

## THURSDAY 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 15<sup>th</sup> Kathisma.

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

**C**lothed in a garb of righteousness \* whose whiteness transcendeth that of snow, \* let us all exult in this Pascha, \* whereon Christ, the Sun of Righteousness, \* hath dawned forth from among the dead, \*\* brightening us all with incorruption.

**T**his present day is the King and Lord; \* the feast of feasts; \* which in all truth the Lord hath made. \* Wherefore, as the Prophet David hymneth \*, let us mystically rejoice O ye peoples; \* For while the doors were shut, \*\* He granted peace to the disciples.

**W**ith his probing right hand \* Thomas felt the Word’s wounded hands and feet, \* and through his unbelief confirmed the world-saving Arising; \* for the God-man arose from Hades’ dungeons, \*\* and thus destroyed all its strength as One Almighty.

And 3 Stichera from the Menaion

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

**J**esus 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.

“O joyous light ...,”

Prokeimenon, in Tone VI:

**Prokeimenon:** My help cometh from the Lord, \* Who hath made heaven and the earth.

**Verse:** I have lifted up mine eyes to the Mountains, from whence cometh my help.

Then, “Vouchsafe O Lord ...,”

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

**On the Aposticha, these Stichera in Tone I:**

**T**he venerable Cross of the Savior \* is an invincible wall for us; \*\* for setting our hopes thereon, we are all saved.

**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.

**R**eceive our evening prayers, \* O Holy Lord, \* and grant us remission of sins; \* because Thou alone hast revealed \*\* the Resurrection to the world.

**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.

**B**y the intercession, O Lord, of all the Saints \* and the Theotokos, \* do Thou grant us Thy peace, \* and have mercy upon us, \*\* since Thou alone art compassionate.

**Glory ..., Both now ..., in Tone VIII:**

**O** Thomas, touch My side with thy hand, saith Christ, \* and come, feel the imprints of the nails. \* Examine them in faith; \* believe thou in Me, and be not unbelieving. \* And when Thomas touched the Master with his finger, he cried out with a great voice: \*\* Thou art my God and Lord; O compassionately loving One, glory be to Thee.

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

**Dismissal Troparion, in Tone VII:**

**W**hilst 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 ...,

## FRIDAY 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:

**W**hilst 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 1<sup>st</sup> chanting of the Psalter (Kath. XIX) The following Sessional Hymns from the Oktoechos; of the Cross, in Tone I:

**O** Lover of mankind, \* we worship the Wood of Thy Cross, \* for thereto Thou wast affixed with nails, \* Thou Who art Life of all. \* Thou didst open Paradise to the Thief who came to Thee, \* deeming him worthy of delight, \* since, O Savior, he confessed Thee with faith and cried aloud: \* Remember me, O Lord. \* As Thou didst receive the contrite thief, \* do Thou also receive us who cry aloud: \* We have all sinned against Thy loving-kindness; \*\* disdain us not.

**Verse:** Exalt ye the Lord our God: \* And worship at His footstool, for He is holy.

**Of the Resurrection:** **W**hile watching Thy grave, the soldiers \* became as dead men from the lightning flash of the Angel \* who appeared and proclaimed the Resurrection to the Women. \* We glorify Thee, the destroyer of corruption; \* we fall down before Thee, \* who hath risen from the grave \*\* and who alone art our God.

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

**Martyricon:** **T**he glorious passion-bearers were arrayed with Thee O Lord, \* the Boast of their contest and the Dignity of their crowns; \* for by enduring torments they gained victory over the lawless ones, \* and by divine might they received victory from Heaven. \* By their supplications, O Savior, \*\* free me from the invisible enemy and save me.

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

**T**he spotless ewe-lamb gazed upon the Lamb and Shepherd, \* suspended upon the Cross as one dead, \* and she mourned Him, lamenting maternally, \* in her grief she said: \* O my Son, how shall I endure Thy willing suffering and dying \* and Thy condescension, which transcendeth description, \*\* O supremely good God?

**After the 2<sup>nd</sup> chanting of the Psalter (Kath. XX) Sessional Hymn, in Tone I:**

**B**lessed art thou who didst touch \* the august wound within the side of Him \* Who hath accomplished the healing of the great wound of Adam; \* and unto us who have believed in His Resurrection \* through the words preached by His noble Apostles, \*\* He doth grant assured blessedness.

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

**Then the Choir chants: "Having beheld the Resurrection of Christ ...,"**

**Then the 50<sup>th</sup> 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.**

**T**oday 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.**

**W**ith 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.**

**N**either 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.

**B**y 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.

**T**hough 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.

**H**aving 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:*

**A**s 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.

**C**hrist 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.

**T**hou 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.

**D**rawing 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.

**T**hine 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.

**H**aving 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.

**T**hou 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 ...,**

**O**n 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.

**T**hrough Thy Cross, O Christ, \* we have become one flock of Angels and men, \* and One Church. \* Heaven and earth rejoice. \*\* O Lord, glory be to Thee.

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

**Repeat:** **T**hrough Thy Cross, O Christ ...,

**Of the Resurrection, in Tone I:**

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

**We** praise Thy saving Passion, O Christ, \*\* and we glorify Thy Resurrection.

**Martyricon, in Tone I:**

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

**C**ome, all ye peoples, \* and with hymns and spiritual odes let us honour the passion-bearers of Christ, \* the luminaries of the world and heralds of the Faith; \* the ever-flowing springs \* from whence gusheth forth healings for the faithful. \* By their supplications, O Christ God, \*\* grant peace unto Thy world and great mercy to our souls.

**Glory ..., Both now ..., from the Pentecostarion, in Tone VIII:**

**W**hile the doors were shut and the disciples were assembled, \* the Savior came where they were gathered. \* And standing in their midst, He saith unto Thomas: \* Come, feel and behold the prints of the nails. \* Stretch forth thy hand and touch My side, \* and be not unbelieving, \*\* but with faith proclaim My Resurrection from the dead.

**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 IV:

**T**hou wast crucified \* and didst open Paradise to the race of mankind; \* and arising Thou didst raise the dead with Thyself, O our Life; \* and by Thy mighty power, Thou didst utterly vanquish death. \* Having united earthly things with things Heavenly, \* Thou, O Word of God, didst fill the assembly of Apostles with great delight and rejoicing \*\* when Thou didst bless them with peace.

**Verse:** Their sound hath gone forth into all the earth, \* and their words unto the ends of the world.

**N**ow corruption hath been expelled, \* incorruption hath blossomed forth, \* and the bond that held fast for many years hath been loosed. \* Thus, let the things of the earth rejoice; \* let Heaven and earth be glad, \* for Christ hath arisen, \* and in this wise, death hath been despoiled. \* Lo, the gladsome and joyous day hath shone forth, \* and the Lord and Life-bestower \* hath entered in, though the doors were shut.

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

**T**his is the day which the Lord hath made; \* let us be glad and rejoice therein. \* For, lo, the Giver of Life hath arisen; \* Hades hath been despoiled. \* And the apostolic choir upon hearing the glad tidings rejoiceth, \* the disbelieving Thomas hath touched the Master's side \*\* and by touching hath proclaimed Him to be dual in nature.

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

**O** Thomas, touch My side with thy hand, saith Christ, \* and come, feel the imprints of the nails. \* Examine them in faith; \* believe thou in Me, and be not unbelieving. \* And when Thomas touched the Master with his finger, he cried out with a great voice: \*\* Thou art my God and Lord; O compassionately loving One, glory be to Thee.

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

Dismissal Troparion, in Tone VII:

**W**hilst 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 ...,

**FRIDAY OF THE SECOND WEEK  
AT LITURGY**

The Typica, For the Beatitudes, 6 verses from ODE VIII of the Canon.

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. (Twice)

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. (Twice)

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. (Twice)

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 5:1 - 11)**

In those days, a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it

was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

**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 (5:30 - 6:2)**

**T**he Lord said unto those of the Jews who came unto Him: 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. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another



shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

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.