

# THE FIRST SUNDAY AFTER PASCHA

## THE SUNDAY OF THOMAS, or ANTIPASCHA


*Idiomela at "Lord, I have Cried," by Saint John of Damascus*

*Musical score by Gabriel Cremeens*

Mode  $\frac{4}{9}$   $\Pi\alpha$

**W**hile the dis- ci - ples were gath-ered, while the doors were\_\_ shut,  
Thou didst en - ter of\_\_ a \_\_ sud - den, O Al-might - y \_\_ Je - - -  
sus, our \_\_\_\_\_ God. And stand - ing in their \_\_ midst, and grant - ing  
them \_\_ peace, Thou didst fill \_\_\_\_\_ them \_\_ with \_\_\_\_\_ the Ho - ly  
Spir- - - it. Thou didst com- mand \_\_\_\_\_ them to \_\_ tar - - - ry,  
and in no wise de - part from Je - ru - sa - lem un - til they  
be en - - dued \_\_\_\_\_ with pow - - - er from \_\_\_\_\_ on \_\_\_\_\_ high.  
Where-fore, we cry to \_\_ Thee: O our En- light - en - ment and  
Res - ur - rec - tion \_\_ and \_\_ Peace, \_\_ glo - ry be \_\_\_\_\_  
to \_\_\_\_\_ Thee.


2nd Idiomelon



ight days af - ter Thine a - ris - - ing, O Lord,  
Thou didst ap - pear un - to Thy dis - ci - ples in the place  
where they were gath - - - ered, and Thou didst cry to them:  
Peace be un - to you. And Thou didst show Thy hands and im - mac -  
- u - late side un - to the doubt - - - ing dis - -  
ci - - - ple. Where - fore, he was per - suad - - - ed, and he  
cried un - to Thee: O my Lord and my God,  
glo - ry be to Thee.

3rd Idiomelon


Π hom- as, who was called\_\_ Di - dy - mus, π 9 was not with them when  
M Thou didst en - ter, O Christ, while the \_\_ doors Π were π 9 shut.  
π 9 Where-fore, he dis - be - liev'd\_\_ what π 9 was π 9 told π 9 him, π 9 by un-  
π 9 be- lief con - firm - ing π 9 faith. For Thou, O Good π 9 One,  
π 9 didst not dis - dain to π 9 show π 9 him π 9 Thine im - mac - - -  
π 9 u - late π 9 side π 9 and the wounds of π 9 Thy hands π 9 and π 9  
π 9 feet. M Where - fore, hav- ing han - dled and be - held, Π he con -  
π 9 fessed that Thou art nei - ther π 9 na - - - - ked π 9 God nor mere π 9  
π 9 man, π 9 and he π 9 cried: π 9 O my Lord π 9 and π 9 my π 9 God, π 9  
π 9 glo - ry be π 9 to π 9 Thee. π 9


*Alternate opening:* 
Π hom- as, who was called the \_\_ Twin π 9

4th Idiomelon

**A** s the dis- ci - ples were in doubt, the Sav- iour  
came on the eighth day to where they were gath- - -  
ered; and giv- ing them peace, He cried un- to Thom - - - as:  
Come, O A - pos - tle, and touch the palms in which they  
fas - - - tened the nails. O good un- be  
- lief of Thom- - - as, which hath led the hearts of  
the faith- - - ful to full knowl - - - - - edge! Hence,  
he cried out with fear: O my Lord  
and my God, glo - ry be to Thee.

5th Idiomelon

Mode 

 f- ter Thine a - ris - - - ing, O \_ Lord, \_ when Thy  
dis- ci- ples were gath-ered to - geth - - - er, and\_ the doors were \_  
shut, Thou\_ stood-est \_ in the \_ midst, grant - - - - ing\_ them  
peace. \_ And as for Thom - - - - as, be- ing per-  
suad -ed at the sight of Thy \_\_\_\_\_ hands and\_ side, \_ he con-  
fessed that Thou \_\_\_\_\_ art the Lord \_\_\_\_\_ and \_\_\_\_\_ God, Who sav-  
est them that hope in \_ Thee, O \_ Friend \_\_\_\_\_ of \_\_\_\_\_ Man.

6th Idiomelon

 e - sus came to the dis - ci - - ples \_ while the \_ doors  
were \_ shut, \_ and gave them \_ peace \_ and fear - - less -  
- ness. Then He saith un-to \_ Thom - - as: Why be - liev - est thou \_  
not that I am ris - en from \_ the \_ \_ \_ \_ \_ dead? Bring  
hith - - - - er thy \_ hand \_ and put \_ it \_ in My  
 side, \_ and \_ \_ \_ \_ \_ see; \_ be - cause \_ \_ \_ \_ \_ thou hast dis - be -  
lieved, \_ all have learn'd of My Pas - - - - - sion and Res -  
ur - rec - - - - tion, \_ and they shall all cry out with \_ thee:  
O my Lord \_ \_ \_ \_ \_ and \_ \_ \_ \_ \_ my \_ God, \_ glo - ry be  
\_ \_ \_ \_ \_ to \_ \_ \_ \_ \_ Thee.

At the Aposticha

Mode  $\frac{4}{2}$   $\text{Πα}$

Verse

$\chi$  **P**raise the Lord, O Je - ru - sa - lem; praise thy God,  
 O Si - - - on.

2nd Idiomelon

**B** **P** strange won - - - der, that grass \_\_\_\_\_ should touch  
 fire and be \_\_\_\_\_ pre - - - served! For when Thom - as \_\_\_\_\_  
 thrust \_\_\_\_\_ his \_\_\_\_\_ hand \_\_\_\_\_ in - to the fier - y \_\_\_\_\_ side \_\_\_\_\_ of  
 Je - - - sus Christ \_\_\_\_\_ our \_\_\_\_\_ God, he was not burned by the  
 \_\_\_\_\_ touch - - - - ing. For he ar - - - - dent - ly \_\_\_\_\_ changed  
 \_\_\_\_\_ the ob - sti - na - cy \_\_\_\_\_ of his \_\_\_\_\_ soul in - - - - to \_\_\_\_\_ read - - -  
 y \_\_\_\_\_ faith, and cried \_\_\_\_\_ out \_\_\_\_\_ from \_\_\_\_\_ the depths \_\_\_\_\_ of  
 \_\_\_\_\_ his \_\_\_\_\_ soul: My Mas - - - - ter art \_\_\_\_\_ Thou and my \_\_\_\_\_  
 God, \_\_\_\_\_ Who art ris - - - en \_\_\_\_\_ from \_\_\_\_\_ the \_\_\_\_\_ dead.

<sup>Β</sup>  
 Glo - - - ry to - - Thee. - <sup>Ϟ</sup>

*Doxastikon*

*Mode* Π<sup>9</sup>Πα

Π **G** lo - - - - - ry <sup>Ϟ</sup> to the Fa - ther, and to - - - the - -

Son, - - - and to the Ho - - - ly Spir - - - it. <sup>Ϟ</sup>

Π **B** oth now and - - - ev - - - er <sup>Δ</sup><sub>Ϟ</sub> and un - to the a - ges

of a - - - ges. A - - - men. <sup>Ϟ</sup>

Π **O** - - - Friend - - - of - - - man, <sup>Ϟ</sup> great and

in - com - pa - ra - ble <sup>Ϟ</sup> is the mul - ti - tude - - - of Thy - - - com -

pas - - - sions! <sup>Ϟ</sup> for Thou - - - wast long - suf - fer - ing <sup>Ϟ</sup> when Thou wast

smit - ten - - by the - - Jews, - - - when Thou wast han - - dled by an A -

pos - - - - - tle, - - - and by them - - - that

re - ject - ed - - - Thee, <sup>Δ</sup><sub>Ϟ</sub> wast made an - - - ob - - - ject of cu - ri -



os - - - i - - - ty: How wast Thou in -  
car - - - nate? How is it Thou\_ wast cru - ci -  
- fied, Who art \_\_\_\_\_ with - out \_ sin? \_ But grant us un  
- der - stand - ing, that we, like Thom - as, may cry out \_\_\_\_\_  
to \_\_\_\_\_ Thee: O my Lord \_\_\_\_\_ and \_\_\_\_\_ my God, glo - ry \_ be  
to \_\_\_\_\_ Thee. \_\_\_\_\_