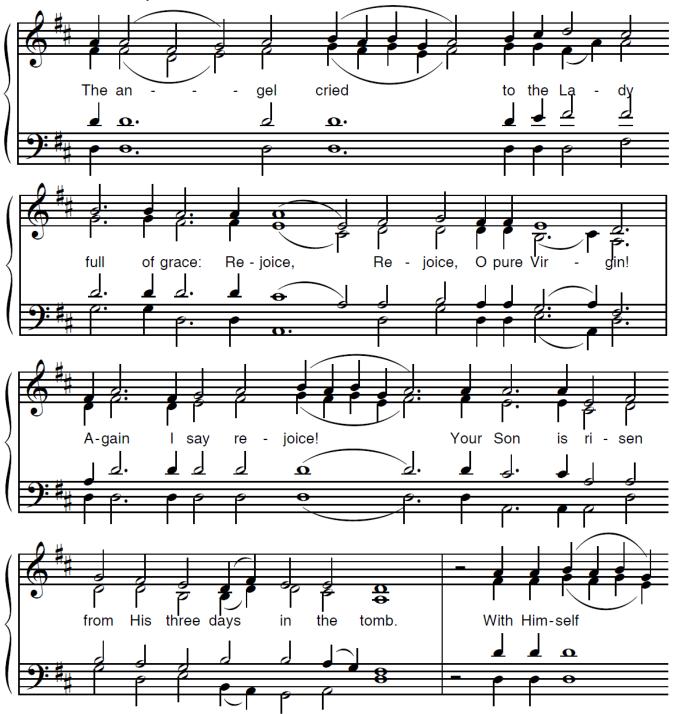
Choir: Glory to You O Lord, Glory to You.

Sermon (then p. 89)

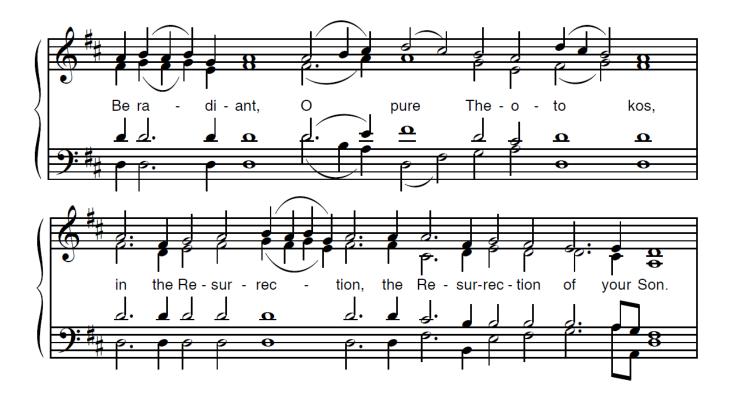
(Instead of "It is truly meet...," we sing:)

The Angel cried to the Lady, full of grace: "Rejoice, O pure Virgin! Again, I say: Rejoice, your Son is risen from His three days in the tomb! With Himself He has raised all the dead." Rejoice, O ye people!

Shine, shine, O new Jerusalem! The glory of the Lord has shone on you. Exult now, and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!







Communion Hymn

Receive the Body of Christ; taste the fountain of immortality! Their proclamation has gone out into all the earth, and their words to the ends of the universe. Alleluia, Alleluia, Alleluia!



The above is repeated as necessary with the verses below, **or other hymns may be sung**, until the priest picks up the chalice and exits the Holy Doors.

- 1. The heavens are telling the glory of God; and the firmament proclaims His handiwork.
- 2. Day to day pours forth speech, and night to night declares knowledge.
- 3. In them He has set a tent for the sun, which comes forth like a bridegroom leaving his chamber.
- 4. The law of the Lord is perfect reviving the soul; the testimony of the Lord is sure, making wise the simple.
- 5. The precepts of the Lord are right rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.
- 6. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my Rock and my Redeemer.

After the Priest exits the Holy Doors with the Chalice, then, the Choir sings:



Communion of the Faithful

Before the communion:

Priest: "In the fear of God …"

Choir: "Blessed is He that comes in the Name of the Lord ... "

After the communion:

Priest: "O Lord, save Your people ..." Choir: "Christ is risen from the dead ..." (sung once, instead of "We have seen the True Light ...) Priest: "Always, now and ever ..." Choir: "Let our mouths be filled ..."

At the Dismissal, the Priest says: "Glory to You, O Christ ...," and the choir sings "Christ is risen from the dead...." (thrice).

The Priest gives the Dismissal.

After the "Amen.", the Choir:

And unto us He has given eternal life. Let us worship His Resurrection on the third day.

