

SECOND SUNDAY OF PASCHA

Thomas Sunday

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life.

Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life.

Christ is risen from the dead, * trampling down death by death:

Chanters: And on those in the tombs bestowing life.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103 (Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the First Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

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For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at ‘Lord I have cried...’

10 Stichera: All for the Feast from the Pentecostarion.

These stichera for the Feast, the composition of John the Monk, in Tone I—

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O Almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they were invested with power from on high. Wherefore, we cry out to Thee: O our Enlightenment, Resurrection and Peace, glory to Thee!

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

The foregoing sticheron is repeated.

Psalm 129

Stichos 8: 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 to Thy disciples in the place where they were gathered, and having proclaimed to them: ‘Peace be unto you!’ Thou didst show Thy hands and all-pure side to the unbelieving disciple; and believing, he cried out to Thee: ‘My Lord and my God, glory to Thee!’

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

The foregoing sticheron is repeated.

Stichos 6: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Thomas, who is called the Twin, was not with them when Thou didst enter in, the doors being shut, O Christ; wherefore, he did not believe the things that were said unto him, by his disbelief confirming our faith. But Thou, O Good One, didst not fail to show him Thine all-pure side, and the wounds of Thy feet and hands; and touching and beholding them, he confessed Thee to be not God alone, nor merely man, and cried out: ‘My Lord and my God, glory to Thee!’

Stichos 5: 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.

The foregoing sticheron is repeated.

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

When the disciples doubted, on the eighth day the Saviour stood before them where they were assembled, and, granting them peace, cried out to Thomas: ‘Come, O apostle, and touch the hands which the nails have pierced!’ O the goodly unbelief of Thomas! He brought the hearts of the faithful to knowledge, and cried out with fear: ‘My Lord and my God, glory to Thee!’

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

And these stichera for the Feast, in Tone II—

Psalm 116

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Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

After Thine arising, O Lord, when Thy disciples were assembled together and the doors were shut, Thou didst stand in their midst, granting them peace. And even Thomas, convinced by the sight of Thy hands and side, confessed Thee to be the Lord and God Who saveth those who hope in Thee, O Thou Who lovest mankind.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

When the doors were shut, Jesus, standing in the midst of His disciples, gave them peace and release from fear. Then said He unto Thomas: ‘Wherefore dost thou not believe that I have risen from the dead? Reach hither thy hand, and thrust it into My side, and behold; for as thou believest not, all have learned of My sufferings and resurrection, and cry out with thee: ‘My Lord and my God, glory to Thee!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon for the feast, the composition of John the Monk, in Tone VI—

When the doors were shut, Thou didst come unto the disciples, O Christ. Then was Thomas providentially not among them. For he said: ‘I will not believe if I do not see the Master myself, if I do not behold the side from whence blood and water — baptism — issued forth; if I do not see the great wound whereby the great wound of man hath been healed; if I do not see that He hath not become a spirit, but is flesh and bone.’ O Lord Who didst trample down death and convince Thomas, glory to Thee!’

The Entrance

At the concluding sticheron (at ‘Both now and ever, and unto the ages of ages. Amen.’) the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O GENTLE LIGHT

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

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The Lord is King, He is clothed with majesty.

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

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

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

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

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

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

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

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and

invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery:* this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery:* this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITYA

And if there is to be a Litya, after the exclamation, the clergy go forth in procession to the narthex of the church as the Litya stichera are chanted by the chanters.

Stichera at the Litya

Canonarch: In the Fourth Tone: ‘O Lord, Thou didst arrive in the unbearable radiance of Thy divinity...’

We do not chant the sticheron of the temple, but these stichera for the Feast from the Pentecostarion —

Chanters: Tone IV: O Lord, Thou didst arrive in the unbearable radiance of Thy divinity, the doors being shut, and standing in the midst of the disciples Thou didst expose Thy side, revealing also the wounds of Thy hands and holes in Thy feet; and easing their grief and sorrow, Thou didst manifestly cry out: ‘Ye see in Me the assumption of the flesh in the same form, O friends; I have not assumed the nature of a spirit.’ And Thou didst command the doubting disciple to touch Thee with trembling, saying: ‘Having tested all, come and doubt no more.’ And touching Thy twofold nature with his hand, he cried out with faith and fear, drawn on by faith: ‘My Lord and my God, glory to Thee!’

Tone VIII: ‘Touch My side with thy hand, O Thomas,’ saith Christ, ‘and come, thrust thy finger into the prints of the nails. Test with faith, and believe on Me; be not unbelieving.’ And Thomas, as he touched the Master with his finger, cried out with a loud voice: ‘My God and Lord! O Compassionate One, glory to Thee!’

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Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon for the Feast, the composition of Anatolius, in Tone VIII —

When the doors were shut and the disciples were assembled, the Saviour stood forth where they were gathered, and standing in their midst said to Thomas: ‘Come, touch and see the print of the nails; stretch forth thy hand, and touch My side; and be not unbelieving, but proclaim with faith My Resurrection from the dead.

Litia Petitions

After the Stichera are completed, the Deacon (or Priest in the absence of a Deacon) says:

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle: of the holy Apostle (and Evangelist) N. and all the other holy, glorious, and all-praised apostles*]; of the holy glorious, and right-victorious martyrs; of the holy Royal Passion-bearers and all the new martyrs and confessors of the Russian Church; of our holy and God-bearing fathers; and *N.(N), (whose Temple it is and whose day it is)*; of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Forty Times.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or Bishop *N.*, *whose diocese it is*)(*if it be a monastery*: and for Archimandrite *N.* or our Abbot *N.*), and for all our brotherhood in Christ, and for every Christian soul that is afflicted and tormented, in need of the mercy and help of God; for the protection of this city (*or town, or holy monastery*) and them that dwell therein; for the peace and welfare

of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren that labour with zeal and the fear of God; for them that are absent and abroad; for the health of them who are bedridden in infirmities; for the repose, refreshment, blessed memory, and remission of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of the imprisoned; and for our brethren that are serving, and for all that serve and have served in this holy temple (*or monastery*), let us say:

Chanters: Lord, have mercy. *Thirty Times.*

Deacon: Again we pray; for this land, its authorities and armed forces, for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation, and every Christian land, let us say:

Chanters: Lord, have mercy. *Fifty Times.*

Deacon: Again we pray that this city (*or town*), and this holy temple (*or monastery*), and every city and country may be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favourable, that He may take away all the wrath stirred up against us, and deliver us from His righteous threatening which hangeth over us, and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray also that the Lord God may hearken unto the voice of the supplication of us sinners and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Priest: Harken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

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And as all bow their heads the priest (or the bishop, if he is present) prayeth in a loud voice:

Priest: O Master plenteous in mercy, O Lord Jesus Christ our God: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle:* of the holy Apostle (and Evangelist) *N.* and all the other holy, glorious, and all-praised apostles]; our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equal-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Grand Prince Vladimir, and the Blessed Grand Princess of Russia, Olga; of our fathers among the saints, the Wonder-workers of all Russia: Michael, Peter, Alexis, Jonah, Macarius, Philip, Job, and Hermogenes; of the holy glorious, and right-victorious martyrs; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan; of the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa Alexandra, the Crowned-Prince Alexis, and the Royal Princesses Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs and Confessors of the Russia Church; the holy glorious Great-martyr, Trophy-bearer and Wonder-worker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius of Radonezh, and Seraphim of Sarov; Job of Pochaev; Herman of Alaska; of the holy righteous John of Kronstadt, the wonderworker; of the holy Blessed Xenia of St. Petersburg; and our holy father John, archbishop of Shanghai and San Francisco, the wonderworker; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Chanters: Amen.

After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Fourth Tone: ‘O all-glorious wonder! Unbelief hath engendered certain faith...’

We chant three stichera, idiomela, for the Feast from the Pentecostarion, in Tone IV —

Chanters: O all-glorious wonder! Unbelief hath engendered certain faith! For Thomas said: ‘If I do not see, I will not believe.’ But when he had touched His side, he theologized that He is the Son of God incarnate, acknowledged that He suffered in the flesh, proclaimed the Resurrected One as God, and cried out with a splendid voice: ‘My Lord and my God, glory to Thee!’

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

O all-glorious wonder! Hay which touched the fire was saved! For, thrusting his hand into the fiery side of Jesus Christ our God, Thomas was not consumed at his touching; for the disbelief of his soul was changed to goodly faith, and he cried out fervently from the depths of his soul: ‘Thou art my Master and God! O Thou Who hast risen from the dead, glory to Thee!’

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

O all-glorious wonder! John reclined against the breast of the Word, and Thomas was vouchsafed to touch His side. But the one drew forth therefrom an awesome and profound insight of theology; and the other was vouchsafed to teach us a mystery; for he clearly presenteth proofs of His rising, crying aloud: ‘My Lord and my God, glory to Thee!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon for the feast, in Tone V —

O Thou Who lovest mankind, great and inconceivable is the multitude of Thy compassions! For Thou wast long-suffering, being buffeted by the Jews, probed by the apostle, and wast greatly tested by those who rejected Thee. How becamest Thou incarnate? How wast Thou crucified, O Sinless One? But impart understanding to us, as Thou didst to Thomas, that we may cry out to Thee: ‘My Lord and

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my God, glory be to Thee!’

THE PRAYER OF ST SYMEON

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name’s sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

Troparion for Thomas Sunday, in Tone VII —

While the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God. * And while 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.*

If there hath been a Litia, there follows the blessing of the loaves.

The Blessing of the Loaves

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, wheat, wine, and oil, and multiply them in this city (or town, or holy monastery) and in all Thy world, and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory together with Thine unoriginate Father, and Thine All-holy and good and life creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

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MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Reader: Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.

Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

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But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

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As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Seventh Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed

me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the feast, twice; Glory... Both now... Troparion of the feast

Troparion for Thomas Sunday, in Tone VII—

While the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God. * And while 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 to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the troparion is repeated once again.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

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Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, this sessional hymn of the feast, in Tone I, Special Melody: ‘When the stone had been sealed...’ —

When the disciples had hid themselves for fear of the Jews, and were gathered together in Sion, Thou didst enter unto them, O Good One, and didst stand in their midst, the doors being shut, imparting joy unto them; and Thou didst show them Thy hands, and the wound of Thine all-pure side, saying to the unbelieving disciple: ‘Bring hither thy hand, and test whether I am indeed He Who suffered for thy sake!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

After the second reading of the Psalter, this sessional hymn of the feast, in Tone I, Special Melody: ‘Thy tomb, O Saviour...’ —

Thou didst stand before Thy disciples, O Christ our Life, the doors being shut, showing them Thy side, Thy hands and feet, and convincing them of Thy rising from the tomb. But Thomas was not among them; wherefore he said: ‘If I do not see Him, I will not believe your words!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

THE POLYELEOS
Psalms 134 & 135
(Selected Verses)

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Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyeleos, the following Magnification —

Clergy: We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

The chanters sing the following selected Psalm Verses with the above magnification after each verse, using as many verses as necessary while the priest censens the church —

1st Choir: *Stichos:* The Lord is King, He is clothed with majesty. (*Psalm 92:1*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

2nd Choir: *Stichos:* The Lord is clothed with strength, and He hath girt Himself. (*Psalm 92:1*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

1st Choir: *Stichos:* For He hath established the world which shall not be shaken. (*Psalm 92:1*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

2nd Choir: *Stichos:* Who shall tell of the mighty acts of the Lord? Who shall make all His praises to be heard? (*Psalm 105:2*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

1st Choir: *Stichos:* Let them give thanks unto the Lord for His mercies, and for His wondrous works for the sons of men. (*Psalm 106:31*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

2nd Choir: *Stichos:* And He brought us out of darkness and the shadow of death. (*Psalm cf. 106:14*)

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

After singing the final verse and magnification —

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Clergy: Alleluia, alleluia, alleluia! Glory to Thee, O God!

We magnify, we magnify Thee, * O Christ the Giver of life, * Who for our sake hast descended into hades, * and with Thyself hast resurrected all.

On Thomas Sunday, we do not sing the Evlogitaria of the Resurrection.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

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Sessional Hymn

After the Polyeleos, this sessional hymns of the feast, in Tone I, Special Melody: ‘Thy tomb, O Saviour...’ —

‘Beholding My side and the print of the nails, O Thomas, why believest thou not in My resurrection?’ said the Lord Who arose from the tomb, ineffably appearing to the apostles; and the Twin, believing, cried out to the Creator: ‘Thou art my God and Lord!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

THE HYMNS OF ASCENT

Fourth Tone

Antiphon I

Chanters: From my youth * have the many passions warred against me. * But do Thou help * and save me, O my Saviour.

O ye who hate Sion, * ye shall be put to shame by the Lord; * for ye shall be withered up * like grass by the fire.

Glory to the Father, * and to the Son, * and to the Holy Spirit, * both now and ever, * and unto the ages of ages. Amen.

By the Holy Spirit, * is every soul given life, * exalted by purity, * and made radiant by the unity of the Trinity in a sacred and mystical manner.

THE MATINS PROKEIMENON

Festal Matins Prokeimenon, Tone IV

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Fourth Tone:

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

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

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

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

Deacon: Praise the Lord, O Jerusalem:

Chanters: Praise thy God, O Sion.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to Saint Matthew.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Festal Matins Gospel.

FIRST RESURRECTIONAL GOSPEL

Holy Gospel according to Matthew, § 116 [28:16-20]

At that time, the eleven disciples went away into Galilee onto a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke unto them, saying, ‘All power is given unto Me in Heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I

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am with you always, even unto the end of the world.’
Amen.

At the conclusion of the Matins Gospel, we sing:

Having Beheld the Resurrection of Christ

After the Gospel, we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ’s holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death. *Thrice.*

Psalm 50

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

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VI —

Chanters: Glory to the Father, and to the Son, and the Holy Spirit.

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

Both now and ever, and unto the ages of ages. Amen.

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

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

Then this sticheron:

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

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said: of the holy Apostles (and Evangelists) N., and the other holy, glorious, and all-praised apostles*); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and

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John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosph, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

One Canon: that of the Feast, a Composition of John the Monk. The irmos is chanted twice, and the troparia are repeated as to make fourteen in each Ode. Katavasiae of Pascha.

THE CANON

Ode I

Canon of the Feast, in Tone I

Irmos: O ye people, Let us all chant a hymn of victory unto Him Who delivered Israel from the bitter bondage to Pharaoh, and led them dryshod in the depths of the sea, for He hath been glorified.

Refrain: Glory to Thee, our God, glory to Thee.

Today is the spring-time of our souls; for Christ, shining forth from the tomb on the third day, like the sun hath dispelled the dark storm of our sin. Him let us hymn, for He hath been glorified.

Refrain: Glory to Thee, our God, glory to Thee.

Most manifestly offering gifts to the radiant day, the king of days, the queen of the seasons adorneth the chosen people of the Church, unceasingly hymning the resurrected Christ.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Neither the gates of death, nor the seals of the tomb, nor the keys of the doors withstood Thee, O Christ; for having arisen, Thou didst stand before Thy friends, O Master, granting them the peace which passeth all understanding.

Katavasia of Pascha, 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 hymn of victory.

Ode III

Canon of the Feast, in Tone I

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, and illumine me with the light of Thy countenance; for there is none holy save Thee, Who lovest mankind.

Refrain: Glory to Thee, our God, glory to Thee.

Having by Thy Cross made us new instead of old, incorruptible instead of corruptible, O Christ; Thou didst fittingly order us to live in renewal of life.

Refrain: Glory to Thee, our God, glory to Thee.

Enclosed in Thy circumscribed flesh within the tomb,

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O uncircumscribed Christ, Thou didst arise, and, the doors being shut, Thou didst stand before Thy disciples, O Omnipotent One.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Having preserved for Thy disciples the wounds which Thou hadst willingly endured for us, O Christ, Thou didst show proof of Thy glorious resurrection.

Katavasia of Pascha, Tone 1: 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 Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Hypakoë

Hypakoë of Thomas Sunday, in Tone VI—

As Thou camest in the midst of Thy disciples, granting them peace, O Saviour, so come to us and save us.

Ode IV

Canon of the Feast, in Tone I

Irmos: Great is the mystery of Thy dispensation, O Christ! For, foreseeing it with divine vision from above, Habbakuk cried to Thee: Thou hast come for the salvation of Thy people, O Thou Who lovest mankind.

Refrain: Glory to Thee, our God, glory to Thee.

Christ tasted gall, healing the ancient tasting of the fruit; and now, with the honeycomb, He granteth enlightenment to our ancestor and the sweet partaking of Himself.

Refrain: Glory to Thee, our God, glory to Thee.

Tied, Thou dost rejoice; wherefore, O Thou Who lovest mankind, Thou commandest him to do this, exposing Thy side to the unbelieving one, convincing the world of Thine arising on the third day.

Glory to the Father, and to the Son, and to the Holy Spirit.

Having drawn riches forth from the divine treasury which cannot be plundered, with the spear which pierced Thy breast, O Benefactor, the Twin filleth the world with wisdom and understanding.

Both now and ever, and unto the ages of ages. Amen.

Thy most blessed tongue boasteth, O Twin; for it was the first to proclaim with piety Jesus, the Bestower of life, God and Lord, and was filled with grace at thy touching Him.

Katavasia of Pascha, Tone 1: On divine watch let the God-inspired Abbachum¹ 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

Canon of the Feast, in Tone I

Irmos: Waking at dawn out of the night, we chant to Thee, O Christ, Who with the Father art equally without beginning and art the Saviour of our souls: Grant peace to the world, O Thou Who lovest mankind.

Refrain: Glory to Thee, our God, glory to Thee.

Standing before His sorrowful friends, the Saviour did away with their sorrow by His arrival and moved them to jubilation at His Resurrection.

Refrain: Glory to Thee, our God, glory to Thee.

O the truly laudable and awesome undertaking of Thomas! For he boldly touched the side which shone with divine fire.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The disbelief of Thomas didst Thou show us as engendering faith; for as Thou lovest mankind, O

¹ Or Habbakuk

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Christ, Thou dost profitably take thought for all things in Thy wisdom.

Katavasia of Pascha, Tone 1: 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

Canon of the Feast, in Tone I

Irmos: Thou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up from the abyss of transgressions, I pray.

Refrain: Glory to Thee, our God, glory to Thee.

Thou didst not leave Thomas drowning in the depths of unbelief, O Master, stretching forth Thy hands to be probed.

Refrain: Glory to Thee, our God, glory to Thee.

Our Saviour said: ‘Having touched Me, behold Me clad in bones and flesh. I have not changed!’

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Thomas, who was not present at Thy first entry, O our Saviour, touched Thy side and, believing, acknowledged Thee.

Katavasia of Pascha, Tone 1: 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.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up

glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of Thomas Sunday, in Tone VIII —

With his searching right hand, Thomas did probe Thy life-bearing side, O Christ God; * for when Thou didst enter while the doors were shut, * he cried out unto Thee with the rest of the disciples: * Thou art my Lord and my God.

Ikos: Who preserved the disciple’s hand unconsumed when it drew nigh to the fiery side of the Lord? Who gave it the boldness and enabled it to touch the flaming bone which can in nowise be touched? For even if the side imparted power to the hand of clay, how was it able to touch what through its sufferings shook that which is above and that which is below? The grace was granted unto Thomas to touch these things, and to cry out unto Christ: Thou art my Lord and God!

The Synaxarion of the day is read.

Ode VII

Canon of the Feast, in Tone I

Irmos: When the people were summoned with the sound of music to worship the image, the children of David, chanting songs of Sion like their fathers, rejected the wicked edict of the tyrant and transformed the flame into dew, singing the hymn: O supremely exalted God of our fathers, blessed art Thou!

Refrain: Glory to Thee, our God, glory to Thee.

This the first and radiant day of the Lord, whereon it behooveth the new people of God to rejoice; as is meet, with trembling; for as the eighth day it provideth an image of 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 Twin, who alone had boldness and who hath profited us by his disbelieving faith, freeth all the ends of the earth from dark ignorance, and with faithful unbelief weaveth a wreath for himself, manifestly saying: ‘Thou art Lord!’ O supremely exalted God of our fathers, blessed art Thou!

Glory to the Father, and to the Son, and to the Holy Spirit.

Thomas, whose doubt in Thine arising was not for nought, did not suppress it, but strove to show all the

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nations that it is beyond doubt, O Christ. Hence, having convinced all by his unbelief, he hath taught them to say: ‘Thou art Lord!’ O supremely exalted God of our fathers, blessed art Thou!

Both now and ever, and unto the ages of ages. Amen.

Thrusting his hand with fear into Thy life-bearing side, O Christ Saviour, with trembling he sensed the twofold activity of the two natures which were united in Thee without confusion, and with faith he cried out, saying: ‘Thou art Lord!’ O supremely exalted God of our fathers, blessed art Thou!

Katavasia of Pascha, Tone 1: He Who delivered the Children from the furnace, became man, suffereth as a mortal, and through His Passion doth clothe mortality with the beauty of incorruption, He is the only blessed and most glorious God of our fathers.

Ode VIII

Canon of the Feast, in Tone I

Irmos: Hymn the Lord, Who preserved the children in the fiery flame of the burning furnace, descending unto them in the form of an angel, and exalt Him supremely forever!

Refrain: Glory to Thee, our God, glory to Thee.

Thomas, who desired the joyous sight of Thee, before did not believe, but vouchsafed it; he called Thee God and Lord, O Master, Whom we exalt supremely for all ages.

Refrain: Glory to Thee, our God, glory to Thee.

Hymn ye the Lord, Who endured the disbelief of Thomas, and showed him His side, and was touched by his hand; and exalt Him supremely for all ages!

Let us bless the Father, the Son, and the Holy Spirit, the Lord, both now and ever, and unto the ages of ages. Amen.

Thomas’ doubt disclosed to us a hidden treasure; for theologizing with a God-bearing tongue, he said: ‘Hymn the Lord and exalt Him supremely for all ages!’

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia of Pascha, Tone 1: This is the chosen and holy day, the one king and lord of the sabbaths, the feast of feasts, and the triumph of triumphs, on which we bless Christ unto the ages.

We do not sing the Song of the Theotokos (the Magnificat) and More honorable than the cherubim... but immediately sing Ode IX of the canon.

Ode IX

Canon of the Feast, in Tone I

Irmos: Thee, the Mother of God, the radiant lamp, the all-wondrous glory more exalted than all creatures, do we magnify with hymns.

Refrain: Glory to Thee, our God, glory to Thee.

In hymns do we magnify Thy radiant and most splendid day, O Christ, the most luminous grace, whereon Thou didst stand before Thy disciples, beautiful in comeliness.

Refrain: Glory to Thee, our God, glory to Thee.

In hymns do we magnify Thee Who wast touched in Thy side by a hand of clay, and yet didst not consume it with the fire of Thine immaterial, divine essence.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Seeing not with our eyes, but having come to belief through heartfelt love, in hymns we magnify as God Christ Who rose from the tomb.

Katavasia of Pascha, Tone 1: Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

HOLY IS THE LORD OUR GOD

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Tone I

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The exapostilarion of the feast, Special Melody:
'Heaven with stars...' —

O Thomas, who hast probed * the wounds of My members with thy hand, * do not fail to believe in Me, * Who was wounded for thy sake. * Be thou of one mind with the disciples, * and proclaim Me to be the living God. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Another Exapostilarion of the feast —

Today is spring filled with sweet fragrance; * and creation, renewed, doth exult. * Today the keys are removed from the doors, * as is the unbelief of Thomas * the friend of Christ, * who crieth: 'My Lord and God!'

THE LAUDS (THE PRAISES)

Canonarch: In the First Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgement that is written. This glory shall be to all His saints.

Psalm 150

Praise ye God in His saints, praise Him in the firmament of His power.

Stichera at the Praises

4 Stichera: All for the feast from the Pentecostarion, in Tone I, Special Melody: 'O all-praised martyrs...' —

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

After Thy dread rising from the tomb, O Bestower of

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life, just as Thou didst not break the seals of the sepulchre, so didst Thou enter in to Thine all-glorious apostles, the doors being shut, granting them peace and bestowing upon them Thine upright Spirit in Thine infinite mercy.

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

The foregoing sticheron is repeated.

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

Thomas the Twin had not arrived when Thou didst appear to the disciples, O Lord. Wherefore, he did not believe in Thy resurrection, and unto those who had seen Thee he cried: 'If I do not thrust my finger into His side and the print of the nails, I will not believe that He hath risen!'

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

'As thou desirest to touch Me.' Christ cried out to Thomas, 'bring hither thy hand, and acknowledge that I possess bones and an earthly body; and be not unbelieving, but be thou convinced with the others.' And he cried out: 'Thou art my God and Lord! Glory to Thy rising!'

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon for the feast, in Tone VI —

Eight days after Thine arising, O Jesus our King, only-begotten Word of the Father, Thou didst appear unto Thy disciples, the doors being shut; and granting them peace, Thou didst show signs unto the unbelieving disciple saying: 'Come and touch My hands and feet, and Mine incorrupt side!' And, believing, he cried out to Thee: 'My Lord and my God, glory be to Thee!'

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

THE GREAT DOXOLOGY

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Dismissal Troparion

Troparion for Thomas Sunday, in Tone VII —

While the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God. * And while the doors were shut, Thou didst come unto Thy

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disciples, * O Resurrection of all, * renewing through them an upright Spirit in us * according to Thy great mercy. *Once.*

THE AUGMENTED ECTENIA

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

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Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE RESURRECTIONAL DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable 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.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness N. * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend N.; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) N.; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

The Gospel Sticheron

After the Dismissal —

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And we chant the First Gospel Sticheron, Tone I —

When the disciples came to the Mount of Olives for Christ's ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Saviour of our souls, promised to remain with them without fail, forever.

Here endeth Matins

Then the reader immediately begins the first hour.

THE FIRST HOUR

Reader: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

Psalm 5

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Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

Lord, have mercy. *Thrice.*

Troparia

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the troparion of Thomas Sunday —

While the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God. And while 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.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Kontakion

He readeth the kontakion of Thomas Sunday —

With his searching right hand, Thomas did probe Thy life-bearing side, O Christ God; for when Thou didst enter while the doors were shut, he cried out unto Thee with the rest of the disciples: Thou art my Lord and my God!

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable 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.

In the name of the Lord, father bless.

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Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion for Thomas Sunday (Tone 7)

While the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God. And while 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.

Kontakion of Thomas Sunday (Tone 8)

With his searching right hand, Thomas did probe Thy life-bearing side, O Christ God; for when Thou didst enter while the doors were shut, he cried out unto Thee with the rest of the disciples: Thou art my Lord and my God!

AT THE DIVINE LITURGY

The celebrant exclaimeth Blessed is the Kingdom.... *And we chant* Amen. *And the clergy chant:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Twice.* *And the clergy chant a third time:* Christ is risen from the dead, trampling down death by death. *And the Choir chanteth:* And on those in the tombs bestowing life.

Third Antiphon (The Beatitudes)

8 troparia: 4 from Ode III and 4 from Ode VI of the Canon of the Feast after ‘Blessed are the merciful, for they shall obtain mercy.’

1 & 2. Having by Thy Cross made us new instead of old, incorruptible instead of corruptible, O Christ; Thou didst fittingly order us to live in renewal of life.

3. Enclosed in Thy circumscribed flesh within the tomb, O uncircumscribed Christ, Thou didst arise, and, the doors being shut, Thou didst stand before Thy disciples, O Omnipotent One.

4. Having preserved for Thy disciples the wounds which Thou hadst willingly endured for us, O Christ, Thou didst show proof of Thy glorious resurrection.

5 & 6. Thou didst not leave Thomas drowning in the depths of unbelief, O Master, stretching forth Thy hands to be probed.

7. Our Saviour said: ‘Having touched Me, behold Me clad in bones and flesh. I have not changed!’

8. Thomas, who was not present at Thy first entry, O our Saviour, touched Thy side and, believing, acknowledged Thee.

NOTE: *According to the prescribed order of the Typicon of the Holy and Great Church of Christ, instead of the Typika and the Beatitudes, the Antiphons of Pascha are chanted today and on all the Sundays following, until the Ascension.*

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The First Antiphon, Psalm 65 (Tone 2)

Stichos 1: Shout with jubilation unto the Lord all the earth; * chant ye unto His name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Saviour, save us!

Stichos 2: Say unto God: How awesome are Thy works! * In the multitude of Thy power shall Thine enemies be proved false unto Thee. *Refrain.*

Stichos 3: Let all the earth worship Thee and chant unto Thee; * Let them chant unto Thy name, O Most High.) *Refrain.*

Glory to the Father and to the Son and to the Holy Spirit, * both now and ever and unto ages of ages. Amen. *Refrain.*

The Second Antiphon, Psalm 66 (Tone 2)

Stichos 1: God be gracious unto us and bless us, * and cause His face to shine upon us and have mercy on us.

Refrain: O Son of God Who didst rise from the dead, * save us who chant unto Thee: Alleluia!

Stichos 2: That we may know upon the earth Thy way, * among all the nations Thy salvation. *Refrain.*

Stichos 3: Let all the peoples give Thee praise, O God, * let all the peoples praise Thee. *Refrain.*

Glory to the Father and to the Son and to the Holy Spirit, * both now and ever and unto ages of ages. Amen.

O Only-begotten Son and Word of God...

The Third Antiphon, Psalm 67 (Tone 5)

Stichos 1 (Reader): Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Paschal Troparion: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Stichos 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire. *Troparion.*

Stichos 3: So let sinners perish at the presence of God, and let the righteous be glad. *Troparion.*

Entrance hymn: O come let us worship and fall down before Christ; O Son of God Who didst rise from the dead, save us who chant unto Thee: Alleluia, alleluia, alleluia.

After the Small Entry, we sing the following troparion and kontakion:

Troparion for Thomas Sunday (Tone 7)

While the tomb was sealed, Thou, O Life, * didst shine forth from the grave, O Christ God. * And while 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...

Kontakion of Thomas Sunday (Tone 8)

With his searching right hand, Thomas did probe Thy life-bearing side, O Christ God; * for when Thou didst enter while the doors were shut, * he cried out unto Thee with the rest of the disciples: * Thou art my Lord and my God!

The Trisagion.

The Prokeimenon in the Third Tone: Great is our God and great is His strength. * and of His understanding there is no measure. (*Psalm 146:5*)

Stichos: Praise the Lord, for a psalm is a good thing; let praise be sweet unto our God. (*Psalm 146:1*)

The Reading from the Acts of the Holy Apostles, § 14 [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. But of the rest, no man dared join himself to them, but the people magnified them. And more believers were 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 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 those who were vexed with unclean spirits; and they were healed, every one. Then the high priest rose up and all those who were with him (which is the sect of the Sadducees); and they 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 the Eighth Tone:

Stichos: Come let us rejoice in the Lord! Let us shout with jubilation unto God our Saviour! (*Psalm 94:1*)

Stichos: For the Lord is a great God, and a great King over all the earth. (*Psalm 94:3*)

The Reading from the Holy Gospel according to John,

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§ 65 [20:19-31]

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 their midst and said unto them, 'Peace be unto you.' And when He had so said, He showed 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 said unto them, 'Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever 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, 'Unless 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 the disciples were again within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in their midst and said, 'Peace be unto you.' Then said 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 said 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.

Instead of 'It is truly meet...' we chant the Irmos of the 9th Ode of the canon of Pascha (Tone 1):

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 is risen upon thee; dance now and be glad, O Sion, 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 Sion! (*Psalm 147:1*)
Alleluia, Alleluia, Alleluia.

When the celebrant saith With fear of God and with faith draw nigh, *we chant* Blessed is He that cometh in the name of the Lord *as usual.*

And when the celebrant saith Save, O God Thy people, *we chant* Christ is risen from the dead... *once (as on Pascha) instead of* We have seen the True Light...

But when the priest says Always, now and ever and unto the ages of ages, *we chant* Amen. Let our mouths be filled with Thy praise.... *as usual.*

At the dismissal the priest says Glory to Thee, O Christ God... *and we sing* Christ is risen... *thrice, instead of* Glory... Both now... Lord, have mercy... Father, bless. *Then the priest gives the Sunday dismissal.*

Lambertsen translation:

Troparion for Thomas Sunday (Tone 7)

Whilst the sepulchre was sealed, * Thou didst shine forth from the tomb, O Christ God; * and when the doors were shut Thou didst stand before Thy disciples, * O Resurrection of all, * through them renewing an upright Spirit in us * according to Thy great mercy.

Kontakion of Thomas Sunday (Tone 8)

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!

After the Polyeleos, the following Magnification —

We magnify, we magnify Thee, * O Christ, Bestower of life, * Who for our sake didst descend into hades * and didst raise up all with Thyself.

Brookline translation:

Troparion for Thomas Sunday (Tone 7)

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.

Kontakion of Thomas Sunday (Tone 8)

With his curious right hand Thomas probed Thy life-bestowing side, O Christ God; * and as Thou didst

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enter, the doors being shut, * with the other apostles he cried unto Thee: * ‘Thou art my Lord and God!’

SVS translation (adapted):

Instead of 'It is truly meet...' we chant the Irmos of the 9th Ode of the canon of Pascha (Tone 1):

Refrain: The angel cried to the Lady full of grace: Rejoice, O pure Virgin! Again, I say, rejoice! Thy Son is risen from His three days in the tomb! With Himself He hath raised all the dead! Rejoice, O ye people!

Irmos: Shine! Shine! O new Jerusalem! The glory of the Lord hath shone on thee! Exult now and be ye glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of thy Son.

Note: This work is designed to give the worshipper the text of the service that is being sung in church so that he or she may attentively follow the service in church, or read it at home when it is not possible to get to church. This work may not be further reproduced, beyond printing out a single copy for personal non-commercial use.

Those who use these services are urged, whenever possible, to purchase the published works listed below, from which this work was compiled. The great effort needed to translate, edit, and print English language translations of the rich liturgical heritage of the Orthodox Church, not to mention the sacrificial financial investment in producing these volumes, ought to be supported by Orthodox parishes, clergy, and faithful by their purchase of these books from their publishers.

This work is a compilation of several sources:

The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts from the Pentecostarion are taken from two different translations:

Many of the texts which are always sung and that originate from Matins on the Sunday of Pascha, but are repeated throughout the Paschal Season, are taken from *The Order of Service for the Holy and Great Sunday of Pascha*, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 2001. As this has become something of the standard translation of the English language parishes in the Russian Orthodox Church

Outside of Russia, we have used, and will continue to use, this translation for certain Paschal texts (e.g. the Troparion and Kontakion of Pascha, the Paschal Canon and Katavasia of the Feast, the Paschal Stichera, etc.) wherever they occur during the Forty Days of Pascha rather than the translation of the English Pentecostarion.

For the *Pentecostarion* texts that are not taken from the service of the Sunday of Pascha itself, I have used the following English translation: *The Pentecostarion of the Orthodox Church*, translated from the Church Slavonic by Reader Isaac Lambertsen, and published by the St John of Kronstadt Press, Liberty, Tennessee, in 2010.

When texts from the Menaion are used in these compilations, these texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorised (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.

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