

SECOND SUNDAY OF PASCHA
THOMAS' SUNDAY
VESPERS:

On "Lord I have cried ...," 10 Stichera from the Pentecostarion.
8 Stichera in Tone I:

Verse: Bring my soul out of prison * that I may confess Thy name.

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.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: While the disciples were gathered ...,

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

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.

Verse: Let Thine ears be attentive * to the voice of my supplication.

Repeat: Eight days after Thine arising, O Lord ...,

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

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.

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

Repeat: When thou didst enter ...,

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

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.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: As the disciples were in doubt ...,

And 2 Stichera, in Tone II:

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

After Thine arising, O Lord, * Thou didst stand in the midst of Thy disciples when they were gathered together, * while the doors were shut, granting them peace. * And Thomas became convinced at beholding Thy hands and side, * confessing that Thou art the Lord and God, ** Who dost save those who hope in Thee, O Lover of mankind.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Jesus came unto the disciples while the doors were shut, * and granted them peace and fearlessness. * Whereupon He saith unto Thomas: * Why believest thou not that I have arisen from the dead? * Bring hither thy hand and place it in My side, and see; * because thou hast disbelieved, all have learned of My Passion and Resurrection, * and they shall all cry out with thee: ** O my Lord and my God, glory be to Thee.

Glory..., Both now ..., 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.

After the Entrance, and “O Joyous Light ...,”
Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the universe which shall not be shaken.

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

At the Litiya, 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 didst show unto them the wounds of Thy hands and feet, * thereby dispelling the despondency that came from their faintheartedness, * and thou didst cry out clearly: * Even as ye behold in Me the assumption of flesh, * O friends, so in like manner I bear not the nature of a spirit. * And Thou didst incite the doubting disciple to touch with fear, * saying unto him: * Now that thou hast examined all, come, therefore, do not doubt. * And when with his hand he perceived Thy twofold nature, * drawn by faith he cried out in fear: ** O my Lord and my God, glory be to Thee.

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.

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.

On the Aposticha, from the Pentecostarion, 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 recognizing 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.

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

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.

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

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.

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.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

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. (Thrice)

Blessing of the Loaves etc.

Blessed be the Name of the Lord etc.

Note: If the Vigil is not served, the Troparion “**W**hilst the tomb ...,” is sung after “**N**ow lettest Thou Thy Servant ...,” and “**O**ur Father ...,” followed by the usual dismissal. At the Midnight Office, The Canon of the Trinity in Tone I from the Oktoechos is chanted. After the Canon “**M**eet it is ...,” and the rest. After the Trisagion and “**O**ur Father ...,” the Troparion “**W**hilst the tomb ...,” “**L**ord have mercy” (40 times), “**G**lory ..., **B**oth now ..., **M**ore honorable ...,” The Priest: “**O** God be merciful to us ...,” followed by the prayer: “**O** Omnipotent and Lifegiving ...,” and the usual Dismissal.

AT MATINS:

Christ is risen... (Thrice) - Six Psalms

On “God is The Lord ...,” 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. (Twice)

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

After the 1st chanting of the Psalter (Kath. II), The 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.

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

With the doors shut, Thou O Life * didst come and stand before Thy disciples O Christ, * and didst show them Thy side, * as well as Thy hands and Thy feet, * thereby confirming Thy blessed Arising from the grave. * But Thomas was not present there; * wherefore he said: * Unless I see Him with mine own eyes, ** I will not believe your words.

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

Polyeleos

Megalynarion: We magnify Thee, O life-giver Christ, Who for us descended into Hades, and with Himself resurrected all.

Selected Verses: The Lord is King, He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Sessional Hymn after the Polyeleos, in Tone I:

Since thou seest My side * and the imprint of the nails, O Thomas, * why dost thou disbelieve in Mine arising; * thus said the Lord, * having arisen from the tomb * and ineffably appearing unto the divine Apostles. * Whereupon the Twain believing, cried aloud unto the Creator: ** Thou art my God and my Lord.

The Songs of Ascent, the first Antiphon in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted * and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV: Praise thy Lord, O Jerusalem; * praise thy God, O Sion.

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

Let every breath ...,

The 1st Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, etc. (Thrice)

Psalm 50, Then: Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Both now ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal, ** and great mercy.

Save, O God, Thy People ..., And the anointing.

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.

Glory..., 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.

Both now ..., 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.

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.

Glory..., 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.

Both now ..., 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.

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 Hymn, 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 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.

Glory..., 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.

Both now ..., 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.

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.

Glory..., 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.

Both now ..., 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.

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.

Glory..., **O**ur Savior didst say: When ye touch Me, see that I have bones and flesh; I am not subject to change.

Both now ..., **T**homas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Savior.

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.

SYNAXARION READING

On this Sunday, the second Sunday of Pascha, we celebrate the Antipascha, that is to say the re-dedication of the Resurrection of Christ, and also commemorate the event of the Holy Apostle Thomas' touching the wounds of Christ. **T**his commemoration is due to the ancient custom of rededicating important events. As a year would pass and the date of such an event would arrive, a commemoration was made so that such great events would not be forgotten. This is why the Israelites celebrated the Passover at Gilgal, to commemorate the passing through the Red Sea. They also commemorated the consecration of the Tabernacle of Witness that was in the wilderness and many other holy events. **S**ince the Resurrection of the Lord is the greatest and most important event and beyond all thought, it is rededicated not only once a year, but also on every "eighth" day. The first rededication of the Resurrection is this present Sunday, for it is truly both the "eighth" day and the "first." It is the eighth day after Pascha, and the first day, because it is the beginning of the other days. Again, it is called the "eighth" day because it prefigures the unending day of

the future age to come, which will be truly the “first” day and a day that is not divided by a single night. This is why this Sunday is called the Antipascha, which interpreted means “in the place of Pascha.” We should also know that due to the honor given Sunday by the Lord’s Resurrection, the Holy Apostles transferred the weekly day of rest from the Jewish Sabbath (Saturday) to this most honored day. It is also called Thomas Sunday, the reason being as follows: On the day of the Resurrection, when Christ showed himself to the Disciples in the evening, Thomas was not present, because he had not yet joined the other Disciples for fear of the Jews. When he rejoined the others, not only did he not believe what they told him about the Resurrection of Christ and the fact that they had seen Him, but he absolutely refused to believe that Christ had risen, even though he himself was one of the Twelve. God the good Master, in His true economy, waited eight days to make His love more perfect, firmly willing to truthfully verify the Resurrection and also the events that had occurred after the Resurrection. Thus, Thomas did not believe so that he could more truthfully proclaim to all the belief in the Resurrection. Therefore, the Lord came to the Apostles again while Thomas was among them. Though the doors were shut as before, He entered and granted them peace according to the custom. He then turned toward Thomas and said, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing” (John 20:27). Then Thomas intentionally scrutinized the Lord’s side more attentively, and receiving faith through the examination, he cried, “My Lord and my God!” (John 20:28). He said “Lord” in witnessing to the bodily form of Christ and “God” in witnessing to His Divinity. Then Christ said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed” (John 20:29). This was the second appearance of Christ. Thomas was called “The Twain” - or Twin, for one of several possible reasons: either he was born a twin - one of two children born at the same time; or because he was born doubtful of the Resurrection; or because by nature the middle finger and the index finger of his right hand were joined together. Since by Divine Providence he was allowed to doubt, it was with these certain two fingers that he would probe Christ’s side. Yet, others say that it is more likely and more truthful that Thomas, being interpreted, means “twin.” The third appearance of Christ was at the Sea of Tiberias during the catching of the fish where He even ate a meal of broiled fish and honeycomb; this particular food, as He alone knew, was consumed by the Divine Fire. This event gave further proof of the Resurrection of the body - not only His, but ours in the Age to come. After this, He revealed himself on the road to Emmaus. The fifth time He appeared was in Galilee to the eleven, as it is written. From the Resurrection

until His Ascension, He worked before His Disciples many signs that surpassed all nature. However, He did not reveal all these signs to very many, for it was impossible for men yet living in this world to hear such inexpressible wonders.

Through the prayers of Your Holy Apostle Thomas, O Lord Jesus Christ our God, have mercy on us and save us.

Amen.

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.”

Glory..., 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.”

Both now ..., 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.”

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.

We bless the Father, Son, and Holy Spirit, the Lord!

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.

Both now ..., 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.

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.

(No 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.

Glory..., 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.

Both now ..., 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.

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.

Holy is the Lord our God..., in Tone I: (Thrice)

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, in Tone I:

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

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

Repeat: As Thou didst not violate the seals of the tomb ...,

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

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

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..., 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.

Both now ..., in Tone II:

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art thou, O Christ our God, who hast been thus well-pleased, glory be to thee.

The Great Doxology

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.

Dismissal

Glory..., Both now ..., Gospel Sticheron in Tone I

When the disciples had gone up into the mountain, * for His ascension from the earth, * the Lord stood by and they worshipped Him. * And, having been taught that power had been given to them everywhere, * they were sent as far as heaven covers to preach the Resurrection from the dead, * and the restoration to heaven. * And Christ, God and Savior of our souls, ** promised without fail to be with them eternally.

AT LITURGY

Let it be known, that from the week of Pascha until the leave-taking of Pascha, the Liturgy begins thus:

The Deacon exclaims: “Bless Master,” and the Priest “Blessed is the kingdom” etc. Then the Priest chants “Christ is Risen” 2 1/2 times. The choir finishes the 3rd.

Let it be known, that at the great Church in Constantinople, the Paschal Antiphons are chanted until the leave-taking of Pascha. In Slavic churches the usual antiphons are chanted.

For the Beatitudes, 8 Troparia are read, 4 from ODE III, and 4 from ODE VI.

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. (Twice)

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.

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.

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee. (Twice)

Glory..., Our Savior didst say: When ye touch Me, see that I have bones and flesh; I am not subject to change.

Both now ..., Thomas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Savior.

At the Entrance: The Troparion of 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.

Glory ..., Both now ..., the 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.

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 5:12-20)

In those days: By the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life

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 (20:19-31)

At that time: The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We

have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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.

Причастный: Похвалѣ іерусалиме гдѣ, хвалѣ бга твоего сіѡне. Аллилуїа (трижды).

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 ...,” thrice instead of “Glory..., Both now ..., Father bless!” Then the priest giveth the dismissal.