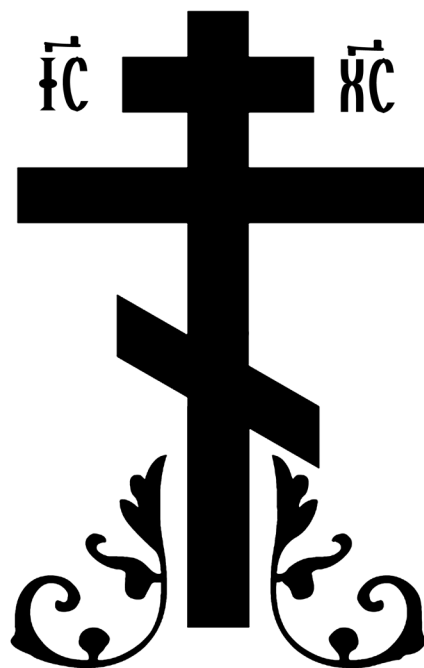


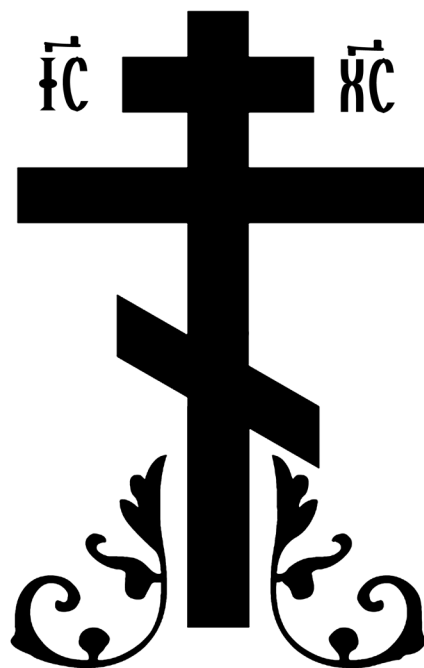


Music for the Second Sunday of Pascha
The Sunday of Antipascha which is the Memorial of the
Touching of the Holy and Glorious Apostle Thomas

Δόμνι εἴγίχη κένιχ μὲρονόγινη
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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The Pentecostarion of the Orthodox Church
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Music for the Second Sunday of Pascha

Holy Apostle Thomas

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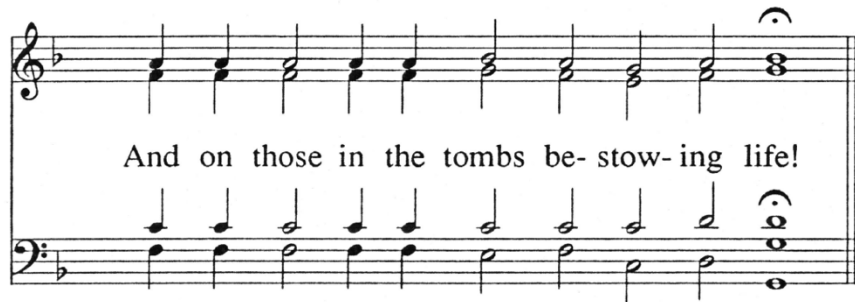
Great Vespers

Christ is Risen

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

Christ is risen from the dead, trampling down death by death.

Choir:



And on those in the tombs be- stow- ing life!

The musical notation is for a choir part, consisting of two staves: a treble staff and a bass staff. The key signature has one flat (B-flat). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are written below the staves. The music ends with a double bar line and a repeat sign.

Lord, I Have Cried, in Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

The first system of the hymn is written in G major (one sharp) and 4/4 time. The treble staff begins with a whole rest, followed by a series of eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff begins with a whole note G3, followed by a series of eighth notes: F3, E3, D3, C3, B2, A2, G2.

Hear- ken un- to me, O Lord.

The second system continues the melody. The treble staff has eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has eighth notes: F3, E3, D3, C3, B2, A2, G2.

Lord, I have cried unto Thee, hear- ken un- to me;

The third system continues the melody. The treble staff has eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has eighth notes: F3, E3, D3, C3, B2, A2, G2.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

The fourth system concludes the hymn. The treble staff has eighth notes: G4, A4, B4, C5, B4, A4, G4, followed by a whole rest. The bass staff has eighth notes: F3, E3, D3, C3, B2, A2, G2, followed by a whole rest.

Hear-ken un-to me, O Lord. Let my prayer be set forth

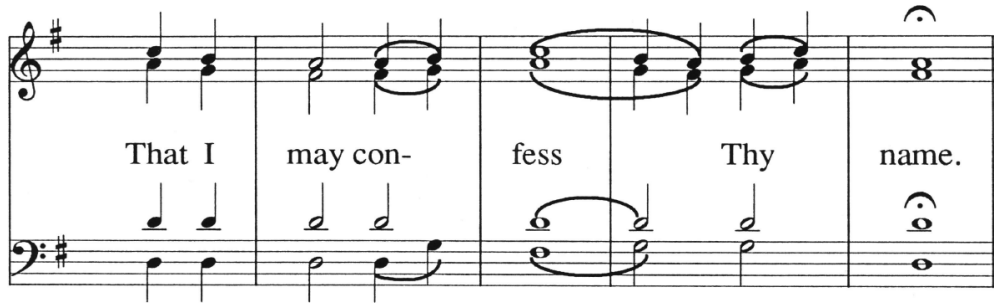
as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Stichera at Lord, I Have Cried

Tone I

Stichos: Bring my soul out of prison.



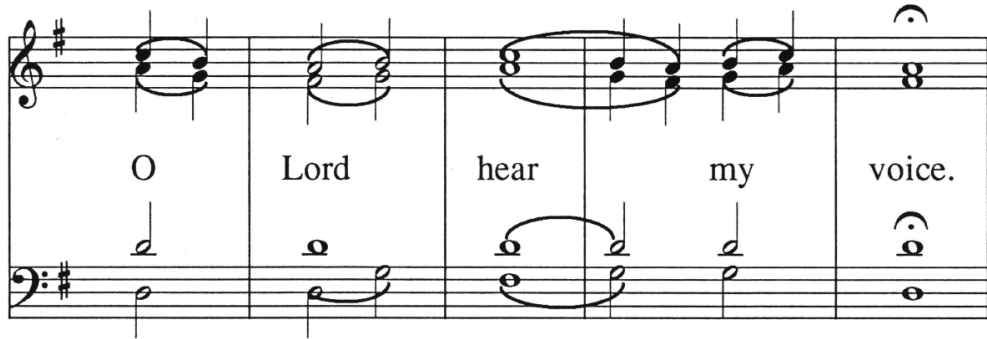
When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they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

Stichos: The righteous shall wait patiently for me:



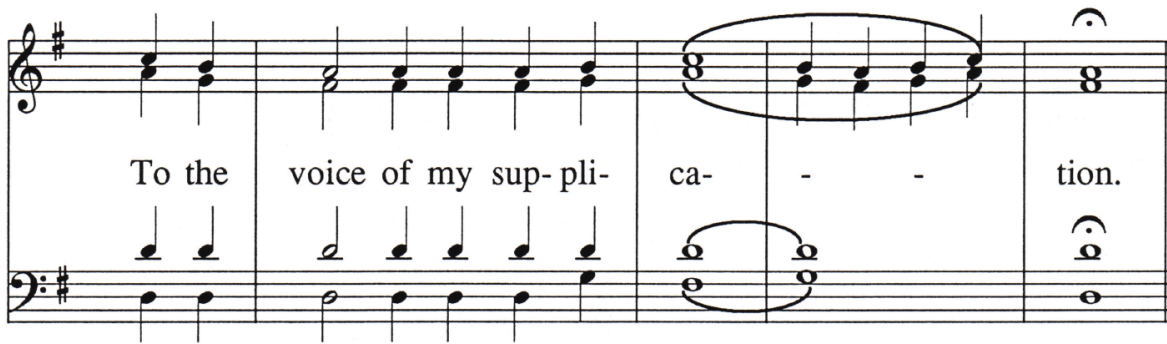
When the doors were shut, and the disciples were gathered together, Thou didst suddenly enter in, O almighty Jesus our God, and standing in their midst and granting them peace, Thou didst fill them with the Holy Spirit, and didst command them to wait, and in nowise to depart from Jerusalem, until they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

Stichos: Out of the depths have I cried unto Thee, O Lord:



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: Let Thine ears be attentive:



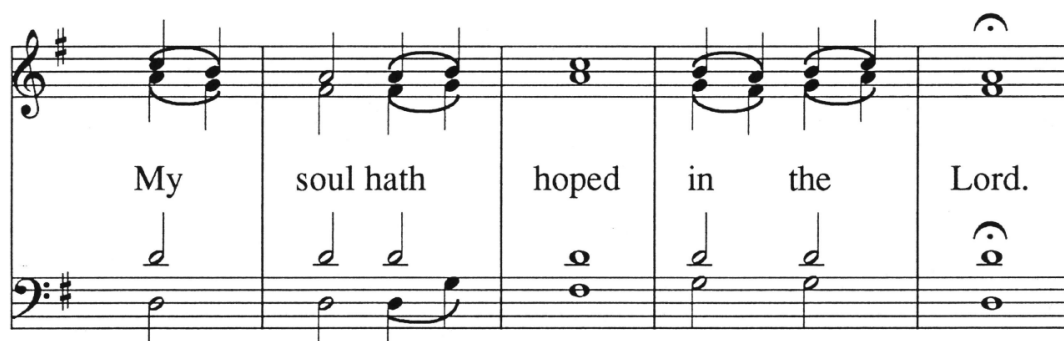
Eight days after Thine arising, O Lord, Thou didst appear to Thy disciples in the place where they were gathered; and having proclaimed to them "Peace be unto you!" Thou didst show Thy hands and all-pure side to the unbelieving disciple; and, believing, he cried out to Thee: "My Lord and my God, glory to Thee!"

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



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: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



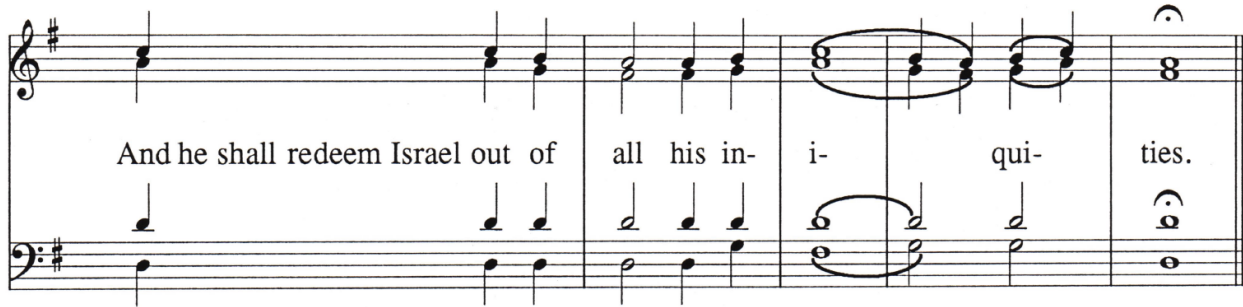
Thomas, who is called the Twin, was not with them when Thou didst enter in, the doors being shut, O Christ; wherefore, he did not believe the things that were said unto him, by his disbelief confirming our faith. But Thou, O Good One, didst not fail to show him Thine all-pure side, and the wounds of 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: From the morning watch until night, from the morning watch:



When the disciples doubted, on the eighth day the Savior 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!"

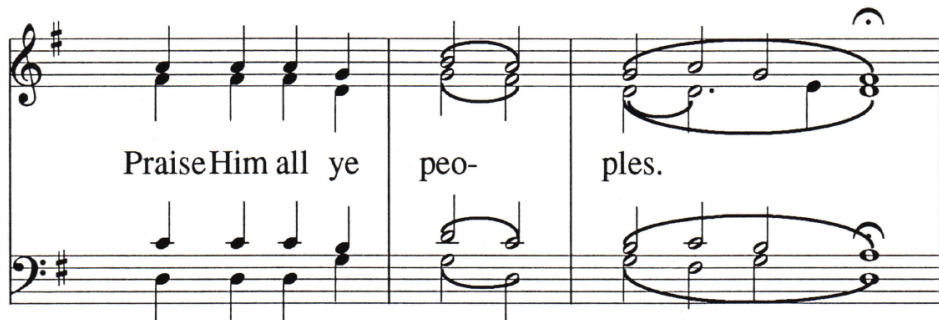
Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



When the disciples doubted, on the eighth day the Savior 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!"

Tone II

Stichos: O praise the Lord, all ye nations:



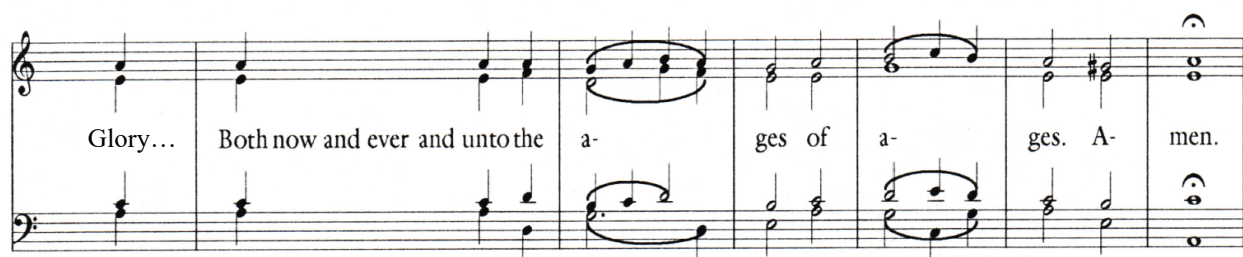
After Thine arising, O Lord, when Thy disciples were assembled together and the doors were shut, Thou didst stand in their midst, granting them peace. And even Thomas, convinced by the sight of Thy hands and side, confessed Thee to be the Lord and God Who saveth those who hope in Thee, O Thou Who lovest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

Stichos: For He hath made His mercy to prevail over us:



When the doors were shut, Jesus, standing in the midst of the 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 to cry out with thee: 'My Lord and my God, glory to Thee!'"

Glory, Both Now, in Tone VI



The composition of John the Monk

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 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!

O Gentle Light

Obikhod

O Gentle Light of the holy glory of the immortal, heavenly,

The first system of musical notation for the hymn. It consists of a treble and a bass staff, both in the key of B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves.

holy blessed Father, O Je- sus Christ:

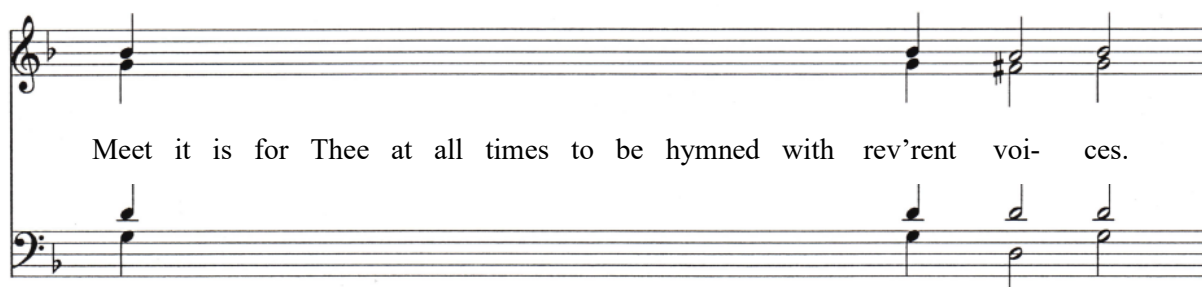
The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves.

Having come to the setting of the sun, having beheld the eve- ning light,

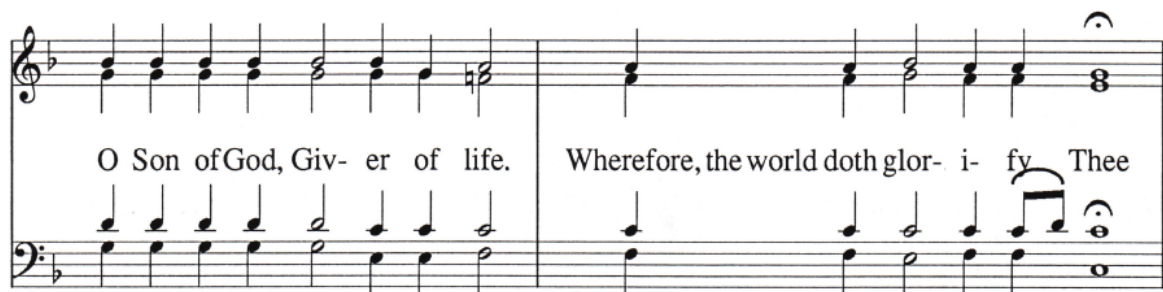
The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves.

we praise the Father, the Son, and the Holy Spir- it: God.

The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are written below the staves.



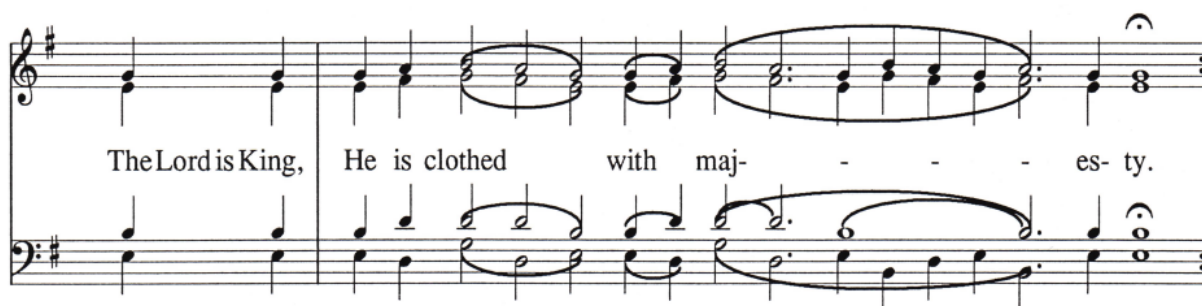
Meet it is for Thee at all times to be hymned with rev'rent voi- ces.



O Son of God, Giv- er of life. Wherefore, the world doth glor- i- fy Thee

Prokeimenon

Saturday Evening, Tone VI



The Lord is King, He is clothed with maj- es- ty.

At Litia

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 the 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 print of the nails. Test with faith, and believe on Me: be not unbelieving." And Thomas, as he touched the Master with his finger, cried with a loud voice: "My God and Lord! O Compassionate One, glory to Thee!"

Glory, Both Now, in Tone VIII

The image displays two systems of musical notation for the hymn 'Glory, Both Now, in Tone VIII'. The first system consists of three measures. The first measure contains the text 'Glory to the Father...' and features a single note on the treble staff and a single note on the bass staff. The second measure contains the text 'Both now and ever and unto the' and features a series of eighth notes on the treble staff and eighth notes on the bass staff. The third measure contains the text 'a- ges of' and features a series of eighth notes on the treble staff and eighth notes on the bass staff. The second system consists of three measures. The first measure contains the text 'a- ges.' and features a single note on the treble staff and a single note on the bass staff. The second measure contains the text 'A-' and features a series of eighth notes on the treble staff and eighth notes on the bass staff. The third measure contains the text 'men.' and features a single note on the treble staff and a single note on the bass staff. The notation is in G major (one sharp) and 4/4 time.

The composition of Anatolius

When the doors were shut and the disciples were assembled, the Savior 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."

Aposticha, Tone IV

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!"

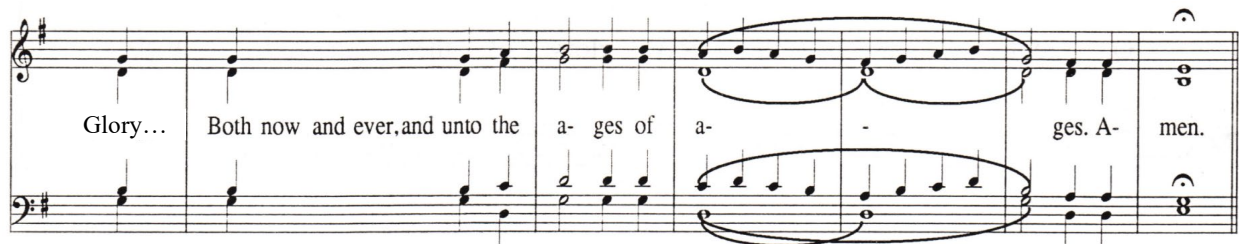
Stichos: Praise the Lord, O Jerusalem;/ praise thy God, O Sion.

O all-glorious wonder! Hay which touched 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, Both Now, 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 my God, glory be to Thee!"

Troparion of the Feast, 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.

Matins

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

This musical system consists of two staves, treble and bass, in a 4/4 time signature. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first measure contains the words 'Christ is ri- sen', the second 'from the dead,', and the third 'tram- pling down death by death,'. The music features a mix of quarter and eighth notes, with some rests.

and on those in the tombs be- stow- ing life!

This musical system continues the melody from the first system. It also consists of two staves, treble and bass, in a 4/4 time signature. The lyrics 'and on those in the tombs be- stow- ing life!' are placed below the notes. The system ends with a double bar line and repeat dots. The melody is primarily composed of quarter notes, with a final half note in the treble staff.

God is the Lord, in Tone VII

Four times

God is the Lord, and hath appeared unto us.

Blessed is he that cometh in the name of the Lord.

Troparion of the Feast, 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.

After the First Chanting of the Psalter, the Sessional Hymn

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 in 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... , Both now...:
The foregoing is repeated.*

After the Second Chanting of the Psalter, the Sessional Hymn

In Tone I, Special Melody: Thy tomb, O Savior... -

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... , Both now...:
The foregoing is repeated.*

The Polyeleos

Athonite Chant

Praise ye the name of the Lord.

The musical notation consists of a treble and bass staff in G major (one sharp). The melody is a simple, slow-moving line with a final cadence on a whole note. The lyrics are written below the notes.

O ye servants praise the Lord. Al- le- lu- i- a.

The musical notation continues from the first line. It features a treble and bass staff in G major. The melody includes a melisma on the word 'Al- le- lu- i- a' which is written with a long horizontal line. The lyrics are written below the notes.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.
O Lord, Thy name endureth forever, and Thy memorial unto generation and generation.
Alleluia.

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

O give thanks unto the Lord, for He is good;

The musical notation continues from the second line. It features a treble and bass staff in G major. The melody includes a melisma on the word 'He' which is written with a long horizontal line. The lyrics are written below the notes.



To Him that established the earth upon the waters; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

With a strong hand and a lofty arm; 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

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

Selected Psalm Verses

The Lord is King, He is clothed with majesty. (92:1)

The Lord is clothed with strength and hath girt Himself. (92:1)

For He hath established the world which shall not be shaken. (92:1)

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

Let them give thanks unto the Lord for His mercies, and for His wondrous works for the sons of men. (106:31)

And He brought us out of darkness and the shadow of death. (cf. 106:14)

For He shattered the gates of brass, and brake the bars of iron. (106:16)

He delivered them from their corruption, and their bonds He brake asunder. (106:20, 14)

For the Lord hath hearkened unto the poor. (68:38)

And hath not despised them that are fettered. (68:38)

The Lord awoke as one that sleepeth, and He smote His enemies. (77:70, 71)

Behold, the eyes of the Lord are upon them that hope in His mercy. (32:18)

To hearken unto the groaning of them that be in fetters. (cf. 78:11)

To loose the sons of the slain. (101:20)

Let God arise, and let His enemies be scattered; and let them that hate Him flee from before His face. (67:1)

This is the day that the Lord hath made; let us rejoice and be glad therein. (117:24)

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. (9:32)

O Lord my God, I will confess Thee forever. (29:12)

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. Glory to Thee, O God! *Thrice*

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

The Evlogitaria (The assembly of Angels was amazed...) is not sung.

Sessional Hymn

In Tone I, Special Melody: Thy tomb, O Savior...

“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!”

Hymn of the Ascents

Obikhod, Antiphon I, Tone IV

From my youth have the many passions warred a- gainst me.

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes. The first measure contains the words 'From my youth' and the second measure contains 'have the many passions warred a- gainst me.' There are red oval markings under the notes for 'youth' and 'have'.

but do Thou help me and save me, O my Sav- iour.

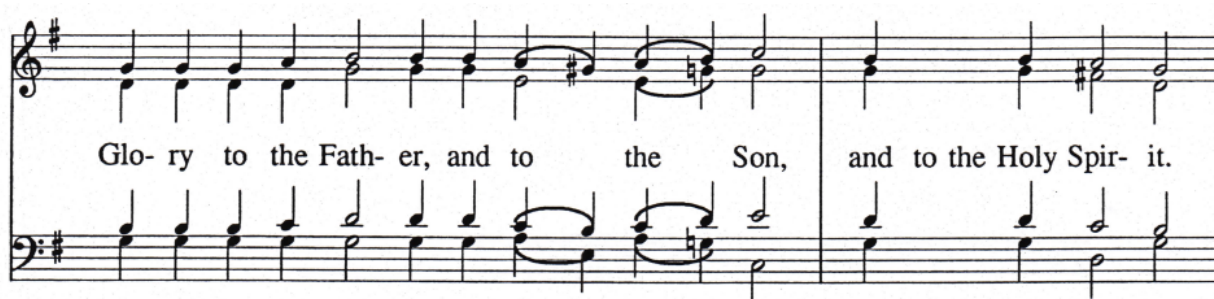
This musical system continues the melody. The first measure contains 'but do Thou' and the second measure contains 'help me and save me, O my Sav- iour.' There are red oval markings under the notes for 'Thou' and 'help'.

O ye who hate Si- on, ye shall be put to shame by the Lord;

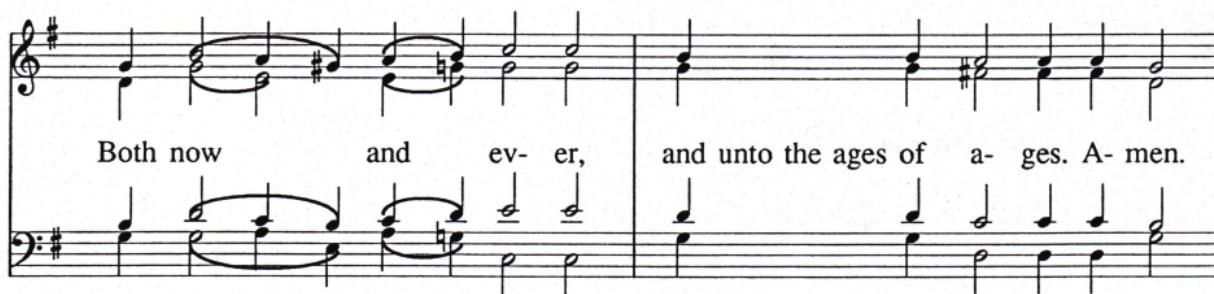
This musical system continues the melody. The first measure contains 'O ye who hate Si- on,' and the second measure contains 'ye shall be put to shame by the Lord;'. There are red oval markings under the notes for 'Si-' and 'ye'.

for ye shall be with- ered up like grass by the fire.

This musical system continues the melody. The first measure contains 'for ye shall be with- ered up' and the second measure contains 'like grass by the fire.' There are red oval markings under the notes for 'with-' and 'er'.



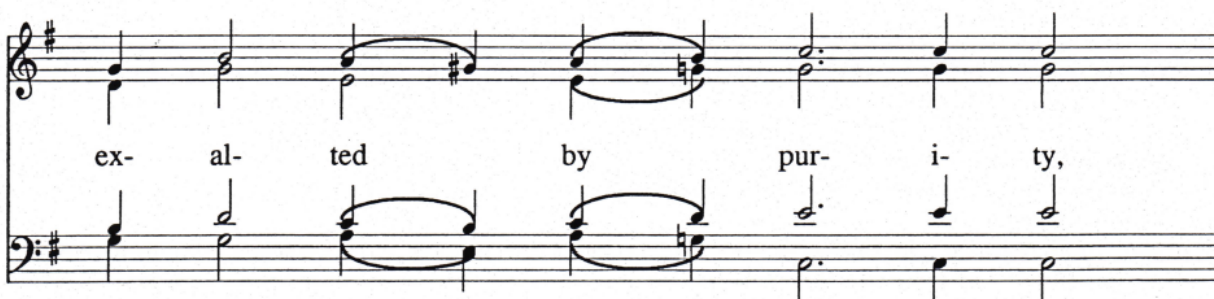
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



Both now and ev- er, and unto the ages of a- ges. A- men.



By the Ho- ly Spir- it, is every soul giv- en life,



ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

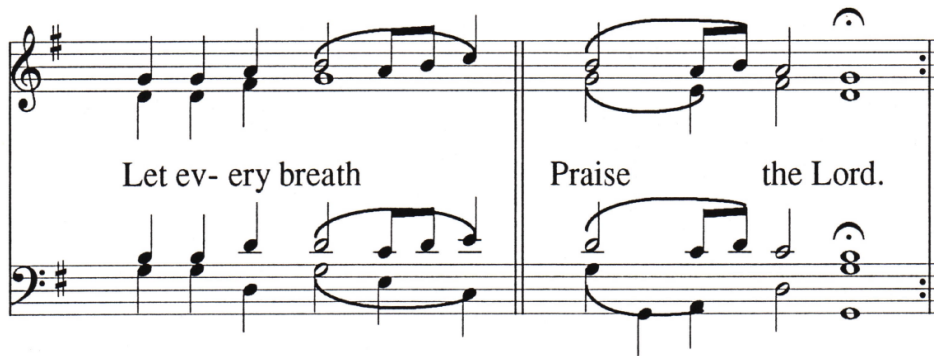
a sacred and mystical man-ner.

Prokimenon, in Tone IV

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

Stichos: For He hath strengthened the bars of thy gates.

Let Every Breath Praise the Lord, in Tone IV



Holy Gospel

Matthew, §116 (28:16-20)

At that time the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake 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 Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Having Beheld the Resurrection of Christ

Obikhod, Tone VI

Thrice

Having beheld the Re-sur-rec-tion of Christ,

let us worship the holy Lord Je-sus, the on-ly Sin-less One.

We worship Thy Cross, O Christ,

and Thy holy Resurrection we hymn and glor-i-fy; for Thou art our God,

and we know none other be- side Thee, we call up- on Thy name.

O come, all ye faith- ful,

let us worship Christ's holy Re- sur- rec- tion,

for behold, through the Cross joy hath come to all the world.

Ev- er bles- sing the Lord, we hymn His Re- sur- rec- tion;

for, having endured cru- ci- fix- - ion, He hath de- stroyed death by death.

Stichera following Psalm 50

Obikhod, Tone VI

Glory to the Father, and to the Son, and to the Holy Spir- it,

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, starting on G4, moving to A4, then B4, and ending on G4. The bass staff provides a simple accompaniment with notes on G3, A3, and B3.

through the prayers of the A- pos- tles, O mer- ci- ful One:

The second line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues the accompaniment with notes on G3, A3, and B3.

Blot out the multitude of our trans- gres- sions.

The third line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues the accompaniment with notes on G3, A3, and B3.

Both now and ever, and unto the ages of a- ges. A- men.

The fourth line of musical notation continues the melody. It features a treble and bass staff. The melody in the treble staff moves from G4 to A4, then B4, and ends on G4. The bass staff continues the accompaniment with notes on G3, A3, and B3.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

Blot out the multitude of our trans- gres- sions.

Have mercy one me, O God, according to Thy great mer- cy,

and according to the multitude of Thy com- pas- sions,

blot out my trans-gres-sion.

Je-sus hav-ing ri-sen from the grave as He fore-told

hath given us life e-ter-nal, and great mer-cy.

The Canon

The composition of John the Monk, in Tone I

Ode I

Irmos: O ye people, let us all chant a hymn of victory unto Him Who delivered Israel from the bitter bondage of 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.

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.

Neither the gates of death, nor the seals on 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 - Ode I

It is the day of Re- sur- rec- tion, let us be radiant, O ye peo- ple;

Pas- cha, the Lord's Pas- cha: for from death to life,

and from earth to hea- ven, Christ God hath brought us,

as we sing the hymn of vic- to- ry.

Ode III

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.

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.

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 – Ode III

Come, let us drink a new drink, not one mir- ac- u- lous- ly brought

forth from a bar- ren rock, but the Fountain of In- cor- rup- tion,

springing forth from the tomb of Christ, in Whom we are strength- ened.

Hypacoï, in Tone VI

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

Reading of the treatise of St. Gregory the Theologian, beginning: To be honored with renewal...

Ode IV

Irmos: Great is the mystery of Thy dispensation, O Christ! For, foreseeing it with divine vision from above, Habbakuk cried out 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

Tried, 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.

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.

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 – Ode IV

On div- ine watch let the God- in- spi- red Ab- ba- chum

stand with us, and show forth the light- bear- ing an- gel

clear- ly say- ing: To- day sal- va- tion is come to the world,

for Christ is ri- sen as Al- migh- ty.

Ode V

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 Savior 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 Savior did away with their sorrow by His arrival and moved them to jubilation at His resurrection.

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

The disbelief of Thomas didst Thou show us as engendering faith; for as Thou lovest mankind, O Christ, Thou dost profitably take thought for all things in Thy wisdom.

Katavasia – Ode V

Let us awake in the deep dawn, and, instead of myrrh,

of-fer a hymn to the Mas-ter, and we shall see Christ,

the Sun of Right-eous-ness, Who caus-eth life to dawn for all.

Ode VI

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.

Our Savior said: "Having touched Me, behold Me clad in bones and flesh. I have not changed!"

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

Katavasia – Ode VI

Thou didst de- scend into the nethermost parts of the earth,

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, mostly triads, with a circled G4-A4-B4 chord. The bass staff provides a simple harmonic accompaniment with single notes and dyads.

and didst shatter the eternal bars that held the fet- tered, O Christ,

The second system continues the melody. The treble staff has a circled G4-A4-B4 chord. The bass staff includes a dotted half note in the bass line.

and on the third day, like Jo- nah from the whale,

The third system continues the melody. The treble staff has a circled G4-A4-B4 chord. The bass staff includes a dotted half note in the bass line.

Thou didst a- rise from the tomb.

The fourth system concludes the piece. The treble staff has a circled G4-A4-B4 chord. The bass staff includes a dotted half note in the bass line.

Kontakion, 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 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!

Ode VII

Irmos: When the people were summoned with the sound of music to worship the image, the children of David, chanting the 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 is 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!

Thomas the Twin, who atone had boldness and 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!

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

Thrusting his hand with fear into Thy life-bearing side, O Christ Savior, 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 – Ode VII

He Who delivered the Children from the fur- nace, be- came man,

The first line of musical notation for the Katavasia. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are: "He Who delivered the Children from the fur- nace, be- came man,".

suf- fer- eth as a mor- tal, and through His Pas- sion

The second line of musical notation. The melody continues with quarter and half notes, including some beamed eighth notes. The lyrics are: "suf- fer- eth as a mor- tal, and through His Pas- sion".

doth clothe mortality with the beauty of in- cor- rup- tion,

The third line of musical notation. The melody continues with quarter and half notes, including some beamed eighth notes. The lyrics are: "doth clothe mortality with the beauty of in- cor- rup- tion,".

He is the only bles- sed and most glorious God of our fath- - ers.

The fourth line of musical notation, ending with a double bar line. The melody continues with quarter and half notes, including some beamed eighth notes. The lyrics are: "He is the only bles- sed and most glorious God of our fath- - ers.".

Ode VIII

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.

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!

Thomas's 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

First system of the musical score. The treble staff contains chords for the lyrics "We praise, we bless, we wor-ship the Lord,". The bass staff contains a single-note melody for the same lyrics. The key signature has one sharp (F#).

We praise, we bless, we wor-ship the Lord,

Second system of the musical score. The treble staff contains chords for the lyrics "praising and supremely exalting Him un-to all a- ges.". The bass staff contains a single-note melody for the same lyrics. The key signature has one sharp (F#).

praising and supremely exalting Him un-to all a- ges.

Katavasia – Ode VIII

This is the cho- sen and ho- ly day,

The first system of musical notation for the Katavasia. It consists of a treble and bass staff joined by a brace. The key signature has one sharp (F#). The melody is written in the treble staff with eighth and quarter notes, and the bass line is in the bass staff with quarter and eighth notes. The lyrics are written below the notes.

the one king and lord of sab- baths, the feast of feasts,

The second system of musical notation. It continues the melody and bass line from the first system. The lyrics are written below the notes.

and the tri- umph of tri- umphs, on which we bless

The third system of musical notation. It continues the melody and bass line. The lyrics are written below the notes.

Christ un- to the a- ges.

The fourth system of musical notation, which is the final line of the Katavasia. It ends with a double bar line. The lyrics are written below the notes.

We do not chant the Magnificat; rather, each choir chanteth the Irmos of Ode IX.

Ode IX

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.

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

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 – Ode IX

Shine, shine, O new Je- ru- sa- lem, for the glo- ry of the Lord,

is ri- sen up- on thee; dance now and be glad, O Si- on,

and do thou exult, O pure The- o- tok- os,

in the arising of Him Whom thou didst bear.

Holy is the Lord Our God, in Tone I

Thrice

First system of musical notation for 'Holy is the Lord our God, Thrice'. It consists of two measures. The first measure contains the lyrics 'Holy is the Lord our God,' and the second measure contains 'Ho- ly is the Lord our God,'. The melody is written on a treble clef staff with a key signature of one sharp (F#). The bass line is written on a bass clef staff. The melody features a series of eighth notes in the second measure.

Holy is the Lord our God, Ho- ly is the Lord our God,

Second system of musical notation for 'Holy is the Lord our God.'. It consists of two measures. The first measure contains the lyrics 'Ho- ly is the Lord' and the second measure contains 'our God.'. The melody is written on a treble clef staff with a key signature of one sharp (F#). The bass line is written on a bass clef staff. The melody features a series of eighth notes in the first measure and a half note in the second measure. The system ends with a double bar line and repeat dots.

Ho- ly is the Lord our God.

Exapostilarion

Special Melody: The 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... , Both now...

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!"

Let Every Breath Praise the Lord, in Tone I

Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; praise Him all ye His hosts.

To Thee is due praise, O God.

Psalms of Praise, in Tone I

Stichos: Praise Him for His mighty acts:

Music notation for the Stichos: Praise Him for His mighty acts. The score is written for two staves (treble and bass clef) in G major (one sharp). The lyrics are: Praise Him according to the mul- ti- tude of His great- ness. The melody is simple, using mostly quarter and eighth notes. The word 'great-' is followed by a fermata, and 'ness.' is also followed by a fermata.

After Thy dread rising from the tomb, O Bestower of life, just as Thou didst not break the seals of the sepulcher, 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:

Music notation for the Stichos: Praise Him with the sound of trumpet. The score is written for two staves (treble and bass clef) in G major (one sharp). The lyrics are: Praise Him with psal- ter- y and harp. The melody is simple, using mostly quarter and eighth notes. The word 'harp.' is followed by a fermata.

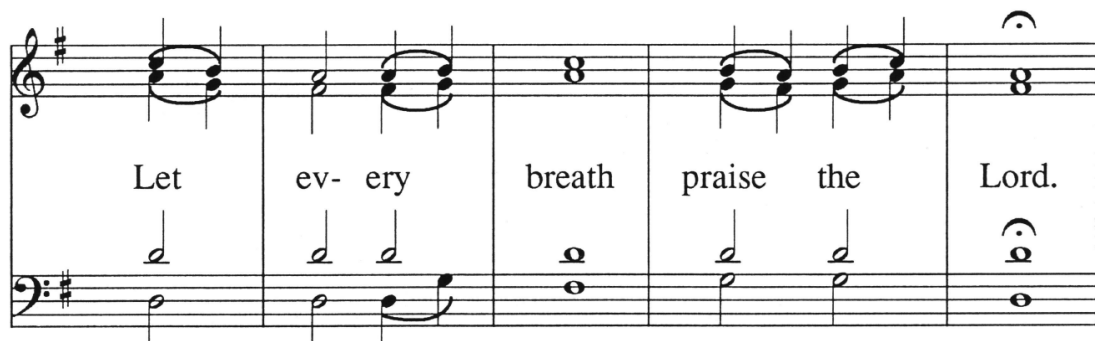
After Thy dread rising from the tomb, O Bestower of life, just as Thou didst not break the seals of the sepulcher, so didst Thou enter in to Thine all-glorious apostles, the doors being shut, granting them peace and bestowing upon them Thine upright Spirit in Thine infinite mercy.

Stichos: Praise Him with timbrel and dance:

Music notation for the Stichos: Praise Him with timbrel and dance. The score is written for two staves (treble and bass clef) in G major (one sharp). The lyrics are: Praise Him with strings and flute. The melody is simple, using mostly quarter and eighth notes. The word 'flute.' is followed by a fermata.

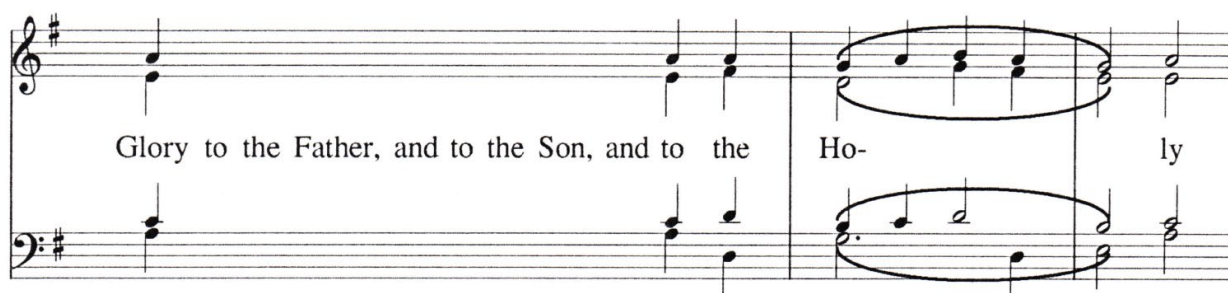
Thomas the Twin had not arrived when Thou didst appear to the disciples, O Lord. Wherefore, he did not believe in Thy resurrection, and unto those who had seen Thee he cried: "If I do not thrust my finger into His side and the print of the nails, I will not believe that He hath risen!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



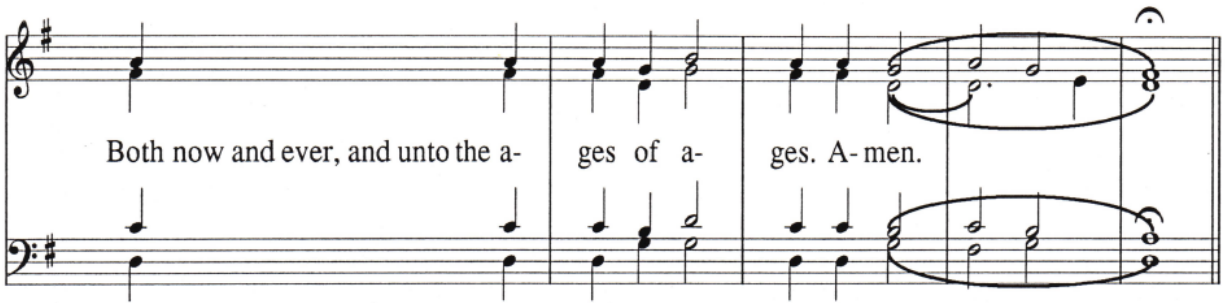
"As thou desirest to touch Me," Christ cried out to Thomas, "bring hither thy hand, and acknowledge that I possess bones and an earthly body; and be not unbelieving, but be thou convinced with the others." And he cried out: "Thou art my God and Lord! Glory to Thy rising!"

Glory, in Tone VI



Eight days after Thine arising, O Jesus our King, only-begotten Word of the Father, Thou didst appear to 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, Theotokion, 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 is Christ God// Who hast been so pleased, glory to Thee.

Troparion of the Feast, 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.

Divine Liturgy

On the Beatitudes

4 from Ode 3, and 4 from Ode 6 from the Pentecostarion.

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. *Twice*

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.

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

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

Our Savior said: "Having touched Me, behold Me clad in bones and flesh. I have not changed!"

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

Troparion of the Feast, 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.

Kontakion, 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.

Prokimenon, in Tone III

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

Acts of the 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. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more 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 the 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 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 Tone VIII

Al- le- lu- ia, Al- le- lu- - - ia, Al- le- lu- - - i- a.

Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior.
Stichos: For the Lord is a great God and a great King over all the earth.

John §65 (20:19-31)

When it was evening on that day, 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 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 Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever 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 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 who 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.

The Angel Cried

Instead of It is truly meet...

The an- gel cried up to her that is full of

This system contains the first four measures of the piece. The melody is in the treble clef, and the bass line is in the bass clef. The time signature is 4/4. The key signature has one flat (B-flat). The lyrics are: 'The an- gel cried up to her that is full of'.

grace: "O pure Vir- gin, re- joice! and a- gain, I say re-

This system contains measures 5 through 8. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'grace: "O pure Vir- gin, re- joice! and a- gain, I say re-'.

joice! For thy Son is ri- sen from the dead on the

This system contains measures 9 through 12. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'joice! For thy Son is ri- sen from the dead on the'.

third day, and hath raised the dead. O ye peo- ple be joy-

This system contains measures 13 through 16. The melody continues in the treble clef, and the bass line continues in the bass clef. The lyrics are: 'third day, and hath raised the dead. O ye peo- ple be joy-'.

Irmos

ful! Shine, Shine! O new Je ru-

sa- lem, for the glo- ry of the Lord is

ri- sen up- on thee; Dance now and

be glad, O Si- on, and do thou ex ult,

O pure The- o- tok os, in

the a- ri sing of Him Whom thou didst bear.

Christ is Risen

Thrice

Christ is ri- sen from the dead, tram- pling down death by death,

The musical score is written for two voices, Treble and Bass, in a 4-part setting. The key signature has one flat (B-flat). The melody is primarily in the Treble clef, with the Bass clef providing a harmonic accompaniment. The lyrics are: 'Christ is ri- sen from the dead, tram- pling down death by death,'. The music is divided into three measures, each corresponding to a part of the lyrics. The first measure contains 'Christ is ri- sen', the second 'from the dead,', and the third 'tram- pling down death by death,'. The melody is simple and hymn-like, with a final cadence at the end of the third measure.

and on those in the tombs be- stow- ing life!

The musical score continues the previous section. It is written for two voices, Treble and Bass, in the same key signature. The melody is in the Treble clef, and the Bass clef provides a harmonic accompaniment. The lyrics are: 'and on those in the tombs be- stow- ing life!'. The music is divided into two measures, each corresponding to a part of the lyrics. The first measure contains 'and on those in the tombs be- stow- ing', and the second 'life!'. The melody is simple and hymn-like, with a final cadence at the end of the second measure.

Communion verse

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

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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