

WEDNESDAY 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.

After the Psalm of Introduction (Psalm 103) and the Great Litany. The 12th Kathisma. At 'Lord, I have cried ...,' 6 Stichera are sung, 3 from the Pentecostarion:

In Tone II:

Spec. Mel.: "When from the Tree ...":

Verse: If Thou, shouldest mark iniquities O Lord: O Lord, who shall stand? * For with Thee there is forgiveness.

Leaving not the Father's bosom, * Thou didst appear on earth bearing flesh * in Thy compassionate loving-kindness, O Christ. * And accepting both to suffer and to die, * Thou didst arise on the third day. * And Thou didst enter while the doors were shut, * since Thou art almighty. * Whereupon, Thomas rejoiced upon touching Thy divine side, ** glorifying Thee as the Lord and Fashioner.

Verse: For Thy Name's sake have I waited patiently for Thee, O Lord: my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Thou wast affixed upon the Cross with nails. * Thy side was pierced with a spear; * Thou, O Christ, didst taste of gall. * Having suffered death, Thou wast laid in a grave as One dead. * But as God, Thou didst utterly destroy Hades' fetters, * and raised up with Thyself the dead from all ages. * Wherefore, without breaking the tomb's seals, * Thou wast seen by Thy disciples, ** thus making sure their faith in Thine arising.

Verse: From the morning watch until night, from the morning watch: * let Israel hope in the Lord.

Pascha is this present Feast; * a mystic Pascha, a sacred Pascha; * a saving Pascha; * a Pascha which leadeth us unto immortal life. * A Pascha which doth take away all sorrow. * A Pascha, which hath granted unto the disciples joyous grace! * Wherefore, Thomas cried aloud: * Thou art my Lord and God, ** Who hath taken captive Hades' realms.

And 3 from the Menaion

Glory ..., Now & ever ..., in Tone IV:

O strange wonder, * unbelief hath given birth unto steadfast faith! * For Thomas said: Unless I see, I shall not believe. * And when he touched the side of Christ, he spake with divine authority * concerning the Incarnate One Who is the very Son of God, * and recognized Him as the One Who suffered in the flesh. * He proclaimed the Risen God, * and cried with a radiant voice: ** O my Lord and my God, glory be to Thee.

Entrance, O joyous Light ...,

Prokeimenon, in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Then immediately: Vouchsafe O Lord ...,

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

At the Aposticha, of the Resurrection, in Tone I:

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.

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

Of the Apostles, in Tone I:

The all-harmonious harp of the Apostles, * moved by the Holy Spirit, * hath abolished the rites of the abominable demons. * And having proclaimed the one Lord, * it hath delivered the nations from the deception of idolatry, ** and hath taught us to worship the Trinity one in essence.

Verse: Wondrous is God * in His Saints.

Martyricon, in Tone I:

O all-praised Martyrs of the Lord, * the earth could not conceal you; * but Heaven hath received you, * opening the gates of Paradise unto you. * And dwelling now therein, * ye joyfully partake of the Tree of Life. * Thus, we pray you to intercede with Christ, ** that He bestow peace and great mercy upon our souls.

Glory ..., Now & ever ..., in Tone IV:

O strange wonder, * that grass should touch fire and be safe! * For Thomas thrust his hand into the fiery side of Jesus Christ our God, * and was not burned by touching. * For with fervor he changed the obstinacy of his soul into fervent faith, * and he cried out from the depths of his soul: * 'Thou art my Master and God, ** Who didst arise from the dead. 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. (Thrice)

Glory ..., Now & ever ..., Repeat:

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

Troparion from the Menaion, Glory ... Now & Ever ..., Whilst the tomb was sealed

The Litany: **H**ave mercy on us ...,

Priest/Deacon: **W**isdom

Choir: (**M**aster) **B**less.

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope

Choir: **C**hrist is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life. (Thrice)

Priest: **T**he Dismissal ...,

THURSDAY 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, the Great Litany, 'God is the Lord ...,' in Tone VII, and then the Troparion:

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 ..., Now & ever ..., Repeat:

After the 1st reading from the Psalter (Kathisma XIII) The following Sedalions from the Oktoechos, in Tone I:

They nailed Thee, the Life of all, to the Cross, * and they counted Thee Who art immortal, as One dead. * And arising on the third day, * Thou didst raise up Adam from corruption. * Wherefore, the hosts of Heaven cried aloud unto Thee, O life-giver: * Glory be to Thy divine suffering O Christ. * Glory be to Thy Resurrection. ** Glory be to Thy condescension, O Thou only Lover of mankind.

Of the Apostles, in Tone I:

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

O ye wise fishermen of the inhabited world * who have received compassion from God, * intercede on our behalf who cry aloud: * O Lord, save Thy people, and Thy City, * and through Thine Apostles do Thou deliver our souls ** from the evils that afflict us.

The Martyricon, in Tone I:

Verse: Wondrous is God * in His Saints.

With fervor, let us all turn to Christ's Martyrs for aid, * for they ever pray for our salvation, * let us all draw nigh unto them with faith, * for they pour forth the grace of healings, * and as guardians of the faith, ** they ward off the ranks of demons.

Glory ..., Now & ever ..., Theotokion, in Tone I:

O Virgin Maiden, * the Prophets clearly proclaimed thee beforehand * as the Mother of God. * The divine Apostles also declared thee to the world; * and we also believe, and acclaim thee, * and with a pious and correct understanding hymn thee, ** ever reverently honoring thee as the Theotokos.

After the 2nd reading from the Psalter (Kathisma XIV) The Sedalion, in Tone I:

Having seen My side, be thou doubtful no longer. * Thus said the Word unto the disbelieving Thomas. * Touch Me with Thy hand and examine with thy fingers. * And having come to know the imprints of the wounds, * preach unto the world Mine Arising, ** which dawned forth life from the tomb.

Glory ..., Now & ever ..., Repeat:

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.

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.

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.

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

Glory ..., Now & ever ..., 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: **G**lory 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: **G**lory 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.

4 Troparia from the canon from the Menaion:

Katavasia: **O**n 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: **O**ut 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: **G**lory 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: **G**lory 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: **G**lory 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 art the Lover of mankind.

4 Troparia from the canon from the Menaion:

Katavasia: **L**et 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.

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'.

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: **G**lory 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.

4 Troparia from the canon from the Menaion:

We praise, we bless, we worship...

Katavasia: **T**his 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 unto the ages.

Verse: **M**y soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

And after each Verse:

Refrain: **M**ore honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, ** the very Theotokos, thee do we magnify.

Verse: **F**or He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: **M**ore honorable ...

Verse: **F**or the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: **M**ore honorable ...

Verse: **H**e hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: **M**ore honorable ...

Verse: **H**e hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: **M**ore honorable ...

Verse: **H**e hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: **M**ore honorable ...

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.

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... Now & Ever ...,:

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.

At Lauds: 4 Stichera, from the Oktoechos, in Tone I:

Verse 1: **Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.**

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!

Verse 2: Praise Him with the sound of the trumpet: * Praise Him with the psaltery and harp.

Repeat: As we glorify Thy divine condescension ...,

Of the Apostles, in Tone I:

Verse 3: Praise Him with timbrel and dance: * Praise Him with strings and flute.

Let us acclaim now with one voice the apostolic choir, * Peter and Paul and Andrew, Luke and Thomas with Philip, * Matthew and Bartholomew, James, Mark, and John, * also Simon the zealot. * Thus, as is meet, let us honor and praise in hymns ** the disciples' godly company.

Martyricon, in Tone I:

Verse 4: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Rejoice in the Lord, O ye Martyrs, * for ye have fought the good fight. * Ye withstood kings and conquered tyrants; * ye feared neither Fire nor sword; * while your bodies were being devoured by wild beasts, * ye sent up praise unto Christ together with the Angels * and received crowns from the Heavens. * Pray that peace be granted to the world, ** and to our souls great mercy.

Glory ..., Now & ever ..., from the Pentecostarion, in Tone I:

O strange wonder! * John leaned on the bosom of the Word, and Thomas was deemed worthy to feel His side. * The first, in a dread manner, drew therefrom a depth of theology, even God's condescension; * and Thomas was deemed worthy to teach us the mystery; * for he openly presented the proofs of His arising, as he cried out: ** 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 ...,

Then the Aposticha, in Tone II:

Spec. Mel.: " O House of Ephratha ...":

Let there be banished hence * dejection born of passions, * and thoughts that rise like tempests. * In this wise shall the springtime of faith ** sprout up and blossom forth.

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

Thou didst appear today * to Thy sacred Apostles, * though the doors were shut. * Through them Thou hast renewed within us ** Thy divine Spirit.

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

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 ..., Now & ever ..., in Tone VIII:

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.

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

Troparion from the Menaion, Glory ... Now & Ever ..., 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: Glory to Thee O Christ God, our hope

Choir: Christ is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life. (**Thrice**)

Priest: **The Dismissal ...**

THURSDAY OF THE SECOND WEEK

AT LITURGY

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

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. (Twice)

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'. (Twice)

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'.

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 unmingled 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'.

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, Then:

Glory ..., Now & ever ..., 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 4:23 - 31]

In those days, the Apostles being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

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]

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

In place of "It is meet" The Zadostoinik is chanted from Ode IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day, * and hath raised the dead, O ye people, be joyful!

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 says: "Glory to Thee, O Christ God..." The Choir sings "Christ is risen..." x3 instead of " Glory..., Now & ever ..., Father bless!" Then the priest gives the dismissal.