

CANON OF THOMAS SUNDAY

Mode  Pa

ODE I - HEIRMOS

(II)
Sing all you peo- ples to Him Who out of bit- ter
bond - age and the yoke of Phar- aoh has de- liv- ered Is-
ra- el, a- long the sod- den sea ___ floor es- cort- ing
them on foot un- wet and free. Sing glo- ry to His vic- to-
ry, for He is glo - ri- fied.

Sing all you peoples to Him * Who out of bitter bondage * and the yoke of
Pharaoh has delivered Israel, * along the sodden seafloor * escorting them
on foot unwet and free. * Sing glory to his victory, * for he is glorified.

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.



(II)

Now is the spring-time of souls, for from His bleak en-

tomb - ment, like the sun has Christ shone forth ere the

third day dawned and ban- ished in- to ex - ile the

gloom- y win-ter of our days of sin. Sing prais- es to our

ris- en King, for He is glo - ri- fied.



Now is the springtime of souls, * for from His bleak entombment, * like the sun has Christ shone forth ere the third day dawned * and banished into exile * the gloomy winter of our days of sin. * Sing praises to our risen King, * for He is glorified.

(Π)



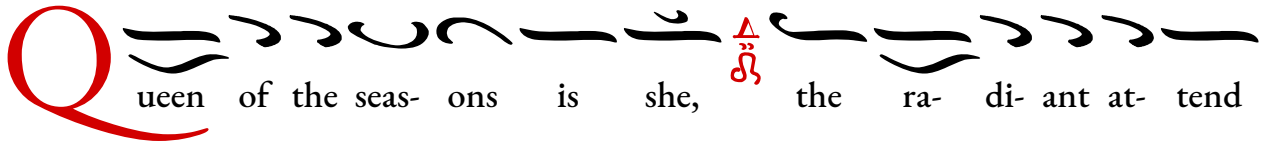
Glo- ry to the Fa- ther and to the Son and to the Ho- ly



Spir - it.



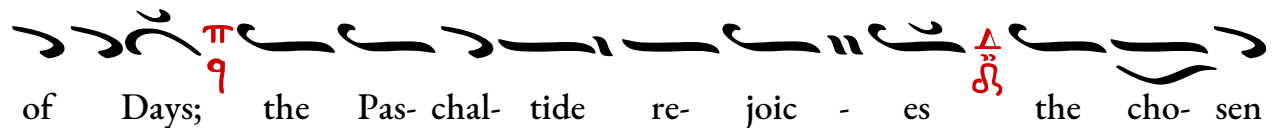
(Π)



Queen of the seas- ons is she, the ra- di- ant at- tend



- ant of that Day of daz- ling splen- dor, yea the Queen



of Days; the Pas- chal- tide re- joic - es the cho- sen



peo-ple, the ex- ult- ant Church; un- ceas- ing- ly she prais -



es the ris- en vic - tor Christ.



Queen of the seasons is she, * the radiant attendant * of that Day of
dazzling splendor, yea the Queen of Days; * the Paschaltide rejoices * the
chosen people, the exultant Church; * unceasingly she praises * the risen
victor Christ.

(II)



Both now and ev - er and to thē ag- es of ag- es.



A- men.



(II)



Neither the gate-house of death, nor yet the tomb's con-



fine - ment, nor the doors se- cure- ly barred with- stood Your



might, O Christ; but, ris- en, You ap- peared __ there a-



midst Your friends, be- stow- ing peace on them: that peace of God



that pass - es all un- der- stand - ing of men.



Neither the gatehouse of death, * nor yet the tomb's confinement, * nor the doors securely barred withstood Your might, O Christ; * but, risen, You appeared there * amidst your friends, bestowing peace on them: * that peace of God that passes * all understanding of men.

ODE I - KATAVASIA

T^(II)his is the day of Res - ur - rec - tion, let us peo - ples
shine forth,  Pas - cha, the Lord's own Pas - cha;  for
Christ our God has led us forth  out of death and in - to life,
to heav - en from earth,  and so — we give praise to Him 
2nd Choir:
 as we sing a tri - um - phal — song. 

ODE III - HEIRMOS

^(II)
E s- tab- lish me, O my Christ, ^Δ on thē un- shak- a-
ble rock of Your com- mand - ments, ^Δ and with the light of
Your face, Lord, il- lu- mine me. ^π No one is ho- ly but You Who are
be- nev - o- lent. ^π

Establish me, O my Christ, * on the unshakable rock of Your
commandments, * and with the light of Your face, Lord, illumine me. *
No one is holy but You who are benevolent.

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.



(II)

No long- er old but now new, no more cor- rup- ti-

ble, graced now with in- cor- rup - tion You ren- dered

us by Your Pas- sion and Cross, O Christ, com- mand- ing we wor- thi-

ly walk now in new - ness of life.



No longer old but now new, * no more corruptible, graced now with
incorruption * You rendered us by Your Passion and Cross, O Christ, *
commanding we worthily walk now in newness of life.

(Π) 

Glo- ry to the Fa- ther and to the Son and to the Ho- ly



Spir - it.

Δ
83

(Π) 

I m- pris- oned fast in a tomb,  a man of cir- cum-



scribed bod - y, the God Un- cir- cum-scribed,  O Christ, You



rose, and You stood, though the doors were shut  a- midst Your dis- ci-



ples, Mes- si- ah All- Pow - er- ful.

π
9

Imprisoned fast in a tomb, * a man of circumscribed body, the God
Uncircumscribed, * O Christ, You rose, and You stood, though the doors
were shut * amidst Your disciples, Messiah All-Powerful.

(II)



Both now and ev - er and to thē ag- es of ag- es.



A- men.



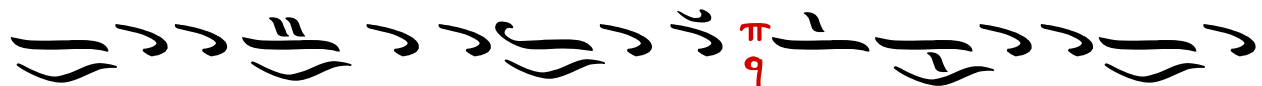
(II)



Your wounds long- suf- fer- ing Christ, to which You free- ly



sub- mit- ted for our sal- va - tion, You kept in-



tact, and You showed Your dis- ci- ples there as proof of Your awe- some



and glo- ri- ous ris - ing forth.



Your wounds, longsuffering Christ, * to which You freely submitted for our salvation, * You kept intact, and You showed your disciples there * as proof of Your awesome and glorious rising forth.

ODE III - KATAVASIA

^(II)
Come, and let us drink from a new drink, not one won- drous
-ly flow - ing from dry and bar-ren rock, but in - cor - rup -
tion's pure source which pours — from the tomb of Christ our God,
in Whom we are es - tab - lished now.

Little Litany, followed by the Reading of the Hypakoë:

As You came and stood among Your disciples, O Savior, and gave them peace, come and be with us also and save us.

The 2nd Choir resumes the Canon by starting the chanting of Ode IV

ODE IV - HEIRMOS

Mode  Pa

(Π)
G^{od-} in-spired Ha- bak- kuk of old fore- saw a great mys-
- t'ry,  name- ly Your plan for our sal- va - tion, and
he cried out to You, O Christ,  "You went forth for the
sal- va - tion  of Your peo- ple, O be- nev - o- lent Lord." (2) 

God-inspired Habakkuk of old foresaw a great mystery, * namely Your plan for our salvation, and he cried out to You, O Christ, * "You went forth for the salvation of Your people, O benevolent Lord." (2)

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

(II)



T hen He tast- ed gall and healed our tast- ing of the tree of



knowl - edge; now, as He par- takes of the sweet - ness



of hon- ey- comb be- fore His friends, to Ad - am



He gives in turn a sweet- er grace: to par- take of His de -



i - ty.



Then He tasted gall and healed our tasting of the tree of knowledge; *
now, as He partakes of the sweetness of honeycomb before His friends, *
to Adam He gives in turn * a sweeter grace: to partake of His deity.

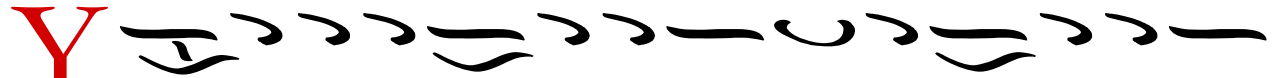
(Π)



Δ
83

Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

(Π)



ou de- light, O Friend of Man, in be- ing stud- ied and ex-



am - ined; hence You urge Your doubt- ing dis- ci - ple



with doubt- ing hand to probe Your side and prove ___ thus



to all the world that You a- rose in the flesh in- dis- put



- a - bly.

π
9

You delight, O Friend of Man, in being studied and examined; * hence
You urge your doubting disciple with doubting hand to probe Your side *
and prove thus to all the world * that You arose in the flesh indisputably.

(Π)
Glo- ry to the Fa- ther and to the Son and to the Ho- ly

Spir - it. Δ
δδ

(Π)
L o, the rich- es Thom- as drew from that un- plun- dered store of

treas - ure -- Δ
δδ yea Your lance- pierced side, Ben- e- fac - tor,

that fount of pure the- ol- o- gy; Δ
δδ with wis - dom

and know- ledge now Δ
δδ a faith- ful Did- y- mus fills thē en-

tire earth. π
ρ

Lo the riches Thomas drew from that unplundered store of treasure -- *
yea Your lance-pierced side, Benefactor, that fount of pure theology; *
with wisdom and knowledge now * a faithful Didymus fills the entire
earth.

(II)

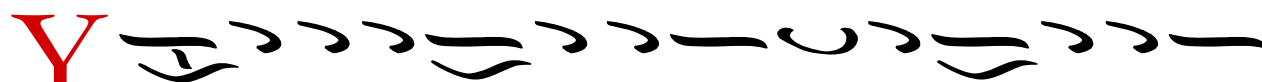


Both now and ev - er and to thē ag- es of ag- es.



A- men.

(II)



Y our all-bless- ed tongue, O Thom- as, is the sub- ject of our



an - them: for of mor- tal tongues it was first _____ to



pro- claim and her- ald pi- ous- ly that Je - sus



is God and Lord for when you touched Him, He filled you with grace



__ di - vine.

Your all-blessed tongue, O Thomas, is the subject of our anthem: * for of mortal tongues it was first to proclaim and herald piously * that Jesus is God and Lord * -- for when you touched Him, He filled you with grace divine.

ODE IV - KATAVASIA

(II)
L et Proph - et Hab - ak - kuk the God - in - spired now stand with
us and watch, keep - ing god - ly vig - il, and show __ us the
re - splen - dent An - gel who, with loud re - sound - ing voice de - clares:
To - day sal - va - tion has come to the whole __ world, for Christ
is ris - en since He is thē Al - might - y One.

ODE V - HEIRMOS

(II)
R is- ing from the night, we sing ex- tol- ing You, O
Christ, ^Δ the Fa- ther's co- e- ter- nal Son ^Δ and the Sav- ior of
our souls, O Lord. ^π Grant Your peace to the world, in Your di-
vine be- nev - o- lence. ^π

Rising from the night, we sing extolling You, O Christ, * the Father's
coeternal Son * and the Savior of our souls, O Lord. * Grant Your peace to
the world, in Your divine benevolence.

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

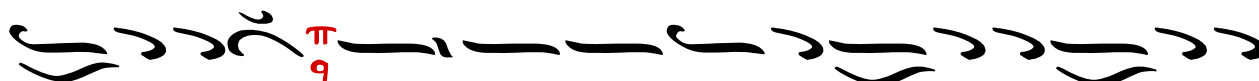


(II)

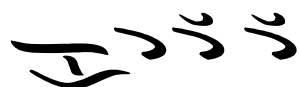
Stand- ing in the midst of His till now dis- heart- ened friends,



the Sav- ior by His pres- ence there drives their sad de- jec- tion



far a- way: they ex- ult- ant- ly ju- bi- late, hail- ing the



ris - en Christ.



Standing in the midst of His till now disheartened friends, * the Savior by His presence there * drives their sad dejection far away: * they exultantly jubilate, hailing the risen Christ.

(Π)
Glo- ry to the Fa- ther and to the Son and to the Ho- ly

Spir - it. Δ
δδ

(Π)
O how tru- ly laud- a- ble, how tru- ly full of dread

Δ
δδ the ex- ploit Thom- as took in hand: Δ
δδ for he bold- ly touched

with mor- tal hand, π
ρ mid a cloud thick with thun- ders and light-

nings, the side ____ of God. π
ρ

O how truly laudable, how truly full of dread * the exploit Thomas took
in hand: * for he boldly touched with mortal hand, * mid a cloud thick
with thunders and lightnings, the side of God.

(II)



Both now and ev - er and to thē ag- es of ag- es.



A- men.



(II)



Un- be- lief was made for us the moth- er of be- lief,



for You, good Christ, ar- range all things by Your wis- dom ad-



van- ta- geous- ly-- yea, be- nef- i- cent Mas- ter, for You



are the Friend___ of Man.



Unbelief was made for us the mother of belief, * for You, good Christ, arrange all things * by Your wisdom advantageously -- * yea, beneficent Master, for You are the friend of man.

ODE V - KATAVASIA

A ^(II) — wait- ing the dawn, let us rise up; ^Δ in - stead of

— myrrh, let us of - fer the Mas - ter our songs and prais - es.

^π ₉ — Then shall we see Christ our God, the bril- liant Sun of Right- eous-

ness, ^Δ dawn- ing on us, grant-ing life — to all. ^π ₉

ODE VI - HEIRMOS

(II)
A s You res - cued the Proph- et from the bel- ly of
the whale of old, π
9 I pray bring me up from the sea of my
sins, O be- nev - o- lent Lord. π
9

As You rescued the Prophet from the belly of the whale of old, * I pray
bring me up from the sea of my sins, O benevolent Lord.

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.



(II)

You a- band- oned not Did- y- mus ^π₉ as he floun- dered

in doubt's a- byss, ^π₉ but swift- ly You reached out with both hands ^Δ₉ that

he might ex- am - ine them.



You abandoned not Didymus * as he floundered in doubt's abyss, * but
swiftly You reached out with both hands * that he might examine them

(Π) 

Glo- ry to the Fa- ther and to the Son and to the Ho- ly



Spir - it.



(Π) 

Then the Sav - ior in- struct- ed them, "Touch and see__ for



your- selves, my friends, that I am still clothed in the bod- y:  no,



I have not changed__ at all."



Then our Savior instructed them, * "Touch and see for yourselves, my friends, * that I am still clothed in the body: * no, I have not changed at all."

(II)



Both now and ev - er and to thē ag- es of ag- es.



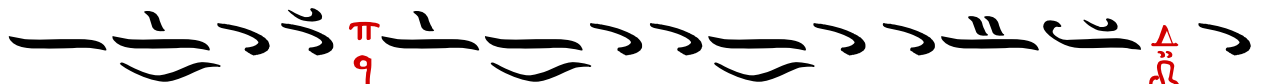
A- men.



(II)



Thom- as han - dled Your side, O Lord, and, be- liev - ing,



he rec- og-nized his God and his Lord there be- fore him, when



You had come back ___ for him.



Thomas handled Your side, O Lord, * and, believing, he recognized * his God and his Lord there before him, * when You had come back for him.

ODE VI - KATAVASIA

(II)
D e - scend - ing u
(M) to the deep - est parts of the
(II)
π earth You de - stroyed the an - cient bars which be - fore held death's
(N)
Δ cap - tives and then like Jon - ah sprang forth from the sea mon - ster (II)
π
You a - - rose out of the tomb π on the third day, O
π
Christ _ God. π

Little Litany, followed by the Reading of the Kontakion, Oikos, and Synaxarion:

KONTAKION

With his scrutinizing right hand, Thomas examined Your life-bestowing side, O Christ God. When You entered while the doors were shut, he cried out to You with the rest of the Apostles, "You are my Lord and my God."

OIKOS

Who kept the Disciple's hand from being burnt up, when it approached the fiery side of the Lord? Who gave it the daring, and it was able to touch the flaming bone? By all means, it was the very side that was touched. For had not the side empowered the right hand of clay, how could it have touched the wounds that shook the world above and below? This grace was given to Thomas, to be able to touch it and to cry out to Christ, "You are my Lord and my God."

ODE VII - HEIRMOS

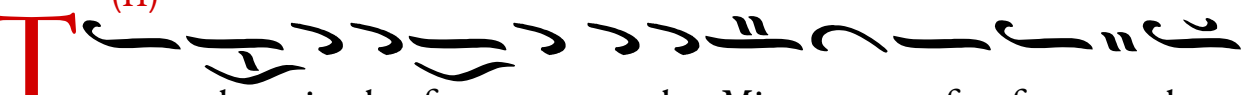
Mode  Pa

(II)
T he sound of mu- sic called the peo- ples to wor - ship 
 the gold- en im - age of old.  The Ser- vants, sci -
 ons of Da- vid, sang  a song of Zi- on in de- fi - ance
 of the des- pi- ca - ble de- cree of the ty -
 rant,  and the flame in the fur- nace be- came forthem dew- y, as 
 they sang the hymn,  "Ex- alt- ed be- yond meas- ure are You, 
 O God of our fa- thers. Bless- ed are You, ___ our God!" (2) 

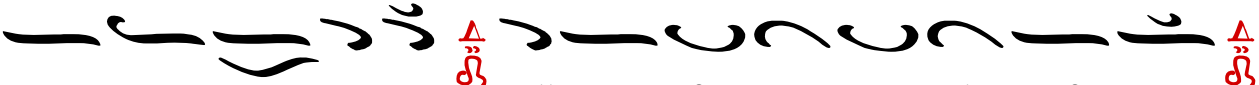
The sound of the music called the peoples to worship the golden image of old. * The Servants, scions of David, sang * a song of Zion in defiance of the despicable decree of the tyrant, * and the flame in the furnace became for them dewy, as they sang the hymn, * "Exalted beyond measure are You, O God of our fathers. Blessed are You, our God!" (2)

TROPARIA

(II)  
 Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

(II) **T** 
 o- day is the fore-most - yea the Mis- tress - of feast ___ days,

  
 in splen- dor fit - ly ar- rayed; to- day re- joic -

  
 ing and mer- ri-ment well be- fit the peo- ple of God;

 
 for this, the Eighth of ___ Days, bears e- ter- ni- ty's im - age,

 
 be- ing fig- ure and type of the age to come. Breth-ren, let us

  
 cry to Him, "God ex- alt- ed o- ver all, You, our fa-

 
 thers' God and ours, for- ev- er-more are bless- ed.

Today is the foremost -- yea the Mistress -- of feast days, * in splendor fitly arrayed; * today rejoicing and merriment * well befit the people of God; * for this, the Eighth of Days, * bears eternity's image, * being figure and type of the age to come. * Brethren, let us cry to Him, * "God exalted over all, * You, our fathers' God and ours, for evermore are blessed."

(Π)



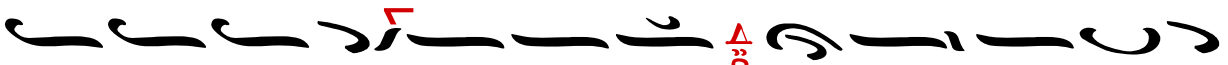
Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

(Π)

A



- lone in his bold- ness, in his faith- less be- liev - ing



our ben- e- fac - tor and friend, the dar- ing Did -



y- mus dis- si- pates er- ror's gloom- y ig- no- rance quite



for all thē ends of ___ earth by his trust- ing sus- pi - cion;



for him- self, though, he weaves a ce- les- tial crown, say- ing, "Je-



sus, You are Lord, God ex- alt- ed o- ver all, You, our



fa- thers' God and ours, for- ev- er-more are bless- ed.

Alone in his boldness, in his faithless believing * our benefactor and friend, * the daring Didymus dissipates * error's gloomy ignorance quite * for all the ends of earth * by his trusting suspicion; * for himself, though, he weaves a celestial crown, * saying, "Jesus, You are Lord, * God exalted over all; * You, our fathers' God and ours for evermore are blessed."

(Π)



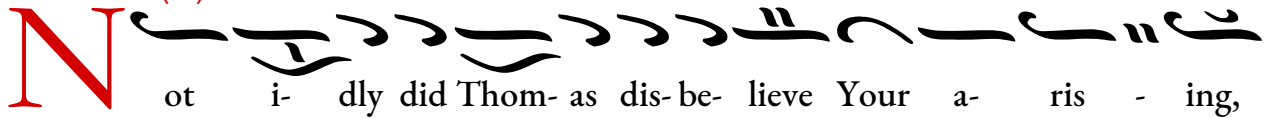
Glo- ry to the Fa- ther and to the Son and to the Ho- ly



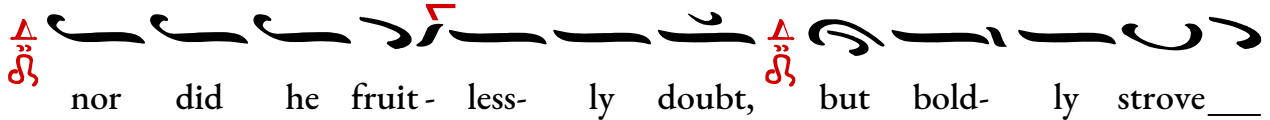
Spir - it.



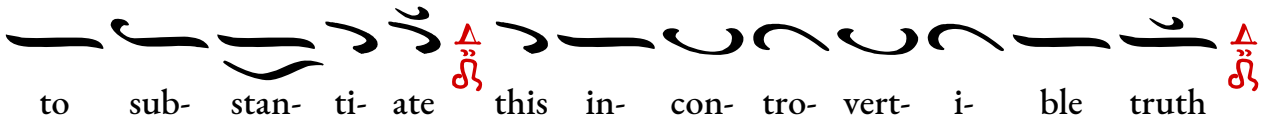
(Π)



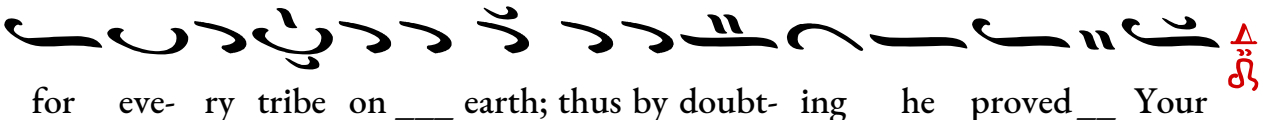
Not i- dly did Thom- as dis-be- lieve Your a- ris - ing,



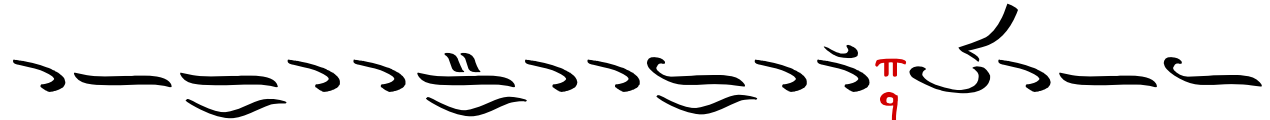
nor did he fruit- less- ly doubt, but bold- ly strove__



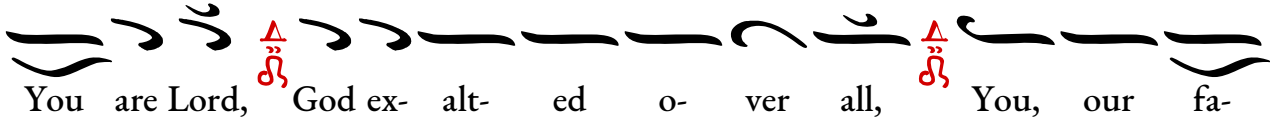
to sub- stan- ti- ate this in- con- tro- vert- i- ble truth



for eve- ry tribe on __ earth; thus by doubt- ing he proved__ Your



Res- ur- rec- tion and taught all the world to cry, sing- ing, "Je- sus,



You are Lord, God ex- alt- ed o- ver all, You, our fa-



thers' God and ours, for- ev- er-more are bless- ed.



Not idly did Thomas disbelieve Your arising, * nor did he fruitlessly doubt, * but boldly strove to substantiate * this incontrovertible truth * for every tribe on earth; * thus by doubting he proved Your Resurrection and taught all the world to cry, * singing, "Jesus, You are Lord, * God exalted over all; * You, our fathers' God and ours, for evermore are blessed."

(II)



Both now and ev - er and to thē ag- es of ag- es.



A- men.



(II)



When fear- ful- ly Thom- as put his hand in Your awe -



some  and won- drous life - bring- ing side,  with trem- bling



hand ___ he per- ceived in You  both Your op- er- a- tions, O



Christ,  two na- tures, God and ___ man, un-con- fused yet u- nit -



ed;  and be- liev- ing with fer- vor he cried a- loud,  say- ing, "Je-



sus, You are Lord,  God ex- alt- ed o- ver all,  You, our



fa- thers' God and ours, for- ev- er-more are bless- ed.



When fearfully Thomas put his hand in Your awesome * and wondrous life-bringing side, * with trembling hand he perceived in You * both Your operations, O Christ, * two natures, God and man, * unconfused yet united; * and believing with fervor he cried aloud, * saying, "Jesus, You are Lord, * God exalted over all; * You, our fathers' God and ours, for evermore are blessed."

ODE VII - KATAVASIA

^(II)
T he One — Who saved the Youths from the fur- nace fire ^Δ now
^(M) ^(II)
hav- ing be - come a man ^π suf- fers as one mor - tal and by
suf- fer - ing He clothes ^Δ mor - tal nat - ure with maj - es - ty
in- cor-rupt: ^π Thē on - ly One Who is blest of our Fath - ers,
^Δ our God su-preme-- ly glo - ri - ous. ^π

ODE VIII - HEIRMOS

(II)
L et us ex- tol the Lord, ____ Who went down to the
Ser - vants in- side the fi - er- y fur - nace, in the
form of an An- gel, and guard- ed them from flames; and let
us sing to Him and ex- alt Him be- yond meas - ure
un- to ____ all thē ag - es.

Let us extol the Lord, who went down to the Servants * inside the fiery furnace, * in the form of an Angel, and guarded them from the flames; and let us sing to Him * and exalt Him beyond measure, unto all the ages.

TROPARIA

(II)

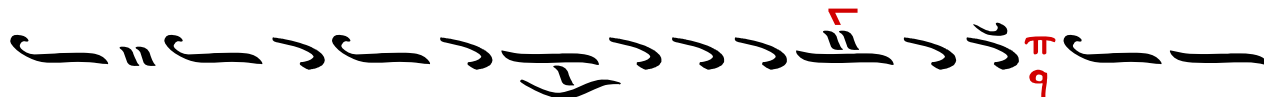


Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

Δ
9

(II)

And long- ing to be- hold _____ Your most glad- den- ing



vis - age, at first bold Did - y- mus doubt - ed, but count-



ed wor- thy, Mas- ter, in won- der to be- hold You, he called



You God and Lord, Whom a- bove all oth - ers we



glo- ri- fy for- ev - er.

π
9

And longing to behold Your most gladdening visage, * at first bold
Didymus doubted, * but counted worthy, Master, in wonder to behold
You, he called You God and Lord, * Whom above all others we glorify
forever.

(II)
Glo- ry to the Fa- ther and to the Son and to the Ho- ly

Spir - it.

Δ
9

(II)
T he One Who tol- er- at - ed the doubt and sus-

pi - cion and showed His side —pierced and wound - ed and by

the hand of Did- y- mus deigned to be ex- am-ined, you ser-

vants, praise as Lord, and a- bove all oth - ers ex-

alt Him to thē ag - es.

π
9

The One Who tolerated the doubt and suspicion * and showed His side pierced and wounded * and by the hand of Didymus deigned to be examined, you servants, praise as Lord, * and above all others exalt Him to the ages.

(II)



Both now and ev - er and to thē ag- es of ag- es.



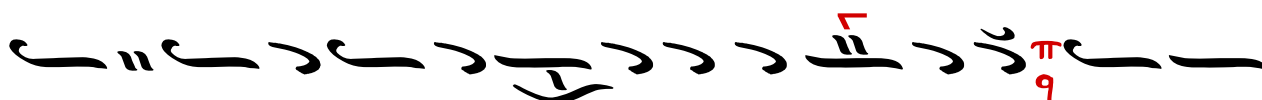
A- men.



(II)



Y our cu- ri- os- i- ty _____ has un- cov- ered for



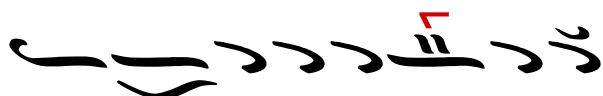
mor - tals a hid- den treas - ure, good Thom - as, for lo



with tongue in- spired you pro- claimed Him God and cried, "All you



peo- ples, praise the Christ, and a- bove all oth - ers



ex- alt Him to thē ag - es."

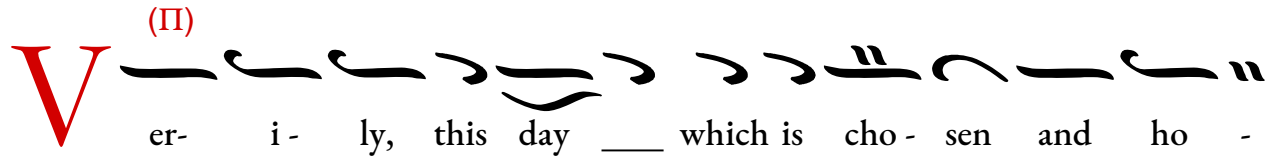


Your curiosity has uncovered for mortals * a hidden treasure, good Thomas, * for lo with tongue inspired you proclaimed Him God and cried, "All you peoples, praise the Christ, * and above all others exalt Him to the ages."

ODE VIII - KATAVASIA

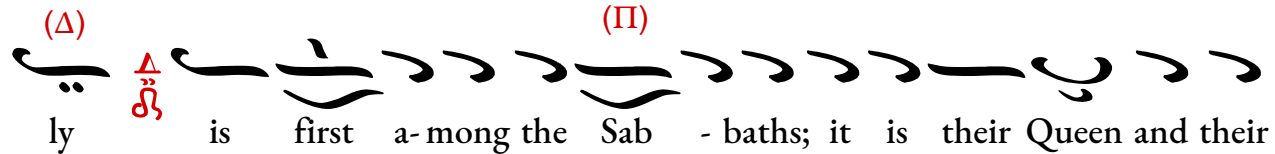


We praise, we bless, ___ and we wor- ship the Lord.



(II)

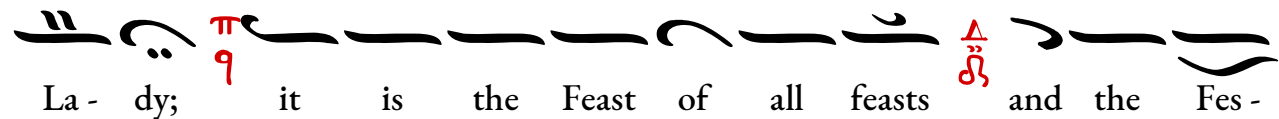
er- i- ly, this day ___ which is cho- sen and ho -



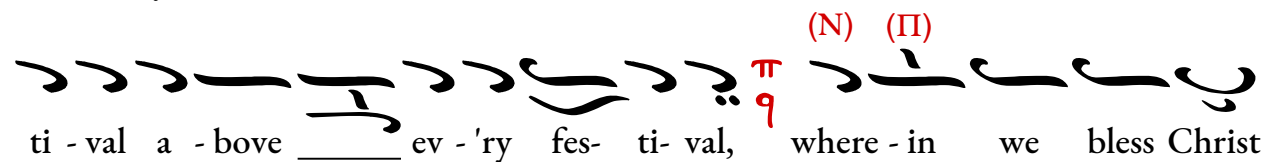
(Δ)

(II)

ly is first a- mong the Sab - baths; it is their Queen and their

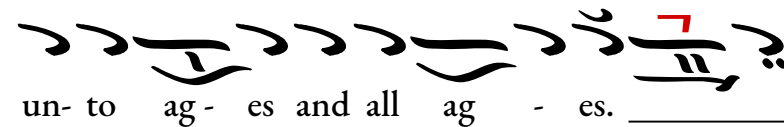


La - dy; it is the Feast of all feasts and the Fes -



(N) (II)

ti - val a - bove ___ ev - 'ry fes- ti- val, where - in we bless Christ



un- to ag - es and all ag - es. ___



ODE IX - HEIRMOS

Mode  Pa

^(II)
Dazz- ling lamp of shin- ing splen - dor, and pure Moth-
er of our God,  O most man- i- fest glo- ry,  you who
are more ex- alt - ed than all cre- a - tion,  with hymns
 (2) 
you do we mag - ni - fy.

TROPARIA

(II)



Glo- ry to Your Ho- ly Res- ur- rec- tion, O Lord.

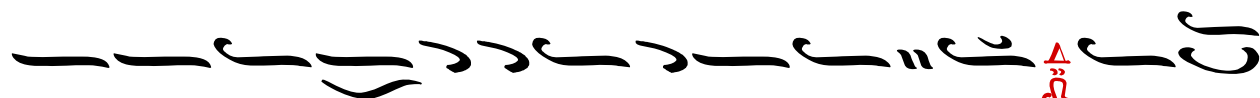
(II)



our re- splend- ent day, be- daz- - ling, bright and lu-



mi- nous, O Christ, when You came to Your cho- sen, when fair-



er than the chil - dren of men You en - tered, in hymns



of praise we mag - ni - fy.

Your resplendent day, bedazzling, * bright and luminous, O Christ, *
when You came to Your chosen, * when fairer than the children of men
You entered, * in hymns of praise we magnify.

(Π)



Glo- ry to the Fa- ther and to the Son and to the Ho- ly



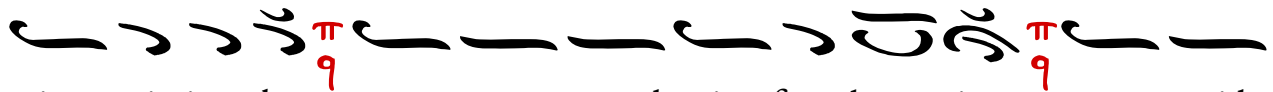
Spir - it.



(Π)



You Who by a hand of mor - tal clay were probed



in- quir-ing- ly, yet pre- served it from burn- ing a- mid



the fier- y flame ___ of Your god- ly na - ture, in hymns



of praise we mag - ni - fy.



You Who by a hand of mortal * clay were probed inquiringly, * yet preserved it from burning * amid the fiery flame of Your godly nature, in hymns of praise we magnify.

(II)



Both now and ev - er and to thē ag- es of ag- es.



A- men.



(II)



You Who be- ing God have ris - en from the tomb,



im- mor- tal Christ, Whom our eyes have not seen yet, in Whom



with long- ing hearts ___ we be- lieve with fer - vor, in hymns



of praise we mag - ni - fy.



You Who being God have risen * from the tomb, immortal Christ, *
Whom our eyes have not seen yet, * in Whom with longing hearts we
believe with fervor, * in hymns of praise we magnify.

ODE IX - KATAVASIA

Verse

(II)
 The An - gel cried a - loud ____ to the Vir - gin The - o - to -
 kos: ^Δ₉ Re - joice, O full of grace, ____ and a - gain I say re - joice
 ____ now! ^Δ₉ Tru - ly your Son has ris - en from the grave ____
 on the third day. π
9

Heirmos

(II) (N) (II)
 B e ra - dant, be ra - dant, shine forth, O new Je - ru
 - sa - lem, ^π₉ for on you has a - ris - en ^Δ₉ all the glo -
 ry of the Lord! ^π₉ Dance and be glad now, O Zi - on, re - joice! ^(Δ)₉
 Joy - ful - ly ex - ult, (II) ____ O pure The - o - to - kos, ^Δ₉
 at the a - ris - ing of Christ your ⁷ ____ Son. ⁷ π
9

ATTRIBUTIONS

Translation of the Canon by Thomas Carroll

Translation of the Heirmoi for Odes III, IV, V, VI, VII, VIII by Fr. Seraphim Dedes

Translation of the Katavasies by the Dynamis Liturgical Collaborative
Arrangement by Samuel Herron based on the classical melodies