

23, APRIL, 2017.

ANTIPASCHA. 2nd. SUNDAY OF PASCHA.

TONE-1.

SUNDAY OF HOLY APOSTLE THOMAS.

23, КВІТЕНЬ, 2017.

АНТИПАСХА. НЕДІЛЯ 2-га. ПО ПАСЦІ.

ГОЛОС 1-ий.

АПОСТОЛА ФОМИ



The Apostle Thomas was born in the Galileian city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after him.

According to Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

On the eighth day after the Resurrection, the Lord appeared to the Apostle Thomas and showed him His wounds. "My Lord and my God," the Apostle cried out (John 20:28). "Thomas, being once weaker in faith than the other apostles," says St John Chrysostom, "toiled through the grace of God more bravely, more zealously and tirelessly than them all, so that he went preaching over nearly all the earth, not

fearing to proclaim the Word of God to savage nations."

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." In Slavonic, it says, "The Belief of Thomas." When St Thomas touched the Life-giving side of the Lord, he no longer had any doubts. What is more, in the English language, the nickname of "Doubting Thomas" can convey the false impression of Thomas as being timid, lacking the full conviction of faith, or even being cowardly; this concept of Thomas is neither historical nor Biblical Christ; the momentary sinful fluctuation in faith being spectacularly reversed through Divine Grace as an opportunity to validate the bodily Resurrection.

The notion of Thomas as wavering or pusillanimous in his faith can be further dispelled in light of the Church Tradition regarding his evangelism, according to which, the holy Apostle founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Church Tradition also indicates that Apostle Thomas baptized the Magi.

The Apostle Thomas should therefore be considered not merely as "Doubting Thomas", but rather, as someone whose faith did waver at one crucial moment, yet through the divine grace of Christ, this wavering was reversed into an opportunity for the demonstration of the actual bodily resurrection of the Lord.

TROPAR IN TONE – 7. Though the tomb was sealed, You shone forth from the grave as life, O Christ God. And while the doors were closed, You stood among the disciples, O Resurrection of all, through them renewing in us an upright Spirit, according to Your great mercy.

GLORY to the Father and the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

KONDAK IN TONE – 8. With his inquisitive right hand Thomas probed Your life-giving side, O Christ God. When You entered through the closed doors he cried out with the other apostles: “ You are my Lord and my God.”

READER : “ **PROKMEN IN TONE – 3.** Great is our Lord and great is His power. His understanding is beyond measure.”

CHOIR : “ Great is our Lord, and great is His power. His understanding is beyond measure.”

READER : “ Praise the Lord, for a psalm is good: Let praise be sweet unto our God.”

CHOIR : “ Great is our Lord, and great is His power. His understanding is beyond measure.”

READER : “ Great is our Lord, and great is His power.”

CHOIR : “ His understanding is beyond measure.”

ТРОПАР НА ГОЛОС 7-ий. Хоч гріб був запечатаний, Ти, як життя, возсіяв із гробу, Христе Боже, і хоч двері були замкнені, Ти став перед учениками, Воскресіння всіх, через них духом правди нас оновлюючи, з великої Твоєї милости.

СЛАВА Отцю і Сину і Святому Духу. І НИНІ і повсякчас, і на віки вічні. Амінь.

КОНДАК АПОСТОЛА ФОМИ НА ГОЛОС 8-ий. Допитливою десницею, до життєдайного Твого боку Фома доторкнувся, Христе Боже. Коли Ти увійшов через зачинені двері, він з іншими апостолами взивав до Тебе: “Господь мій і Бог мій.”

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 3-ий.** Великий Господь наш і велика сила Його, і розуму Його не має міри.”

ХОР. : “ Великий Господь наш і велика сила Його, і розуму Його не має міри.”

ЧИТ. : (СТИХ) “ Хваліте Господа, бо співати Богові нашому благо, пісня хвали любя Йому.”

ХОР. : “ Великий Господь наш і велика сила Його, і розуму Його не має міри.”

ЧИТ. : “ Великий Господь наш.”

ХОР. : “ І велика сила Його, і розуму Його не має міри.”

EPISTLE: Acts. 5 : 12 – 20.

¹² And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. ¹³ Yet none of the rest dared join them, but the people esteemed them highly. ¹⁴ And believers were increasingly added to the Lord, multitudes of both men and women, ¹⁵ so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them. ¹⁶ Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

¹⁷ Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation, ¹⁸ and laid their hands on the apostles and put them in the common prison. ¹⁹ But at night an angel of the Lord opened the prison doors and brought them out, and said, ²⁰ "Go, stand in the temple and speak to the people all the words of this life."

READER : " ALLELUIA IN TONE – 8. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 8-ий. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

READER : " Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " Прийдіть, заспіваймо Господеві, викликуймо Богові, Спасителю нашому. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

READER : " The Lord is a Great God and a Great king over all the earth. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " Бо великий Господь, і Цар великий по всій землі. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

GOSPEL: John 20 : 19 – 31.

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." ²⁰ When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

²¹ So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” ²² And when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

²⁴ Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, “We have seen the Lord.”

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”

²⁸ And Thomas answered and said to Him, “My Lord and my God!”

²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

³⁰ And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ 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.

WHEN SINGING: - “Blessed is the Kingdom.....Christ is risen....” (3 times) -
Regular Antiphons. - “God save your people..... Christ is risen.....” (1 time)
- “Glory to You, Christ our God....Christ is risen.....” (3 times)

HA: - Благословенне Царство.....Христос воскрес (тричі) - Антифони – звичайні.
- Спаси, Боже, людей Твоїх..... Христос воскрес (1-раз.) - Слава
Тобі..... Христос воскрес (тричі)

INSTEAD OF: “IT IS TRULY WORTHY...” The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin. Again I say: Rejoice. Your Son is risen on the third day from the tomb, and He has raised up all the dead: Rejoice, all you people.

IRMOS: Shine forth, Shine forth, O New Jerusalem, for the Glory of the Lord has shone upon you. Exult now and be glad O Zion, and rejoice, O pure Theotokos, in the Rising of the One born of you.

ЗАМІСТЬ ДОСТОЙНО. “Ангел звістив Благодатній: Чистая Діво, радуйся, І ще раз кажу: Радуйся! Твій Син воскрес на третій день із гробу і мертвих воздвигнув; люде, веселіться.”

ІРМОС: Світися, світися, Новий Єрусалиме, слава бо Господня над Тобою зійшла. Радій нині й веселися, Сіоне, а Ти, Чистая, красуйся, Богородице, бо Воскрес Народжений Тобою.

COMMUNION VERSE: "Praise the Lord, Jerusalem; praise your God, O Zion. Alleluia, Alleluia, Alleluia."

ПРИЧАСНИЙ СВЯТА. " Прославляй, Єрусалиме, Господа, хвали Бога твого, Сіоне. Аلیلуя, Аلیلуя, Аلیلуя."



The Orthodox Church observes the Sunday of Thomas one week following the celebration of the Sunday of Holy Pascha. The day commemorates the appearance of Christ to His disciples on the evening of the Sunday following Passover. It also commemorates the appearance of the Lord to His disciples eight days later when

Thomas was present and proclaimed "My Lord and my God" upon seeing the hands and side of Christ.

This Sunday is also called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

Icon of the Sunday of Thomas

The icon of the Sunday of Thomas depicts Christ standing in the midst of the disciples. He has appeared to the eleven in the upper room, and he is inviting Thomas to come and examine his hands and his side. Thomas is reaching out to touch the side of Jesus. He is also looking to Jesus in a manner that indicates his faith and the proclamation recorded in Scripture.



The Lord's Pascha. The Radiant Resurrection of Christ

“By Mine own will the earth covers Me, O Mother, but the gatekeepers of hell tremble as they see Me...”

In the Canon of which a portion is cited above, our Lord says to His Mother that it is by His own will that “the earth covers” Him, but “the gatekeepers of hell”, the forces of destruction and extinguishment, tremble when they see Him, for it is their end that they see coming with His arrival.

Christ's resurrection is the end of the end. It is the beginning of all that shall be and that shall never end. It is the arrival of inextinguishable truth, love, light, kindness, joy! Yes, we can embrace our enemies and doubt, fear, even death itself. We can embrace them with Jesus and see them transformed into friends and faith, courage, and life.

Fr Ihor Kutash, Ukrainian Orthodox Church of Canada

ХРИСТОС ВОСКРЕС! ВОІСТІНУ ВОСКРЕС!

The **Paschal greeting** is a custom among Orthodox Christians, consisting of a greeting and response. Instead of "hello" or its equivalent, one is to greet another person with "Christ is Risen!". The response is "Truly, He is risen!" (or "Indeed, He is risen!"). This greeting is used during liturgical services and informally at other times, starting with the feast of Pascha and lasting until Ascension – the period known as the *Paschal season* or *Paschaltide*.

In practice, this greeting is typically used only with people that one already knows are Orthodox. Orthodox Christians often compile lists of the greeting in various languages, as it is used around the world, and these are sometimes recited in church or in other formal settings as an act of Orthodox unity across languages and cultures.

Greek – Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη! (Khristós anésti! Alithós anésti!)

Coptic – Pikhristos Aftonf! Khen oumethmi aftonf!

Arabic (standard) – al-Masīḥ qām! Ḥaqqan qām! or al-Masīḥ qām! Bi-l-ḥaqīqati qām!

Athapaskan - Christ daaztsááǰéǰé' nááǰiidzáá! T'áá aaníí daaztsááǰéǰé' nááǰiidzáá!

Korean – 그리스도께서 부활하셨습니다! 참으로 부활하셨습니다! (Kristo Gesso Buhwal ha sho sumnida! Chamuro Buhwal ha sho sumnida!)