

SUNDAY 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. No Kathisma.

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

As Thou didst not violate the seals of the tomb, * after Thine awesome Resurrection, O Life-bestower, * so also in this manner, though the doors were shut, * Thou, O Christ, didst enter into the midst of Thine all-famed Apostles, * filling them with joy. * And Thine upright Spirit, was granted to them, ** in accordance with Thy boundless mercy.

When Thou didst appear unto Thy disciples, O Lord, * Thomas, who was also called the Twain, * was not amongst them. * Wherefore, he believed not in Thy Resurrection, * and he cried out unto them that had seen Thee: * I will not believe that He hath arisen, * unless I put my finger into His side ** and the imprints of the nails.

Christ exclaimed unto Thomas: * As thou willest, put forth thy hand, and touch Me. * Know that, like thyself, I also have bones and an earthen body. * Do not harbor further doubts; * but rather, like the others, believe in Me. * Then Thomas cried aloud unto Him: * Thou, art my Lord and God: ** Glory be to Thine Arising!

And 3 Stichera from the Menaion.

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

While the disciples were gathered, * and the doors were shut, * Thou didst enter of a sudden, O Almighty Jesus, our God. * And standing in their midst, Thou didst grant them peace, * and didst fill them with the Holy Spirit. * Thou didst command them to tarry, and in no wise depart from Jerusalem * until they be vested with power from on high. * Wherefore, we cry to Thee: ** O our Enlightenment and Resurrection and Peace, glory be to Thee.

“O joyous light ...,”

Great Prokeimenon, in Tone VII:

Prokeimenon: What God is as great as our God? * Thou art God Who alone workest wonders.

Verse: Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people.

Verse: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Verse: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

The Litany: Let us say with our whole ...,

Then, "Vouchsafe O Lord ...,"

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

On the Aposticha, these Stichera in Tone I:

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

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.

Since the abyss of my transgressions is great, O Savior, * and I am sunk grievously in mine offences, * extend to me Thy hand and save me, * as Thou didst once save Peter, O God, ** 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: **B**y the intercession, O Lord, of all the Saints * and of the Theotokos, * do Thou grant us Thy peace and have mercy on us, ** since Thou alone art compassionate.

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

Eight days after Thine arising, O Lord, * Thou didst appear unto Thy disciples in the place where they were gathered, * and Thou didst pronounce unto them: Peace be unto you. * And Thou didst show Thy hands and immaculate side unto the doubting disciple. * Wherefore, believing, he cried unto Thee: ** O my Lord and my God, glory be to Thee.

Then “Now lettest Thou...,” 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 ...,

MONDAY 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. IV) The following Sessional Hymns from the Oktoechos, in Tone I:

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

The Hymn of Compunction, in Tone I:

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

Having been conceived in iniquities, * I the prodigal one dare not gaze upon the height of Heaven. * But trusting in Thy love for mankind, I cry unto Thee: ** O God, be gracious unto me, a sinner, and save me.

The Martyricon, in Tone I:

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

The 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:

Beholding within thee O full of grace, * the wonder of wonders, * creation doth rejoice; * for thou didst conceive without seed and ineffably give birth unto Him * Whom the ranks of angels cannot see. ** Him do thou entreat on behalf of our souls!

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

When thou didst enter, O Christ, while the doors were shut, * Thomas, who was called the Twain, was not with them. * Wherefore he doubted that which was told him, * by unbelief thus confirming his belief. * And Thou, O Good One didst not disdain to show him * Thine immaculate side * and the wounds of Thy hands and feet. * Wherefore, having touched and beheld, he confessed * that Thou art neither naked God nor mere man, ** and he cried: O my Lord and my God, glory be to Thee.

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 surpasseth 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 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.

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 ..., (to the saint if there is one) 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.

We sing the praise of Thy saving Passion, * O Christ, ** and we glorify Thy Resurrection.

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

Repeat: We sing the praise of Thy saving Passion ...,

Hymn of Compunction, in Tone I:

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

Another world awaiteth thee, O my soul, * and a Judge Who shall reveal Thy hidden and grievous deeds. * Abide not, therefore, in things present, * but be quick and cry unto the Judge: ** O God, be gracious unto me, and save me.

Martyricon, in Tone I:

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

Come, all ye peoples, * and with hymns and spiritual songs 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 I:

When thou didst enter, O Christ, while the doors were shut, * Thomas, who was called the Twain, was not with them. * Wherefore he doubted that which was told him, * by unbelief thus confirming his belief. * And Thou, O Good One didst not disdain to show him * Thine immaculate side * and the wounds of Thy hands and feet. * Wherefore, having touched and beheld, he

confessed * that Thou art neither naked God nor mere man, ** and he cried: 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 pure lips offer praise * together with the Angels, * O ye mortal men, unto Him * Who rose from the grave on the third day ** and raised the world up with Himself.

Verse: Praise the Lord, O Jerusalem; * praise Thy God, O Sion.

O Savior, Thou didst appear * unto Thine Apostles, * when the doors were shut fast, * and through them hast Thou renewed ** Thy divine Spirit in us.

Verse: For He hath strengthened the bars of Thy gates, * He hath blessed Thy sons within thee.

Our eyes now see Thee not, * but the fervent longing of our hearts’ * doth see Thee, O Sovereign. * Thus, in faith we confess Thee to be God ** and magnify Thee with hymns.

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.

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 ...,

**MONDAY OF THE SECOND WEEK
AT LITURGY**

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

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. (Twice)

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. (Twice)

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 surpasseth every mind. (Twice)

At the Entrance The Troparion for the Feast, 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.

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 3:19 - 26)

In those days, Peter said unto the people: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times

of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

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 (2:1 - 11)

At that time: there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

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.