

SUNDAY, MAY 9

TONE 1

Antipascha

2nd Sunday of Pascha, St. Thomas Sunday

Priest: "Blessed is our God..." (or at Vigil: "Glory to the Holy, Consubstantial...")

Choir: "Amen."

Priest: "Christ is risen..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(And then Psalm 103)

"Lord I Call..." Tone 1

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

v. (9) The righteous will surround me, for You will deal bountifully with me.

v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!

v. (7) Let Your ears be attentive to the voice of my supplications!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

Tone 1

Idiomela

(from the Pentecostarion, by John the Monk)

The doors being shut and the Disciples assembled,

You appeared to them as almighty, O Jesus our God.

You stood in their midst, giving them peace,

and granted the Holy Spirit to them,

commanding them to wait in Jerusalem

until they should be clothed with the power from on high.

Therefore we cry to You://

"O our Illumination and Resurrection and Peace, glory to You!"

v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

Eight days after Your Resurrection, O Lord,
You came to Your Apostles
proclaiming: “Peace be with you all!”
To the doubting Disciple, You showed Your hands and side.
He believed and cried to You://
“My Lord and my God, glory to You!”

v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Thomas, called the Twin, was not with the Disciples, O Christ,
when You came to them through closed doors.
Therefore he doubted their word.
You did not reject him for his faithlessness.
When he saw Your side and the wounds in Your hands and feet,
his faith was made certain.
Having touched and seen,
he confessed You to be truly God, not only man, //
crying: “My Lord and my God, glory to You!”

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

The Disciples were assembled on the eighth day,
and the Savior appeared to them.
He gave them peace and said to Thomas:
“Come, O Apostle! Feel My hands, which were pierced by the nails!”
O most wonderful doubt of Thomas!
It brought the hearts of the faithful to knowledge. //
And with fear he cried: “My Lord and my God, glory to You!”

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Tone 2

After Your rising, O Lord,
though the doors were shut,
You came to your assembled Disciples,
and granted them peace.
Even Thomas believed, seeing Your hands and side;
and he confessed You as Lord and God, //
Who save those who hope in You, O Lover of man!

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

When the doors were shut,
Jesus stood in the midst of His Disciples.
He calmed their hearts and granted them peace.
Then He spoke to Apostle Thomas:
“Do you not believe that I am risen from the dead?
Bring your hands here, and touch My side!
Be no longer an unbeliever!
Proclaim My Passion and My Resurrection to all,
that everyone may join in your cry://
‘My Lord and my God, glory to You!’”

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

Tone 6 *(from the Pentecostarion, by John the Monk)*

When the doors were shut, Jesus came to His Disciples.
The Apostle Thomas, by divine dispensation, was not with them,
for he spoke these words:
“Unless I see the Master myself,
unless I see His side flowing with baptismal blood and water,
unless I see those wounds, which have healed all mankind,
unless I see not a spirit, but flesh and bones, I will not believe.”
Glory to You, O Lord,
for You confirmed Thomas in faith,//
and have trampled death by death!

Aposticha

Tone 4 *Idiomela* *(from the Pentecostarion)*

O most glorious wonder!
Doubt bore certain faith!
Thomas said: “Unless I see, I shall not believe!”
By touching His side, he blessed the incarnate Son of God, Who had suffered in
the flesh,
and he proclaimed the resurrected God,//
crying out with joy: “My Lord and my God, glory to You!”

V. Praise the Lord, O Jerusalem! Praise your God, O Zion! (Ps. 147:1)

O most glorious wonder!
Thomas placed his hand on the fiery side of Jesus Christ our God!
He was not scorched by this,
but his doubt changed to certain faith, and he cried fervently:
“You are my Master and my God.//
Glory to You, Who are risen from the dead!”

*V. For He strengthens the bars of your gates; He blesses your children within you!
(Ps. 147:2)*

O most glorious wonder!
John the Apostle leaned on the Savior's breast,
and Thomas was made worthy to touch His side.
The one thus understood the depths of theology,
while the other was privileged to announce the mystery of the Resurrection to
us,//
crying: “My Lord and my God, glory to You!”

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

Tone 5 *(from the Pentecostarion)*

How great is the abundance of Your compassion, O Lover of man!
Because of Your long-suffering, You were struck by the Jews,
You were examined by an Apostle and touched by those who denied You.
How are You incarnate?
How are You crucified,
For You have not known sin!
Make us understand like Thomas,
that we may call out to You://
“My Lord and my God, glory to You!”

Tone 7 **Troparion** *(Pentecostarion)*

From the sealed tomb, You shone forth, O Life!
Through closed doors You came to Your Disciples, O Christ God.
Renew in us, through them, an upright spirit,//
by the greatness of Your mercy, O Resurrection of all!

(sung once at Great Vespers, thrice at Vigil)

(at the Divine Liturgy)

Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

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Tone 8 Kontakion *(Pentecostarion)*

Thomas touched Your life-giving side with an eager hand, O Christ God,
when You came to Your Apostles through closed doors.//
He cried out with all: "You are my Lord and my God!"

(The Trisagion is sung)

Tone 3 Prokeimenon *(from the Pentecostarion)*

Great is our Lord, and abundant in power, / His understanding is beyond
measure. *(Ps. 146:5)*

V. Praise the Lord! For it is good to sing praises to our God! (Ps. 146:1)

Epistle

(14) Acts 5:12-20

Tone 8

Alleluia, Alleluia, Alleluia!

*V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our
Savior! (Ps. 94:1)*

V. For the Lord is a great God, and a great King over all the earth. (Ps. 94:3)

Gospel

(65) John 20:19-31

(Instead of "It is truly meet...", we sing: "The Angel cried"

Communion Hymn

Praise the Lord, O Jerusalem! Praise your God, O Zion! *(Ps. 147:1)*
Alleluia, Alleluia, Alleluia!

Priest: "In the fear of God..."

Choir: "Blessed is He that comes in the Name of the Lord... "

Priest: "O God, save Your people... "

Choir: "Christ is risen from the dead... " (sung once, instead of "We have seen the True Light...)

Priest: "Always, now and ever..."

Choir: "Let our mouths be filled..."

At the Dismissal, the Priest says: "Glory to You, O Christ..." and the choir sings "Christ is risen from the dead..." (thrice).

And unto us He has given eternal life.
Let us worship His Resurrection on the third day!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon's Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon's Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir's Seminary, and Holy Transfiguration Monastery, among others.