

5, MAY, 2019. ANTIPASCHA. 2nd. SUNDAY OF PASCHA. TONE-1.
SUNDAY OF HOLY APOSTLE THOMAS.

5, ТРАВЕНЬ, 2019. АНТИПАСХА. НЕДІЛЯ 2-га. ПО ПАСЦІ. ГОЛОС 1-ий.
АПОСТОЛА ФОМИ.



The Holy and Glorious Apostle Thomas was born in the Galilean city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles of the Savior.

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 Saint 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 Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned him a martyr’s death. For having converted the wife and son of the prefect of the Indian city of Meliapur [Melipur], the holy apostle was locked up in prison, suffered torture, and finally, pierced with five spears, he departed to the Lord. Part of the relics of the holy Apostle Thomas are in India, in Hungary and on Mt. Athos.

oca.org/saints/lives/2009/10/06/102885-holy-glorious-apostle-thomas

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.

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 НИНИ** і повсякчас, і на віки вічні. Амінь.

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.”

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 апосто-лами взивав до Тебе:
“Господь мій і Бог мій.”

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)

READER : “ **ПРОКМЕН 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.”

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.”

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.”

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.”

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

CHOIR : “ His understanding is beyond
measure.”

ЧИТ. : “ Великий Господь наш.”

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

THE 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.

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: Світіся, світіся, Новий
Єрусалиме, слава бо Господня над
Тобою зійшла. Радій нині й веселися,
Сіоне, а Ти, Чистая, красуйся,
Богородице, бо Воскрес Народженний
Тобою

COMMUNION VERSE:

“Praise the Lord, Jerusalem; praise your
God, O Zion. Alleluia, Alleluia,
Alleluia.”

ПРИЧАСНИЙ СВЯТА. “ Прославляй,
Єрусалиме, Господа, хвали Бога твого,
Сіоне. Алилуга, Алилуга, Алилуга.”



The Apostle Thomas represents those who are dominated by rationality and who need evidence. **They are not unbelievers, but they need evidence to strengthen their faith. The moment they are given proof, their faith deepens, up to the ultimate sacrifice, as it was with the Holy Apostle Thomas.**

Why Thomas was not with the disciples? **All disciples were gathered together in a house for fear of the Jews, as the Evangelist John relates in today's Gospel. But Thomas was not with them.** It is possible that Thomas was the most courageous of them and went outside to gain information and to hear what else was said about Jesus, or perhaps he went out to bring food because the other apostles didn't have the courage to do so.

Thus, when Jesus came, he was not with them. When they told him: *"We saw the Lord!"* Thomas answered *"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."* (John 20.25).

Our Savior knew of Thomas' doubt and came especially for him. Jesus came into this world not only for believers and sinners, but also for those who live in doubt.

Thomas was not a lukewarm man, he had faith, but he needed some evidence. Our Savior appeared to him and said: *"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing."* (John 20, 27).

The Evangelist John does not mention whether Thomas put his hand on our Savior's

side, **but we know what Thomas said: "My Lord and my God!" (John 20:28)**

He saw Jesus and understood that the proof was right before him. There was no other evidence for him to seek when Jesus was right there in front of him shining in the light of the Resurrection, entering through the locked doors and through the walls, a bright Savior shining forth everywhere. **Our Savior said something not for Thomas but for us:** *"Because thou hast seen Me, thou hast believed?"* (John 20:29).

The lesson that we draw from today's Gospel is that Jesus **Christ came for everyone. He didn't only come for those who believe or for Jews, or only for sinners. He came for the lukewarm as well, if they "warm up".**

So He came for the doubtful. And all of us have doubts ... We doubt because we asked for something and God did not grant our request! But merely one cry in a "time of need" does not show faith. It rather shows human weakness. We must have a strong, steadfast faith, one that is indisputable. And today's Gospel is for all of us who doubt.

When Jesus appeared to Thomas, who doubted Him, Thomas seeing our Lord, fell at His feet and said: *"My Lord and my God!"* Let us also fall at the feet of Jesus and cry out: **"My Lord and my God!"** (From: **Father George Calciu' Living Words: "To serve Christ means suffering"** Bonifaciu Press, 2009) translation by EC <https://orthodoxword.wordpress.com/2010/04/11/sunday-of-the-apostle-thomas/>]



Question: How many days after the resurrection were required for Thomas to believe? Why did he not originally believe?

Answer: According to the Gospel of St. John, Jesus appeared unto the Apostles the first time on the evening of Pascha, with Thomas being absent, then the second time eight days later, with him being present. He originally did not believe because of the incredible reality of the Resurrection. He needed to see the evidence.

Question : How does the Holy Spirit, through the services characterize Thomas' unbelief?

Answer The church characterizes St. Thomas' unbelief as "good", because it led to a greater manifestation of the reality of Christ's resurrection in the flesh:

Question: *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst ... Then saith he to Thomas ... and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God (Jn. 20:26-27 (parts), 20:28).*

What is the theological meaning of St. Thomas's expression of worship?

Answer: An Old Believer Sermon, based mostly on the writings of St. John Chrysostom and Blessed Archbishop Theofylact of Bulgaria, among others, explains that the expression "My Lord and my God" indicates the dual nature of Christ. As a man, He is called Lord, as an earthly king might be, and also is God.

When Thomas proclaimed "My Lord and My God", he was saying something wholly unique, never said before. This was the first time Jesus was explicitly called God by one of His disciples.
<http://www.pravoslavie.ru/78727.html>

Primate of OCU says Ukrainian-language Easter message in Phanar [location of the Ecumenical Patriarchate in Istanbul] is good sign

As Ukrainian Ambassador to Turkey Andriy Sybiha reported on the eve of the day, during the Easter service in Phanar in Istanbul, the patriarchal message was proclaimed in Ukrainian for the first time. "During the festive Divine Liturgy in Phanar, the Patriarchal message was also read in Ukrainian - a year ago, it seemed impossible," the ambassador said.

"Patriarch Bartholomew personally celebrated a festive Easter Liturgy today. How nice it was to see numerous embroidered shirts in the church, to hear a Ukrainian choir. Today, in Phanar, the reign of God's spirit was felt! And we also treated ourselves to Ukrainian Easter cakes," added Sybiha.