

ORTHROS ON SUNDAY, APRIL 23, 2017
NEW SUNDAY OR ANTI-PASCHA
SUNDAY OF THOMAS THE APOSTLE, CALLED "THE TWIN"
GREAT-MARTYR GEORGE THE TROPHY-BEARER

The first part of Orthros may be found in the red Service Book, pages 44-58.

"GOD IS THE LORD" IN TONE SEVEN

Chanter: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.	المُرْتَل: اللهُ الرَّبُّ ظَهَرَ لَنَا، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ. (تعاد بعد الإستيخونات)
1. O give thanks unto the Lord, and call upon his holy name.	1 - إِعْتَرِفُوا لِلرَّبِّ وَاذْعُوا بِاسْمِهِ الْقُدُّوسِ.
2. All nations compassed me about, but in the name of the Lord will I destroy them.	2- كُلُّ الْأُمَمِ أَحَاطُوا بِي وَبِاسْمِ الرَّبِّ قَهَرْتُهُمْ.
3. This is the Lord's doing; it is marvelous in our eyes.	3 - مِنْ قَبْلِ الرَّبِّ كَانَتْ هَذِهِ وَهِيَ عَجِيبَةٌ فِي أَعْيُنِنَا.

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.	إِذْ كَانَ الْقَبْرُ مَخْتُومًا، أَشْرَقَتْ مِنْهُ أَيُّهَا الْحَيَاةُ. وَلَمَّا كَانَتْ الْأَبْوَابُ مُغْلَقَةً، وَافَيْتِ التَّلَامِيذَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، قِيَامَةُ الْكُلِّ، وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.
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APOLYTIKION OF ST. GEORGE IN TONE FOUR

<i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among Martyrs, the victory-clad George; intercede with Christ God for the salvation of our souls.	الْمَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُّوسِ. بِمَا أَنْتَ لِلْمَاسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعِنَ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ. أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ، جَاوِزْ جِيُوسَ اللَّابِسِ الظَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ، فِي خَلَاصِ نَفُوسِنَا.
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APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

<i>Both now and ever, and unto ages of ages. Amen.</i> While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. إِذْ كَانَ الْقَبْرُ مَخْتُومًا، أَشْرَقَتْ مِنْهُ أَيُّهَا الْحَيَاةُ. وَلَمَّا كَانَتْ الْأَبْوَابُ مُغْلَقَةً، وَافَيْتِ التَّلَامِيذَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، قِيَامَةُ الْكُلِّ، وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.
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THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.	أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.	الشماس:
Choir: Lord, have mercy.	يَا رَبُّ ارْحَمْنَا.	الجوق:

Deacon:	Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشَّماس: أَعِزُّدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
Choir:	Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمْ.
Deacon:	Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.	الشَّماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْقِدَاسَةَ الطَّاهِرَةَ الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ إِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
Choir:	To Thee, O Lord.	الجوق: لَكَ يَا رَبُّ.
Priest:	For Thine is the majesty, and Thine is the kingdom, and the power and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	الكَاهن: لِأَنَّ لَكَ الْعِزَّةَ وَلَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ أَيُّهَا الْأَبُ وَالِابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir:	Amen.	الجوق: آمِينَ.

KATHISMATA FOR ST. GEORGE & THOMAS SUNDAY (Plain Reading)

First Kathisma

Behold, the spring of grace hath flourished, and for all doth shine the Resurrection of Christ; and with them doth shine for the all-festive day, the light-mantled Great-martyr George. Wherefore, let us all together joyfully celebrate it in a divine manner, wrapped with splendor.

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

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

هَا قَدْ أَشْرَقَ ربيعُ النِّعْمَةِ، وَبَرَعَتْ لِلْكَلِّ قِيَامَةُ الْمَسِيحِ. يَتَلَأَلُ
الْآنَ مَعَهَا، النَّهَارُ الْمُتَوَشِّحُ بِالضِيَاءِ، نَهَارُ عِيدِ جِيورجِيوسِ
الشَّهِيدِ. فَهَلُمُّوا نَقِمُوا بِسُرُورٍ عِيدًا إِلَهِيًّا، مُتَسَرِّبِلِينَ جَمِيعُنَا
بِبَهَاءِ إِلَهِي.

الْمَجْدُ لِلْأَبِ وَالِابْنِ وَالرُّوحِ الْقُدُّسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دَهْرِ الدَّاهِرِينَ، آمِينَ.

إِذْ كَانَ التَّلَامِيذُ فِي عُلْيَةِ صِهْيُونِ، مُجْتَمِعِينَ وَمُخْتَفِينَ خَوْفًا
مِنَ الْيَهُودِ، دَخَلَتْ عَلَيْهِمْ أَيُّهَا الصَّالِحُ، وَوَقَفَتْ فِيمَا بَيْنَهُمْ
وَالْأَبْوَابُ مُغْلَقَةً، وَأَوْعَبَتْهُمْ سُرُورًا لَمَّا أَرَيْتَهُمْ كَلُومَ يَدَيْكَ وَجَنْبَكَ
الْبَرِيءِ مِنَ الدَّنَسِ، قَائِلًا نَحْوَ التَّلْمِيذِ الْمُرْتَابِ: هَاتِ يَدَكَ
وَأَفْحَصْ مُقَبِّشًا، إِنِّي أَنَا هُوَ الَّذِي صِرْتُ لِأَجْلِكَ مُتَأَلِّمًا.

Second Kathisma

O victory-clad and all-blessed George, when thou didst fervently seek Christ, thou didst bravely demolish the chambers of error; and in the battlefield thou didst confess Christ. Wherefore, O glorious Martyr, implore Christ God to grant us the Great Mercy.

يَا جَاوْرِجِيوسُ الْمُظَفَّرُ الْكَامِلُ الْعِبْطَةُ، لَمَّا اضْطَرَمَّتْ بِحَرَارَةِ
السُّوقِ نَحْوَ السَّيِّدِ، بَعَثَ شُجَاعٍ هَدَمْتَ مَسَاكِنَ الضَّلَالَةِ،
وَاعْتَرَفْتَ بِالْمَسِيحِ فِي الْمَيْدَانِ. فَيَا أَيُّهَا الشَّهِيدُ الْمَجِيدُ، ابْتَهِلْ
إِلَى الْمَسِيحِ الْإِلَهِ، أَنْ يَمُنِّحَنَا الرَّحْمَةَ الْعُظْمَى.

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

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

المَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دهرِ الداهرينَ، آمين.

أَيُّهَا الْمَسِيحُ حَيَاةُ الْكُلِّ، لَقَدْ وَقَفْتَ بِالنَّلامِيذِ وَالْأَبْوَابِ مُغْلَقَةً،
وَأَرَيْتَهُمْ جَنْبَكَ وَيَدَيْكَ وَرِجْلَيْكَ مَعًا، وَذَلِكَ مُقَدِّمَةً لِنَصْدِيقِ
انْبِعَاثِكَ مِنَ الْقَبْرِ. إِلَّا أَنَّ تَوْمًا لَمْ يُصَادَفْ هُنَاكَ، فَلِذَلِكَ تَقَوَّهَ
قَائِلًا: إِنْ لَمْ أَشَاهِدْ عَيَانًا، لَسْتُ أَقْتَنِعُ بِأَقْوَالِكُمْ مُقِينًا.

Third Kathisma

Thou didst diligently sow the seeds of divine commandments, O glorious Martyr George, distributing thy whole wealth piously to the poor, gaining in its place Christ's glory. Wherefore, thou didst hasten toward unceasing struggles and sufferings confidently. And when thou didst become a partaker with the Passionless in His Passion and Resurrection, thou didst enjoy His Kingdom, imploring Him now for our sakes.

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

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

أَيُّهَا الشَّهِيدُ الْمَجِيدُ جَاوْرِجِيوسَ، لَقَدْ فَلَخْتَ بِأَهْتِمَامٍ أَرْضَ
نَفْسِكَ، لِتَزْرَعَ فِيهَا الْوَصَايَا الْإِلَهِيَّةَ. وَبَدَّدْتَ الْغِنَى بِأَسْرِهِ عَلَى
الْمَسَاكِينِ، بِحُسْنِ عِبَادَةٍ. فَفَلْتِ عَوْضَ ذَلِكَ مَجْدَ الْمَسِيحِ. إِذْ
إِنَّكَ بِاعْتِصَامِكَ بِهِ، بَادَرْتَ إِلَى الْجِهَادِ وَاحْتَمَلْتَ الْآلَامَ
الطَّوِيلَةَ. فَعَدَوْتَ مُشَارِكًا الْمُنَزَّهَ عَنِ الْأَلَمِ، فِي آلَمِهِ وَقِيَامَتِهِ
الْمَجِيدَةِ، مُتَمَتِّعًا بِمَلَكوْتِهِ وَمُبْتَهَلًا مِنْ أَجْلِنَا.

المَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دهرِ الداهرينَ، آمين.

إِنَّ الرَّبَّ لَمَّا قَامَ مِنَ الْقَبْرِ وَظَهَرَ لِلنَّلامِيذِ بِمَا لَا يُوصَفُ،
قَالَ: يَا تَوْمًا، إِذْ قَدْ شَاهَدْتَ جَنْبِي وَتُقُوبَ الْمَسَامِيرِ، فَلِمَاذَا
لَا تُؤْمِنُ بِقِيَامَتِي؟ وَأَمَّا التَّوْمُ فَلَمَّا أَقْتَنَعَ، هَتَفَ قَائِلًا لِلْخَالِقِ:
أَنْتَ هُوَ رَبِّي وَالْهَي.

THE POLYELEOS IN TONE ONE (ABRIDGED)

To be sung in place of the Evlogetaria. End each numbered verse with "Alleluia."

1. O ye servants praise the Lord.

2. Praise ye the Name of the Lord, O ye servants of the Lord.

3. Ye that stand in the house of the Lord, in the courts of the house of our God.

4. Praise ye the Lord, for the Lord is good. Chant unto His Name, for it is good.

5. For the Lord hath chosen Jacob unto Himself, Israel for His own possession.

6. For I know that the Lord is great and that the Lord is above all gods.

سَبِّحُوا الرَّبَّ يَا عِبِيدَ الرَّبِّ،

سَبِّحُوا اسْمَ الرَّبِّ، سَبِّحُوا يَا عِبِيدَ الرَّبِّ.

الْوَاقِفِينَ فِي بَيْتِ الرَّبِّ، وَفِي دِيَارِ بَيْتِ إِلَهِنَا.

سَبِّحُوا الرَّبَّ فَإِنَّ الرَّبَّ صَالِحٌ، أَشِيدُوا لِاسْمِهِ فَإِنَّهُ لَذِيذٌ.

فَإِنَّ الرَّبَّ قَدْ اخْتَارَ لَهُ يَعْقُوبَ، إِخْتَارَ إِسْرَائِيلَ خَاصَّةً
لَهُ.

لَقَدْ عَلِمْتُ أَنَّ الرَّبَّ عَظِيمٌ، وَأَنَّ سَيِّدَنَا فَوْقَ جَمِيعِ
الْإِلَهَةِ.

7. All that the Lord hath willed He hath done in heaven and on the earth, in the seas and in the abysses.	كُلُّ مَا شَاءَ الرَّبُّ صَنَعَهُ فِي السَّمَاوَاتِ وَالْأَرْضِ، فِي الْبِحَارِ وَجَمِيعِ اللَّجَجِ.
8. Bringing clouds from the uttermost parts of the earth, lightnings for the rain He hath made.	يُنْثِي السُّحْبَ مِنْ أَقْصَى الْأَرْضِ، وَيُخْدِثُ الْبُرُوقَ لِلْمَطَرِ، وَيُبْرِزُ الرِّيحَ مِنْ حَزَائِنِهِ.
9. He bringeth winds out of His treasures; He smote the first-born of Egypt, from man unto beast.	هُوَ الَّذِي ضَرَبَ أَبْكَارَ مِصْرَ مِنَ النَّاسِ إِلَى الْبَهَائِمِ.
10. He sent forth many signs and marvels in the midst of thee, O Egypt, on Pharaoh and on all his servants.	وَأَرْسَلَ آيَاتٍ وَعَجَائِبَ فِي وَسْطِكَ يَا مِصْرُ، عَلَى فِرْعَوْنَ وَعَلَى جَمِيعِ عِبِيدِهِ.
11. He smote many nations and slew many kings.	هُوَ الَّذِي ضَرَبَ أُمَّمًا كَثِيرَةً، وَقَتَلَ مُلُوكًا مُقْتَدِرِينَ.
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	+ المجدُ للآبِ، وللإِبْنِ، وللرُّوحِ القُدُسِ، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرين، آمين
Alleluia, Alleluia, Alleluia: glory to Thee, O God. (THRICE) O our God, and our hope, glory to Thee.	هللوا، هللوا، هللوا، هللوا المجدُ لك يا الله. (ثلاثاً) يا إلهنا ورجاءنا لك المجد.

THE LITTLE LITANY

Deacon:	Again and again, in peace, let us pray to the Lord.	أيضاً وأيضاً بسلامٍ إلى الربِّ نطلب.	الشماس:
Choir:	Lord, have mercy.	يا ربُّ ارحم.	الجوق:
Deacon:	Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	أعُضدُ وخلصُ وارحمُ واحفظنا يا الله بنعمتك.	الشماس:
Choir:	Lord, have mercy.	يا ربُّ ارحم.	الجوق:
Deacon:	Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.	بعدَ ذِكْرنا الكليَّة القُداسَةِ الطاهرة الفائقَةِ البركاتِ المجيدة، سيِّدتنا والدة الإلهِ الدائمة البتولية مريمَ مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكلَّ حياتنا للمسيح الإله.	الشماس:
Choir:	To Thee, O Lord.	لك يا رب.	الجوق:
Priest:	For blessed is Thy Name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	لأنَّ اسمَكَ مباركٌ ومُلكَكَ مُمَجَّدٌ أيُّها الآبُ والإبْنُ والرُّوحُ القُدُسُ، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرين.	الكاهن:
Choir:	Amen.	آمين.	الجوق:

FESTAL ANABATHMOI IN TONE FOUR

From my youth up many passions have warred against me. But do Thou help and save me, O my Savior. *(Twice)*

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

Glorify to the Father, and to the Son, and to the Holy Spirit. Through the Holy Spirit is every soul quickened and exalted in purity, and made resplendent by the Triune Unity in mystic holiness.

Both now and ever, and unto ages of ages. Amen. Through the Holy Spirit the channels and streams of grace overflow, showering all creation with invigorating Life.

مُنْذُ شَبَابِي أَلَامَ كَثِيرَةً تُحَارِبُنِي، لَكِنْ أَنْتَ يَا مُخَلِّصِي
أَعُضِدُنِي وَخَلِّصْنِي. (مرتين)

يَا مُبْغِضِي صِهْيُونَ أَخْزُوا مِنْ تَجَاهِ الرَّبِّ، لِأَنَّكُمْ
سَتَصِيرُونَ جَافِينَ كَالْعُشْبِ الْيَابِسِ بِالنَّارِ. (مرتين)

الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ: بِالرُّوحِ الْقُدُسِ
كُلُّ نَفْسٍ تَحْيَا وَتَنْتَقَى، مُرْتَفِعَةً وَلامِعَةً بِالثَّلَاثِ الْوَاحِدِ
بِحَالٍ شَرِيفَةٍ سَرِيَّةٍ.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ: بِالرُّوحِ
الْقُدُسِ تَقِيضُ سَوَاقِي النِّعْمَةِ وَمَجَارِيهَا، فَتُرَوِّي الْبَرَايَا
بِأَسْرَهَا بِالحَيَاةِ الْمُحْيِيَّةِ.

THOMAS SUNDAY PROKEIMENON IN TONE FOUR

Prokeimenon: Praise thy Lord, O Jerusalem, Praise thy God, O Zion. *(Twice)*

Stichos: Because He hath strengthened the bolts of thy gates, He hath blessed thy children with thee.

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

بِرُوكِيمُونُ: اِمْدَحِي يَا أُورُشَلِيمَ لِلرَّبِّ، سَبِّحِي إِلَهَكَ يَا
صِهْيُونَ. (مرتين)

اسْتِيخُنْ: لِأَنَّهُ قَدْ قَوَّى أَمْخَالَ أَبْوَابِكَ، وَبَارَكَ بَنِيكَ فِيكَ.

اِمْدَحِي يَا أُورُشَلِيمَ لِلرَّبِّ، سَبِّحِي إِلَهَكَ يَا صِهْيُونَ.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For Holy art Thou, O our God, Who restand in the Holy Place, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

الشماس: إلى الرب نطلب.

المرتل: يا رب ارحم.

الكاهن: لِأَنَّكَ قُدُوسٌ أَنْتَ يَا إِلَهَنَا، وَفِي الْقَدِيسِينَ تَسْتَقِرُّ
وَتَسْتَرِيحُ، وَلَكَ نُرْسِلُ الْمَجْدَ أَيُّهَا الْآبُ، وَالْإِبْنُ،
وَالرُّوحَ الْقُدُسَ، الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ
الدَّاهِرِينَ.

Chanter: Amen. Let everything that hath breath praise the Lord. *(Twice)*

Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

المُرْتَل: آمِينَ. كُلُّ نَسَمَةٍ، فَلْتُسَبِّحِ الرَّبَّ. (مرتين)

سَبِّحُوا اللَّهَ فِي قَدِيسِيهِ، سَبِّحُوهُ فِي فَالِكَ قُوَّتِهِ.

كُلُّ نَسَمَةٍ، فَلْتُسَبِّحِ الرَّبَّ.

THE FIRST EOTHINON GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray unto the Lord our God.

Choir: Lord, have mercy. *(Thrice)*

Deacon: Wisdom! Attend! Let us hear the Holy Gospel.

الشماس: مِنْ أَجْلِ أَنْ نَكُونَ مُسْتَحَقِّينَ لِسَمَاعِ الْإِنْجِيلِ
الْمُقَدَّسِ، إِلَى الرَّبِّ إِلَهِنَا نَطْلُبُ.

المرتل: يَا رَبُّ ارْحَمْ (ثلاثاً)

الشماس: الْحِكْمَةُ، فَلْنَسْتَقِمْ وَلْنَسْمَعْ الْإِنْجِيلَ الْمُقَدَّسَ،

الكاهن: السَّلَامُ لِجَمِيعِكُمْ.

<p>Priest: Peace be to all. Choir: And to thy spirit. Priest: The Reading from the Holy Gospel according to Saint Matthew (28:16-20) Choir: Glory to Thee, O Lord, glory to Thee.</p>	<p>المرتل: ولروحك. الكاهن: فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ وَالنِّلْمِيزِ الطَّاهِرِ. المرتل: الْمَجْدُ لَكَ يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p><i>The following Orthros Gospel lection is read from the south side of the holy table and the Gospel Book is then offered for veneration afterward, just like any usual Sunday of the Resurrectional cycle.</i></p>	
<p>Priest: <i>Let us attend!</i> At that time, the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and said to them, "All power in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Amen. Choir: Glory to Thee, O Lord, glory to Thee.</p>	<p>الكاهن: لنصغ! في ذلك الزمان ذهب التلاميذ الأحد عشر إلى الجليل، إلى الجبل حيث أمرهم يسوع. * فلما رأوه سجدوا له، ولكن بعضهم شكوا. * فدنا يسوع وكلمهم قائلاً: "إني قد أعطيت كل سلطان في السماء وعلى الأرض. * فاذهبوا الآن وتلمذوا كل الأمم، معمدين إياهم باسم الآب والابن والروح القدس، * وعلموهم أن يحفظوا جميع ما أوصيتكم به. وهما أنا معكم كل الأيام إلى منتهى الدهر. أمين." المرتل: الْمَجْدُ لَكَ يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p>Reader: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross for us, He hath destroyed death by death.</p>	<p>القارئ: إذ قد رأينا قيامة المسيح، فلنسجد للرب القدوس، يسوع المعصوم من الخطأ وخذة. لصليبك أيها المسيح نسجد ولقيامتك المقدسة نُسبِّح ونُمدِّد، لأنك أنت هو الهنا وآخر سواك لا نعرف وباسمك نسمي. هلم يا معشر المؤمنين نسجد لقيامة المسيح المقدسة، لأن هودا بالصليب قد أتى الفرح لكل العالم. لئبارك الرب في كل حين ونُسبِّح قيامته، لأنه إذ احتل الصليب من أجلنا الموت بالموت حطم.</p>
<p style="text-align: center;">PSALM 50</p>	
<p>Have mercy upon me, O God, according to Thy great mercy; according to the multitude of Thy tender mercies, blot out mine iniquity.</p>	<p>إرحمني يا الله كعظيم رحمتك، وكمثل كثرة رافتك امح مآثمي.</p>
<p>Wash me thoroughly from mine iniquity, and cleanse me from my sin.</p>	<p>إغسلني كثيراً من إثمي، ومن خطيئتي طهرني.</p>
<p>For I acknowledge mine iniquity, and my sin is ever before me.</p>	<p>لأني أنا عارف بإثمي، وخطيئتي أمامي في كل حين.</p>
<p>Against Thee only have I sinned, and done evil in Thy sight, that Thou mightest be justified in Thy words, and prevail when Thou art judged.</p>	<p>إليك وحدك خطيت، والشرر قدأماك صنعت، لكي تنبرر في أقوالك، وتتغلب في محاكمتك.</p>
<p>For behold, I was shapen in iniquity, and in sins did my mother conceive me.</p>	<p>هأنذا بالاثام حبل بي، وبالخطايا ولدتني أمي.</p>

For behold, Thou hast loved truth; the unclear and hidden things of Thy wisdom Thou hast made clear to me.	هَا إِنَّكَ أَحْبَبْتَ الْحَقَّ، وَأَوْضَحْتَ لِي غَوَامِضَ حِكْمَتِكَ وَمَسْتَوْرَاتِهَا.
Thou shalt sprinkle me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.	تَنْضِخُنِي بِالزُّوفَى فَاطْهُرْ، تَغْسِلْنِي فَأَبْيَضُ أَكْثَرَ مِنَ الثَّلْجِ.
Thou shalt make me to hear joy and gladness; the bones which Thou hast broken shall rejoice.	تُسْمِعْنِي بِهَجَّةٍ وَسُرُورًا، فَتَجْدُلُ عِظَامِي الدَّلِيلَةَ.
Turn away Thy face from my sins, and blot out all my iniquities.	إِصْرِفْ وَجْهَكَ عَنِ خَطَايَايَ، وَامْحُ كُلَّ مَاتَمِي.
Create in me a clean heart, O God, and renew a right spirit within me.	قَلْبًا نَقِيًّا اخْلُقْ فِيَّ يَا اللَّهُ، وَرُوحًا مُسْتَقِيمًا جَدِّدْ فِي أَحْسَائِي.
Cast me not away from Thy presence and take not Thy Holy Spirit from me.	لَا تَطْرَحْنِي مِنْ أَمَامِ وَجْهِكَ، وَرُوحَكَ الْقُدُّوسَ لَا تَنْزِعْهُ مِنِّي.
Restore unto me the joy of Thy salvation and steady me with a guiding spirit.	إِمْنَحْنِي بِهَجَّةٍ خَلَاصِكَ، وَبِرُوحٍ رِئَاسِيٍّ اعْضُدْنِي.
Then will I teach transgressors Thy ways, and the impious shall be converted unto Thee.	فَأُعَلِّمُ الْأَثَمَةَ طُرُقَكَ، وَالْكَفْرَةَ إِلَيْكَ يَرْجِعُونَ.
Deliver me from bloodguiltiness, O God, Thou God of my salvation, and my tongue shall sing aloud of Thy righteousness.	أُنْقِذْنِي مِنَ الدِّمَاءِ يَا اللَّهُ إِلَهَ خَلَاصِي، فَيَبْتَهِجَ لِسَانِي بِعَدْلِكَ.
O Lord, open Thou my lips and my mouth shall declare Thy praise.	يَا رَبُّ افْتَحْ شَفْتِي، فَيَتَرَنَّمْ فَمِي بِتَسْبِيحَتِكَ.
For hadst Thou desired sacrifice, I would have given it Thee; Thou delightest not in burnt offerings.	لَأَنَّكَ لَوْ أَنْتَرْتَ الذَّبِيحَةَ لَكُنْتُ الْآنَ أُعْطِي، لَكِنَّكَ لَا تُسَرُّ بِالْمُحْرَقَاتِ.
Sacrifices to God are a contrite spirit; a contrite and humble heart, O God, Thou wilt not despise.	فَالذَّبِيحَةُ لِلَّهِ رُوحٌ مُنْسَجِقٌ، الْقَلْبُ الْمُتَخَشِّعُ وَالْمُتَوَاضِعُ لَا يَرُدُّهُ اللَّهُ.
Do good, O Lord, in Thy good will unto Zion, that the walls of Jerusalem may be built up.	أَصْلِحْ يَا رَبُّ بِمَسَرَّتِكَ صِهْيُونََ وَلْتُبْنَ أسوارُ أُورُشَلِيمَ.
Then shalt Thou be pleased with the sacrifice of righteousness, with burnt offerings and whole burnt offerings.	حِينَئِذٍ تُسَرُّ بِذَّبِيحَةِ الْبِرِّ وَالْقُرْبَانِ وَالْمُحْرَقَاتِ.
Then shall they offer bullocks upon Thine altar.	حِينَئِذٍ يُقَرَّبُونَ عَلَيَّ مَذْبَحَكَ الْعُجُولَ.
TROPARIA AFTER PSALM 50 IN TONE TWO	
Glory to the Father, and to the Son, and to the Holy Spirit. Through the intercessions of the Apostles, O Merciful One, blot out the multitude of our transgressions.	الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ. بِشَفَاعَةِ الرُّسُلِ وَطِبَابَاتِهِمْ، أَيُّهَا إِلَهُ الرَّحُومِ، امْحُ كَثْرَةَ خَطَايَانَا وَزَلَاتِنَا.

<p>Both now and ever, and unto ages of ages. Amen. Through the intercessions of the Theotokos, O Merciful One, blot out the multitude of our transgressions.</p>	<p>الآن وكلّ أوَانٍ وإلى دهرِ الداهرينَ، آمين. بِشَفَاعَةِ وَالِدَةِ الإلهِ وطلِبَاتِهَا أَيُّهَا الإلهُ الرَّحومُ، امحُ كَثْرَةَ خَطَايَانَا وَزَلَاتِنَا.</p>
<p>IDIOMELON IN TONE SIX</p>	
<p>Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Jesus, having risen from the grave as He foretold, hath given unto us life eternal and great mercy.</p>	<p>يا رَحِيمُ، ارْحَمْنِي يَا اللهُ كَعَظِيمِ رَحْمَتِكَ وَكَمَثَلِ كَثْرَةِ رَأْفَاتِكَ امحُ مَاثِمِي. لَقَدْ قَامَ يَسُوعُ مِنَ القَبْرِ كَمَا سَبَقَ وَقَالَ، وَمَنَحَنَا الحَيَاةَ الأَبَدِيَّةَ، وَالرَّحْمَةَ العُظْمَى.</p>
<p>THE INTERCESSION¹</p>	
<p>Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer—whose memory we now celebrate—Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; of <i>Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle Thomas, called “The Twin”; Martyr Alexandra the Empress; Martyr Glykerios of</p>	<p>الشَّمْسِ: خَلِّصْ يَا اللهُ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ. وَافْتَقِدْ عَالَمَكَ بِالرَّحْمَةِ وَالرَأْفَاتِ. وَارْفَعْ شَأْنَ المَسِيحِيِّينَ الأَرثوذكسيينَ. وَأَسْبِغْ عَلَيْنَا مَرَاحِمَكَ الغَنِيَةَ. بِشَفَاعَاتِ سَيِّدَتِنَا وَالدَةِ الإلهِ الكَلِيَّةِ الطَّهَارَةِ وَالدَائِمَةِ البَتُولِيَّةِ مَرِيَمَ. وَبِقُوَّةِ الصَّالِبِ الكَرِيمِ المَحْيِيِّ. وَبِطَلِبَاتِ القُوَّاتِ السَّمَاوِيَّةِ المَكْرَمَةِ العَادِمَةِ الأَجْسَادِ. وَالنَّبِيِّ الكَرِيمِ السَّابِقِ المَجِيدِ يوحنا المَعْمَدَانِ. وَالقَدِيسِينَ المَشْرُفِينَ الرُّسُلِ بطرس وَبولس وَسائرِ الرسلِ المَشْرُفِينَ الجَدِيرِينَ بَكَلِّ مَدِيحِ. وَأَبَائِنَا القَدِيسِينَ مَعْلَمِي المَسْكُونَةِ رُؤَسَاءِ الكَهَنَةِ المُعَظَّمِينَ بِاسيَلْيُوسَ الكَبِيرِ وَغريغوريوسَ اللاهوتي وَيوحنا الذَهَبِيِّ الفَمِّ؛ وَأَبَائِنَا القَدِيسِينَ أَثَنَاسْيُوسَ وَكِيرِلُسَ وَيوحنا الرَّحومِ بِطَارِكَةِ الإسكَنْدَرِيَّةِ. وَأَبِينَا القَدِيسِ نيقولَوسَ رُئِيسِ أُسَاقِفَةِ ميرا اللِيكِيَّةِ، وَاسبيريدونَ أُسَقَفِ تريميثُوسَ وَنكتاريوسَ أُسَقَفِ المَدَنِ الخَمْسِ العَجَائِبِيِّينَ، وَأَبَانَا القَدِيسِ تِيخونَ بِطَرِيْرِكَ مُوسكُو، وَالقَدِيسِ رَافَائِيلَ أُسَقَفِ بَرُوكْلينَ؛ وَالقَدِيسِينَ المَجِيدِينَ الشَّهَدَاءِ العَظْمَاءِ جاورجيوسَ اللابِسِ الظَفْرِ - الَّذِي نَقِيْمُ تَذَكَارَهُ اليَوْمَ - وَدِيميتريوسَ المَفِيضِ الطَّيْبِ، وَثيودورسَ التِيروني، وَثيودورسَ قَائِدَ الجَيْشِ، وَمِينَاسَ الصَّانِعِ العَجَائِبِ؛ وَالقَدِيسِينَ الشَّهَدَاءِ أَعْنَاطْيُوسَ المَتَوَشِّحِ بِاللهِ، خِرالمبوسَ وَالثِيرْيُوسَ؛ وَالشَّهِيدَاتِ العَظِيمَاتِ ثَقْلَا، بَرَبَارَةَ، أَنَسْطَاسِيَا، كَاترِينَا، كِيرِيَاكِي، فُوتِينِي، مَارِينَا، بَارَاسكِيْفَا، وَأَيْرِينِ؛ وَالقَدِيسِينَ المَجِيدِينَ الشَّهَدَاءِ المَتَأَلِّقِينَ بِالظَفْرِ، وَأَبَائِنَا الأَبْرَارِ المَتَوَشِّحِينَ بِاللهِ، وَالقَدِيسِ (فِلَان) شَفِيعَ هَذِهِ الكَنِيسَةِ المَقْدَسَةِ، وَالقَدِيسِينَ الصَّدِيقَيْنِ جَدِّي المَسِيحِ الإلهِ</p>

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

<p>Nicomedia; New-martyrs George of Ptolemais and Lazarus of Bulgaria, whose memory we celebrate today, and of all Thy saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.</p>	<p>يواكيم وحنّة، والرسول الجدير بكل مديح توما الذي يقال له التوأم، والشهيدة الكساندرا الأميرة، الشهيد جليكيروس من نيقوديمية، الشهيد الجديد جاورجيوس والشهيد العازر البلغاري الذين نقيم تذكّارهم اليوم وجميع قديسيك. نتضرّع إليك أيّها الربّ الجليل الرحمة. فاستجب لنا نحن الخطاة الطالبين إليك وارحمنا.</p>
<p>Chanter: Lord, have mercy. Lord, have mercy. Lord, have mercy. <i>(Repeat 4 times)</i></p>	<p>المرتل: يا رَبُّ ارْحَمْ، يا رَبُّ ارْحَمْ، يا رَبُّ ارْحَمْ. (4 مرات)</p>
<p>Priest: Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Choir: Amen.</p>	<p>الكاهن: بِرَحْمَةِ ورَأْفَاتِ ابْنِكَ الْوَحِيدِ وَمَحَبَّتِهِ لِلْبَشَرِ، الذي أَنْتَ مُبَارَكٌ مَعَهُ وَمَعَ رُوحِكَ الْكَلْبِيِّ قُدْسُهُ الصَّبَاحِ وَالْمُخَيِّ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. المرتل: آمين.</p>
<p>KONTAKION AND OIKOS FOR THOMAS SUNDAY (Plain Reading)</p>	
<p>With his searching right hand, Thomas did probe Thy life-bestowing side, O Christ God; for when Thou didst enter whilst the doors were shut, he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.</p>	<p>بِالْيَمِينِ الْفُضُولِيَّةِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، جَسَّ ثُومًا جَنْبَكَ الْوَاهِبِ الْحَيَاةِ. فَإِنَّهُ لَمَّا دَخَلْتَ وَالْأَبْوَابَ مُغْلَقَةً، هَتَفَ إِلَيْكَ مَعَ سَائِرِ التَّلَامِيذِ: أَنْتَ هُوَ رَبِّي وَإِلَهِي.</p>
<p>Who preserved the Disciple's hand unconsumed when he drew nigh unto the fiery side of the Lord? Who gave it the daring and strength to feel the bone that was flaming? Surely, it was that which was touched. For if that side had not bestowed might unto that earthen right hand, how could it have touched those wounds which caused both things above and below to quake? This grace was given to Thomas that he might touch and cry out to Christ: Thou art my Lord and my God.</p>	<p>مَنْ ذَا الَّذِي حَفِظَ كَفَّ التَّلْمِيذِ غَيْرَ ذَائِبَةٍ لَمَّا دَنَتْ مِنْ الْجَنْبِ النَّارِيِّ؟ أَمْ مَنْ وَهَبَهُ الْجَسَارَةَ فَاسْتَطَاعَ أَنْ يَلْمَسَ عَضْوًا مُلْتَهَبًا؟ ذَلِكَ وَلَا شَكَّ هُوَ الْجَنْبُ الْمُفْتَشَّ. فَلَوْ لَمْ يَمْنَحِ الْجَنْبُ الْيَدَ الثَّرَابِيَّةَ قُوَّةً، لَمَّا اسْتَطَاعَتْ أَنْ تُفْتَشَّ الْآلَامَ الَّتِي رَعَزَعَتْ مَا فَوْقَ وَمَا أَسْفَلَ. فَلِتُومًا وَهَبْتَ نِعْمَةً تُفْتِشِبُهَا، فَهَتَفَ نَحْوَ الْمَسِيحِ: أَنْتَ هُوَ رَبِّي وَإِلَهِي.</p>
<p>THE SYNAXARION (Plain Reading)</p>	
<p>On April 23 in the Holy Orthodox Church, we commemorate the Martyr Alexandra the Empress; Martyr Glykerios of Nicomedia; New-martyrs George of Ptolemais and Lazarus of Bulgaria.</p>	
<p>On this day, we commemorate the holy and glorious Great-Martyr George the Trophy-bearer.</p>	
<p>Verses</p>	
<p>George, the cutter-down of all his foes in battles, is gladly cut down of his foes by beheading. On the twenty-third, George's neck was seized by the brazen blade.</p>	
<p>George was born in Cappadocia the son of wealthy and virtuous parents. His father suffered for Christ and his mother then moved to Palestine. When George grew up, he entered the military, and came into the service of Emperor Diocletian. The most famous George's miracles are depicted in iconography. Near Mount Lebanon was a large lake, inhabited by an enormous dragon-like serpent. Coming out of the lake, it devoured people, and the breath from its nostrils poisoned the air. George rode up on his horse with spear in hand. Crossing himself, he rushed at the serpent saying, "In the Name of the Father, and of the Son, and of the Holy Spirit." After George killed the serpent, twenty-five thousand men, plus women and children, were then baptized.</p>	

Diocletian eventually had George and his wife, Alexandra, beheaded in 303. George is known as the Victory-bearer, or Trophy-bearer, not only for his military achievements, but for enduring martyrdom.

On this day, the second Sunday of Pascha, we celebrate the inauguration of Christ's Resurrection, and the occasion whereon the Holy Apostle Thomas touched the Savior's side.

Verses

If seals of neither womb nor of tomb could check Thee,
Then how could the seals of doors do so, O Savior?

This day is called New Sunday, Thomas Sunday or Anti-Pascha. The last term means "in place of Pascha" because Thomas did not immediately hear of Christ's Resurrection and disbelieved it. We remember his doubt but do not repeat it. After this Sunday, the Church dedicates Sunday to the Resurrection.

As the Disciples were gathered together on the Sunday of the Resurrection, Jesus entered and greeted them in His usual way, saying, "Peace be unto you." Then He showed them His hands, feet and side. Jesus ate before His Disciples and reassured them of His Resurrection. However, Thomas was not with them at that time, and insisted upon seeing the Savior's scars—the print of the nails in His hands and feet, and the spear in His side—before he would believe that Jesus was risen. Eight days later Christ appeared again to the Disciples, this time with Thomas present. The Master told Thomas to see and feel. Then Thomas immediately cried out, "My Lord and my God!" But Jesus tells His Disciples, "Blessed are those who have not seen and yet believe." This event also clearly illustrates the human and divine Natures of Christ.

By the intercessions of Thy Saints, O Christ our God, have mercy on us. Amen.

KATAVASIAS OF THE PASCHAL CANON IN TONE ONE

<p>Ode 1. Today is the day of Resurrection! O nations, let us shine forth; for the Pascha is the Pascha of the Lord, in that Christ did make us pass from death to life, and from earth to heaven, who now sing the song of victory and triumph.</p>	<p>الْيَوْمَ يَوْمُ الْقِيَامَةِ فَلْتَنَلْأُ أَيُّهَا الشُّعُوبُ، لِأَنَّ الْفِصْحَ هُوَ فِصْحُ الرَّبِّ، وَذَلِكَ لِأَنَّ الْمَسِيحَ إِهْنَا قَدْ أَجَارَنَا مِنَ الْمَوْتِ إِلَى الْحَيَاةِ، وَمِنَ الْأَرْضِ إِلَى السَّمَاءِ، نَحْنُ الْمُتَشَدِّينَ نَشِيدَ النَّصْرِ وَالظَّفَرِ .</p>
<p>Ode 3. Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that has come to us with overflowing of Christ from the tomb, in whom we are strengthened.</p>	<p>هَلُمُّوا بِنَا نَشْرَبْ مَشْرُوبًا جَدِيدًا، لَيْسَ مُسْتَخْرَجًا بِأَيَّةِ بَاهِرَةٍ مِنْ صَخْرَةٍ صَمَاءَ، لَكِنَّهُ يَنْبُوعُ عَدَمِ الْفَسَادِ، بِفَيْضَانِ الْمَسِيحِ مِنَ الْقَبْرِ الَّذِي بِهِ نَتَشَدَّدُ .</p>
<p>Ode 4. Upon the Divine watchtower, let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly: Today is come salvation to the world; for Christ is risen, Almighty as He is.</p>	<p>لِيَقِفْ مَعَنَا عَلَى الْمَحْرَسِ الْإِلَهِيِّ حَبَقُوقُ الْمُتَقَوِّهِ بِالْإِلَهِيَّاتِ، وَلْيُرِنَا الْمَلَائِكَةَ الْمُتَشَبِّهَةَ الصِّيَاءَ قَائِلًا جِهَارًا: الْيَوْمَ خَلَّصَ لِلْعَالَمِ، لِأَنَّ الْمَسِيحَ قَدْ قَامَ، بِمَا أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .</p>
<p>Ode 5. Let us rise early at morn, and at break of dawn, and let us instead of fragrant ointment bring pure praise to the Master. Let us behold Christ who is the Sun of Righteousness bringing life unto all.</p>	<p>لِنُبْتَكِرَنَّ مُدَلِّجِينَ دِلْجَةً عَمِيقَةً، وَلِنُقَرِّبَنَّ لِلسَّيِّدِ التَّسْبِيحَ النَّقِيِّ عَوْضَ الطَّيِّبِ الرَّكِي، وَلِنُعَايِنِ الْمَسِيحَ الَّذِي هُوَ شَمْسُ الْعَدْلِ، مُطَّلِعًا الْحَيَاةَ لِلْكَلِّ .</p>
<p>Ode 6. O Christ, into the deepest abyss of earth Thou didst descend and didst break the unyielding everlasting bars which held man prisoner; and on the third day Thou didst rise from the tomb as Jonah from the whale.</p>	<p>أَيُّهَا الْمَسِيحُ، لَقَدْ نَزَلْتَ إِلَى أَسْفَلِ دَرَكَاتِ الْأَرْضِ، فَسَخَّطْتَ الْأَمْخَالَ الدَّهْرِيَّةَ الْمُتَبَتِّةَ الضَّابِطَةَ الْمُعْتَقَلِينَ، وَفِي الْيَوْمِ الثَّالِثِ بَرَزْتَ نَاهِضًا مِنَ الْقَبْرِ كَمَا بَرَزَ يُونَانُ مِنَ</p>

	الحوت.
Ode 7. He who did save the children from the furnace, when He became man, suffered like unto a mortal, and with His sufferings invested the mortal with the beauty of incorruption, who is the God of the Fathers. To Him alone be blessing and glory.	إِنَّ الَّذِي أَنْقَذَ الْفَتِيَّةَ مِنَ الْأَثُونِ لَمَّا صَارَ إِنْسَانًا، تَأَلَّمَ كَمَا تَبَتُّ، وَبِأَلَامِهِ سَزَبَلَ الْمَائِتَ جَمَالَ عَدَمِ الْفَسَادِ، أَعْنِي بِهِ إِلَهَ آبَائِنَا الْمُبَارَكَ وَالْمُمَجَّدَ وَحَدَهُ.
We praise, we bless and we worship the Lord. Ode 8. Verily, this day, which is called holy, is the first day among Sabbaths, their King and Lord. It is the feast of feasts, the season of seasons, in which we bless Christ for evermore.	نُسَبِّحُ وَنُبَارِكُ وَنَسْجُدُ لِلرَّبِّ. إِنَّ هَذَا الْيَوْمَ الْمَدْعُوُّ الْمُقَدَّسَ، الَّذِي هُوَ أَوَّلُ السَّبُوتِ وَمَلِكُهَا وَسَيِّدُهَا، إِنَّمَا هُوَ عِيدُ الْأَعْيَادِ وَمَوْسِمُ الْمَوَاسِمِ، الَّذِي فِيهِ نُبَارِكُ الْمَسِيحَ إِلَى الْأَدْهَارِ.
Deacon: The Theotokos and Mother of The Light, let us honor and magnify in song.	الشَّمْسُ: لَوْلَادَةِ الْإِلَهِ وَامِّ النُّورِ بِالتَّسَابِيحِ نُكْرِمُ مُعْظَمِينَ.
THE NINTH ODE OF THE CANON OF THOMAS SUNDAY IN TONE ONE	
O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.	أَيُّهَا الْمِصْبَاحُ السَّاطِعُ الصَّيَاءِ وَامُّ الْإِلَهِ، وَالشَّرْفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَلَائِقِ جَمِيعِهَا، بِالتَّسَابِيحِ لَكَ نُعْظِمُ.
<i>Glory to Thee, our God, glory to Thee.</i> On Thine all-radiant day, most resplendent with the light of grace, O Christ, in which Thou didst appear in the comeliness of beauty to Thy Disciples, with praises do we magnify Thee.	الْمَجْدُكَ يَا إِلَهَنَا الْمَجْدُكَ. أَيُّهَا الْمَسِيحُ فِي نَهَارِكَ الْكَلْبِيِّ الصَّيَاءِ، الْفَائِقِ اللَّمَعَانَ بِنُورِ النِّعْمَةِ، الَّذِي بِهِ حَضَرْتَ فِي وَسْطِ تَلَامِيذِكَ بِحُسْنِ الْجَمَالِ، بِالتَّسَابِيحِ لَكَ نُعْظِمُ.
<i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> O Thou whose side was probed and touched with the earthly palm, not burned by the fire of Thine immaterial Divinity, with praises do we magnify Thee.	الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ: يَا مَنْ فُتِّسَ جَنْبُهُ، وَوُصِّسَ بِالْكَفِّ الثَّرَائِبِيِّ وَلَمْ تُحْرِقْهُ بِنَارِ لَاهُوتِكَ الْبَرِيءِ مِنَ الْهَيُولِيِّ، بِالتَّسَابِيحِ لَكَ نُعْظِمُ.
<i>Both now and ever, and unto ages of ages. Amen.</i> O Christ, who didst rise from the tomb, being God, though we have not beheld Thee, yet have we with eager hearts believed in Thee, and with songs of praise do we magnify Thee.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ: أَيُّهَا الْمَسِيحُ، أَنْتَ الَّذِي قُمْتَ مِنَ الْقَبْرِ بِمَا أَنْكَ إِلَهًا. وَإِنْ كُنَّا لَمْ نَشَاهِدْكَ، وَلَكِنَّا قَدْ آمَنَّا بِكَ بِقَلْبِ مُشْتَاقٍ، وَبِالتَّسَابِيحِ لَكَ نُعْظِمُ.
THE NINTH KATAVASIA OF THE PASCHAL CANON IN TONE ONE	
<i>The angel spake to her that is full of grace, saying: O Pure Virgin, rejoice; and I say also, rejoice; for thy Son is risen from the tomb on the third day.</i> Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.	إِنَّ الْمَلَكَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعَذْرَاءُ النَّعِيَّةُ أَفْرَحِي، وَأَقُولُ أَيْضًا أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ. اسْتَبْرِي، اسْتَبْرِي، يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، أَفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونُ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّعِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَدَكَ.

THE LITTLE LITANY

Deacon:	Again and again, in peace, let us pray to the Lord.	الشماس: أيضاً وأيضاً بِسْلامٍ إلى الرَّبِّ نَطْلُبُ.
Choir:	Lord, have mercy.	الجوق: يا رَبُّ ارْحَمْ.
Deacon:	Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أعْضُدْ وَخَلِّصْ وارْحَمْ واحْفَظْنا يا اللهُ بِنِعْمَتِكَ.
Choir:	Lord, have mercy.	الجوق: يا رَبُّ ارْحَمْ.
Deacon:	Calling to remembrance our all-holy, immaculate, most-blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints: let us commend ourselves and each other, and all our life unto Christ our God.	الشماس: بعدَ ذِكْرنا الكَلِيَّةَ القُداسَةَ الطاهِرَةَ الفائِقَةَ البركاتِ المَجيدة، سَيِّدَتنا والدةَ الإِلهِ الدائِمَةِ البتولِيَّةِ مَرِيَمَ مَعَ جَميعِ القَدِيسين، لِنودِعْ أنفُسنا وبعْضُنا بعضاً وَكُلَّ حِياتنا للمسيحِ الإِلهِ.
Choir:	To Thee, O Lord.	الجوق: لك يا رب.
Priest:	For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لأَنَّهُ إِيّاكَ تُسَبِّحُ كُلُّ قُوّاتِ السَّماواتِ، وَلَكَ يُرْسَلونَ المَجْدَ أَيُّها الأبُّ والإِبْنُ والرُّوحُ القُدُّسُ، الآنَ وَكُلَّ أوانٍ وإِلى دَهْرِ الداهِرينَ.
Choir:	Amen.	الجوق: آمين.

Holy is the Lord our God. (THRICE)

قُدُّوسٌ هُوَ الرَّبُّ إِلَهُنا. (ثَلاتاً)

EXAPOSTEILARIA OF THOMAS SUNDAY AND ST. GEORGE

In Tone Three. **Thou Who, as God, adornest**

O Thomas, thou hast searched out * My wounded limbs with thine own hand; * doubt not of Me Who was wounded * for thee, but have a single mind * with the disciples, and preach Me, * the Living God, to all mankind.

يا توما لا تَكُنْ غَيْرَ مُؤمِنٍ، أنا الذي لأَجلكِ جَرِحْتُ، وَفَتَشَتْ جِراحِي بِيَدَيْكَ، فَبعِزِّمْ مُتَّقِ مَعَ التلاميذِ إِكْرارُ بي، أَنني إلهٌ حَيٌّ.

In Tone Two. **Upon that mount in Galilee**

Brightly hath spring appeared to us, * the Master's Resurrection, * which, full of splendor and divine, * doth send us up from earth now * unto a heavenly Pascha; * with it, this brightly beaming * commemoration hath shined forth * of the lauded and glorious * Great Martyr George; * let us keep it joyously, that divine grace * may be vouchsafed unto us all * by Christ our God and Savior.

لقد بَرَزَ لَنا ربيعٌ فائقُ البَهْجَةِ، أعني قيامَةَ السَّيِّدِ، المُنيرةِ الإِلهيَّةِ، الناقِلَتنا مِنَ الأَرْضِ، إلى فَصْحِ سَماوي. وَمَعها يَتَلالَأُ عيدُ الشَّهِيدِ جاورِجِيوسَ الكَلْبِيِّ الشَّرَفِ النَّيِّرِ. فَلنُحْيِيهِ بِابْتِهاجٍ، لِنَسْتَحِقَّ النِّعْمَةَ الإِلهيَّةَ، مِنَ المَسيحِ المُخَلِّصِ.

In Tone Three. **Thou Who, as God, adornest**

On this day spring is fragrant; * the new creation danceth now; * today the bars have been taken * off of the doors of disbelief, * as the friend Thomas doth

اليومَ الرَبيعُ مانِحٌ سَداها، والخلِيقَةُ الجَديدةُ تَفْرَحُ، اليَومَ تُرْفَعُ أَقفالُ الأبوابِ، مَعَ عَدَمِ إيمانِ توما الحَبيبِ إِذْ يَهْتِفُ: أَنْتَ هُوَ رَبِّي

cry out: * Thou art my Lord and my God.	والهي .
AINOI (PRAISES) IN TONE ONE	
Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens; praise Him in the heights. To Thee, O God is due our song.	كُلُّ نَسَمَةٍ فَلْتُسَبِّحِ الرَّبَّ. سَبِّحُوا الرَّبَّ مِنَ السَّمَاوَاتِ، سَبِّحُوهُ فِي الْأَعَالِي، لِأَنَّهُ لَكَ يَلِيْقُ التَّسْبِيْحُ يَا اللهُ.
Praise ye Him, all His angels; praise ye Him, all His hosts. To Thee, O God, is due our song.	سَبِّحُوهُ يَا جَمِيْعَ مَلَائِكَتِهِ، سَبِّحُوهُ يَا سَائِرَ قُوَاتِهِ، لِأَنَّهُ لَكَ يَلِيْقُ التَّسْبِيْحُ يَا اللهُ.
For Thomas Sunday in Tone One (**O all-lauded Martyrs**)	
Verse 1. This glory shall be to all His saints. O life-giving Lord, after Thy dread * Resurrection, as Thou brakest not the seals of the tomb, so when the doors had been shut fast, * Thou didst likewise enter * and while bringing joy of heart * to Thine all-famed Apostles didst grant Thine upright Spirit unto them * for the sake of Thine immeasurable * and Great Mercy, * O Almighty Christ our God.	1- هذا المجدُ يكونُ لجميعِ أبراره. يا يسوعُ الواهبُ الحياة، مِثْلَمَا لَمْ تَفُكْ أختَامَ اللَّحْدِ حِينَ قِيَامَتِكَ مِنَ القبرِ، هكَذَا دَخَلْتَ عَلَى الرُّسُلِ المَجِيدِينَ والأبوابِ مُغْلَقَةً، مُفْرِحًا لَهُمْ. وَلِلْحَيْنِ قَدْ مَنَحْتَهُمْ رُوحًا قَوِيْمًا لِعُظْمَى مَرَامِكِ.
Verse 2. Praise God in His sanctuary; praise Him in the firmament of His power. When Thou didst appear, O blessed Lord, * to Thy ven'erable disciples, Thomas, also called Didymus, was absent from their midst. * Wherefore, he believed not * in Thy Rising from the dead * and cried to them that saw Thee: Except I put my finger in His side * and the marks made by the piercing nails, * I believe not * that the Lord is risen again.	2- سَبِّحُوهُ بِلَحْنِ البُوقِ، سَبِّحُوهُ بِالمِزْمَارِ والقِيَارَةِ. لَمَّا دَخَلْتَ أَيُّهَا الرَّبُّ عَلَى تَلَامِيذِكَ، لَمْ يَكُنْ توما هُنَاكَ، وَلِذَلِكَ ارْتَابَ بِأَمْرِ القِيَامَةِ، وَنَحَوَ مُعَايِنِكَ صَرَخَ قَائِلًا: مَا لَمْ أَلْقِ بِإصْبَعِي فِي جَنْبِ سَيِّدِي، وَأَثَارِ المَسَامِيرِ، لَسْتُ أَوْمِنُ قَطُّ بِقِيَامَتِهِ.
Verse 3. Praise Him for His mighty acts; praise Him according to His excellent greatness. To Thomas did the Lord exclaim: * As thou wilt, put forth thy hand; touch Me and know Me to have an earthen body that hath bones. * Be not unbelieving, * but do as the others do * so likewise be believing. Then Thomas was persuaded and he cried: * Thou, O Jesus, art my Lord and God; * praise and glory * to Thy Rising from the dead.	3- سَبِّحُوهُ بِلَحْنِ البُوقِ، سَبِّحُوهُ بِالمِزْمَارِ والقِيَارَةِ. لَقَدْ صَاحَ بِتوما المَسِيحُ: فَتَشَّ مِثْلَمَا تَشَاءُ، وَاغْرُفْنِي بَعْدَ وَضْعِ يَدِكَ، بِلَحْمِي وَعُظْمِي وَجِسْمِي التُّرابِي، وَاثْرُغْ عَدَمَ الإِيْمَانِ. بَلْ أَيْقِنْ كَمَا أَيْقَنَ الآخَرُونَ. فَهَتَفَ توما: المَجْدُ لِقِيَامَتِكَ، أَنْتَ هُوَ رَبِّي وَالْهَي.
For St. George in Tone Two (**When he took Thee**)	
Verse 4. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp. Come, as we all gladly celebrate * the all-festive, glorious, radiant Resurrection of Christ, * let us also celebrate the shining festival * of the holy Great Martyr George; * with flowers of springtime, * come, let us now crown him who hath proved invincible, * that by his most mighty	4 - سَبِّحُوهُ بِنَعْمَاتِ الصُّنُوجِ، سَبِّحُوهُ بِصُنُوجِ التَّهْلِيلِ، كُلِّ نَسَمَةٍ فَلْتُسَبِّحِ الرَّبَّ. هَلُمُّوا نُعَيْدُ كُلَّنَا، مَعَ تَعْيِيدِنَا لِعِيدِ القِيَامَةِ المَجِيدَةِ، الكُلِّيِّ البَهْجَةِ وَالبَهِيِّ التَّعْيِيدِ، لِتَذْكَارِ الشَّهِيدِ جاورجِيوسِ المُبْهَجِ، وَنُتُوجُهُ بِأَزْهَارِ رِبْعِيَّةٍ، بِمَا أَنَّهُ غَيْرُ مَقْهُورٍ، لِكِي بِتَضَرُّعِهِ، نَنَالَ مِنْ

<p>entreaties * we may be redeemed from afflictions, * tribulations, and all our iniquities.</p>	<p>الخطايا والأحزان عتقاً.</p>
<p>Verse 5. <i>Praise Him with the timbrel and dance praise Him with stringed instruments and organs.</i> Unto Him Who gave thee life and breath, * thou didst gladly offer thy whole self up as a whole and complete * offering endowed with soul and with the breath of life, * an acceptable sacrifice * most pure and unblemished; * hence, as our most fervent intercessor with the Lord, * thou dost safely pluck from the tempest * all them that with faith sing thy praises * and invoke thee, O all-blessed Martyr George.</p>	<p>5 - سَبِّحُوهُ بِالطَّبْلِ وَالْمَصَافِي، سَبِّحُوهُ بِالْأُوتَارِ وَآلَةِ الطَّرْبِ. أَيُّهَا الْمَغْبُوطُ جَاوِزِجِيوسَ، لَقَدْ قَدَّمْتَ كُلَّ نَفْسِكَ، لِلذِّي قَدْ وَهَبَكَ كَمَالَ الْحَيَاةِ، كَمُحْرَقَةٍ حَيَّةٍ، وَدَبِيحَةٍ طَاهِرَةٍ حَسَنَةِ الْقَبُولِ. لِذَلِكَ قَدْ أَصْبَحْتَ شَفِيعاً حَارّاً، أَيُّهَا الشَّهِيدُ، فَتَنَجِّجِي مَنْ كُلِّ الضِّيقاتِ، جَمِيعَ مَنْ بِإِيْمَانٍ يَمْتَدِحُونَكَ.</p>
<p>Verse 6. <i>Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.</i> Thou didst cultivate with earnest care * that seed of the word which was sown in thy pure and hon'orable soul; * and with pains of contest thou didst make it multiply, * and in heavenly granaries * didst store it up wisely, * wherefore thou hast found that pure delight and holy joy; * as thou now art filled with its gladness, * by thy prayers to Christ God, preserve us, * who in faith extol thee, O all-blessed George.</p>	<p>6 - سَبِّحُوهُ بِنَغَمَاتِ الصُّنُوجِ، سَبِّحُوهُ بِصُنُوجِ التَّهْلِيلِ، كُلِّ نَسَمَةٍ فَلْتُسَبِّحِ الرَّبَّ. إِذْ فَالَحْتَ أَيُّهَا الْمَغْبُوطُ، بِذَارِ الْكَلِمَةِ بِجُهدٍ بِنَفْسِكَ النَّقِيَّةِ. فَقدْ أَمْنَيْتَهُ بِمِشَاقِ الْجِهَادَاتِ، وَلَمَّا ادَّخَرْتَهُ فِي خَزَائِنِ السَّمَاءِ بِحِكْمَةٍ، فَقدْ وَجَدْتَ نِعْمَى الْخُلُودِ. فإِذْ بِهِ الْآنَ تَتَمَتَّعُ، بِبِضْرَعِكَ لِلَّهِ إِحْفَظْ مَنْ يَمْدَحُونَكَ بِإِيْمَانٍ.</p>
<p>THE DOXASTICON OF ST. GEORGE IN TONE FIVE</p>	
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Spring hath shown forth; come, let us be glad; the Resurrection of Christ hath occurred. Come, let us rejoice, for the memorial of the struggle-bearing one hath appeared unto those who believe. Wherefore, O feast-lovers, let us celebrate it mystically; for this one, being a good soldier, did prevail over the usurpers and disappoint them, becoming an emulator of Christ in His Passion, not pitying his earthly vessel. Rather did he leave it naked as brass, rewarding it with torments. Wherefore, let us lift our voices to him, crying: O struggle-bearer George, plead for the salvation of our souls.</p>	<p>المَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ. لقد أَشْرَقَ الرَّبِيعُ، فَهَلِّمُوا بِنَا نَتَنَعَّم. لَقَدْ بَرَعَتْ قِيَامَةُ الْمَسِيحِ، فَهَلِّمُوا نَبْتَهَج. لِأَنَّ تَذْكَارَ اللَّابِسِ الْجِهَادِ، ظَهَرَ مُنِيراً لِلْمُؤْمِنِينَ. لِذَا هَلِّمُوا يَا مُجَبِّي الْأَعْيَادِ، نُعَيْدُ لَهُ تَعْيِيداً سِرِّيًّا، وَبِمَا أَنَّهُ جُنْدِيٌّ صَالِحٌ، اسْتَظْهَرَ عَلَى الْمُعْتَصِبِينَ فَخَدَّلَهُمْ، وَمَاتَلِ الْمَسِيحِ الْمُخْلِصِ فِي آلَامِهِ، وَلَمْ يُشْفِقْ عَلَى إِنَائِهِ التَّرَابِيِّ، إِذْ جَعَلَهُ عَارِيًّا كُنْحَاسٍ، مُثِيباً إِيَّاهُ بِالتَّعْذِيبَاتِ. فَلَنَهْتَفِ نَحْوَهُ قَائِلِينَ: أَيُّهَا اللَّابِسُ الْجِهَادِ، ابْتَهِلْ فِي خَلاصِ نَفُوسِنَا.</p>
<p>THE DOXASTICON OF THOMAS SUNDAY IN TONE SIX</p>	
<p>Both now and ever, and unto ages of ages. Amen. Eight days after Thy Resurrection, O Jesus, King, the Word and only Son of the Father, Thou didst appear to Thy Disciples, the doors being shut, granting them Thy peace. And to the Disciple who believed not, Thou didst show the marks, saying, 'Reach out and probe My hands, feet, and incorruptible side.' But he, being convinced, cried</p>	<p>الآن وكلّ أوانٍ وإلى دهرِ الداهرينَ، آمين. مِنْ بَعْدِ ثَمَانِيَةِ أَيَّامٍ لِقِيَامَتِكَ يَا يَسُوعَ الْمَلِكِ، وَكَلِمَةَ الْآبِ الْوَحِيدِ، ظَهَرْتَ لِتِلَامِيذِكَ وَالْأَبْوَابِ مُعْلَقَةً، وَمَنَحْتَهُمْ سَلامَكَ. وَلِلتَلْمِيذِ الَّذِي لَمْ يُؤْمِنْ، أَرَيْتَ الرُّسُومَ قَائِلاً: هَلِّمْ فَتَشِ الْيَدَيْنِ</p>

out unto Thee, saying, 'My Lord and my God, glory to Thee!'	وَالرَّجُلَيْنِ وَالْجَنَّبِ الْبَرِيءِ مِنَ الْفَسَادِ. أَمَا هُوَ فَأَقْتَنَعَ وَهَتَفَ إِلَيْكَ: رَبِّي وَالْهَيِّ الْمَجْدُ لَكَ.
THE GREAT DOXOLOGY IN TONE SIX	
Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.	الْمَجْدُ لَكَ يَا مُظَهِّرَ النُّورِ، الْمَجْدُ لِلَّهِ فِي الْعَلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَةَ.
We praise thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.	نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.
O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the Holy Spirit.	أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيِّ، الْإِلَهُ، الْآبُ الصَّابِطُ الْكُلُّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحِ، وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ.
O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.	أَيُّهَا الرَّبُّ الْإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.
Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.	تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ وارْحَمْنَا.
For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.	لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعَ الْمَسِيحِ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.
Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.	فِي كُلِّ يَوْمٍ أُبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.
Vouchsafe, O Lord, to keep us this day without sin.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.
Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهُ آبَائِنَا، وَمَسَبِّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ.
Let Thy mercy, O Lord: be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَلِيهِ اتِّكَلْنَا عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (Thrice)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثَلَاثًا)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأٌ كُنْتَ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قَلْتُ يَا رَبُّ ارْحَمْنِي وَأَشْفِ نَفْسِي لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايِنُ النُّورَ.
O continue Thy loving kindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have	فَأَبْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)

mercy on us. (<i>Thrice</i>)	
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسَ اللَّهِ، قُدُّوسَ الْقَوِيِّ، قُدُّوسَ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Light. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.	إِذْ كَانَ الْقَبْرُ مَخْتُومًا أَشْرَقْتَ مِنْهُ أَيُّهَا الْحَيَاةَ. وَلَمَّا كَانَتْ الْأَبْوَابُ مَغْلَقَةً، وَافِيَتْ التَّلَامِيذَ أَيُّهَا الْمَسِيحُ الْإِلَهُ قِيَامَةَ الْكُلِّ. وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا بِحَسَبِ عَظِيمِ رَحْمَتِكَ.
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THE EPISTLE (For St. George)

<p><i>The righteous shall rejoice in the Lord.</i></p> <p><i>Hear my voice, O God.</i></p> <p>The Reading from the Acts of the Apostles. (12:1-11)</p> <p>In those days, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one</p>	<p>يفرح الصديق بالرب ويتوكل عليه. استمع يا الله لصوتي حينما أصرخ إليك.</p> <p>فصل من أعمال الرسل القديسين الأطهار (12: 1-11)</p> <p>في ذلك الزمان، ألقى هيرودس الملك الأيادي على قوم من الكنيسة ليُسَيءَ إِلَيْهِمْ. وَقَتْلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ. وَلَمَّا رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ، عَادَ فَقَبَضَ عَلَى بُطْرُسَ أَيْضًا (وَكَانَتْ أَيَّامُ الْفَطِيرِ). فَلَمَّا أَمْسَكَهُ جَعَلَهُ فِي السِّجْنِ، وَأَسْلَمَهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ الْجُنْدِ لِيَحْرُسُوهُ، وَفِي عَزْمِهِ أَنْ يُقَدِّمَهُ إِلَى الشَّعْبِ بَعْدَ الْفِصْحِ. فَكَانَ بُطْرُسُ مَحْبُوسًا فِي السِّجْنِ، وَكَانَتْ الْكَنِيسَةُ تُصَلِّيُ إِلَى اللَّهِ مِنْ أَجْلِهِ بِلَا انْقِطَاعٍ. وَلَمَّا أَرْمَعَ هِيرُودُسُ أَنْ يُقَدِّمَهُ، كَانَ بُطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِمًا بَيْنَ عَسْكَرِيَيْنِ مَرْبُوطًا بِسِلْسِلَتَيْنِ. وَكَانَ الْحَرَّاسُ أَمَامَ الْأَبْوَابِ يَحْفَظُونَ السِّجْنَ. وَإِذَا مَلَكَ الرَّبِّ قَدْ وَقَفَ بِهِ، وَنُورٌ أَضَاءَ فِي الْبَيْتِ، فَضْرَبَ جَنْبَ بُطْرُسَ وَأَيْقَظَهُ قَائِلًا: «قُمْ عَاجِلًا!». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ. وَقَالَ لَهُ الْمَلَكُ: «تَمَنَّقْ وَاشْدُدْ نَعْلَيْكَ». فَفَعَلَ كَذَلِكَ. ثُمَّ قَالَ لَهُ: «الْبَسْ ثَوْبَكَ وَاتَّبِعْنِي». فَخَرَجَ يَتَّبِعُهُ. وَكَانَ لَا يَعْلَمُ أَنَّ الَّذِي جَرَى بِوَأَسْطَةِ الْمَلَائِكِ كَانَ حَقًّا، بَلْ كَانَ يَظُنُّ أَنَّهُ يَرَى رُؤْيَا. ¹⁰فَلَمَّا جَاَزَا الْمَحْرَسَ الْأَوَّلَ وَالثَّانِي، وَأَتَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى الْمَدِينَةِ، فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ، فَخَرَجَا وَتَقَدَّمَا رُقَاقًا وَاحِدًا، وَلِلْوَقْتِ فَارَقَهُ الْمَلَائِكُ. فَرَجَعَ بُطْرُسُ إِلَى نَفْسِهِ وَقَالَ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ</p>
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<p>street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."</p>	<p>الرَّبِّ أَرْسَلَ مَلَائِكَةً وَأَنْقَذَنِي مِنْ يَدِ هِيرُودُسَ، وَمِنْ كُلِّ انْتِظَارِ شَعْبِ الْيَهُودِ.»</p>
<p>THE GOSPEL (For Thomas Sunday)</p>	
<p>The Reading from the Holy Gospel according to St. John. (20:19-31)</p> <p>On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And 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; if you retain the sins of any, they are retained." Now Thomas, one of the Twelve, called the Twin, 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 in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but 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; and put out your hand, and place it in my side; do not be faithless, but believing." 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 believe." Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.</p>	<p>فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر.</p> <p>لَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَالْأَبْوَابُ مُغْلَقَةٌ حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ خَوْفًا مِنَ الْيَهُودِ، جَاءَ يَسُوعُ وَوَقَّفَ فِي الْوَسْطِ وَقَالَ لَهُمُ السَّلَامُ لَكُمْ. فَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ، فَفَرِحَ التَّلَامِيذُ حِينَ أَبْصَرُوا الرَّبَّ. وَقَالَ لَهُمْ ثَانِيَةً السَّلَامُ لَكُمْ، كَمَا أَرْسَلَنِي الْآبُ كَذَلِكَ أَنَا أُرْسِلُكُمْ. وَلَمَّا قَالَ هَذَا نَفَخَ فِيهِمْ وَقَالَ لَهُمْ خُذُوا الرُّوحَ الْقُدُسَ. مَنْ غَفَرْتُمْ خَطَايَاهُمْ تُغْفَرْ لَهُمْ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُمْ أَمْسَكَتُمْ. أَمَّا تَوْمًا أَحَدُ الْاِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَّامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ، فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ إِنَّنَا قَدْ رَأَيْنَا الرَّبَّ، فَقَالَ لَهُمْ إِنْ لَمْ أُعَايِنِ أَثَرَ الْمَسَامِيرِ فِي يَدَيْهِ وَأَضَعَ إصْبَعِي فِي أَثَرِ الْمَسَامِيرِ وَأَضَعَ يَدِي فِي جَنْبِهِ لَا أُؤْمِنُ. وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا دَاخِلًا وَتَوْمًا مَعَهُمْ فَأَتَى يَسُوعُ وَالْأَبْوَابُ مُغْلَقَةٌ وَوَقَّفَ فِي الْوَسْطِ وَقَالَ لَهُمُ السَّلَامُ لَكُمْ، ثُمَّ قَالَ لِتَوْمًا هَاتِ إِصْبِعَكَ إِلَى هَهُنَا وَعَايِنِ يَدَيَّ وَهَاتِ يَدَكَ وَضَعْهَا فِي جَنْبِي وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا. أَجَابَ تَوْمًا وَقَالَ لَهُ رَبِّي وَالْهَي. قَالَ لَهُ يَسُوعُ لِأَنَّكَ رَأَيْتَنِي يَا تَوْمًا آمَنْتَ، طُوبَى لِلَّذِينَ لَمْ يَرَوْا وَآمَنُوا. وَأَيَّاتٍ أُخَرَ كَثِيرَةً صَنَعَ يَسُوعُ أَمَامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ. وَأَمَّا هَذِهِ، فَقَدْ كُتِبَتْ لِتُؤْمِنُوا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكَيْ تَكُونُوا لَكُمْ، إِذَا آمَنْتُمْ، حَيَاةً بِاسْمِهِ.</p>
<p>MEGALYNARION FOR THOMAS SUNDAY IN TONE ONE</p>	
<p>O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.</p>	<p>أَيْئَهَا الْمِضْبَاحُ السَّاطِعُ الضَّيَاءِ وَأُمُّ الْإِلَهِ، وَالشَّرْفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَالِيقِ جَمِيعِهَا، بِالتَّسَابِيحِ لِكَ نَعْظُمُ.</p>

KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY (Psalm 147:1)

Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.

سَبِّحِي يَا أُورُشَلِيمَ الرَّبَّ. سَبِّحِي إِلَهَكَ يَا صِهْيُونَ.

- *Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.*

*These texts have been prepared by St. George Antiochian Orthodox Church
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