

TUESDAY 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 9th Kathisma.

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

The Lover of mankind, Who after three days had arisen, * said unto Thomas: * Touch and see thou My hands and the wounds upon My feet, * and the laceration in My side, * and recognize that I am the eternal God, * that hath assumed human nature, ** and have undergone the Passion in an earthen form.

The Twain was in doubt as he beheld * the imprints on the Master’s feet and hands; * and was struck with awe at the fearful wonder, * stretching forth his hand to touch the pure side, * he saw clearly and without doubt showed unto the nations, ** the three-day arising from the tomb.

I take great delight as I behold * Thine arising, O my Savior, * confirmed by that which Thou didst deem the Twain worthy to touch. * Hence, we now proclaim that Thou art both God and man, * comprised in one single Person yet inseparable, ** with two uncommingled natures and energies.

And 3 Stichera from the Menaion

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

O Lord, by the unendurable brilliance of Thy Divinity, * Thou didst come while the doors were shut; * and standing in the midst of the disciples, * Thou didst lay bare Thy side * and show unto them the wounds of Thy hands and feet, * thereby dispelling their melancholy, * and Thou didst clearly cry aloud: * As ye behold in Me the assumption of the flesh, O friends, * so in like manner I bear not the nature of a spirit. * And Thou didst compel the doubting disciple to touch with fear, * saying unto him: * Now that thou hast examined all, come, therefore and be not doubting. * And when with his hand he perceived Thy twofold nature, * he drawn by faith, cried out in faith and fear: * O my Lord and my God, ** glory be to Thee.

“O joyous light ...,”

Prokeimenon, in Tone I:

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, these Stichera, in Tone I:

The Cross was affixed on Calvary * and blossomed forth incorruption for us * from the ever-flowing well-spring, ** from the side of the Savior.

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.

Come O ye peoples, * let us hymn and worship Christ * glorifying his Resurrection from the dead: * for he is our God, ** who hath redeemed the world from the deception of the adversary.

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.

O How excellent is the trade ye made, O Saints, * for having given your blood ye inherited the Heavens; * and tried but for a season, ye rejoice eternally. * Truly good is the trade ye made! * For disdaining things corruptible, * ye received things incorruptible; * and rejoicing now with the Angels, ** ye unceasingly praise the consubstantial Trinity.

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:

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 ...,

WEDNESDAY 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. X) The following Sessional Hymns from the Oktoechos, in Tone I:

When Thou wast crucified, O Christ, * the tyranny of the enemy perished * and his might was trampled underfoot; * for neither an Angel nor a man, * but Thou Thyself didst save us. ** O Lord, glory be to Thee.

The Hymn of Compunction, in Tone I:

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

Isaac was taken up into the mount, * Jonas was taken down into the deep, * and both depicted Thy Passion, O Savior: * The one, by the bonds and the slaughter; * and the other, by the grave and life of Thy most glorious arising. ** O Lord, glory be to Thee.

The Martyricon, in Tone I:

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

Be Thou entreated by the sufferings * which the Saints endured for Thee, O Lord, * and do Thou heal all our pain, we pray, ** O Lover of mankind.

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

Possessing thine intercession, O most pure one, * and delivered from evils by thy supplications, * protected wholly by the Cross of thy Son, ** we all reverently magnify thee as is meet.

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

Having stretched forth his hand * and touched the unapproachable side, * Thomas the Twain was not burned by touching, * but rather examining them more closely, * he exclaimed unto Him Who for our sake was pierced by the spear: * Though Thou hast endured the Passion, ** Thou art my Lord and my God. (Twice)

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.

ODE I in Tone 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.**

Exapostilarion, 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, 2 of the Crucifixion, in Tone I:

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

Thee do we unceasingly praise, * as the Savior and Master, * Who wast affixed to the Cross ** and Who hast granted us life.

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

Repeat: Thee do we unceasingly praise ...,

Hymn of the Resurrection, in Tone I:

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

Having despoiled Hades * and raised mankind by Thy Resurrection, O Christ, ** grant that with pure hearts we may praise and glorify Thee.

Martyricon, in Tone I:

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

O all-praised Martyrs, neither afflictions nor distress, nor famine, nor persecution, neither stripes nor wrath of beasts, nor sword, nor threat of fire, could separate you from God. But rather through your love for Him ye contested as though in the body of another, and ye forgot nature and despised death. Wherefore also ye worthily received the reward for your toils, and ye became heirs of the Kingdom of the Heavens. Since ye have boldness with the man-befriending God, ask ye for peace for the world and great mercy for our souls.

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

While 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 II:

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

O new and wondrous deed! * O strange and awesome manner, * how doth grass survive burning; * for the hand of Thomas * was not burned by the Fire of the Divinity.

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

Let us be zealous * and hallow our hands * by cutting off the passions, * and in this wise ** handle the Master’s side.

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

Consecrate, O my soul, * the senses of Thy body * unto divine contemplation; * for in such a manner Christ the Lord desireth ** renewal to be wrought in thee.

Glory ..., Both now ..., in the same tone and melody:

With Thy mind’s eye gaze now upon me, * the transformation of the world, * and adorn thine inner being * with virtues as with garlands, O soul, ** and be rendered beautiful.

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 ...,

**WEDNESDAY OF THE SECOND WEEK
AT LITURGY**

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

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

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. (Twice)

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. (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 4:13 - 22)

In those days, the Jews saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred

among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

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 (5:17 - 24)

Jesus spake unto the Jews who came unto Him saying: My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 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.

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.