

LITURGICAL TEXTS FOR SUNDAY

May 4, 2008

Sunday of St. Thomas (New Sunday)

Eothinon 1

Saints of the Day: Venerable-martyr Pelagia of Tarsus; Athanasios, bishop of Corinth; Venerable Nikephoros the Solitary of Athos.

GREAT VESPERS

1.) After "Blessed is our God..." **instead** of "O come let us worship..." the Priest sings, "Christ is risen..." (once) and the Chanter (twice), then we say the Sunset Psalm 104(103)¹

2.) We chant "O Lord, I have cried ..." in Tone 1 with ten stichera:²
Ten stichera for St. Thomas (Nassar, 940; Kazan Pent. Vol. 1, 102)

Tone 1

Verse 10: Bring my soul out of prison, that I may praise Thy name.

Into the gathering of the Disciples while the doors were shut, thou didst suddenly enter, O Jesus our Almighty God. And standing in their midst, thou didst grant them peace, and filled them with a holy spirit, commanding them to tarry and not depart from Jerusalem until they were vested with power from above. Wherefore, O our Light, Resurrection, and Peace, we cry unto thee, glory to thee.

Verse 9: The righteous shall wait for me until Thou recompense me.

Into the gathering of the Disciples while the doors were shut, thou didst suddenly enter, O Jesus our Almighty God. And standing in their midst, thou didst grant them peace, and filled them with a holy spirit, commanding them to tarry and not depart from Jerusalem until they were vested with power from above. Wherefore, O our Light, Resurrection, and Peace, we cry unto thee, glory to thee.

Verse 8: Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

Eight days after thy Resurrection, O Lord, thou didst appear to thy Disciples in the place where they were gathered, and cried unto them, Peace unto you, showing thy hands and pure side to the doubting Disciple. Having, therefore, believed, he shouted unto thee, My Lord and my God, glory to thee.

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

Eight days after thy Resurrection, O Lord, thou didst appear to thy Disciples in the place where they were gathered, and cried unto them, Peace unto you, showing thy hands and pure side to the doubting Disciple. Having, therefore, believed, he shouted unto thee, My Lord and my God, glory to thee.

¹ This order is to be followed every Vesper Service from today until the leave-taking of Pascha on the Wednesday before the Ascension.

² When the Chanter begins to sing the first sticheron, "Into the gathering of the Disciples..." the doors of the Sanctuary, which have been open since Pascha night, should be closed.

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

O good Christ, when thou enteredst unto thy Disciples, the doors being shut, Thomas, who was called Didymus, was not with them. Wherefore, he doubted what was told him. Albeit, thou didst not deem him unworthy for his lack of faith, rather assuring him of faith, by showing him thy pure side, and the wounds in thy hands and feet. Therefore, having sought and beheld, he confessed that thou art an unabstract God, and an unsimple Man, crying, My Lord and my God, glory to thee.

Verse 5: Because of Thy name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

O good Christ, when thou enteredst unto thy Disciples, the doors being shut, Thomas, who was called Didymus, was not with them. Wherefore, he doubted what was told him. Albeit, thou didst not deem him unworthy for his lack of faith, rather assuring him of faith, by showing him thy pure side, and the wounds in thy hands and feet. Therefore, having sought and beheld, he confessed that thou art an unabstract God, and an unsimple Man, crying, My Lord and my God, glory to thee.

Verse 4: From the morning watch until night, from the morning watch let Israel trust in the Lord.

The Disciples, being doubtful, the Savior, after eight days, came to where they were gathered and granted them peace. Then he cried unto Thomas, Come, O Apostle, and probe the two palms which were pierced by the nails. O the delicacy of the beautiful unbelief of Thomas, as coming with the heart of an unbeliever to knowledge, he called out with fear, My Lord and my God, glory to thee.

Verse 3: For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all His iniquities.

The Disciples, being doubtful, the Savior, after eight days, came to where they were gathered and granted them peace. Then he cried unto Thomas, Come, O Apostle, and probe the two palms which were pierced by the nails. O the delicacy of the beautiful unbelief of Thomas, as coming with the heart of an unbeliever to knowledge, he called out with fear, My Lord and my God, glory to thee.

Tone 2

Verse 2: Praise the Lord, all ye nations. Praise Him, all ye people.

After thy Resurrection, O Lord, thou didst stand in the midst of thy Disciples, as they were gathered together, the doors being shut, and bestowed place on them. As for Thomas, having been convinced by beholding thy hands and side, he confessed that thou art Lord, God, and Savior of those who put their trust in thee, O Lover of mankind.

Verse 1: For His mercy is great towards us, and the truth of the Lord endureth forever.

Verily, Jesus approached the Disciples, the doors being shut, and granted them safety and the passing away of fear. Then he pointed to Thomas and said, Why believest thou not in my Resurrection from the dead? Reach hither thy hand and thrust it into my side. See and know; for thy lack of faith shall teach every one my Passion and Resurrection, and they shall all shout with thee, My Lord and my God, glory to thee.

Tone 6

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

Thou didst come to thy Disciples, O Christ, the doors being shut, but through design thou didst not find Thomas with them; for he said, I will not believe until I behold the Master, view the side from which blood and water issued for baptism, observe the wound through which he healed man from the great wound, and see that he is not a ghost, but of body and bones. Wherefore, O thou who didst tread down death and convinced Thomas, O Lord, glory to thee.

3.) The Entrance is made with the censer, and we chant "O gladsome Light ..." followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.

4.) At the Aposticha, we chant four stichera for the Resurrection from the Octoechos in Tone 4

Tone 4

What miraculous wonder, that lack of faith became conviction of faith; for Thomas exclaimed, Unless I see, I will not believe. Wherefore, when he searched the side he spoke of the Godhead of the Incarnate, who is Son of God, and knew that he verily did suffer in the flesh and thus cried proclaiming the Risen God, shouting in a loud voice, My Lord and my God, glory to thee.

Praise the Lord, O Jerusalem, Praise thy God, O Zion.

What miraculous wonder, that grass should touch fire and be safe: for Thomas cast his hand into the fire of the side of Jesus Christ God, and was not consumed by touching him. Verily, the obstinate soul turned with fervour to true faith, and he shouted from the depth of his spirit, Thou art my Master and my God who didst rise from the dead. Glory to thee.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

What miraculous wonder! John did lean against the World's bosom, yet Thomas was made worthy to probe his side. Albeit, that one drew therefrom the depth of theology and dread dispensation; this one was privileged to announce to us openly, and reveal the mystery of his Resurrection, crying, My Lord and my God, glory to thee.

Tone 5

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

How great is the multitude of thine infinite compassion, O Lover of mankind; for because of thy long-suffering thou wast struck by the Jews, wast examined by an Apostle, and deeply probed by those who denied thee. How wast thou incarnated? How wast thou crucified, O thou who hast not possessed sin? Albeit, make us understand, as Thomas, that we may call out to thee, My Lord and my God, glory to thee.

5.) St. Simeon's Prayer and Holy God...

6.) At the Apolytikia, we chant:

Tone 7

For St. Thomas (Three times as below) (Nassar, 942; Kazan Pent. Vol. 1, 208)

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

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

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

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

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

7.) At the Great Dismissal we say, "May Christ our true God..." the Priest holds a lit candle and the Cross in his right hand, and says loudly: "Christ is Risen." The Faithful respond "Truly He is Risen." This is repeated 3 times, then the Priest and the Faithful sing, "Christ is risen..."³

³ "Through the prayers of our Holy fathers (master)," is NOT said – until the leave-taking of Pascha.

ORTHROS

- 1.) After "Blessed is our God..." **instead** of "O come let us worship..." the Priest sings, "Christ is risen..." (once) and the Chanter (twice), then continues the Trisagion Prayers from "Glory to the Father...", "All Holy Trinity...", etc.⁴

At the beginning of Orthros the Troparia and Theotokion ("O Lord, save Thy people... Do Thou who of Thine own good will... O champion dread...") are always said/intoned and are NEVER chanted.

- 2.) **Instead** of "Glory to God in the highest..." and "O Lord, open thou my lips...", sing "Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life." (3 times)⁵

All six of the Orthros Psalms must be said in their entirety.

- 3.) After the Litany of Peace and the exclamation "For unto Thee are due..." Chant "God is the Lord..." with its stichoi

Tone 7

For St. Thomas (Nassar, 942; Kazan Pent. Vol. 1, 208)

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

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

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

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

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

- 4.) The Little Ektenia is intoned with the exclamation "For Thine is the might..."

⁴ This order is to be followed until the leave-taking of Pascha

⁵ From Pascha through the Wednesday before Ascension

5.) The Kathismata are all for St. Thomas, Tone 1 (Nassar, 942)

Tone 1

As the Disciples were gathered in the upper chamber of Zion, for fear of the Jews, thou didst enter unto them, O good One. Thou didst stand in their midst, the doors being shut, and filled them with joy when thou didst show them the wounds of thy hands and unpolluted side, saying unto the doubting Disciple, Reach out thy hand, examine, probe, that I am he who suffered for thy sake.

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

Thou didst stand in the midst of the Disciples, the doors being shut, O Christ, Life of all, and showed them thy side, hands, and feet together, a prelude to belief in thy Resurrection from the tomb. But Thomas happened not to be there. Therefore, spake he, saying If I see not with mine own eyes, I will not be convinced by your words.

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

When the Lord rose from the tomb and appeared ineffably to the Disciples, he said, Having seen, O Thomas, my side and the prints of the nails why believest thou not in my Resurrection? But Didymus, being convinced, called out to the Creator, saying, Thou art verily my Lord and my God.

6.) Benedictions (Evlogetaria) **OMITTED**

7.) The Little Litany is intoned with the exclamation “For blessed is Thy Name ...”

8.) Anabathmoi in Tone 4 (Kazan Sun. Mat., 63; Kazan Triod. Vol. 2, 203; Serv. Bk., 64).

Tone 4

From my youth up many passions have warred against me. But do thou help and save me O my Savior. (twice)

Ye who hate Zion shall be put to confusion of the Lord; like grass in the fire shall ye be withered up. (twice)

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

Through the Holy Spirit is ev'ry soul quickened and exalted in purity, and made resplendent by the Triune Unity in mystic holiness.

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

Through the Holy Spirit the channels and streams of grace overflow showering all creation with invigorating Life.

9.) Prokeimenon (Nassar, 943; Kazan Pent. Vol. 2, 285)

Praise thy Lord, O Jerusalem, Praise thy God, O Zion.
Because he hath strengthened the bolts of thy gates, he hath blessed thy children with thee.

10.) The Matins Gospel Eothinon 1 (Nassar, 199) – **from the Holy Doors**

11.) Following "In that we have beheld the Resurrection of Christ ..."
(Nassar, 113; Serv. Bk., 66; Kazan Sun. Mat., 66)

12.) Psalm 50 (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)
Read, but No Veneration of the Gospel Book

13.) Troparia following Psalm 50 (Serv. Bk., 67; Kazan Sun. Mat., 67-8)

14.) The Intercession then follows.

15.) **Katabasia for Pascha in Tone 1 (Nassar, 921; Kazan Pent. Vol. 2., 299)**

Tone 1

Ode 1. Today is the Day of Resurrection! O nations, let us shine forth; for the Passover is the Passover of the Lord, in that Christ did make us pass from death to life, and from earth to Heaven, who now sing the song of victory and triumph.

Ode 3. Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

Ode 4. Upon the divine watchtower let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly, "Today is salvation to the world; for Christ is risen, Almighty as He is."

Ode 5. Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to the Master. Let us behold Christ who is the Son of righteousness bringing life unto all.

Ode 6. O Christ, into the deepest abyss of earth thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day thou didst rise from the tomb as Jonah from the whale.

Ode 7. He who did save the children from the furnace, when He became Man, suffered like unto a mortal, and with His sufferings invested the mortal with the beauty of incorruption, who is the God of our Fathers. To Him alone be blessing and glory.

Let us praise, bless, and worship the Lord.

Ode 8. Verily, this day, which is called holy, is the first day among sabbaths, their King and Lord. It is the feast of feasts, the season of seasons, in which we bless Christ for evermore.

16.) Magnification " More honorable..." **OMITTED**

17.) Ninth Ode for St. Thomas (Nassar, 943)

Tone 1

O most radiant lamp, the Theotokos, the immeasurable honour, which is more exalted than all creatures, with praises do we magnify thee.

On thy all-radiant day, most resplendent with the light of grace, O Christ, in which thou didst appear in the comeliness of beauty to thy Disciples, with praises do we magnify thee.

O thou whose side was probed and touched with the earthly palm, not burned by the fire of thine immaterial Divinity, with praises do we magnify thee.

O Christ, who didst rise from the tomb, being God, though we have not beheld thee, yet have we with eager hearts believed in thee, and with songs of praise do we magnify thee.

Hermos of the Ninth Ode

The angel spake to her that is full of grace, saying, "O pure virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day."

Magnify, O my soul, Him who died of His own free will, and was buried, and did rise from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Magnify, O my soul, the life-giving Christ, who is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Verily, Christ is a new Passover, a living Sacrifice, the Lamb of God who beareth the sin of the world.

And how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

Today doth all creation rejoice and is glad; for Christ is risen, and hades He hath despoiled.

And how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

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

Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Passover, O Wisdom of God, His Word and His Power, grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

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

O Christ, the perfect, most exalted Passover, O Wisdom of God, His Word and His Power, grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

18.) The Little Litany is intoned with the exclamation "For all the powers of heaven..."

19.) Exaposteilaria:⁶ for St. Thomas in Tone 3 – to the melody of "I see thy bridal chamber..."
(Nassar, 944; Kazan, Pent. Vol. 2, 320)

Tone 3 to the melody of "I see thy bridal chamber..."

Be not faithless, O Thomas, to me who was wounded for thy sake. And having probed my wounds with thy hands, be of one mind with the Disciples, and proclaim I am a living God.

Be not faithless, O Thomas, to me who was wounded for thy sake. And having probed my wounds with thy hands, be of one mind with the Disciples, and proclaim I am a living God.

Today the fragrance of spring is shed forth, and the new creation shall rejoice. Today the locks shall be lifted from the doors with the faithlessness of the beloved Thomas, as he shouteth out, Thou art my Lord and my God.

19.) Praises (Ainoi) in Tone 1 with four stichera:
Four stichera for St. Thomas (Nassar, 944; Kazan Pent. Vol. 2, 230)

Tone 1

Praise God in His sanctuary: praise Him in the firmament of His power.

As thou didst not break the seals of the tomb at thy dread Resurrection, O life-giving Christ, so didst thou enter unto thy glorious Apostles, the doors being shut, and made them glad. And at once thou didst bestow on them an upright spirit, for thy countless mercies.

Praise him for his mighty acts: praise him according to his excellent greatness.
Praise him with the sound of the trumpet: praise him with the psalter and harp.

As thou didst not break the seals of the tomb at thy dread Resurrection, O life-giving Christ, so didst thou enter unto thy glorious Apostles, the doors being shut, and made them glad. And at once thou didst bestow on them an upright spirit, for thy countless mercies.

⁶ Because this is a Great Feast, "Holy is the Lord..." is Not sung.

Praise him with the timbrel and dance; praise him with stringed instruments and organs.

When thou appeared among thy Disciples, O Lord, Thomas, who is called Didymus, was not there. Therefore, he doubted the fact of thy Resurrection, and unto those who had seen thee he cried, saying, Except I thrust my hand into his side, in the prints of the nails, I will not believe that he is risen.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Verily, Christ called unto Thomas, saying, Probe as thou wilt; thrust in thy hand and know me, that I have earthly flesh, bones, and body. Be not doubtful, but believe as the rest. But that one shouted, crying, Glory to thy Resurrection, O thou who art my Lord and my God.

Tone 6

For St. Thomas (Nassar, 945, Kazan Pent. Vol. 2, 335)

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

Eight days after thy Resurrection, O Jesus, King, the Word, and only Son of the Father, thou didst appear to thy Disciples, the doors being shut, granting them thy peace. And to the Disciple who believed not thou didst show the marks, saying, Reach out and probe my hands, feet, and incorruptible side. But he, being convinced, cried out unto thee, saying, My Lord and my God, glory to thee.

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

20.) Great Doxology - Tone 6 (Serv. Bk.,75-6; Kazan Sun. Mat., 225, Nassar, 118)

21.) Troparion: for St. Thomas, Tone 7 (Nassar, 942; Kazan Pent. Vol. 2, 238)

Tone 7

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

DIVINE LITURGY

1.) After "Blessed is the Kingdom..." the Priest sings "Christ is risen..." (once) and the Choir (twice)

2.) 1st Antiphon

- a. Shout with joy to God, all the earth
Sing to His name; give glory to His praises

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

- b. Say to God: 'How awesome are thy works'
Let all the earth worship Thee, and sing to Thee

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

- c. Glory to the Father and to the Son and to the Holy Spirit
Both now and ever and unto ages of ages. Amen

Refrain: "Through the intercessions of the Theotokos, O Savior, save us."

3.) Little Ektenia

4.) 2nd Antiphon:

- a. May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- b. That thy way may be known upon earth, thy salvation among all nations
Let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- c. May God bless us, and may all the ends of the earth fear Him

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- d. 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. . .

5.) Little Ektenia

6.) During the Little Entrance, the Third Antiphon:

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee from His face.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life

Verse 2: As smoke vanishes, let them vanish; as wax melts before the fire.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life

Verse 3: So let the sinners perish before God, but let the righteous rejoice.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life

Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

Choir: Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life

7.) Entrance Hymn (Nassar, 931; Kazan Pent., 1:Append. A):

In the gathering places bless ye God the Lord from the springs of Israel.
O Son of God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

8.) After the Entrance we chant:

Tone 7

For St. Thomas (Nassar, 942; Kazan Pent. Vol. 1, 208)

While the tomb was sealed, thou didst shine forth from it, O Light. While the doors were closed, thou didst come in to thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of thy mercy.

Tone 4

Kontakion for Pascha (Nassar, 924; Liturgikon)

When thou didst descend into the grave, O Immortal, thou didst destroy the power of hades. In victory didst thou arise, O Christ God, proclaiming 'Rejoice' to the myrrh-bearing women, granting peace to thine apostles and bestowing resurrection of the fallen.

9.) The Trisagion (“Holy God ...”) as usual.

10.) Epistle

[Acts 5:12-30 \(Thomas Sunday\)](#)

11.) Gospel

[John 20:19-31 \(Thomas Sunday\)](#)

12.) The Megalyrnarion: **Instead** of "It is truly meet ... " "O most radiant lamp..." for St. Thomas in Tone 1 (Nassar, 943)

Tone 1

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.

13.) The Koinonikon: **Instead** of "Praise the Lord ... Alleluia."
(Hymns from Fest. Men.)

Praise the Lord, O Jerusalem, O Praise thy God, O Zion

14.) Post-Communion: **Instead** of "We have seen the true Light ...", sing "Christ is risen..." **ONCE**.

15.) "Blessed be the name of the Lord..."⁷

16) At the Great Dismissal we say, "May Christ our true God..." the Priest holds a lit candle and the Cross in his right hand, and says loudly: "Christ is Risen." The Faithful respond "Truly He is Risen." This is repeated 3 times, then the Priest and the Faithful sing, "Christ is risen..."

⁷ According to the Typicon, "Blessed be the name of the Lord..." is replaced by "Christ is risen..." only from Easter Sunday until Saturday of New Week, and on the day on which Pascha takes leave, the Wednesday before the Ascension.