

Divine Liturgy Variables on Thomas Sunday

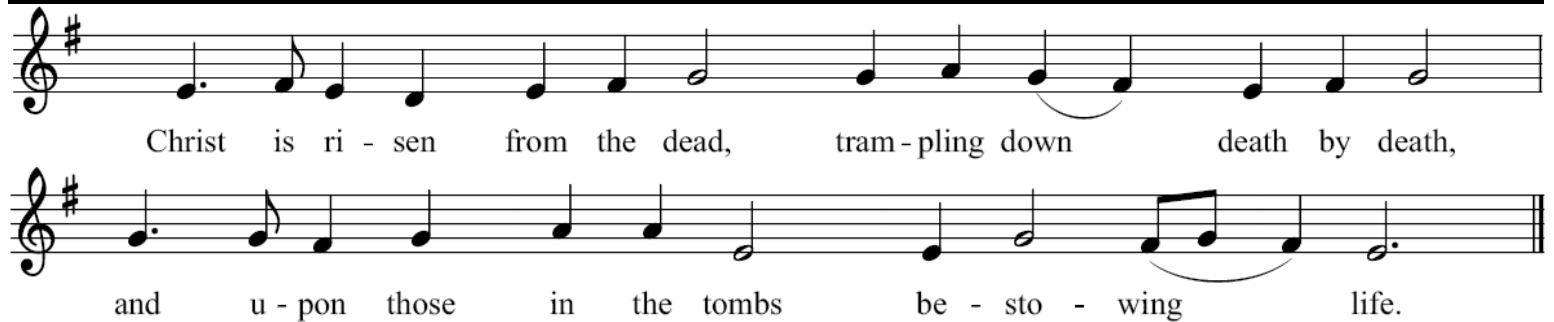
New Sunday or Anti-Pascha

Sunday of Thomas the Apostle, Called "The Twin"

Hieromartyr Simeon, Bishop of Jerusalem and the kinsman of the Lord; John the Confessor, Abbot of the Monastery of the Chaste; Eulogios the Hospitable of Egypt; Stephen, Abbot of the Kiev Caves and Bishop of Vladimir

Priest: Christ is the risen from the dead trampling down death by death and upon those in the tombs bestowing life. (1x)

All: Christ is the risen from the dead trampling down death by death and upon those in the tombs bestowing life. (2x)



Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text: "Christ is ri - sen from the dead, tram - pling down death by death,". The second staff contains the melody for the second line: "and u - pon those in the tombs be - sto - wing life." The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music is written in a simple, liturgical style with a treble clef and a key signature of one sharp.

THE FIRST ANTIPHON

Paschal verses:

Reader: Shout with joy to God, all the earth. Sing to his name; give glory to his praises. (*Refrain*)

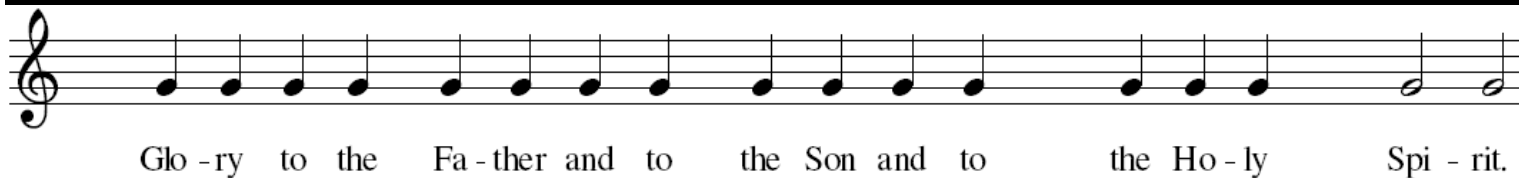
Reader: Say to God: 'How awesome are thy works.' Let all the earth worship thee, and sing to thee. Let it sing a song to thy Name, O most High. (*Refrain*)

Refrain:



Through the in - ter - ce - ssions of the The - o - to - kos, Sa - vior, save us.

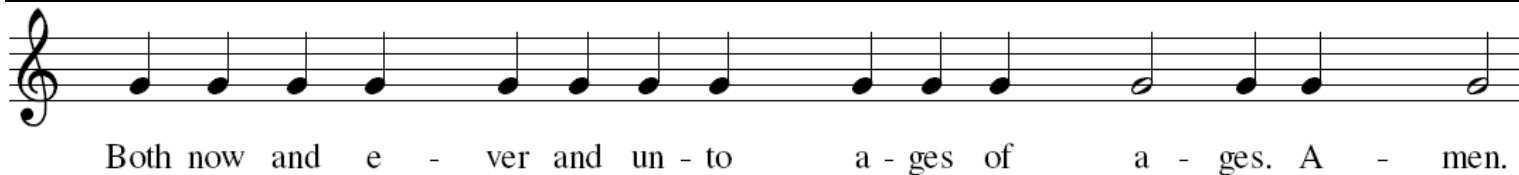
All:



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

All: (*Refrain*)

All:



Both now and e - ver and un - to a - ges of a - ges. A - men.

All:



Through the in - ter - ce - ssions of the The - o - to - kos, O Sa - vior, save us.

THE SECOND ANTIPHON

Paschal verses:

Reader: May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us. That Thy way may be known upon earth, Thy salvation among all nations. (*Refrain*)

Reader: Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee. May God bless us, and may all the ends of the earth fear Him. (*Refrain*)

Refrain:

Save us, O Son of God, who art ri - sen from the dead, who
won - drous in Thy saints,
sing to Thee: Al - le - lu - i - a.

All:

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

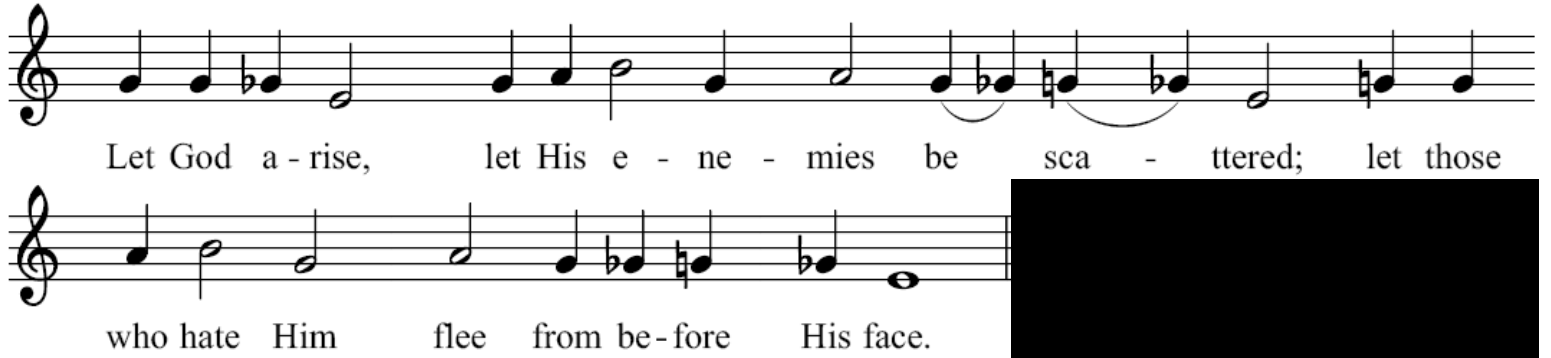
All: (*Refrain*)

All:

Both now and e - ver and un - to a - ges of a - ges. A - men.

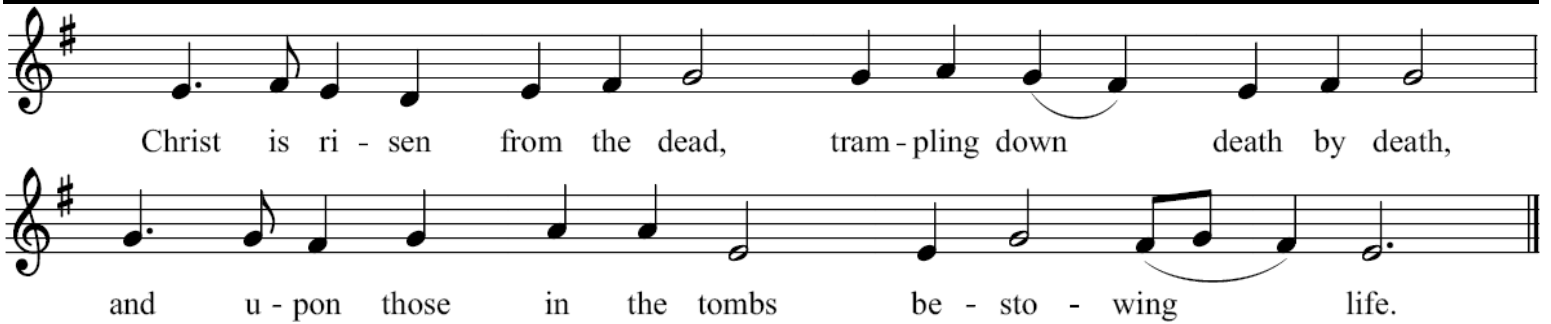
THE THIRD ANTIPHON

Reader:



Let God a - rise, let His e - ne - mies be sca - ttered; let those
who hate Him flee from be - fore His face.

All:



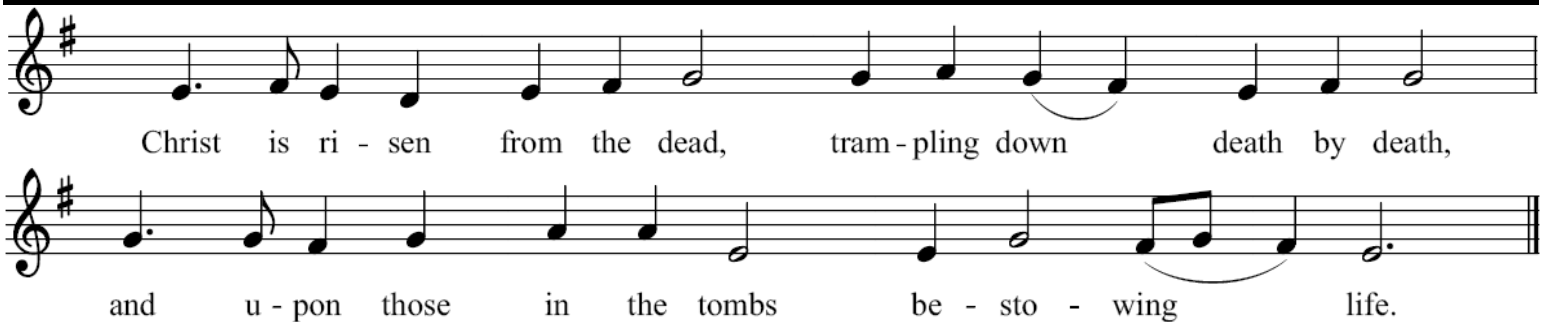
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



As smoke va - nish - es, so let them va - nish; as
wax melts be - fore the fire.

All:



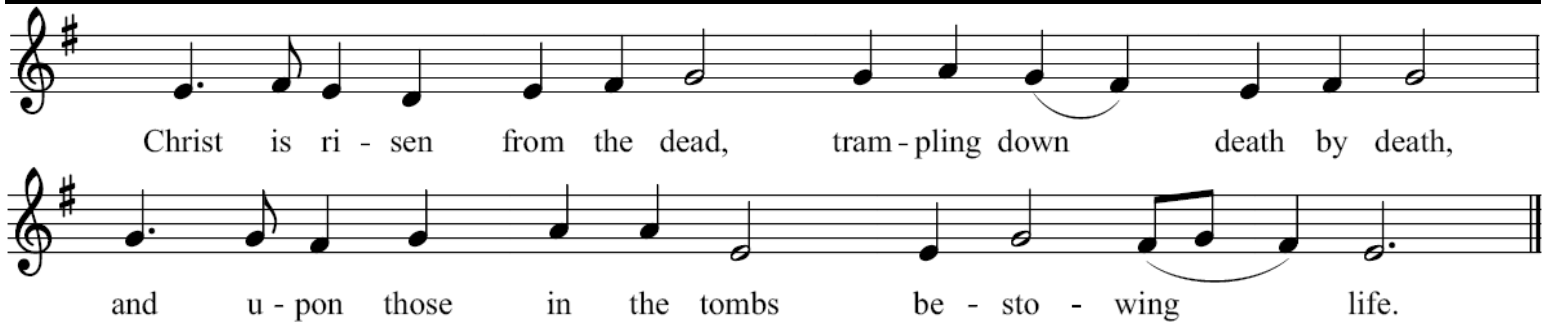
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



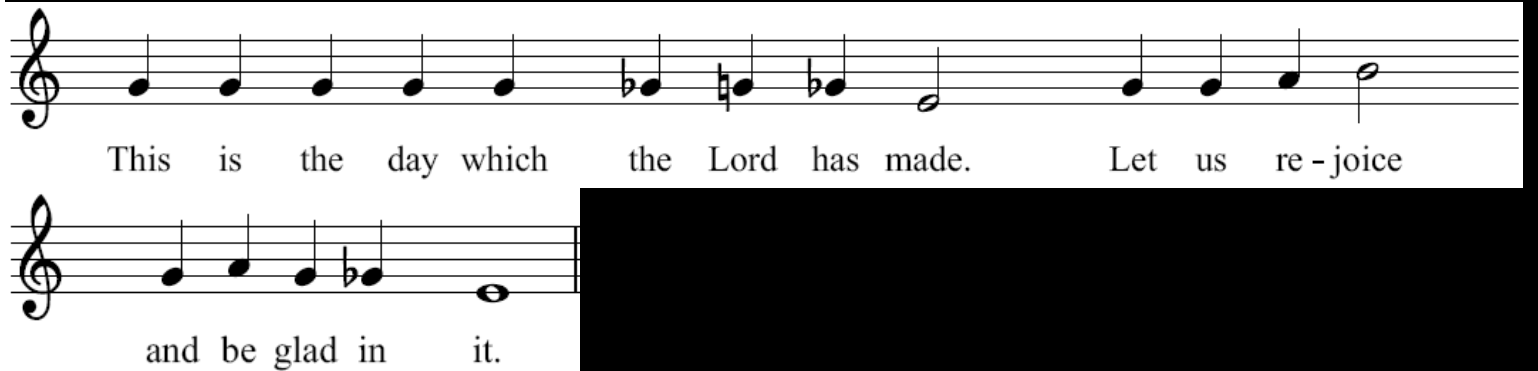
So the si-nners will pe-rish be-fore the face of God; but let the
right - eous be glad.

All:



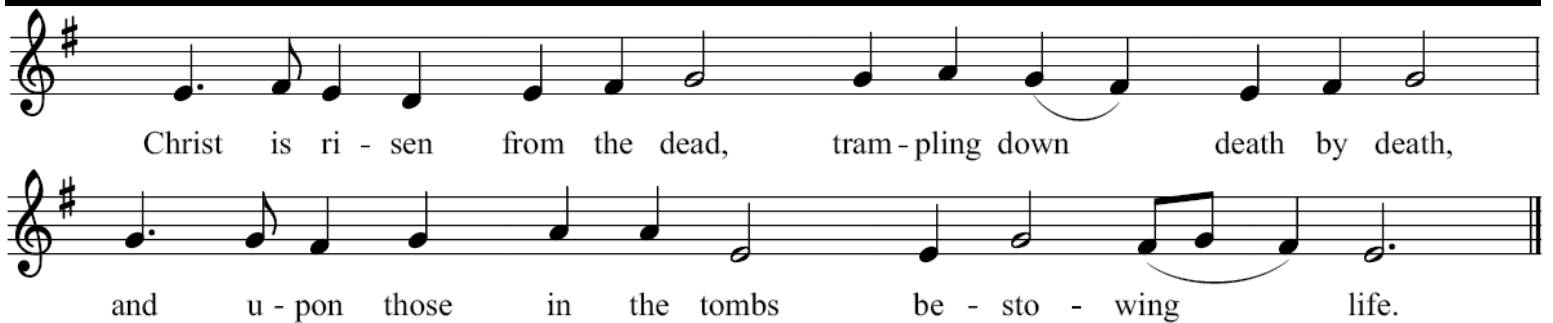
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



This is the day which the Lord has made. Let us re - joice
and be glad in it.

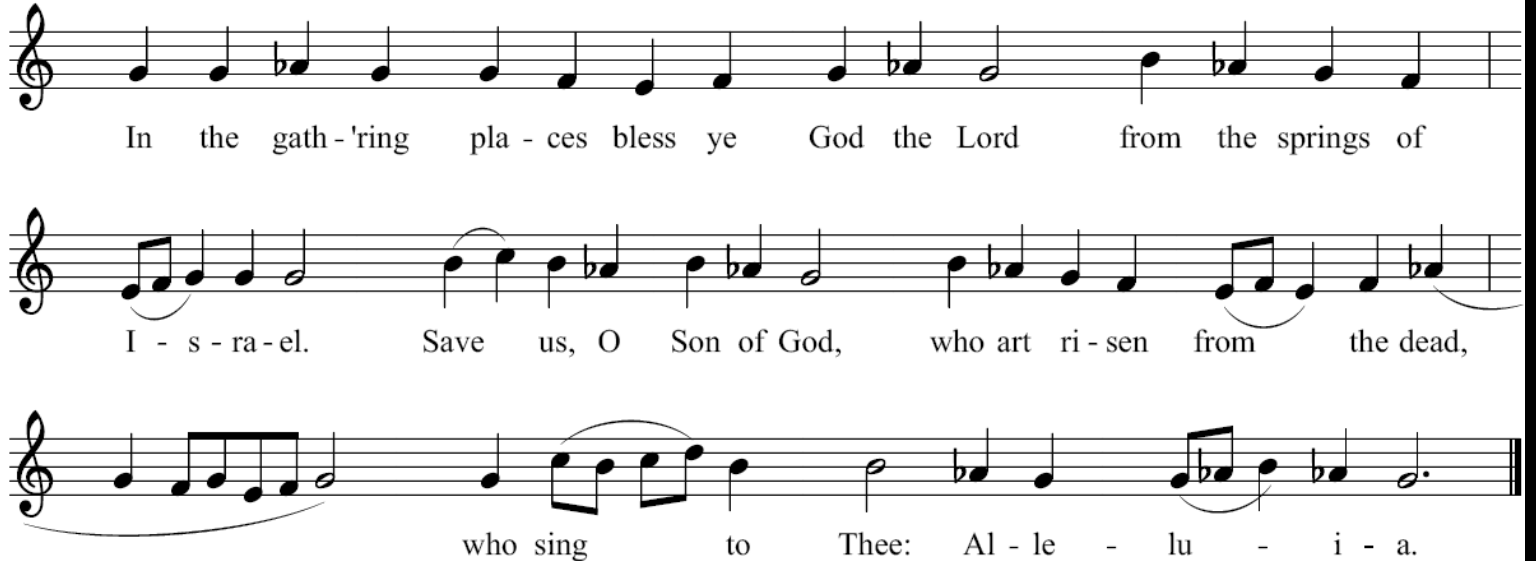
All:



Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

THE LITTLE ENTRANCE

Deacon: Wisdom! Let us attend!



In the gath - 'ring pla - ces bless ye God the Lord from the springs of
I - s - ra - el. Save us, O Son of God, who art ri - sen from the dead,
who sing to Thee: Al - le - lu - i - a.

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.

DO NOT SING "WHEN THOU O LORD..."

KONTAKION OF PASCHA IN TONE **EIGHT**

O Immortal One, / when Thou didst descend into the tomb, / Thou didst destroy the power of Hades; / and Thou didst rise victorious, O Christ God. / Thou hast said to the ointment-bearing women: Rejoice! / And Thou gavest peace to Thy Disciples, / O Bestower of Resurrection / to those Who had fallen. (**cadence**)

THE EPISTLE

Great is the Lord, and great is His power. Praise the Lord, for the Lord is good.

The Reading from the Acts of the Saintly and Pure Apostles. (5:12-20)

In those days, many signs and wonders were done among the people by the hands of the Apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the Apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (20:19-31)

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.

MEGALYNARION FOR 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.

KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY

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

KOINONIKON (CLERGY COMMUNION) OF THOMAS SUNDAY – TONE 8

Refrain:

Praise the Lord, O Je - ru - sa - lem!

The image shows a musical score for a choir or organ. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Praise the Lord, O Je - ru - sa - lem!". The word "Je" is hyphenated to "ru" and "sa" is hyphenated to "lem".

Praise thy God, O Zi - on.

The image shows a musical score for a choir or organ. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Praise thy God, O Zi - on.". The word "Zi" is hyphenated to "on".

Reader:

1. For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.
2. He bringeth peace upon thy borders, and with the fatness of the wheat He filleth thee.
3. He sendeth His saying unto the earth.

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

Christ is ri - sen from the dead. Christ is ri - sen
from the dead tram - pling down death by death and u - pon
those in the tombs be - sto - wing life.

The image shows a three-system musical score for the hymn "Christ is Risen." Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#). The lyrics are: "Christ is ri - sen from the dead. Christ is ri - sen from the dead tram - pling down death by death and u - pon those in the tombs be - sto - wing life." The score includes various musical notations such as notes, rests, and bar lines.

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs
All: bestowing life.