

MONDAY EVENING IN THE SECOND WEEK

AT VESPERS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 6th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone I:

Having arisen from the tomb, * Thou didst come to Thy friends, while the doors were shut O almighty One. * And unto the disbelieving Thomas, * Thou didst willingly display the imprints of the nails * and the piercing in Thy holy side made by the spear. * Assuring and convincing him * that for the sake of Thy compassion ** Thou didst endure Thy saving Passion.

Upon beholding mine extreme condescension * and my boundless compassion, * be not uncertain, but have thou faith, * said the Lord unto the Twain. * Know that I Myself am He * that endured suffering and arose from the sepulcher on the third day, * and despoiled the vaults of Hades, ** granting life unto the dead from all ages.

Upon beholding Thee, Thomas was struck with astonishment; * and recognizing Thee O Almighty One, he cried aloud: * “Thou art My God and my Lord. * I believe O Lover of mankind, * that Thou art He Who endured the Passion, * and Who doth heal our souls. * I worship Thy power and proclaim unto the world ** Thine awesome and omnipotent Resurrection.

And 3 Stichera from the Menaion

Glory ..., Both now ..., in Tone I:

As the disciples were in doubt, * the Savior came on the eighth day to where they were gathered * and having granted them peace, He cried unto Thomas saying: * Come, O Apostle, and feel the palms in which they fastened the nails. * O the good unbelief of Thomas, * which hath led the hearts of the faithful to knowledge! * Hence, he cried out with fear: ** O my Lord and my God, glory be to Thee.

“O joyous light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Then, “Vouchsafe O Lord ...,”

The Litany: Let us complete our evening ...,

On the Aposticha, the Stichera of the Resurrection, in Tone I:

Go around Zion, O ye peoples, * and encompass her, * and give glory to him who in her midst arose from the dead; * for he is our God, ** and hath delivered us from our iniquities

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

A Hymn of Compunction: Since I stand condemned by mine evil thoughts and deeds, O Savior, * grant me the thought of returning to Thee O God, * that I may cry unto Thee: * Save me, O good Benefactor, ** and have mercy on me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: Your confession before the judgment seat, O Saints, * cast down the power of the demons, * and freed mankind from deception. * Wherefore, as ye were beheaded, ye cried aloud: * May the sacrifice of our lives be acceptable unto Thee, O Lord, * for out of longing for Thee we have disdained this fleeting life, ** O Lover of mankind.

Glory ..., Both now ..., in Tone II:

After Thine arising, O Lord, * Thou didst stand in the midst of Thy disciples when they were gathered together, * while the doors were shut, granting them peace. * And Thomas became convinced at beholding Thy hands and side, * confessing that Thou art the Lord and God, ** Who dost save them that hope in Thee, O Lover of mankind.

Then “Now lettest Thy servant ...,” Trisagion ..., “Our Father ...,” Then:

The Dismissal Troparion, in Tone VII:

Whilst the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God; * and whilst the doors were shut, * Thou didst come unto Thy disciples, O Resurrection of all, * renewing through them an upright Spirit in us ** according to Thy great mercy.

Glory ..., Both now ..., the foregoing is repeated.

Note: If the Menaion hath a Troparion, we chant as follows:

Troparion from the Menaion, Glory ..., Both now ..., Whilst the tomb was sealed ...

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

TUESDAY IN THE SECOND WEEK

AT MATINS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparion, in Tone VII:

Whilst the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God; * and whilst the doors were shut, * Thou didst come unto Thy disciples, O Resurrection of all, * renewing through them an upright Spirit in us ** according to Thy great mercy. (Twice)

Glory ..., Both now ..., the foregoing is repeated.

After the 1st chanting of the Psalter (Kath. VII) The following Sessional Hymns from the Oktoechos, in Tone I:

The women came to Thy tomb at dawn * and seeing a vision of an Angel they trembled; * the tomb became resplendent with life; * and amazed by the miracle, * they returned to the disciples and proclaimed the Resurrection: * for Christ hath despoiled Hades, * as alone almighty and all powerful, * raising up those in corruption, * dispelling the fear of condemnation ** by the power of the Cross.

The Hymn of Compunction, in Tone I:

Verse: O Lord condemn me not in Thine anger, * nor chasten me in Thy wrath.

If the righteous barely be saved, * where shall I, the sinner, appear? * For I endured not the weight and burning heat of the day; * but do Thou O God number me together with those of the eleventh hour, ** and save me.

The Martyricon, in Tone I:

Verse: Wondrous is God in His saints, * the God of Israel.

Since ye were all good soldiers that shared a likeminded faith, * ye feared not the threats of the tyrants, O ye Saints. * With longing ye drew nigh unto Christ, * taking up the venerable Cross. * And since ye have now completed your holy course, * from Heaven ye have gained victory. * Glory be to Him that hath given you strength. * Glory be to Him that hath crowned you. * Glory be to Him that worketh healings for all through you.

Glory ..., Both now ..., Theotokion, in Tone I:

Possessing Mary the Theotokos as an unshaken wall, * O ye faithful, * come, let us Worship and fall down before her; * for she hath boldness with Him Who was born of her, * both to intercede, ** and to save our souls from wrath and death.

After the 2nd chanting of the Psalter (Kath. VIII), Sessional Hymn, in Tone V:

With praises let us acclaim in song, * all the Apostles, and the memorial of the disciple of Christ. * For in a God-befitting manner he hath confirmed our minds, * when he touched the wounds from the nails, * seeking to have an assured faith, * thereby establishing true Faith throughout the world. * And he doth beseech the Savior, ** that He have mercy upon our souls.

Glory ..., Both now ..., the foregoing is repeated.

Then the Choir chants: “Having beheld the Resurrection of Christ ...,”

Then the 50th Psalm. For the Canons, the Canon of Thomas Sunday, with its Irmos, to make eight in each Ode, and the Canon of the Menaion, to make four in each Ode. The Canon in Tone I:

ODE I

Irmos: Let us all sing a song of victory, O ye people, * unto Him that freed Israel from bitter slavery to Pharaoh * and led them dry-shod through the depth of the sea, * for He hath been glorified.

Refrain: Glory to Thee, Our God, Glory to Thee.

Today is the springtime of our souls; for Christ, on the third day, shone forth from the grave like the sun, dispelling the dark winter of our sin. Let us praise Him, for He hath been glorified.

Refrain: Glory to Thee, Our God, Glory to Thee.

With splendor, the queen of seasons doth most clearly minister unto this light-bearing day, the queen of days, gladdening the chosen people of the Church, as she unceasingly praiseth the risen Christ.

Refrain: Glory to Thee, Our God, Glory to Thee.

Neither the gates of death, O Christ, nor the seals of the grave, nor the bars of the doors could withstand Thee; but when Thou didst arise, Thou didst come unto Thy friends, O Master, granting them that peace that transcendeth every mind.

And 4 Troparia from the canon from the Menaion:

Katavasia in Tone I: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory

ODE III

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, * and enlighten me with the light of Thy countenance; * for there is none more holy than Thee, * O Lover of mankind.

Refrain: Glory to Thee, Our God, Glory to Thee.

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; commanding us to live worthily in newness of life.

Refrain: Glory to Thee, Our God, Glory to Thee.

Though enclosed within a grave in Thy circumscribable flesh, Thou didst arise, O Christ, Who art uncircumscribable; and while the doors were shut, Thou didst come unto Thy disciples, O Almighty One.

Refrain: Glory to Thee, Our God, Glory to Thee.

Having kept intact Thy wounds, which Thou didst willingly endure for us, Thou didst show them unto Thy disciples, O Christ, bearing witness to Thy glorious Resurrection.

And 4 Troparia from the canon from the Menaion:

Katavasia: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

The Kontakion, Ikos & Sessional Hymns/Ikos of the Menaion, then:

Glory ..., Both now ..., in Tone VI:

As Thou camest amongst Thy disciples, O Savior, * and gavest them peace, ** so also come amongst us and save us.

ODE IV

Irmos: Great is the mystery of Thy dispensation, O Christ! * For when Habbakuk foresaw it from on high in a divine vision, * he cried unto Thee: Thou didst come forth for the salvation of Thy people, * O Lover of mankind.

Refrain: Glory to Thee, Our God, Glory to Thee.

Christ tasted of gall, thereby healing the tasting of the fruit of old; and now, together with the honeycomb, He hath granted unto our forefather to partake of His enlightenment and sweetness.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thou didst rejoice when examined O Lover of mankind: wherefore, encouraging Thomas to do this, Thou didst show Thy side unto the disbelieving one, assuring the world of Thine arising on the third day, O Christ.

Refrain: Glory to Thee, Our God, Glory to Thee.

Drawing forth wealth from the inviolable treasury of Thy divine side which had been pierced by a lance, O Benefactor, the twain hath filled the world with wisdom and knowledge.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thine all-blessed tongue is praised, O Twain; for it was the first to reverently proclaim that Jesus, the Giver of life, is both God and Lord; for from touching Him, thou didst overflow with grace.

And 4 Troparia from the canon from the Menaion:

Katavasia: On divine watch * let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel * clearly saying: * Today salvation is come to the world, * for Christ is risen as Almighty.

ODE V

Irmos: Out of the night we wake at dawn and praise Thee, O Christ, * Who art co-beginningless with the Father, * and art the Savior of our souls; * grant peace unto the world, O Lover of mankind.

Refrain: Glory to Thee, Our God, Glory to Thee.

Having come unto His sorrowful friends, the Savior dispelled all their sorrow by His presence; causing them to leap for joy with His Resurrection.

Refrain: Glory to Thee, Our God, Glory to Thee.

O how praiseworthy and truly awesome is Thomas' undertaking! For daringly he touched the side that doth flash forth with the lightning of the divine fire.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thou hast proved the disbelief of Thomas to be the begetter of belief for us; for by Thy wisdom, Thou dost provide all that is beneficial, O Christ, since Thou lovest mankind.

And 4 Troparia from the canon from the Menaion:

Katavasia: Let us awake in the deep dawn, * and instead of myrrh, offer a hymn * to the Master, * and we shall see Christ, the Sun of Righteousness, * Who causeth life to dawn for all.

ODE VI

Irmos: Thou didst save the Prophet from the sea monster, * O Lover of mankind; * lead me up also out of the depth * of transgressions, I pray.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee.

Refrain: Glory to Thee, Our God, Glory to Thee.

Our Savior didst say: When ye touch Me, see that I have bones and flesh; I am not subject to change.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thomas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Savior.

And 4 Troparia from the canon from the Menaion:

Katavasia: Thou didst descend into * the nethermost parts of the earth, * and didst shatter the eternal bars * that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

Kontakion, in Tone VIII:

With his searching right hand, Thomas did probe Thy life-bestowing side, O Christ God; * for when Thou didst enter whilst the doors were shut, ** he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.

Ikos: Who preserved the disciple's hand unconsumed when he drew nigh unto the fiery side of the Lord? Who gave it the daring and strength to feel the bone that was flaming? Surely, it was that which was touched. For if that side had not bestowed might unto that earthen right hand, how could it have touched those wounds which caused both things above and below to quake? This grace was given to Thomas, that he might touch and cry out to Christ: Thou art my Lord and my God.

ODE VII

Irmos: When the harmonious music summoned the people together * to offer adoration to the image, * the Children of David, singing a hymn * from the odes of Sion like their fathers, * destroyed the wicked command of the tyrant * and transformed the flame into dew as they sang: * O supremely exalted God of our fathers, blessed art Thou.

Refrain: Glory to Thee, Our God, Glory to Thee.

Since this light-bearing day is the first and sovereign of days, it is meet that the new and divine people should reverently rejoice therein; for, as the eighth day, in awesome manner it prefigureth the age which is to come. O supremely exalted God of our fathers, blessed art Thou.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thomas the Twain, who alone was bold, and who by his unbelieving belief hath brought us benefactions, doth by his believing unbelief dispel gloomy ignorance from all the ends of the earth, clearly plaiting a crown for himself by saying: “Thou art the Lord, the supremely exalted God of our fathers, blessed art Thou.”

Refrain: Glory to Thee, Our God, Glory to Thee.

Not in vain did Thomas doubt Thine arising, nor did he keep it hidden for himself, but free of doubt, he hastened to show it forth unto all the nations, O Christ. Wherefore, we all have been taught through his unbelief to say: “Thou art the Lord, the supremely exalted God of our fathers, blessed art Thou.”

Refrain: Glory to Thee, Our God, Glory to Thee.

With fear, Thomas placed his hand in Thy life-bearing side, O Christ, and trembling, he felt the twofold power of the two natures united uncommingled within Thee, O Savior, and with faith he cried aloud, saying: “Thou art the Lord, the supremely exalted God of our fathers, blessed art Thou.”

And 4 Troparia from the canon from the Menaion:

Katavasia: He Who delivered the Children * from the furnace, became a man, * and suffereth as a mortal, * and through His Passion * doth clothe mortality * with the beauty of incorruption, * He is the only blessed and supremely glorious God of our fathers.

ODE VIII

Irmos: Praise ye the Lord Who preserved The Children * in the fiery flame of the furnace, * descending unto them in the guise of an Angel, * and supremely exalt Him throughout the ages.

Refrain: Glory to Thee, Our God, Glory to Thee.

Yearning for the joyous sight of Thee, Thomas disbelieved at first; but when he was thereof deemed worthy, he called Thee God and Lord, O Master, Whom we supremely exalt throughout all ages.

Refrain: Glory to Thee, Our God, Glory to Thee.

Tolerating Thomas' unbelief and having showed him His side, He was examined closely by the hand of the disciple, praise ye the Lord and supremely exalt Him throughout all ages.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thine inquisitiveness hath mystically opened for us a hidden treasure, O Thomas; for with thy God-inspired tongue thou didst speak of things divine saying: Praise ye the Lord, and supremely exalt Him throughout all ages.

And 4 Troparia from the canon from the Menaion:

We praise, we bless, we worship ...,

Katavasia: This chosen and holy day * is the first of the Sabbaths, * the queen and lady, feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

We then chant the Hymn of the Theotokos (the Magnificat)

ODE IX

Irmos: O Thou radiant lamp, * the Mother of God, * most wondrous glory, * who art more exalted than all creation, * thee do we magnify with hymns.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thy radiant and most resplendent day, and abundantly radiant grace, by which Thou didst come unto Thy disciples, O Christ, as One comely in virtuous goodness, do we magnify with hymns.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thee, Whose side was touched by a hand of clay, and yet did not consume it by the fire of Thine immaterial Divine essence, do we magnify with hymns.

Refrain: Glory to Thee, Our God, Glory to Thee.

Thee, Who didst arise from the grave as God, O Christ, though we have not beheld Thee with our eyes, yet with our hearts have believed in Thee with love, do we magnify with hymns.

And 4 Troparia from the canon from the Menaion:

Katavasia: Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Exapostilation, in Tone I:

With thy hand thou hast searched out My wounds, * hence do not disbelieve in Me, * Who hath been thus wounded for thee, O Thomas, * but believe with the disciples, ** and preach Me, the living God, to all mankind.

Glory ..., Both now ...,

On this day Spring is fragrant; * and the new creation danceth; * today the bars have been removed from the doors of disbelief, * as Thomas the friend crieth out: ** Thou art my Lord and God.

On the Praises, 4 Stichera from the Oktoechos, in Tone I:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Having endured the Cross, * and destroyed death * and risen from the dead, * grant peace to our lives, O Lord, ** as Thou alone art All-powerful.

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

Repeat: **H**aving endured the Cross ...,

Hymn of Compunction, in Tone I:

Verse: Praise Him with timbrel and dance: * Praise Him with strings and flute.

O my Savior, * reject me not who am overcome by the slothfulness of sin. * Rouse my thoughts unto repentance, * and show me to be a worthy laborer in Thy vineyard; * grant me the wages of the eleventh hour ** and Thy great mercy.

Martyricon, in Tone I:

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

These soldiers of the great King * withstood the decrees of the tyrants. * boldly despising the torments, * they trampled down every delusion, * and worthily were they crowned; ** wherefore they ask of the Savior peace and great mercy.

Glory ..., Both now ..., from the Pentecostarion, in Tone I:

The Savior came unto the disciples while the doors were shut, * and granted them peace and fearlessness. * Whereupon He saith unto Thomas: * Why believest thou not that I have arisen from the dead? * Bring hither thy

hand and place it in My side, and see; * because thou hast disbelieved, all have learned of My Passion and Resurrection, * and they shall all cry out with thee: ** O my Lord and my God, glory be to Thee.

Reader: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O House of Ephratha ...”:

With the angelic hosts, O ye faithful, * let us offer unceasing praise * to Christ, Who rose from the grave * on the third day ** and raised up the world with Himself.

Verse: His sound hath gone forth into all the earth, * and his words unto the ends of the world.

When Thomas touched Thy side, * O compassionate One, * he attained unto sure faith, * and we through him have also come to know Thee ** as true God.

Verse: The heavens declare the glory of God, * and the Firmament proclaimeth the work of His hands.

By Thine arising, * Thou hast granted peace to Thy people, * O Redeemer, * and Thou hast raised the world up from Hades, ** O Almighty One.

Glory ..., Both now ..., in Tone VI:

Thou didst come to Thy disciples, O Christ, * while the doors were shut. * Then, by dispensation, Thomas was not found to be among them; * for he said: I will not believe unless I behold the Master, * and see the side from whence issued the blood, the water, and the baptism, * and observe the wound through which man, the great wound, was healed, * and see that He is not a spirit, but flesh and bones. * O Thou Who didst trample down death and didst instruct Thomas, ** O Lord, Glory be to Thee.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., then:

Dismissal Troparion, in Tone VII:

Whilst the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God; * and whilst the doors were shut, * Thou didst come unto Thy disciples, O Resurrection of all, * renewing through them an upright Spirit in us ** according to Thy great mercy.

Note: If the Menaion hath a Troparion, we chant as follows:

Troparion from the Menaion, Glory ..., Both now ..., Whilst the tomb was sealed ...

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

**TUESDAY OF THE SECOND WEEK
AT LITURGY**

The Typica, for the Beatitudes, 6 verses from ODE IV of the Canon.

Christ tasted of gall, thereby healing the tasting of the fruit of old; and now, together with the honeycomb, He hath granted unto our forefather to partake of His enlightenment and sweetness. (Twice)

Thou didst rejoice when examined O Lover of mankind: wherefore, encouraging Thomas to do this, Thou didst show Thy side unto the disbelieving one, assuring the world of Thine arising on the third day, O Christ. (Twice)

Drawing forth wealth from the inviolable treasury of Thy divine side which had been pierced by a lance, O Benefactor, the twain hath filled the world with wisdom and knowledge.

Thine all-blessed tongue is praised, O Twain; for it was the first to reverently proclaim that Jesus, the Giver of life, is both God and Lord; for from touching Him, thou didst overflow with grace.

At the Entrance The Troparion for the Feast Tone VII:

Whilst the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God; * and whilst the doors were shut, * Thou didst come unto Thy disciples, O Resurrection of all, * renewing through them an upright Spirit in us ** according to Thy great mercy.

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory for the Saint, if there be any. Otherwise:

Glory ..., Both now ..., in Tone VII:

With his searching right hand, * Thomas did probe Thy life-bestowing side, O Christ God; * for when Thou didst enter whilst the doors were shut, * he cried out unto Thee * with the rest of the Apostles: ** Thou art my Lord and my God.

The Prokeimenon, in Tone III: Great is our Lord, and great is His strength, * and of His understanding there is no measure:

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our ears.

THE ACTS OF THE HOLY APOSTLES: (ACTS 4:1-10)

In those days, as the Disciples spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that

they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

For the Reposed:

1ST EPISTLE OF ST PAUL TO THE CORINTHIANS (15:39 - 57)

Brethren: All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must

put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Alleluia, in Tone VIII:

Verse: Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Verse: For the Lord is a great God and a Great king over all the earth.

THE GOSPEL ACCORDING TO ST. JOHN (3:16 - 21)

The Lord said: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

For the Reposed:

THE GOSPEL ACCORDING TO ST. JOHN (5:24 - 30)

The Lord said: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

In place of “It is meet” The Zadostoinik is chanted from ODE IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day.

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Communion Verse: Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia, alleluia, alleluia.

We sing “Christ is risen ...,” instead of “We have seen the true light ...,”

At the dismissal, when the priest saith: “Glory to Thee, O Christ God ...,” The Choir chanteth “Christ is risen ...,” x3 instead of “Glory ..., Both now ..., Father bless!” Then the priest giveth the dismissal.