

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

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

GREAT VESPERS ON SATURDAY, APRIL 22

1.) *All services of Bright Season begin as follows:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (TWICE)

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant ["O Lord, I Have Cried" in Tone 1](#) with ten troparia:*

(Nassar 940-941; Kazan Pentecostarion I, 107-118)

For Thomas Sunday in Tone One

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

Into the gathering of the Disciples while the doors were shut¹, Thou didst suddenly enter, O Jesus our Almighty God. And standing in their midst, thou didst grant them peace, and filled them with a holy spirit, commanding them to tarry and not depart from Jerusalem until they were vested with power from above. Wherefore, O our Light, Resurrection and Peace, we cry unto Thee: Glory to Thee.

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

Eight days after Thy Resurrection, O Lord, Thou didst appear to Thy Disciples in the place where they were gathered, and cried unto them: Peace unto you; and then showed Thy hands and pure side to the doubting Disciple. Having, therefore, believed, He shouted unto Thee: My Lord and my God, Glory to Thee.

¹ The doors to the sanctuary, open since Pascha, are now closed.

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

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

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

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

Also for Thomas Sunday in Tone Two

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

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

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

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

(HTM April Menaion 98)

For St. George in Tone Four (The original melody**)**

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

As one valiant in martyrdom, * trophy-bearer, Great Martyr George, * on this day we gather to chant thee hymns of praise; * for thou hast finished the course and hast invincibly kept the Faith, * and from God thou hast received * thy great victory's crown of light; * hence entreat the Lord * to deliver from perils and corruption them that faithfully do honor * thine ever-ven'erable memory.

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

With unflinching and steadfast mind, * thou didst go of thine own accord, * fearless as a lion, to strive in martyrdom. * While disregarding thy body as a thing soon corruptible, * thou didst wisely turn thy care * to thy precious immortal soul; * and by many kinds * of sore torments wast thou assayed like pure gold sevenfold as in a furnace, * O great and glorious Martyr George.

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

As the Savior's co-sufferer, * thou didst willingly imitate * His death by thine own death; and now in majesty * with Him thou reignest, endued with the most radiant purple robe * wrought of thine own sacred blood, * and adorned with the scepter of * thy martyric deeds; * and the crown of thy triumphs doth enhance thee unto ages everlasting, * O thou all-lauded Great Martyr George.

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

With the breastplate of ardent faith, * with the shield of resplendent grace, * with the mighty spear of the Cross girt all about, * thou didst prove unto thine enemies to be all-invincible; * as a Godlike prince in war, * thou didst vanquish the demons' troops, * and dost dance for joy * with the Angels; and caring for the faithful, thou dost hallow and preserve them, * when they invoke thee, O Martyr George.

(HTM April Menaion 98)

DOXASTICON FOR ST. GEORGE IN TONE SIX

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

Thou hast walked according to thy name, O George the soldier; for, in carrying the cross of Christ on thy shoulder, thou didst plough the earth, made barren by the errors of Satan; and having uprooted the thorns of heathen worship thou didst plant the vine of Orthodox faith. Wherefore, thou dost bud healing to believers in all the inhabited world, and having become a faithful husbandman of the Trinity, we beseech thee to intercede for the safety of the world and the salvation of our souls.

(Nassar 941; Kazan Pentecostarion I, 118-120)

DOXASTICON FOR THOMAS SUNDAY IN TONE SIX

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

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

4.) *The Entrance is made with the censer, and we chant "O Gladsome Light ..." (**Chant**) (**Choral**) followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

- *The readers recite the three Old Testament readings from the Menaion for St. George.*

THE OLD TESTAMENT READINGS (for St. George)

The First Passage

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Isaiah. (43:9-14)

Deacon: Let us attend!

Reader: Thus saith the Lord: All nations are gathered together, and princes shall be gathered out of them; who will declare these things among them? Or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I am. Before Me there was no other God, and after Me there shall be none. I am God, and beside Me there is no savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am a witness, saith the Lord God. Even from the beginning I am; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God that redeemeth you, the Holy One of Israel.

The Second Passage

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon. (3:1-9)

Deacon: Let us attend!

Reader: The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of Himself; like gold in the furnace he tried them, and like a sacrificial burnt offering He accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in Him will understand truth, and the faithful will abide with Him in love, because grace and mercy are upon His elect, and He watches over his holy ones.

The Third Passage

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon. (5:15-6-3)

Deacon: Let us attend!

Reader: The righteous live forever; and their reward is in the Lord, and the care of them is with the Most High. Therefore, shall they receive the kingdom of majesty and the crown of comeliness from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make creation His weapon for the warding off of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they

fly to the mark. And as from a stone-bow shall hailstones full of wrath be cast forth, and the water of the sea shall rage indignantly against them, and floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule a multitude and vaunt yourselves in throngs of nations, for power is given you from the Lord and sovereignty from the Most High.

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*
- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for St. George and Thomas Sunday. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

THE DOXASTICA AT THE LITIA PROCESSION

For St. George in Tone Two (Nassar 528)

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

Verily, Solomon did cry out: Let the eyelids of men gaze straight; for he foretold that whosoever shall look straight shall have mercy from Christ God. Readily didst thou hearken to this, O most-contending George, following the teachings of Christ. And when thou wast delivered to the evil ones thou didst refuse unflinchingly the sacrifices of error, because they are impure; and thy body, which thou didst offer for the sake of the Creator’s love, was severed member by member. But the deceitful enemy was wholly wounded when, seeing thee wearing the crown and exulting, he was confounded. Wherefore, as thou abidest with thy Master and the powers on high, intercede, O champion of Christ, for the salvation of our souls.

For Thomas Sunday in Tone Eight (HTM Pentecostarion 40)

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

While the doors were shut and the Disciples were assembled, the Savior came where they were gathered. And standing in their midst, He saith unto Thomas: Come, handle and see the prints of the nails. Stretch forth thy hand and touch My side, and be not unbelieving, but with faith proclaim My Resurrection from the dead.

- 6.) *At the Aposticha, we chant the following:*

(Nassar 941-942; Kazan Pentecostarion I, 203-206)

THE APOSTICHA FOR THOMAS SUNDAY IN TONE FOUR

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

Verse 1. Praise the Lord, O Jerusalem. Praise thy God, O Zion.

What a miraculous wonder: that grass should touch fire and be safe; for Thomas cast his hand into the fire of the side of Jesus Christ our God, and was not consumed by touching Him. Verily, the

obstinate soul turned with fervor to true faith, and he shouted from the depth of his spirit: Thou art my Master and my God Who didst rise from the dead; glory to Thee.

Verse 2. Because He hath strengthened the bars of thy gates, He hath blessed thy children within thee.

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

(Nassar 529)

THE DOXASTICON FOR ST. GEORGE IN TONE FOUR

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

Let us, O brethren, extol spiritually that noetic intelligence of diamond firmness, the ever-memorable Martyr George who, having enthusiastically declared for Christ, hardened and exercised by dangers and sufferings his perishable body, corrupted by nature, which was melted away by various torments. Albeit, love conquered nature and persuaded the lover to reach, through death, to the Beloved, Christ God the Savior of our souls.

(Nassar 941-942; Kazan Pentecostarion I, 206-207)

DOXASTICON FOR THOMAS SUNDAY IN TONE FIVE

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

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

7.) *We then say the Prayer of St. Simeon ([Chant](#)) ([Choral](#)) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 942; Kazan Pentecostarion I, 238)

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN ([CHANT](#)) ([CHORAL](#))

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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.

(Nassar 530)

APOLYTIKION OF ST. GEORGE IN TONE FOUR ([CHANT](#)) ([CHORAL](#))

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

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.

(Nassar 942; Kazan Pentecostarion I, 238)

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN (CHANT) (CHORAL)

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

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; 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 and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle Thomas, called “The Twin”; of the holy, glorious and right-victorious Great-martyr George the trophy-bearer; Martyr Alexandra the Empress; Martyr Glykerios of Nicomedia; New-martyrs George of Ptolemais and Lazarus of Bulgaria, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (third edition, p. 14).

Pronunciation Guide

Glykerios: glee-keh-REE-ohs

Ptolemais: ptoh-leh-mah-EES

FESTAL ORTHROS ON SUNDAY, APRIL 23

1.) *All services of Bright Season begin as follows:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (TWICE)

2.) *The people then say “Glory to the Father... Both now and ever...” and then “All-holy Trinity” and the rest of the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

***Also, do NOT follow the instruction in the “Red Service Book” (Page 45) and Kazan Orthros (Page 2) which calls for “Christ is risen” to replace “Glory to God in the highest” and “O Lord, open Thou my lips.” We would only do this if Great Vespers and Orthros were offered together, without interruption, in a vigil service.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE SEVEN

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 942; Kazan Pentecostarion I, 238)

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN (CHANT) (CHORAL)

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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.

(Nassar 530)

APOLYTIKION OF ST. GEORGE IN TONE FOUR (CHANT) (CHORAL)

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

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.

(Nassar 942; Kazan Pentecostarion I, 238)

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN (CHANT) (CHORAL)

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

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata are from the Pentecostarion for Thomas Sunday (Nassar 942-943) and from the Menaion for St. George (HTM April Menaion 100-101).*

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.

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.

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.

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.

8.) *Benedictions (Evlogetaria) in Tone 5 are **NOT** sung; instead, we sing the Polyeleos.*

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.
 7. All that the Lord hath willed He hath done in Heaven and on the earth, in the seas and in the abysses.
 8. Bringing clouds from the uttermost parts of the earth, lightnings for the rain He hath made.
 9. He bringeth winds out of His treasuries; He smote the first-born of Egypt, from man unto beast.
 10. He sent forth many signs and marvels in the midst of thee, O Egypt, on Pharaoh and on all his servants.
 11. He smote many nations and slew many kings.
- + *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)
- + O our God and our Hope, glory to Thee.

9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*

10.) *The Festal Anabathmoi and Prokeimenon in Tone 4. (Serv. Bk. 64; Kazan Orthros 63-64; Kazan Pentecostarion II, 283-285)*

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

THOMAS SUNDAY PROKEIMENON IN TONE FOUR

Praise the Lord, O Jerusalem; praise thy God, O Zion. (TWICE)

Stichos: Because He hath strengthened the bars of thy gates, He hath blessed thy children within thee.

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

- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2 (Serv. Bk. 65; Kazan Orthros 65):*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

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

Let everything that hath breath praise the Lord.

- 12.) *The first Eothinon Gospel (Matthew 28:16-20) is chanted from the Holy Table, and the Gospel Book is then offered for veneration afterward, just like any usual Sunday of the Resurrectional cycle.*
- 13.) *We read "In that we have beheld the Resurrection of Christ..."*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Orthros, 66)*
- 15.) *Troparia following Psalm 50 as usual. (Serv. Bk., 67; Kazan Sun. Mat., 67-68)*
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION²

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, 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,

² Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

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 Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle Thomas, called “The Twin”; of the Apostle and Evangelist John the Theologian, as we celebrate the Holy Dust that emanated from his grave; and Venerable Arsenios the Great, whose memory we celebrate today, and of all the 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.

The choir sings “Lord, have mercy” twelve times, and the priest exclaims “Through the mercies and compassions...”

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION AND OIKOS FOR THOMAS SUNDAY (Plain Reading)

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.

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.

THE SYNAXARION (Plain Reading)

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.

On this day, we commemorate the holy and glorious Great-Martyr George the Trophy-bearer.

Verses

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.

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. 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 Thine Apostles, O Christ our God, have mercy on us. Amen.

18.) *We chant the katavasia of the Canon of Pascha (Nassar 921-927; Kazan Pentecostarion II 299-302). Instead of the magnificat “More Honorable,” chant the entire ninth ode of the Canon of Thomas Sunday (Nassar 943-944), followed by the ninth katavasia of the Canon of Pascha (Nassar 929; Kazan Pentecostarion II 303-305).*

KATAVASIAS OF THE PASCHAL CANON IN TONE ONE

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.

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

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

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

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

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

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 forevermore.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

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.

Glory to Thee, our God, glory to Thee.

On Thy all-radiant day, more 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.

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

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.

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

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.

THE NINTH KATAVASIA OF THE PASCHAL CANON IN TONE ONE

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

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

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "Holy is the Lord our God" thrice (Kazan Orthros 81) but "Exalt ye the Lord..." is **NOT** chanted from now until Pentecost. Then we chant the following:*

EXAPOSTEILARIA OF THOMAS SUNDAY AND ST. GEORGE

(HTM Pentecostarion 46; Kazan Pentecostarion II, 320-321)

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.

(HTM April Menaion 106)

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.

(HTM Pentecostarion 46; Kazan Pentecostarion II, 320-321)

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 cry out: * Thou art my Lord and my God.

21.) We chant **“The Praises” in Tone 1** with six troparia:

(HTM Pentecostarion 46, Kazan Pentecostarion II, 331-334)

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.

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’rable 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.

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.

(HTM April Menaion 106)

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 entreaties * we may be redeemed from afflictions, * tribulations, and all our iniquities.

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

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.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Thou didst cultivate with earnest care * that seed of the word which was sown in thy pure and hon’rable 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.

(Nassar 532)

THE DOXASTICON OF ST. GEORGE IN TONE FIVE

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

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.

(HTM Pentecostarion 46; Kazan Pentecostarion II, 335-336)

THE DOXASTICON OF THOMAS SUNDAY IN TONE SIX

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

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

22.) *We chant the **Great Doxology in Tone 6** (Red Service Book 75-76, Kazan 225-229), followed by:*

(Nassar 942; Kazan Pentecostarion I, 238)

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN (CHANT) (CHORAL)

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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