

FRIDAY 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 18th Kathisma.

On "Lord, I have cried ...," 6 Stichera, 3 from the Pentecostarion, 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.

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.

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.

And 3 Stichera from the Menaion

Glory ..., 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.

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

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

“O joyous light ...,”

Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, the Stichera of the Resurrection, 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: The Lord is King, He is clothed with majesty; * the Lord is clothed with strength and He hath girt Himself.

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: For He established the world * which shall not be shaken.

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: Holiness becometh Thy house, * O Lord, unto length of days.

By thy Passion, O Christ, * we have been set free from passions, * and by thy Resurrection we have been delivered from corruption. ** O Lord, glory be to thee.

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

O Lover of mankind, great and unsearchable is the multitude of Thy compassions! * for in Thy longsuffering, * Thou wast struck by the Jews, and examined by an Apostle, * and wast disputed over by them that rejected Thee. * How didst Thou become incarnate? * How wast Thou, the Sinless One, crucified? * But grant us understanding, that, like Thomas, * we may cry out to Thee: ** O my Lord and my God, 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 ...,

Note: On all Saturdays of the Pentecostarion period, the Canons for those who have reposed are chanted at Compline on the preceding Friday.

SATURDAY 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. XVI) The following Sessional Hymns from the Oktoechos, of the Resurrection, 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.

Glory ..., 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.

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

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving

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

When the disciples hid themselves, * for fear of the Jews, * they assembled together upon Sion, * and Thou didst come bringing them joy O Good One *

and didst stand before them, though the doors had been fastened shut, * showing them the wounds in Thy most pure side * and in Thy most holy hands. * Thou didst say unto the doubting Thomas: * Stretch forth thy hand forth and examine Me. * See thou that I Myself am He ** that suffered on thine account.

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.**

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 from the Oktoechos, of the Resurrection, 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.

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 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.

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

As we glorify Thy divine condescension, * we praise Thee, O Christ: * For Thou wast born of a Virgin, * yet Thou wast not separated from the Father; * as man Thou didst suffer and willingly endure the Cross; * arising from the grave, * as though coming forth from Thy bridal chamber, * that Thou mightest save the world. ** O Lord, glory be to Thee!

Glory ..., Both now ..., from the Pentecostation, in Tone VI:

Eight days after Thine arising, O Jesus our King, * Only-begotten Word of the Father, * Thou didst appear unto Thy disciples while the doors were shut, * and didst bestow Thy peace upon them. * And to the unbelieving disciple Thou didst show the imprints saying: * Come, feel my hands and feet * and mine undefiled side. * And believing, he cried out unto 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 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.

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

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.

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

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!

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

Eight days after Thine arising, O Jesus our King, * Only-begotten Word of the Father, * Thou didst appear unto Thy disciples while the doors were shut, * and didst bestow Thy peace upon them. * And to the unbelieving disciple Thou didst show the imprints saying: * Come, feel my hands and feet * and mine undefiled side. * And believing, he cried out unto Thee: ** O my Lord and my God, glory be to Thee.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

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 ...

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 ...,

**SATURDAY OF THE SECOND WEEK
AT LITURGY**

The Typica, at the Beatitudes, 6 verses from ODE IX of the Canon.

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. **(Twice)**

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. **(Twice)**

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. **(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 5:21 - 32)

In those days, the disciples entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned and told, Saying, The prison truly found we shut

with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.

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 (6:14 - 27)

At that time: when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went. The day following, when the people which stood on the other side of the sea saw that there was

none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

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.