

Second Sunday of Pascha: Sunday of Thomas; The Holy Apostles Aristarchus Pudens and Trophimus (54-68); April 15

Text from "[*The Divine Liturgy: An Anthology for Worship*](#)"; Pg. 515

Liturgical Instruction: According to Galician usage, we continue to sing the First Antiphon of Pascha and the Third Antiphon, "Come, let us sing joyfully to the Lord" with the refrain "Son of God, risen from the dead," until the eve of Ascension.

After the priest exclaims "Blessed is the Kingdom" and we have responded "Amen," the clergy sing the following Tropar once and the people repeat it. Then the clergy sing the first half, and we conclude it. This is done every day until the Wednesday before Ascension Thursday.

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Troparion (Tone 7): While the tomb was sealed, O Christ God,* You dawned as life from the sepulchre,* and while the doors were shut,* You came to Your disciples, the Resurrection of all,* renewing a right spirit in us through them,* according to Your great mercy.

+Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.

Kontakion (Tone 8): With his searching hand,* Thomas explored Your life-giving side, O Christ God.* For when You entered while the doors were shut,* he called out to You with the rest of the Apostles:* You are my Lord and my God!

Prokimenon (Tone 3): Great is the Lord and great is His strength,* and of His knowledge there is no end (Ps 146:5).

verse: Praise the Lord, for a psalm is good; may praise be sweet to our God (Ps 146:1).

Epistle (Act 5:12-20): *In those days through the hands of the apostles many signs and wonders were done among the people. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women, so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured. Then the high priest took action; he and all who were with him (that is, the sect of the Sadducees), being filled with jealousy, arrested the apostles and put them in the public prison. But during the night an angel of the Lord opened the prison doors, brought them out, and said, 'Go, stand in the temple and tell the people the whole message about this life.'*

Alleluia (Tone 8):

verse: Come, let us sing joyfully to the Lord, let us acclaim God our Saviour (Ps 94:1).

verse: For God is the great Lord and the great king over all the earth (Ps 94:3).

Gospel: (John 20:19-31): *When the evening arrived* on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.' A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.' Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Instead of "It is truly..." (Pg. 507): The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice!

Irmos (Tone 1): Shine, shine, O new Jerusalem! for the glory of the Lord has risen upon you! Exult now and be glad, O Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Verse: Praise the Lord, O Jerusalem.* Praise your God, O Zion (Ps 147:1). Alleluia! (3x).

Instead of "Blessed is He...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Instead of "We have seen the true light...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Instead of "Let our mouths...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Instead of "Blessed be the name of the Lord...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life *(3x)*.

"Christ is risen" *is sung again once (using a simple cord chant) instead of* "Glory be to the Father..." *at the dismissal.*

Then the Troparion "Christ is risen" is sung as in the beginning of the Liturgy, but with an additional ending.

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life *(3x)*.

And to us He has granted life eternal;* we bow down before His resurrection on the third day.