

THE 6th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY AND GLORIOUS APOSTLE THOMAS
AT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera, in Tone IV:

Spec. Mel.: "As valiant among the martyrs ...":

O most blessed one, * when thou didst touch the side of the Master * thou didst grasp the most excellent of good things, * for like a sponge thou didst soak up waters therefrom, * the wellspring of blessings * and life eternal * and didst moisten hearts dried up through unbelief, * pouring forth the dogmas * of the divine knowledge of God. (Thrice)

By thy faithful disbelief * thou didst assure the faithful, * having begun to speak of God, * that He is the God and Lord of all creation, * Who took flesh for the sake of us on earth, * and endured the Cross and death, * the print of the nails, * and the piercing of His side with a spear, * whence draw we forth life. (Thrice)

The wondrous Thomas * hath disclosed the wellspring of dogmas unto the divinely wise, O Master; * for, when he touched Thy side * and was taught Thy twofold energies * through Thy two Natures, * he rightly cried aloud: * Thou art my God and Master! * Thou art the Lord of glory, * Who didst become flesh for my sake! (Twice)

Glory ..., in Tone VI, the composition of the Studite:

As a servant of the Word and of His ineffable incarnation, thou didst draw forth an abyss of wisdom, O Apostle Thomas; for luring souls from the depths of deception, thou didst draw them up with the pole of the Cross. Hence, with the net of thy dogmas, thou hast brought the whole world to enlightenment and hast illumined the souls of the benighted Indians with the light of knowledge. Wherefore, radiantly delighting in the glories of Christ, do thou entreat Him to have mercy on our souls.

Now and ever ..., the Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son, Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not. divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three lessons:

READING FROM THE FIRST EPISTLE GENERAL OF JOHN [1 :1-7]

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

READING FROM THE GENERAL EPISTLE OF JAMES [1 :1-12]

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, Greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

READING FROM THE GENERAL EPISTLE OF JUDE [1:1-25]

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning

the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their shame, wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

If the abbot or pastor wisheth to chant the Litia, we first sing the sticheron of the temple, and then these stichera to the Apostle, in Tone IV:

Spec. Mel.: "As valiant among the martyrs ...":

With the rod of grace * didst thou lure men up from the depths of vanity, * O right wondrous Thomas, * obedient to the command of the Master, * Who enlighteneth thy mind wholly, * and hath shown thee to be an apostle, * an honored and divine proclaimer * of His unapproachable divinity, * O all-blessed one.

The radiance of the Spirit * descended upon thee in the aspect of fire, * O blessed one, * and made a divine refuge of thee * who dost quickly drive away the gloom of godlessness * and enlightenest the world with the radiance of thy words most wise, * O expounder of the mysteries, * adornment of the apostles, * blessed beholder of Christ.

Illumining them that sat in the darkness of ignorance * with the lightning flashes of thy preaching, * O glorious one, * thou didst show them forth as children of our God and Master * for the sake of their faith. * His sufferings and death didst thou emulate, * and thou wast an inheritor of glory, * in that thou wast wise and divinely eloquent, * O disciple of Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, and signed with the inspiration of the Holy Spirit, sent by Him to the nations that had fallen into perdition, that thou mightest turn men to the light of knowledge of God, and having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul unto Christ, O Apostle Thomas. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now and ever ..., Theotokion:

All my hope do I place in thee, O Mother of God. Keep me under thy protection.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou didst give a sign ...":

Christ, the Lover of mankind, took thee like a pearl from the abyss of the turmoil of the world, enriching with thee the poor and them that are held fast by the poverty of evil circumstances, O Apostle Thomas. Wherefore, we bless thee and glorify in praise thy most festive memorial, honoring thee piously.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Thou didst enlighten all the land of India, O most sacred Apostle and Seer of God; for, having illumined all, thou didst make them children of Light and of the day of the Spirit, O wise one. And having cast down the temples of idols, thou didst through grace raise up churches to the glory and praise of God, O blessed intercessor for our souls.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Having probed with thy curious hand the divine side and the wounds of the nails which the Immortal One bore for our sake, and having joyously transformed thy disbelief into right belief, O Thomas, thou didst cry out: Thou art my God and Lord! I glorify Thee, O Lover of mankind, Who through Thy sufferings hast poured forth dispassion upon the faithful!

Glory ..., in Tone VI, the composition of Anatolius:

Beholding the divine wisdom of Christ, thou wast mystically shown to be a noetic bowl wherein the souls of the faithful are gladdened, O Apostle Thomas; for, with the divine net of the Spirit, thou didst draw men from the depths of wretchedness. Wherefore, thou didst go forth from Zion like a river of grace, pouring forth thy divine dogmas upon the whole world. Therefore, emulating the sufferings of Christ, thou wast pierced in thy side, entering the shade of incorruption. Him do thou entreat, that our souls be saved.

Now and ever ..., Theotokion, in Tone VI

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we entreat: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

Troparion, in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us.

Resurrectional Theotokion in Tone II:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

AT MATINS

At "God is the Lord ...," the troparion in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the first chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word consubstantial ...":

With hymns let us all praise the memory of the apostle and disciple of Christ, for, having in godly manner touched the print of the nails and sought out the true faith, he hath made our thoughts steadfast in the world and doth beseech the Savior that our souls find mercy. (Twice)

Glory ..., Now and ever ..., Theotokion:

O pure one, do thou ever entreat the God and Lord, Who, for the sake of us that have become corrupt through transgressions, became incarnate of thee, that He take pity and turn away His anger and wrath from them that with faith unceasingly hymn thy greatness, O thou that art full of grace.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Having touched the Savior's side and drawn forth therefrom knowledge of God, O glorious apostle, by thy disbelief hast thou drawn those of earth unto the Faith as faithful; and having been pierced with spears throughout thy whole body, thou dost enlighten the souls of all that praise thy holy repose. (Twice)

Glory ..., Now and ever ..., Theotokion:

O unashamed hope of them that trust in thee! O thou that alone didst, in manner transcending nature, give birth in the flesh unto Christ our God: with the holy apostles entreat thou Him, that He grant to the world cleansing from their transgressions and to us all correction of life before the end.

After the Polyeleos, this Sedalion, in Tone III:

With the radiance of the Spirit of God thou didst destroy the darkness of polytheism and didst illumine the hearts of the faithful, chanting the commandments of salvation, O most wise Apostle Thomas. Beseech Christ God, that He grant us great mercy. (Twice)

Glory ..., Now and ever ..., Theotokion:

Every one that seeketh salvation rightly maketh haste unto a place where such is found. And what refuge that giveth shelter unto our souls have we other than thee, O Theotokos?

Song of Ascents, the first Antiphon of Tone IV.

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord ...

READING FROM THE GOSPEL ACCORDING TO ST. JOHN (21 :15-25).

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon; son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these

things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone IV:

Christ, the great Sun, doth send thee forth unto India as a brilliant ray of light, O initiate of the mysteries, and thou dost quickly dispel the gloom of deception, O most wise Apostle Thomas, and dost enlighten the people to honor the divine Trinity, by Whom all are preserved.

Canon to the Theotokos [the Paraklisis], with six troparia, including the Irmos; and the canon to the Apostle, in Tone IV, with eight troparia, the acrostic whereof is: "I marvel at Thomas who is full of wonders," the composition of Theophanes.

ODE I

Irmos: O Thou that wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the mortality of my body, as on a timbrel, I may sing a hymn of victory.

The unoriginate Son of God, God the Word, Who appeared on earth in a form like unto ours, Him that thou didst behold, and Whose hands and side thou didst touch, O glorious one, do thou beseech, that He save thy flock.

Jesus, my God, Who knowest that which is hidden, Who trieth the reins and testeth hearts, chose thee to be a divine apostle and a minister and witness of His manifestation as God, O most blessed Thomas.

Thou wast shown to be a river of mystic waters falling with streams of divine knowledge and the din of the Spirit upon the face of the earth, the assembly of the Church, dispelling the deception of polytheism.

Theotokion: O all-hymned Theotokos, destroyer of death and corruption, thou didst give birth to Christ, the Source of incorruption, Who hath adorned human nature with the grace of immortality, O all-pure one.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father, for none is holy, save Thee, O Lover of mankind.

Splendid in the excellence of virtue and miracles, O thou that didst thyself behold Christ, and having illumined the shapeless darkness of the Indians with divine light, thou didst enlighten them with faith.

Ablaze with radiance through the activity of the Spirit Himself, thou wast launched like a bolt of divine light, O thou that wast pleasing unto God, and didst enlighten the world with miracles, O Thomas.

Instructed in the mysteries of the dogmas of divine wisdom, which surpasseth the swiftness of lightning, O Apostle Thomas, thou didst illumine the ends of the earth with light.

Theotokion: **O** thou that knewest not wedlock, who gavest birth unto God in the flesh, make me steadfast who am shaken by the assaults of the passions, for I have no other helper, save thee, O all-pure one.

Sedalion, in Tone VIII: Spec. Mel.: "Of wisdom ...":

Seining for reason-endowed fish with the net of divine words, thou didst offer them to our God as first-fruits; and, wishing to be arrayed in the wounds of Christ, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling together, we honor thine all-festive memory as is meet, O glorious apostle, and with one accord we cry out to thee: Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women wast Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto them that with faith worship thine all-holy birthgiving.

ODE IV

Irmos: Seated in glory upon the throne of the Cherubim, Jesus most divine is come on a light cloud, and with His incorrupt right arm hath saved them that cry out: Glory to Thy power, O Christ!

Beginning with a most magnificent manifestation of wonders, and radiantly propounding the glory of the divine dogmas, with thy preaching didst thou embrace the whole world, which crieth out: Glory to Thy power, O Christ!

O blessed and most honored Thomas, we praise thee as one who himself beheld the Word, and who art an apostle and a fervent minister and witness to His glory and majesty.

Having set a foundation firmly upon the chief Cornerstone, O blessed and ever all memorable one, thou didst build a bridal chamber and a heavenly tabernacle for them that cry: Glory to Thy power, O Christ!

Theotokion: **W**e call the all-holy Virgin the un-ploughed soil which put forth the Grain of life, the light cloud which let fall the Bestower of life as a shower, crying: Glory to Thy power, O Christ!

ODE V

Irmos: **T**he impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Radiance of the Father's glory, O Lover of mankind.

Radiant with the glory of Christ, O apostle, having touched the life-creating side, thou didst draw forth an unfathomable abyss of theology and didst enrich the world.

O greatly Merciful One, Thomas, who had not been present at Thy first entrance, did not believe the disciples, but, believing later, rejoicing, he cried out, proclaiming Thee God and Lord.

Like an animate heaven Thomas proclaimed Thy glory with spiritual thunder, O Christ, and confessing Thee to be God and Lord, he announced the glad tidings to the faithful.

Theotokion: **O** all-undefiled one, show forth our mind to be a vanquisher of the passions, and put down the assaults of the thoughts thereof, O Bride of God, Who gavest birth unto God, the Savior of our souls.

ODE VI

Irmos: **I** shall sacrifice unto Thee with a voice of praise, the Church crieth out to Thee, O Lord, cleansed of the blood of demons through the Blood which, for mercy's sake, flowed from Thy side.

O blessed Thomas, thy disbelief doth heal the soul-destroying disbelief of all, for without doubt thou didst probe the wounds made by the nails and the spear.

O Christ, as Thou art powerful, Thou didst launch Thine apostle like a speeding arrow into the hearts of Thine enemies, and he hath brought them to Thee as spoils of war.

O compassionate one, thou didst abolish idolatrous sacrifices, being thyself slain on a tree, and by the holy sacrifices of the divinely inspired apostles who emulated thy sufferings.

Theotokion: **O** wonder more novel than all wonders! As a Virgin, without knowing man, conceiving in thy womb Him that holdeth all things, yet didst thou not confine Him.

Kontakion, in Tone IV:

Spec. Mel.: "Today hast Thou appeared ...":

Full of the grace of wisdom the apostle and true servant of Christ cried out to Thee in repentance: Thou art my Lord and God!

Ikos: **P**eter cried out to the divinely eloquent Thomas, the disciple of the Lord and great initiate of the mysteries: We have seen the Lord! And his friend said to him and cried out: Except I see the wounds of His hands, I will not believe. Then the Master of all came as a servant, wishing to save all, and said to Thomas: Touch thou My hands and side, and be not unbelieving; for I am thy Lord and God. And he, in repentance, cried out: Thou art my Lord and God!

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, aflame more with love of piety than with the fire, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

As an apostle, rejoicing, thou dost hold chorus with the choirs on high in the heavens, O blessed one, and thou dost chant in gladness: Blessed art Thou in the temple of Thy glory, O Lord!

From one end of the earth to the other have thy proclamation and the utterance of thy divine words passed, teaching them that cry: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **B**y thy birthgiving have we been delivered from slavery to the Law, for thou, O Theotokos, without knowing man, didst give birth unto the Deliverer for us. Blessed art thou among women, O all-undefiled Mistress!

ODE VIII

Irmos: **T**he Offspring of the Theotokos saved the pious children in the furnace-then in figure, but now in deed; and He moveth all the world to sing to Thee: Hymn the Lord, ye works, and exalt Him supremely forever!

Conversing with God incarnate, forgetting the flesh, O blessed one, thou hast been enriched with supra-normal deification, rendered divine by thy closeness to God, and crying out: Hymn ye the Lord, and exalt Him supremely forever!

Uniting thyself to Christ with love, thou didst love to die with Him, O blessed one, proclaiming to thy fellow apostles: Come, let us accept death with Him, crying out: Hymn ye the Lord, and exalt Him supremely forever!

O ye apostles, Christ hath shown you to be clouds full of the rain of His will which watereth the Church with showers of divine knowledge, O most wise ones, and give drink unto them that sing: Hymn the Lord, O ye works, and exalt Him supremely forever!

Theotokion: **O** thou that art devoid of lusts and defilement, thou art the temple of the All-holy Word Who sanctifieth all things, and Who is co-unoriginate with the Father. Wherefore, O Virgin, we hymn and supremely exalt thee forever.

ODE IX

Irmos: **Christ, Who hath united the two disparate Natures, the Chief Cornerstone uncut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

O glorious one, thou wast shown to be a splendid chariot bearing the Word seated upon thy most comely and God-bearing soul, directing unto salvation them that hymn-thee.

Celebrating thy most blessed memory, we pray that we may be delivered from every threefold wave by the boldness which thou hast as an apostle of Christ, O all-honored beholder of God.

This day do we all celebrate thy memory, O Apostle Thomas; sanctify and forgive us, delivering us by faith from all temptations, evil circumstances and passions through thy prayers.

Theotokion: **F**rom the soil of the Virgin hath God the Word, the comely Ear of grain, sprung forth, whereof tasting O ye faithful, we live and are established in Him. Wherefore, thee, who gavest Him birth, do we magnify.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

O apostle of the all-compassionate Christ, thou who thyself didst behold Him: entreat Him to grant peace unto all the world, victory over heresy and schism unto Christ-loving hierarchs, and salvation and remission of transgressions unto them that praise thee as a divinely eloquent disciple, O Thomas.

Glory ..., and. another Exapostilarion:

Spec. Mel.: "By the Spirit ...":

O glory of the apostles, like the most radiant sun of the east, thou wast sent to the people of India, and thou didst illumine them with the light of thy words and by faith in the Trinity. Wherefore, we celebrate thy holy and divine memory.

Now and ever ..., Theotokion:

We, the faithful, bring before Thee as is meet Thine all-holy Mother as an intercessor and fervent helper, O Christ. Vouchsafe Thy servants to share in Thy glory and the inheritance of the righteous and the food of paradise; and grant us the Kingdom of heaven.

At the Praises, four stichera, in Tone I, the composition of Anatolius:

Thou didst follow after Christ, O Apostle Thomas, and didst disdain the world. And laying up His teachings in thy treasury, thou wast shown to be an apostle. Wherefore, being amongst pagans, souls darkened by their deception and passions didst thou illumine with the Savior's commandments that they might believe in the consubstantial Trinity. **(Twice)**

In Tone IV: **T**hou didst enlighten thy mind with the divine fire of the Master, as a lawful disciple, O Apostle Thomas; for with the Cross as a rod thou didst draw the souls of the impious, from the depths of ignorance. Wherefore, with the rod, of the divine Spirit thou didst even fish to enlighten the darkened conscience of those in India. Ever beseech Christ God, that we be delivered from the sight of the dark enemy, and that our souls be saved.

Abandoning the depths which were fished, with faith thou didst hasten to the rod of the Cross, and therewith thou didst fish for men, O Apostle Thomas. Wherefore, having touched the all-pure side of the Word, thou wast vouchsafed also to feel with thy finger the wounds of the nails' entry. Do thou ever earnestly entreat Christ God, that He save our souls.

Glory ..., in Tone VI:

Thou wast shown to be like Elijah who rode a chariot, O Apostle Thomas, aflame with the fire of the divine Spirit, riding upon a chariot of the virtues; for, plumbing the depths of the sea of knowledge, thou didst catch fish, bringing them up from death to life. Wherefore, enlightening the souls of the faithful with the staff of the Cross didst thou lead them up from deadly deception unto life, and, standing before Christ with the bodiless ones, do thou ever earnestly beseech Him for the salvation of our souls.

Now and ever ..., Theotokion. Great Doxology. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the Apostle's canon.

Splendid in the excellence of virtue and miracles, O thou that didst thyself behold Christ, and having illumined the shapeless darkness of the Indians with divine light, thou didst enlighten them with faith.

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Ablaze with radiance through the activity of the Spirit Himself, thou wast launched like a bolt of divine light, O thou that wast pleasing unto God, and didst enlighten the world with miracles, O Thomas.

Instructed in the mysteries of the dogmas of divine wisdom, which surpasseth the swiftness of lightning, O Apostle Thomas, thou didst illumine the ends of the earth with light.

O blessed Thomas, thy disbelief doth heal the soul-destroying disbelief of all, for without doubt thou didst probe the wounds made by the nails and the spear.

O Christ, as Thou art powerful, Thou didst launch Thine apostle like a speeding arrow into the hearts of Thine enemies, and he hath brought them to Thee as spoils of war.

O compassionate one, thou didst abolish idolatrous sacrifices, being thyself slain on a tree, and by the holy sacrifices of the divinely inspired apostles who emulated thy sufferings.

Theotokion: **O** wonder more novel than all wonders! As a Virgin, without knowing man, conceiving in thy womb Him that holdeth all things, yet didst thou not confine Him.

Troparion, in Tone II:

Thou wast a disciple of Christ, a member of the divine assembly of the apostles, for thou didst make certain of the Resurrection of Christ through thy disbelief and didst verify His all-pure Passion by thy touch, O all-praised Thomas. Beseech thou now peace and great mercy for us.

Resurrectional Theotokion in Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. * Him do thou entreat, that our souls be saved.

Kontakion, in Tone IV:

Full of the grace of wisdom the apostle and true servant of Christ cried out to Thee in repentance: Thou art my Lord and God!

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [4:9-16]

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

READING FROM THE GOSPEL ACCORDING TO ST. JOHN [20:19-31]

Then the same day at evening, being the first day of the week: when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he 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 saith 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, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe". And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto

him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.