

Priest: "Blessed is our God..."

Choir: "Amen."

Priest: "Christ is risen..." (2½ times)

Choir: "and upon those in the tombs bestowing life!"

(And then Psalm 103)

"Lord I Call..." – Tone 5

Reader: In the Fifth Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,
when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

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 only begotten One.

By Your pre - cious Cross, O Christ, You have put the de - vil to shame.

By Your Resur - rec - tion You have blunted the sting of sin and saved us

from the gates of death! We glorify You, O on - ly Be - got - 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 darkness: "Come to the light!"

Christ was led as a sheep to the slaugh - ter in order to grant resurrection

to the hu - man race! The prin - ces of Hades were fright - ened by this.

For the gates of sorrow were lift - ed! Christ, the King of glory, had en - tered

say - ing to those in chains, "Go forth!" And to those in dark-ness, "Come to the light!"

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 rose again immortal.

Come, O sons of nations,
let us worship Him,

for delivered from error by His compassion,//

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

O great won - der! The Creator of the invisible suffered in the flesh in His

love for man and rose a - gain im - mor - tal! Come, O sons of na - tions

let us wor - ship Him! De - liv - ered from error by His com - pas - sion,

we have learned to sing of one God in three per - sons!

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

Tone 2

Idiomela

(from the Pentecostarion)

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!"

The man blind from birth asked him-self: "Was I born blind because of my par-ents' sins?"

Or am I a living sign of the peo - ple's faith - less - ness?

I am not content to continue asking whether it is night or day.

My feet can no longer endure trip - ping on the stones.

I have seen noth - ing: neither the sun shining, nor the image of my Mak - er.

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

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 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!"

The man blind from birth asked him-self: "Was I born blind because of my par-ents' sins?"

Or am I a living sign of the peo - ple's faith - less - ness?

I am not content to continue asking whether it is night or day.

My feet can no longer endure trip - ping on the stones.

I have seen noth - ing: neither the sun shining, nor the image of my Mak - er.

But I entreat You, O Christ God, look upon me and have mer - cy 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 blind 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 glory 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 now I see;
 He is truly the Christ, the Messiah Whom Moses foreold in the Law.//
 He is the Savior of our souls!"

Jesus, passing by the Temple, met a man blind from birth.

He had compassion on him and put spit - tle on his eyes,

say-ing: Go, wash in the pool of Si-lo-am! He washed himself and then gave glor-y to God.

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

He cried out: "A man called Je-sus said to me: Wash in Siloam!" and now I see;

He is truly the Christ, the Messiah Whom Moses fore - told in the Law.

He is the Sav - ior 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 Emperor.
 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.

You gave Your precious Cross as a most powerful weapon to the Em - per - or.

Through it he reigned righteously on earth, shining with god - li - ness.

By Your com - pas - sion he was counted worthy of Your heavenly King - dom.

Therefore with him we glorify Your dispensation, O almighty Je - sus,

Savior of our souls, and Lov - er of man - kind.

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 Emperor.
 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.

You gave Your precious Cross as a most powerful weapon to the Em - per - or.

Through it he reigned righteously on earth, shining with god - li - ness.

By Your com - pas - sion he was counted worthy of Your heavenly King - dom.

Therefore with him we glorify Your dispensation, O almighty Je - sus,

Savior of our souls, and Lov - er of man - kind.

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

As the King of kings, the Lord Who reigns over all,
 You, O Lover of mankind, granted Your servant the wisdom of Solomon,
 the meekness of David, and the Orthodox faith of the Apostles.
 Therefore we glorify Your dispensation, O almighty Jesus, //
 Savior of our souls, and Lover of mankind.

As the King of kings, the Lord Who reigns o - ver all,
 You, O Lover of mankind, granted Your servant the wisdom of Sol - o - mon,
 the meek - ness of David, and the Orthodox faith of the A - pos - tles.
 Therefore we glorify Your dispensation, O almighty Je - - sus,
 Savior of our souls, and Lov - er of man - kind.

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.

O ever-memorable Em-per-or, first you willingly submitted the royal purple to Christ,

rec - og - niz - ing Him as true God and King of all,

the great Benefactor and Source of vic - to - ry.

You saw Him set above every prin - ci - pal - i - ty and pow - er.

Therefore Jesus made the kingdom prosper for you, O lover of vir - tue,

for he is the Savior of our souls and the Lov - er of man - kind.

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 blind 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!”

Pass - ing by the way, O Lord, You met a man blind from birth.

Your Dis - ci - ples were puz - zled and asked:

Rab - bi, who sinned, this man or his parents, that he was born blind?

Jesus answered: It was not that this man sinned, or his par - ents,

but that the works of God might be re - vealed 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 spit - tle,

and a - noin - ted the man's eyes with the clay and said to him:

Go, wash in the pool of Sil - o - am!

He went and washed, and was made whole, crying: Lord, I be - lieve!

He worshipped You, and we cry: Have mer - cy 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 Gabriel assisted in the miracle.
 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!

In the Red Sea of old, a type of the Virgin Bride was pre - fig - ured.

There Mo - ses divided the wa - ters;

here Ga - briel assisted in the

mir - a - cle. There Israel crossed the Sea with - out get - ting wet;

here the Virgin gave birth to Christ with - out seed. After Is - rael's passage the

Sea remained im-pass - i - ble; after Emmanuel's birth the Virgin remained a vir - gin.

O E - ver-existing God, Who ap - peared as Man, O Lord have

mer - cy on us!

Priest: Wisdom! Upright!

Choir: O Gladsome Light ... (p. 16)

Prokeimenon of the Day, Three Readings

Old Testament Readings

(Sts. Constantine and Helen)

3[1] Kings 8:22-23, 27-30

Isaiah 61:10-62:5

Isaiah 60:1-16

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 "Desert"; but you shall be called "My Will", and your land "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 Madian 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

We magnify You in songs of praise,
 O incarnate Christ and Savior.
 By accepting the Cross and death for our sake,
 as the Lord and Lover of mankind,
 You overthrew the gates of hell, //
 and arose on the third day, saving our souls.

We mag - nify You in songs of praise, O incarnate Christ and Sa - viour!

By ac - cept - ing the Cross and death for our sake,

as the Lord and Lov - er of Man, You overthrew the gates of Ha - des,

and arose on the third day, sav - 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 Christ the Redeemer,
 a blameless Pascha,
 a great Pascha,
 a Pascha of the faithful,
 a Pascha which has opened to us the gates of Paradise, //
 a Pascha which sanctifies all the faithful.

v: As smoke vanishes so let them vanish!

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

and say to Zion:

“Receive from us the glad tidings of joy,
of Christ’s Resurrection!

Exult and be glad,

and rejoice, O Jerusalem,

seeing Christ the King, Who comes forth from the tomb//

like a bridegroom in procession!”

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

The myrrh-bearing women,

at the break of dawn,

drew near to the tomb of the Life-giver.

There they found an Angel

sitting upon the stone.

He greeted them with these words:

“Why do you seek the Living among the dead?

Why do you mourn the Incorrupt amid corruption?//

Go, proclaim the glad tidings to His disciples!”

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

Pascha of beauty,

the Pascha of the Lord,

A Pascha worthy of honor has dawned for us.

Oh, Pascha!

Let us embrace each other joyously!

Pascha, ransom from affliction!

For today, as from a bridal chamber,

Christ has shown forth from the tomb,

and filled the women with joy saying://

“Proclaim the glad tidings to the Apostles!”

Let God a - rise, let His e - ne-mies be scat - tered.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.

A Pascha which has opened for us the gates of Pa - ra - dise.

A Pascha which sanc - ti - fies all the faith - - - ful.

As smoke van - ish - es so let them van - ish.

Come from that scene, O wo-men bear-ers of glad ti - dings,

and say to Zi - on: "Re-ceive from us the glad ti - dings of joy

of Christ's Re-sur - rec - tion. Ex-ult and be glad, and rejoice, O Je -

ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

like a bride - groom in pro - ces - - - sion.

So the sinners will perish before the face of God,

but let the right - eous be glad. The myrrh - bear - ing wo - men

at the break of dawn, drew near to the tomb of the Life-giv - er.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

a-mong the dead? Why do you mourn the incor-rupt a-mid cor-rup - tion?

Go, pro-claim the glad ti - dings to His dis - ci - - - ples.

This is the day which the Lord has made! Let us re-joice, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho - nour has dawned for us. Pas - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles!

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

Glory to the Father, and to the Son, and to the Holy Spir-it.

Tone 8 *(for Sts. Constantine and Helen)*

Brightly shining moon and star of evening,
 you were turned from unbelief to faith in the true God.
 You were led to sanctify the people and city.
 Beholding the figure of the Cross in the sky,
 you heard from above:
 "Conquer with this Cross, in which lies victory over your enemies!"
 Receiving wisdom from the Holy Spirit,
 you were anointed as holy emperor,
 anointing and supporting the Church of God.
 O father of Orthodox emperors,
 Constantine, Equal to the Apostles,
 whose relics pour forth healings://
 ever intercede for our souls!

Bright - ly shin - ing moon and star of eve - ning,

you were turned from unbelief to faith in the true God.

You were led to sanc - ti - fy the peo - ple and ci - ty.

Be - hold - ing the figure of the Cross in the sky, you heard from a - bove:

"Con - quer with this Cross, in which lies vic - to - ry o - ver your en - e - mies!"

Re - ceiv - ing wisdom from the Holy Spir - it, you were anointed as holy em - per - or,

anointing and sup - port - ing the Church of God.

O fa - ther of Orthodox em - per - ors, Constantine, Equal to the A - pos - tles,

whose rel - ics pour forth heal - ings: ever in - ter - cede for our souls!

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

Tone 8 (from the Pentecostarion)

O Christ God, Sun of Righteousness,
 by Your touch You enlightened all.
 Give sight now to our spiritual eyes,
 and show us to be sons of the day!
 Great is Your ineffable goodness towards us!!
 O Lover of mankind, glory to You!

O Christ God, Sun of Right - eous - ness, by Your touch You en - light - ened all.

Give sight now to our spir - i - tual eyes, and show us to be sons of the day!

Great is Your ineffable good-ness towards us! O Lover of mankind, glor-y to You!

“Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life!” *(once)*

Christ is ri - sen from_ the dead, tramp - ling down death by death,

and up - on those in the tombs be - stow - ing life!

Then, St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 5

Troparion

(Resurrection)

(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.

The musical score is written for piano in a single system with four staves. The top two staves are the treble and bass clefs, and the bottom two are the vocal line. The key signature has one flat (B-flat), and the time signature is common time (C). The lyrics are: "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!" The score includes various musical notations such as chords, single notes, and rests.

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 apostle among rulers set by Your hand over the royal city,//
he preserved lasting peace through the prayers of the Theotokos.

Your ser - vant, Con - stan - tine, O Lord and on - ly Lov - er of man - kind,
be - held the fig - ure of the Cross in the heav - ens.
Like Paul, not hav - ing re - ceived his call from men,
but as an a - pos - tle a - mong rul - ers set by Your hand over the ro - yal ci - ty,
he pre - served last - ing peace through the prayers of the The - o - to - 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 death by death

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

Reveal Your love for man, O Merciful One and accept the Theotokos praying for us, //
and save the despairing people, O our Savior!

For our sake You were born of the Virgin and endured

crucifixion, O Good One, de-destroy-ing death by death! Re-veal-ing the Re-sur-

rec - tion as God, do not despise the work of Your hand!

Re - veal Your love for man, O Merciful One, and accept the

The-o - to-kos pray - ing for us! And save the de spair ing people, O our Sa-viour!

Then, the dismissal (p. 26)

(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 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.

The musical score is written for piano in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The lyrics are printed below the notes. The score is divided into four systems, each with a double bar line at the end. The lyrics are: "Let us, the faithful praise and wor - ship the Word, co-eternal with the Father and the Spi - rit, born for our salvation from the Vir - gin; for He willed to be lifted up on the Cross in the flesh, to en-dure death, and to raise the dead by His glo - ri - ous Re-sur-rec - tion!". The final note of the piece is a whole note chord in the right hand, consisting of G4, B-flat4, and D5.

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 apostle among rulers set by Your hand over the royal city,//
 he preserved lasting peace through the prayers of the Theotokos.

Your ser - vant, Con - stan - tine, O Lord and on - ly Lov - er of man - kind,

be - held the fig - ure of the Cross in the heav - ens.

Like Paul, not hav - ing re - ceived his call from men,

but as an a - pos - tle a - mong rul - ers set by Your hand over the ro - yal ci - ty,

he pre - served last - ing peace through the prayers of the The - o - to - kos.

Tone 3

Kontakion

(Sts. Constantine and Helen)

(Kontakion for Ss. Constantine and Helen – Tone 3)

Today Constantine and his mother Helen reveal the precious Cross,
 the weapon of Orthodox Christians against their enemies,//
 for it is manifest for us as a great and fearful sign in struggle.

Soprano
Alto
Tenor
Bass

To - day Constantine and his moth - er Hel - en

reveal the pre - cious Cross, the weap-on of the faith -

ful against their en - e - mies. For our sakes, it has been

shown to be a great sign, and fear - some in

bat - tle.

Tone 4

Kontakion

(Pentecostarion)

(Kontakion from the Pentecostarion – Tone 4)

I come to You, O Christ, blind from birth in my spiritual eyes,
and call to You in repentance://

“You are the most radiant Light of those in darkness.”

I come to You, O Christ, blind from birth in my spir - i - tual eyes,

and call to You in re - pent - ance:

"You are the most radiant Light of those in dark - ness."

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.

(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!

The an - - - gel cried to the La - dy
full of grace: Re - joice, Re - joice, O pure Vir - gin!
A - gain I say re - joice! Your Son is ri - sen
from His three days in the tomb. With Him - self

He has raised all the dead. Re - joyce, re-joyce, O ye

peo - ple. Shine! Shine! Shine! O

new Jer - u - sa - lem. The glo - ry of the Lord

has shone on you. Ex - ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

The first system of the musical score is in G major (one sharp). It consists of a vocal line and a piano accompaniment. The vocal line begins with a half note 'Be', followed by a dotted quarter note 'ra', a quarter note 'di', a quarter note 'ant', a half note 'O', a dotted quarter note 'pure', a quarter note 'The', a quarter note 'o', a quarter note 'to', and a half note 'kos'. The piano accompaniment features a treble clef with a key signature of one sharp and a bass clef with a key signature of two sharps. The melody is supported by chords and a bass line.

in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.

The second system continues the musical score. The vocal line begins with a half note 'in', followed by a dotted quarter note 'the', a quarter note 'Re', a quarter note 'sur', a quarter note 'rec', a quarter note 'tion', a half note 'the', a dotted quarter note 'Re', a quarter note 'sur', a quarter note 'rec', a quarter note 'tion', a quarter note 'of', and a half note 'your Son'. The piano accompaniment continues with chords and a bass line, ending with a final chord in G major.

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!

Re-ceive the Bo - dy of Christ. Taste the foun - tain of im - mor - ta - li - ty.

Soprano
Alto

Tenor
Bass

Their proc - la - ma - tion has gone out in - to all — the earth,

and their words to the ends of the u - ni - verse.

The musical score is written for piano accompaniment and a four-part choir (Soprano, Alto, Tenor, Bass). The piano part consists of a grand staff with treble and bass clefs. The vocal parts are written on four staves, each with a clef and a key signature of one flat (B-flat). The lyrics are placed below the corresponding vocal lines. The first system covers the first two lines of the hymn. The second system covers the next two lines, with Soprano and Alto parts. The third system covers the final line of the hymn, with Tenor and Bass parts.

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:

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

The musical score for the Alleluia is written for piano accompaniment and a four-part choir. It consists of a grand staff for the piano and four staves for the choir (Soprano, Alto, Tenor, Bass). The piano part is in the key of B-flat major. The vocal parts are also in B-flat major. The lyrics are placed below the vocal lines. The score is a single system.

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.

Musical notation for "A - men." in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The word "A - men." is written below the treble staff.

Musical notation for "And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-". The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are written below the treble staff.

Musical notation for "- sur-rec-tion on the third day!". The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are written below the treble staff.