

ABBREVIATED RUBRICS FOR SUNDAY, MAY 21, 2017
SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN;
~~EQUALS-TO-THE-APOSTLES~~ CONSTANTINE AND HELEN

CONSTANTINE, PRINCE OF MUROM, AND HIS SONS MICHAEL AND THEODORE, THE WONDERWORKERS

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

GREAT VESPERS ON SATURDAY, MAY 20; TONE 5

1.) *All services of Bright Season begin as follows:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (TWICE)

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 5 with ten troparia:*

(Nassar 168-169; Kazan Vesp. 58-69)

[For the Resurrection from the Octoechos in Tone Five](#)

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

With Thy noble Cross, O Christ, Thou hast put the devil to shame, and with Thy Resurrection Thou hast annihilated the thorn of death. Thou hast saved us, too, from the gates of death. Wherefore, do we glorify Thee, O only begotten One.

Verse 9. The righteous shall wait for me until Thou recompense me.

The Bestower of Resurrection to mankind was verily led like a lamb to slaughter. Therefore, the captains of Hades were terrified by Him, and its portals of agony were lifted; for Christ the King of glory hath entered it, saying to those in bonds, Come ye out! And to those in darkness, Be ye manifest!

Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

The wonder is verily great; for the Creator of unseen creatures hath suffered in the flesh for His love of mankind; and the deathless One hath risen up. Come ye, therefore, O tribes of the nations, let us bow to Him in worship; for by His compassion have we been liberated from disobedience and have learned how to praise the one God in three Persons.

Verse 7. Let Thine ears be attentive to the voice of my supplication.

O Light that is not apprehended by eventide, we offer Thee evening worship; for Thou hast risen on the world at the completeness of time as in a mirror; and Thou didst descend to Hades and dissolved the darkness therein, revealing to the nations the light of the Resurrection. Wherefore, O Lord, Giver of light, glory to Thee.

(Nassar 969; Kazan Pentecostarion I, 187-192)

For the Blind Man from the Pentecostarion in Tone Two

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

To himself did the blind man think and say: Is it, I wonder, for the sin of my parents that I was born without eyes? Have I become an example because of the faithlessness of the Gentiles? I cease not from asking: When is the night, when is the day? My feet have no more strength from the impact of the stones; for I have never seen the sun shining, nor have I seen my Creator in any form whatsoever. Albeit, I beseech Thee, O Christ God, to look upon me and have mercy upon me.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

Passing through the Temple, Jesus saw a man blind from his birth. He had compassion on him and put clay on his eyes, then said to him: Go to the pool of Siloam and wash. And as he washed his sight was restored, and he declared the glorification of God. But his relatives said unto him: Who opened thine eyes whom none that see could heal? And he answered them, crying: A man called Jesus. He told me to go and wash in the pool of Siloam, and now I see. He is in truth Christ the Messiah, of whom Moses wrote in the law. He is the Savior of our souls.

(HTM May Menaion 85)

For Ss. Constantine and Helen in Tone Four (Unto them that fear Thee**)**

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. As a mighty weapon Thou hast given unto our Emperor * Thy most honored and precious Cross, * by which he reigned on the earth * righteously and justly, * shining forth in piety; and Thy mercy hath vouchsafed * to him the Kingdom of Heaven by Thy grace. * With him, we all now glorify Thy man-befriending economy, * O my Jesus, Almighty Lord, * Thou divine Savior of our souls.

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

As a mighty weapon Thou hast given unto our Emperor ... (*repeat above*)

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

Thou hast richly given to Thy pious servant, O Friend of man, * David's meekness and gentleness, * the wisdom of Solomon, * and the Orthodoxy * of Thy Twelve Apostles, since Thou

art alone King of kings * and Lord of lords, Who dost govern all that is. * On this account, we glorify Thy man-befriending economy, * O my Jesus, Almighty Lord, * Thou divine Savior of our souls.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Thou wast first to subjugate the scepter unto Christ willingly, * ever-mem'orable Emperor, * perceiving Him to be God * and the King of all things, * He Who giveth vict'ry, the Benefactor unto all, * above all power and principality. * O thou who lovest Christ, for this cause was thy kingdom made prosperous * by Christ Jesus, the Friend of man, * the divine Savior of our souls.

(Nassar 536-537)

DOXASTICON FOR SS. CONSTANTINE AND HELEN IN TONE TWO

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

O Constantine, the dear and magnified king, thou didst receive from God the riches of good gifts, whereby thou didst radiate in goodness; for having been illuminated through Baptism with the rays of the most Holy Spirit, at the hands of Sylvester the Priest, thou didst appear unvanquished among kings, offering the inhabited world to thy Creator as a dower, as well as the God-loving reigning city. Wherefore, since thou hast attained favor, thou dost still beseech Christ God to grant to all those who celebrate thy memorial the forgiveness of sins and the Great Mercy.

(Nassar 970; Kazan Pentecostarion I, 192-194)

DOXASTICON FOR THE BLIND MAN IN TONE FIVE

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

Passing by, O Lord, Thou didst find a man blind from birth. The Disciples, in surprise, asked Thee: Teacher, who did sin, this man or his parents that he was born blind? But Thou, O Savior, answered them, saying: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him Who sent Me, which none else can work. And as Thou said that, Thou didst spit on the ground, and make clay thereof, and anoint his eyes. And Thou didst say unto him: Go, wash in the pool of Siloam. And when he washed, he began to shout unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we too, cry out to Thee: have mercy upon us.

4.) *The Entrance is made with the censer, and we chant "O Gladsome Light ..." (Chant) (Choral) followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

- *The readers recite the three Old Testament readings from the Menaion.*

THE OLD TESTAMENT PASSAGES (for Ss. Constantine and Helen)

The First Reading

Deacon: Wisdom!

Reader: The Reading from the Third Book of Kings (8:22-23, 27-30).

Deacon: Let us attend!

Reader: Solomon stood before the altar in the presence of all the congregation of Israel; and he spread out his hands toward heaven, and he said: Lord God of Israel, there is no God like Thee in Heaven above, and on the earth beneath. If the heaven and heaven of heaven will not suffice Thee, how much less even this house which I have built to Thy Name? Yet Thou shalt look upon my supplication, O Lord God of Israel, to hear the supplication and prayer which Thy servant prayeth to Thee in Thy presence this day, that Thine eyes may be open toward this house day and night, even toward the place whereof Thou didst say: My Name shall be there, to hear the prayer which Thy servant prayeth toward this place, day and night. And Thou shalt hearken to the supplication of Thy servant, and of Thy people Israel, which they shall pray toward this place, and Thou shalt hear in Thy dwelling place in Heaven; and Thou shalt do, and be merciful.

The Second Reading

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Isaiah (61:10-62:5).

Deacon: Let us attend!

Reader: Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy; He hath put a miter on me as on a bridegroom, and as a bride hath He adorned me with fair array. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until My righteousness go forth as light, and My salvation burn as a torch. And the nations shall see thy righteousness, and all the kings thy glory, and shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desolate; for thou shalt be called My Favor, and thy land Inhabited; for the Lord shall take pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee; and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

The Third Reading

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: Shine, shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations; but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children

gathered; all thy sons are come from far, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and be glad, and fear, and be amazed in thy heart, for the wealth of the sea, and of nations and peoples, shall come round to thee; and herds of camels shall come to thee, and the camels of Madiam and Gaepha shall cover thee; all from Saba shall come bearing gold, and shall bring frankincense and precious stones, and they shall proclaim the good tidings of the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabaeoth shall come; and acceptable sacrifices shall be offered on Mine altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones? The isles have waited for Me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, for the sake of the holy Name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee; for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the nations, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify My holy place, and the place of My feet will I glorify. And the sons of them that humbled thee, and of them that provoked thee, shall come to thee in fear, and all they that provoked thee shall worship at the footsteps of thy feet; and thou shalt be called Zion, the city of the Lord, the Holy One of Israel, because thou art become forsaken and hated, and there was none to help thee. Therefore, I will make thee a perpetual gladness, a joy of generations of generations. And thou shalt suck the milk of the nations, and shalt eat the wealth of kings, and shalt know that I am the Lord that saveth thee and delivereth thee, the God of Israel.

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer "Vouchsafe, O Lord." The deacon offers the Litany of Supplication, and the priest offers "The Peace" and the Prayer of the Bowing of Heads.*
- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for Ss. Constantine and Helen, and Sunday of the Blind Man. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

THE DOXASTICA AT THE LITIA PROCESSION

For Ss. Constantine and Helen in Tone Five (HTM May Menaion 87)

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

The Church, being robed today with thy dominion, rejoiceth mystically, O Sovereign, and with joyous acclamations she honoureth thine all-venerable memory as is meet, crying: Rejoice, thou who didst zealously emulate Paul, both in taking up the Cross of Christ, and in breaking the snares of the adversary. Rejoice, O most excellent of rulers, and equal in honour with the Apostles. Rejoice, steadfastness of the faithful and rampart of kings. O blessed Constantine, together with thy mother Helen, cease not to intercede with the Lord in our behalf, since ye have boldness, O adornment of sovereigns.

For the Blind Man in Tone Four (HTM Pentecostarion 157)

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

The blind man, accounting his whole life to be night, cried unto Thee, O Lord: Open mine eyes, O our Savior, Thou Son of David, that together with all men, I also might praise Thy power.

6.) *At the Aposticha, we chant the following:*

(Nassar 170; Kazan Vesp. 138)

APOSTICHON FOR THE RESURRECTION IN TONE FIVE

O Christ Savior, Who didst become incarnate without leaving heaven, Thee do we magnify with the voices of song; for Thou didst accept the Cross and death for the sake of our human race; for Thou art the Lord, the Lover of mankind. Thou didst demolish the gates of Hades, rising on the third day, and saving our souls.

(Nassar 962; Kazan Pentecostarion I, 230-233)

THE PASCHAL STICHERA IN TONE FIVE

Verse 1. Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Today Christ, our saving Pascha, hath been revealed unto us a noble Pascha; the Pascha new and holy; the mystical Pascha; the Pascha all august; the blameless Pascha; the great Pascha; the Pascha of the faithful; the Pascha which openeth unto us the gates of paradise; the Pascha which sanctifieth all the faithful.

Verse 2. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion: Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy, in that thou beholdest Christ the King like a bridegroom come forth from the grave.

Verse 3. So let sinners perish at the presence of God, and let the righteous be glad.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to His Disciples.

Verse 4. This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Pascha, the Pascha of the Lord, the Pascha all majestic hath shone upon us! The Pascha in which we embrace one another with joy! O what a Pascha, delivering from sorrow! For today from the tomb, as from a chamber Christ shone, and hath filled the women with joy, saying: Proclaim the glad tidings to the Apostles.

(Nassar 538)

DOXASTICON FOR SS. CONSTANTINE AND HELEN IN TONE EIGHT

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

Like a brilliant ray, like an evening comet, drawn away from unbelief unto belief in the Godhead, thou camest to sanctify a people and a city. Beholding the sign of the Cross in the heavens, thou didst hear from thence: In this sign conquer thine enemies. Wherefore, receiving the knowledge of the Spirit, and being anointed with oil as priest and king, thou didst establish the Church of God, O Father of Orthodox kings, whose reliquary overfloweth with healings. Together with Helen, thy mother, O Constantine, equal to the Apostles, intercede in behalf of our souls.

(Nassar 970; Kazan Pentecostarion I, 234-235)

DOXASTICON FOR THE BLIND MAN IN TONE EIGHT

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

O Christ God, noetic Sun of justice, O Thou, Who by Thy pure touch, didst lighten the eyes of him who was born lightless from his mother's womb, lighten Thou our souls' eyes, and reveal us as sons of the day, that we may cry out unto Thee in faith: Bountiful is Thy compassion toward us, O Lover of mankind, glory to Thee.

7.) *We then say the Prayer of St. Simeon (**Chant**) (**Choral**) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 171; Kazan Vesp. 169)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(HTM May Menaion 88)

APOLYTIKION OF SS. CONSTANTINE AND HELEN IN TONE EIGHT

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

Having seen the image of Thy Cross in Heaven, and, like Paul, having received the call not from men, Thine apostle among kings, Constantine, entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Lover of mankind.

(Nassar 193; Kazan Vesp. 176)

RESURRECTIONAL THEOTOKION IN TONE EIGHT

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

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, God-crowned and great Sovereigns Constantine and Helen, the Equals to the Apostles; and Constantine, Prince of Murom, and his sons Michael and Theodore, the Wonderworkers, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (third edition, p. 14).

ORTHROS ON SUNDAY, MAY 21; TONE 5 / EOTHINON 8

1.) *All services of Bright Season begin as follows:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (TWICE)

2.) *The people then say “Glory to the Father... Both now and ever...” and then “All-holy Trinity” and the rest of the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

***Also, do NOT follow the instruction in the “Red Service Book” (Page 45) and Kazan Orthros (Page 2) which calls for “Christ is risen” to replace “Glory to God in the highest” and “O Lord, open Thou my lips.” We would only do this if Great Vespers and Orthros were offered together, without interruption, in a vigil service.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE FIVE

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 171; Kazan Orth. 21)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(HTM May Menaion 88)

APOLYTIKION OF SS. CONSTANTINE AND HELEN IN TONE EIGHT

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

Having seen the image of Thy Cross in Heaven, and, like Paul, having received the call not from men, Thine apostle among kings, Constantine, entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Lover of mankind.

(Nassar 193; Kazan Orth. 31)

RESURRECTIONAL THEOTOKION IN TONE EIGHT

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

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata: note that this special order from the Pentecostarion differs from that of the Octoechos as found in Nassar and Kazan, in addition to verses for Ss. Constantine and Helen (HTM May Menaion 88, 157).*

FIFTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Let us laud the honored Cross of the Lord; let us honor with song His holy Burial; let us glorify His divine Resurrection; for He hath raised the dead from the graves, since He is God, and hath led captive the might of death and the power of Diabolus, and hath shed light on those who are in Hades.

(For Ss. Constantine and Helen) *Glory to the Father, and to the Son, and to the Holy Spirit.*

In thy ways thou wast another David; so didst thou receive the gift from Heaven, in the oil of the Kingdom upon thy head. The Word transcendent in essence, the Lord of all, anointed thee with the Spirit, O glorious one, and the royal scepter thou didst receive, wise Constantine, who askest that great mercy may be granted us.

(Theotokion of the Resurrectional apolytikion) *Both now and ever, and unto ages of ages. Amen.* Rejoice, O uncrossed gate; rejoice, O wall and protection of those who hasten unto thee; rejoice, O quiet haven, who hast not known wedlock, O thou who hast given birth in the flesh to thy Creator and God. Thou shalt continue to intercede for the sake of those who praise and worship thy birth-giving.

Second Kathisma

(**Please note the special order as set forth in *The Pentecostarion*.**)

The transgressors of the law, O merciful Lord, nailed Thee between two thieves and stabbed Thy side with a spear. And Thou didst submit to burial, O Thou Who didst invade the gates of Hades, and didst rise in three days. Wherefore, the women hastened to behold Thee, and told the good tidings of Thy Resurrection to the Apostles, O Savior transcendent in height, and praised of angels. Wherefore, O blessed Lord, glory to Thee.

(For Ss. Constantine and Helen) *Glory to the Father, and to the Son, and to the Holy Spirit.*

He Who was drawn up upon the Cross, the Creator of the sun and creation, drew thee near with stars from Heaven, since thou wast thyself a shining star, and He entrusted the royal dominion to thee first of all. Wherefore, we acclaim thee, O most pious King Constantine, together with Helen, thy godly-minded mother.

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

O Theotokos, transcendent in praise, O bride who hast not tried marriage, O thou who hast changed Eve's sorrow to joy, we worshipping believers give praise; for that thou didst lift us up from the first curse. And now intercede ceaselessly, O all-holy one, for our salvation.

Third Kathisma for Ss. Constantine and Helen

Thy fair and auspicious memory hath shone brightly on us, enlightening the whole world with the light of knowledge of God, O God-inspired Constantine; for among all kings thou wast shown forth as most pious, honoring the statutes of the King of the Heavens. And now, from all temptation do thou rescue us by thy prayers.

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

Be quick to anticipate our foes ere we be enslaved by them that blaspheme Thee and that menace us with their threats, O merciful Christ our God; by Thy Cross defeat them that oppose us, that they may know how mighty is the Faith of Orthodox Christians, through Thy pure Mother's prayers for us all, O only Lover of mankind.

- 8.) [**Benedictions \(Evlogetaria\) in Tone 5.**](#) (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [**Prokeimenon**](#) with its accompanying stichos are all from the Octoechos for Tone 5. (*Nassar 172-173; Kazan Orthros 54-55*)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

[**LET EVERYTHING THAT HATH BREATH**](#)

Let everything that hath breath praise the Lord. (TWICE)

Stichos: *Praise ye God in His saints; praise Him in the firm foundation of His power.*

Let everything that hath breath praise the Lord.

- 12.) *The eighth Eothinon Gospel (John 20:11-18) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)*
***In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*

- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) *[Troparia following Psalm 50](#) as usual. (Serv. Bk., 67; Kazan Sun. Mat., 67-68)*
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, God-crowned and great Sovereigns Constantine and Helen, the Equals to the Apostles; and Constantine, Prince of Murom, and his sons Michael and Theodore, the Wonderworkers, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings “Lord, have mercy” twelve times, and the priest exclaims “Through the mercies and compassions...”

- 17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION & OIKOS FOR BLIND MAN SUNDAY (Plain Reading)

Since my soul’s noetic eyes are blind and sightless, I come unto Thee, O Christ, as did the man who was born blind. And in repentance I cry to Thee: of those in darkness Thou art the most radiant Light.

Grant me a stream of ineffable wisdom and knowledge from on high, O Christ, Thou Light of them that are in darkness and Guide of all them that are gone astray, that I may tell of those things that the divine book of the Gospel of peace hath taught, to wit, the miracle that was wrought upon the blind man; for though blind from birth, he receiveth the physical eyes as well as the eyes of the soul, as he crieth out in faith: of those in darkness Thou art the most radiant Light.

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

THE SYNAXARION (Plain Reading)

On May 21 in the Holy Orthodox Church, we commemorate Constantine, Prince of Murom, and his sons Michael and Theodore, the Wonderworkers; and the holy, glorious, God-crowned and great Sovereigns Constantine and Helen, the Equals to the Apostles.

Verses

As the Sovereigns had the earthly crown in common,
So have they now in common the crown celestial.
On the twenty-first died Constantine with his mother.

Before a great battle, a brilliant Cross appeared to Constantine in the sky during the day, completely adorned with stars and written on the Cross were these words: "By this Sign Conquer." Astonished, the emperor ordered a large cross to be forged similar to the one that appeared to him; and that it be carried before the army. By the power of the Cross he achieved a glorious victory over the larger enemy. Immediately after that, Constantine issued the famous Edict of Milan in 313 to halt the persecution of Christians. When a discord began in the Church because of the heretic Arius, the emperor convened the First Ecumenical Council in Nicaea in 325, where the heresy was condemned and Orthodoxy confirmed. Helena, the pious mother of the emperor, visited Jerusalem, discovered the Honorable Cross of the Lord, built the Church of the Resurrection on Golgotha and other churches throughout the Holy Land. This holy woman presented herself to the Lord in her eightieth year in 327. Emperor Constantine died ten years later at age 65.

On this day, the sixth Sunday of Pascha, we celebrate the miracle wrought by our Lord and God and Savior Jesus Christ upon the man who was blind from his birth.

Verses

O Light of Light most perfect, and Light-provider,
On the blind from birth, O Word, eyes Thou bestowest.

The Savior met this man, born blind and incurable after every human effort, while leaving the Temple on the Sabbath. Saints John Chrysostom, Basil the Great and Irenaeus teach that the man was born without eyes. Jesus spat into the dirt, made clay, rubbed it in his eye sockets and told him to wash in the pool of Siloam, a famous water spring in Jerusalem. The Savior did not send him there because his eye sockets were covered in clay, nor did the pool have healing power, but instead to test his faith and obedience. The blind man proclaimed that Jesus healed him, but this confession caused him to be cast out by the enemies of the truth. Even his own parents would not defend him. However, the blind man followed Jesus from that moment forward.

By Thine infinite mercy, O Christ our God, Giver of light, have mercy on us. Amen.

18.) *We chant the katavasia of the Canon of Blind Man Sunday (Nassar 970; Kazan Pentecostarion II, 312-315), and instead of the magnificat "More honorable" we chant the entire ninth ode of the Paschal Canon (Nassar 921-929; Kazan Pentecostarion II, 306-311), followed by the ninth katavasia of the Canon of Blind Man Sunday.*

THE KATAVASIAS OF BLIND MAN SUNDAY CANON IN TONE FIVE

Ode 1. Let us praise our God and only Savior, Who led His people in the sea with feet unmoistened, and drowned Pharaoh and all his soldiers; for He is glorified.

Ode 3. Strengthen my mind by the power of Thy Cross, O Christ, so that I may praise and glorify Thy saving Ascension.

Ode 4. Hearing have I heard, O Lord, of the might of Thy Cross, through which paradise was thrown open. Wherefore, I cried: Glory to Thy might, O Lord.

Ode 5. Early in the morning we come unto Thee, O Lord, crying: Save us; for Thou art our God, and beside Thee we know no other.

Ode 6. The depth hath encompassed me, O Lord, and the whale hath become my tomb. But I cried unto Thee and Thou didst save me by Thy right hand, O Lover of mankind.

Ode 7. O Thou Who didst save the youths praising Thee from the midst of the consuming fire: Blessed art Thou, O God of our Fathers.

We praise, we bless, and we worship the Lord.

Ode 8. Praise, O Priests, God the Son, begotten of the Father before the ages; Who, in these last days, was incarnate from a virgin Mother. Exalt Him more and more, O nations, unto the end of time.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

THE NINTH ODE OF THE PASCHAL CANON IN TONE ONE

Magnify, O my soul, Him Who died of His own free will, and was buried, and did rise from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Magnify, O my soul, the life-giving Christ, Who is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Christ is the new Pascha, a living Sacrifice, the Lamb of God Who beareth the sin of the world.

And how noble! O how dear! O how sweet is Thy voice, O Christ; for Thou hast verily made us a true promise, that Thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

Today doth all creation rejoice and is glad; for Christ is risen, and Hades He hath despoiled.

And how noble! O how dear! O how sweet is Thy voice, O Christ; for Thou hast verily made us a true promise, that Thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

Glory to the Father, and to the Son, and to the Holy Spirit: Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Pascha, O Wisdom of God, His Word and His Power, grant us that we may partake of Thee more perfectly in Thy kingdom's day, which setteth not.

Both now, and ever, and unto ages of ages. Amen: Rejoice, O Virgin rejoice; rejoice, O blessed one; rejoice, O glorified one; for thy Son is risen from the tomb on the third day.

O Christ, the perfect, most exalted Pascha, O Wisdom of God, His Word and His Power, grant us that we may partake of Thee more perfectly in Thy kingdom's day, which setteth not.

NINTH KATAVASIA OF BLIND MAN SUNDAY CANON IN TONE FIVE

In unison we believers do magnify thee, because thou didst give birth in time to the Word not bound by time; and in manner transcending every mind and utterance, thou became the Theotokos.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: chant "[Holy is the Lord our God](#)" thrice (Kazan Orthros 81) but "Exalt ye the Lord..." is NOT chanted from now until Pentecost. Then we chant the following:*

(Nassar 929; Kazan Pentecostarion II, 328)

THE EXAPOSTEILARION OF PASCHA IN TONE TWO

When Thou didst fall asleep in the body as mortal, O Thou Who art Lord and King, Thou didst abolish death. And on the third day Thou didst surely rise, verily raising Adam from corruption, O Thou incorruptible Pascha, O Salvation of the world.

(HTM May Menaion 91)

[THE EXAPOSTEILARION OF SS. CONSTANTINE AND HELEN IN TONE TWO](#)

*(**Upon that mount in Galilee**)*

Not from man did great Constantine * with his blest mother Helen * receive the royal sovereignty, * but by God's grace from Heaven. * For he beheld the divine Cross * as a bright flashing trophy. * With it was he victorious * over all who opposed him, * and he destroyed * the deceit and error of all the idols, * while making strong throughout the world * Orthodox faith and practice.

(HTM Pentecostarion 167; Kazan Pentecostarion II, 326-328)

[THE EXAPOSTEILARION OF BLIND MAN SUNDAY IN TONE TWO](#)

*(**Hearken, ye women**)*

While passing by, our Savior found * a blind man lacking eyes from his birth. * And making clay with His spittle, * the Lord anointed him with it. * He sent the man to Siloam, * that he might go and wash therein. * And having washed as he was told, * O Christ, he came away seeing, * and he beheld Thy divine light.

21.) *We chant "The Praises" in Tone 5 with eight troparia:*

(Nassar 174-175; Kazan Orth. 135-144)

[For the Resurrection from the Octoechos in Tone Five](#)

Verse 1. This glory shall be to all His saints.

The grave, O Lord, having been sealed by the transgressors of the law, Thou didst emerge from within like as Thou wast born of the Theotokos; for the incorporeal angels did not know how Thou wert incarnate. Likewise, the guardian soldiers were not aware when Thou didst rise; for these two matters were concealed from all seekers. But the wonders appeared to those who worshipped the mystery in faith. Therefore, grant us, who offer praise, joy and Great Mercy.

Verse 2. Praise God in His sanctuary: praise Him in the firmament of His power.

O Lord, Thou hast demolished the everlasting gates and broken asunder the chains. Thou didst rise from the tomb, leaving behind Thy wrappings and ointments in the grave, in testimony of Thy true three-day Burial, and didst go before into Galilee, O Thou Who wert kept in a cave. Great, therefore, are Thy mercies, O ineffable Savior; have mercy upon us.

Verse 3. Praise Him for His mighty acts: praise Him according to His excellent greatness.

The women did hasten to Thy tomb to behold Thee, O Lord, Who didst suffer for us. And when they arrived, advancing, they saw an angel sitting on the stone rolled back from fear. And he shouted to them, saying, The Lord hath risen. Go and tell the Disciples that the Savior of our souls is risen from the dead.

(HTM May Menaion 91)

For Ss. Constantine and Helen in Tone Eight (O strange wonder**)**

Verse 4. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

Rejoice, O great and all-wise Constantine, * thou fount of Orthodox Faith, * that dost water continually * all the lands beneath the sun * with thy sweet and delightful streams. * Rejoice, O root from the which there sprouted forth * the fruit that nourisheth Christ's most holy Church. * Rejoice, thou most glorious * boast and fame of all the farthest ends of earth, * first of Christian kings. Rejoice, thou joy of faithful men.

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Since the King of all created things * foresaw thy goodness of heart * and thy ready obedience, * He through reason captured thee * when unreason ruled over thee; * and having made thee to shine in heart and mind * with certain knowledge of godly piety, * He showed thee to the world * as a shining sun that sendeth forth the beams * of all godly deeds, O wise and glorious Constantine.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

When like choicest earth thou hadst received * the doctrines taught of the Lord, * O all-wise Helen praised of all, * thou didst sprout abundant fruit * of right virtuous life and works, * thereby providing our minds with nourishment * through the example of thy good way of life. * Wherefore, we celebrate * thy memorial today with great delight, * keeping solemn festival with exultation and joy.

(Nassar 929-930; Kazan Pentecostarion II, 355-358)

THE PASCHAL STICHERA IN TONE FIVE

Verse 1. Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Today Christ, our saving Pascha, hath been revealed unto us a noble Pascha; the Pascha new and holy; the mystical Pascha; the Pascha all august; the blameless Pascha; the great Pascha; the Pascha of the faithful; the Pascha which openeth unto us the gates of paradise; the Pascha which sanctifieth all the faithful.

Verse 2. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion: Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy, in that thou beholdest Christ the King like a bridegroom come forth from the grave.

Verse 3. So let sinners perish at the presence of God, and let the righteous be glad.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying: Why seek

ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to His Disciples.

Verse 4. This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Pascha, the Pascha of the Lord, the Pascha all majestic hath shone upon us! The Pascha in which we embrace one another with joy! O what a Pascha, delivering from sorrow! For today from the tomb, as from a chamber Christ shone, and hath filled the women with joy, saying: Proclaim the glad tidings to the Apostles.

(Nassar 541)

THE DOXASTICON FOR SS. CONSTANTINE AND HELEN IN TONE EIGHT

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

The King of kings and God, Who adorneth the worthy with rich gifts, hath caught thee, O Constantine, with the sign of the Cross, as He did the ever-memorable Paul, saying: By this thou shalt conquer. And having sought the Cross with thy godly-minded mother, finding it according to thy desire, thou didst put thine enemies to flight. Wherefore, with her, beseech thou Him Who is alone the Lover of mankind, in behalf of the Orthodox kings and Christ-loving soldiers and all those who celebrate thy memorial in faith, to deliver them from every opposition.

(Nassar 972; Kazan Pentecostarion II, 365-366)

THE DOXASTICON OF THE BLIND MAN IN TONE EIGHT

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

Who shall declare Thy might, O Christ? And who shall number the multitude of Thy wonders? For as Thou wast doubly seen in Thy goodness on earth, so didst Thou doubly grant healing to the sick; for not only didst Thou heal the bodily eyes of the man born blind from the womb, but the eyes of his soul also. Wherefore, he confessed that Thou art a hidden God, granting all the Great Mercy.

22.) *We chant the **Great Doxology in Tone 8** (Red Service Book 75-76, Kazan 235-238), followed by:*

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the [Online Liturgical Guide](#).*

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