

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
5	Anastasia Awad	2
5	Albert Dabous	15
5	Renee Karra	14
7	Alba Khoury	61
8	Khalil N. Saba	51
8	Amine Saikali	46
8	George N. Ellies	37
9	Odette Salem	7

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni. If you have any names of people who need prayers, email them to father.

ETERNAL LIGHT

- **May 16:** in loving memory of **Adel Younes** from **his family**
- **June 6:** in loving memory of **Ernest Younes** from **his family**
- "Christ is Risen" from Pascha until Ascension we greet each other in person or in writing by Christ is Risen, Truly Risen.
- Father would like to wish all the mothers of our community a Happy Mother's Day. May our Lord continue to bless you and keep you for your families. Thank you for everything you do for us.
- If any of your children is graduating from high school or university this year in May/June please send your information to Amanda Qaqish with the name of the child, the school graduating from, and what university he/she will be attending.

• **This Month activities:**

Monday May 10th at 7 PM Vespers for Sts. Cyril and Methodius.

Tuesday May 11th YAM meeting at 7 PM.

Thursday May 20th Liturgy at 7 PM for Sts Constantine and Helen.

Tuesday May 25th Engaged meeting at 7:30 PM

Wednesday May 26th Vespers for Mid-Pentecost.

Saturday May 29th Teens meeting at 1 PM.

Sunday June 6th Sunday School Graduation.

- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on *Donate***
- "e-transfer" info@stgeorgeantiochianchurch.org Account Name: St. George Church
- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**

Good will come to those who are generous and lend freely, who conduct their affairs with justice.
(Psalm 112:5)

- **Bookstore:** New icons have just arrived in our bookstore. The Bookstore is located in the church's basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.**

DIVINE LITURGY VARIABLES ON SUNDAY, MAY 09, 2021

NEW SUNDAY OR ANTI-PASCHA

SUNDAY OF THOMAS THE APOSTLE, CALLED "THE TWIN"

PROPHET ISAIAH; MARTYR CHRISTOPHER OF LYCIA;

TRANSLATION TO BARI OF THE RELICS OF NICHOLAS THE WONDERWORKER, ARCHBISHOP OF MYRA IN LYCIA

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيْتِ بُوئْسَ والمِطْرانِ
يُوحنا وَفَكَ اسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))

English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.*

Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

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**)

Glory... Both now... (**Refrain**)

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِتَسْبِحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

قولوا لله ما أزهب أعمالك، كل من في الأرض
يسجدون لك ويرتلون لاسمك أيها العلي. (**اللازمة**)

المجد الآن وكل أوانٍ (**اللازمة**)

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيَّ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ، وَفِي جَمِيعِ الْأُمَمِ
خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.

(**اللازمة**)

thanks to Thee, O God, let all the peoples give thanks to Thee. (<i>Refrain</i>) May God bless us, and may all the ends of the earth fear Him. (<i>Refrain</i>) Glory... Both now... O, only begotten Son and Word of God...	لِيُبَارِكُنَا اللَّهُ إِلَهُنَا، وَلْتَرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ. (اللازمة) الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...
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THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <i>Refrain</i> : Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life! + As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<i>Refrain</i>) + So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>) + This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)	لِيَقُمْ اللَّهُ وَيَتَبَدَّدُ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ. اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. كما يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة) كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة) هذا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)
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THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.	فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلْلُويَا.
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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.	إِذْ كَانَ الْقَبْرُ مَخْتُومًا، أَشْرَقْتَ مِنْهُ أَيُّهَا الْحَيَاةُ. وَلَمَّا كَانَتْ الْأَبْوَابُ مُغْلَقَةً، وَاقَيْتَ التَّلَامِيذَ أَيُّهَا الْمَسِيحُ الإله، قِيَامَةَ الْكُلِّ. وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا بِحَسَبِ عَظِيمِ رَحْمَتِكَ.
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- Do NOT sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women,	وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُضِمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الإله، وَلِلنِّسْوَةِ حَامِلَاتِ الطِّيبِ قُلْتَ "أَفْرَحْنَ"، وَوَهَبْتَ رُسُلَكَ
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Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

السَّلَام، يَا مَنِحَ الْوَاقِعِينَ الْقِيَامِ.

THE EPISTLE (for Thomas Sunday)

*Great is our Lord, and great is His strength.
Praise ye the Lord, for the Lord is good.*

The Reading from the Acts of the Holy 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 with one accord in Solomon's porch. None of the rest dared to join them, but the people magnified them. 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 cities around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the chief priest rose up and all who were with him, that is, the sect of the Sadducees, and filled with jealousy they laid their hands on 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."

عَظِيمٌ هُوَ رَبُّنَا وَعَظِيمَةٌ هِيَ قُوَّتُهُ.
سَبِّحُوا الرَّبَّ فَإِنَّهُ صَالِحٌ
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
فِي تِلْكَ الْأَيَّامِ، جَزَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ وَعَجَائِبٌ كَثِيرَةٌ فِي الشَّعْبِ. (وَكَانُوا كُلُّهُمْ بِنَفْسٍ وَاحِدَةٍ فِي رِوَاقِ سُلَيْمَانَ. وَلَمْ يَكُنْ أَحَدٌ مِنَ الْآخَرِينَ يَجْتَرِئُ أَنْ يُخَالِطَهُمْ، لَكِنْ كَانَ الشَّعْبُ يُعْظِمُهُمْ. وَكَانَ جَمَاعَاتٌ مِنْ رِجَالٍ وَنِسَاءٍ يَنْضَمُونَ بِكَثْرَةٍ مُؤْمِنِينَ بِالرَّبِّ). حَتَّى إِنْ النَّاسَ كَانُوا يَخْرُجُونَ بِالْمَرَضَى إِلَى الشُّوَارِعِ، وَيَضَعُونَهُمْ عَلَى فُرْشٍ وَأَسْرَّةٍ، لِيَقَعَ وَلَوْ ظِلُّ بَطْرُسَ، عِنْدَ اجْتِيَازِهِ، عَلَى بَعْضٍ مِنْهُمْ. وَكَانَ يَجْتَمِعُ أَيْضًا إِلَى أُورَشَلِيمَ جُمُهورُ الْمُدُنِ الَّتِي حَوْلَهَا، يَحْمِلُونَ مَرَضَى وَمُعَذِّبِينَ مِنْ أَرْوَاحِ نَجَسَةٍ، فَكَانُوا يُشْفَوْنَ جَمِيعُهُمْ. فَقَامَ رَئِيسُ الْكَهَنَةِ وَكُلُّ الَّذِينَ مَعَهُ، وَهُمْ مِنْ شَيْعَةِ الصَّادُوقِيِّينَ، وَامْتَلَأُوا غَيْرَةً. فَأَلْقَوْا أَيْدِيَهُمْ عَلَى الرُّسُلِ وَجَعَلُوهُمْ فِي الْحَبْسِ الْعَامِّ. فَفَتَحَ مَلَائِكَةُ الرَّبِّ أَبْوَابَ السِّجْنِ لَيْلًا، وَأَخْرَجَهُمْ، وَقَالَ: امْضُوا وَقِفُوا فِي الْهَيْكَلِ، وَكَلِّمُوا الشَّعْبَ بِجَمِيعِ كَلِمَاتِ هَذِهِ الْحَيَاةِ.

THE GOSPEL (for Thomas Sunday)

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 to 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 to you. As the Father has sent me, even

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (20:19-31)
لَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ، وَهُوَ أَوَّلُ الْأُسْبُوعِ
وَالْأَبْوَابُ مَغْلَقَةٌ حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ خَوْفًا
مِنَ الْيَهُودِ، جَاءَ يَسُوعُ وَوَقَّفَ فِي الْوَسْطِ وَقَالَ لَهُمْ:
"السَّلَامُ لَكُمْ". فَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ، فَفَرَحَ
التَّلَامِيذُ حِينَ أَبْصَرُوا الرَّبَّ. وَقَالَ لَهُمْ ثَانِيَةً: "السَّلَامُ

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 to 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, “Thomas, you have 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.

لَكُمْ، كَمَا أَرْسَلَنِي الْآبُ كَذَلِكَ أَنَا أَرْسَلُكُمْ. وَلَمَّا قَالَ هَذَا نَفَخَ فِيهِمْ وَقَالَ لَهُمْ: "خُذُوا الرُّوحَ الْقُدْسَ. مَنْ غَفَرْتُمْ خَطَايَاهُمْ تُغْفَرْ لَهُمْ وَمَنْ أَمَسَّكُمْ خَطَايَاهُمْ أَمَسَّكُمْ". أَمَّا تَوْمًا أَحَدُ الْاِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَّمُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ، فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ "إِنَّا قَدْ رَأَيْنَا الرَّبَّ"، فَقَالَ لَهُمْ: "إِنْ لَمْ أَعَيْنُ أَثَرَ الْمَسَامِيرِ فِي يَدَيْهِ، وَأَضَعَ إصْبَعِي فِي أَثَرِ الْمَسَامِيرِ، وَأَضَعَ يَدِي فِي جَنْبِهِ لَا أُؤْمِنُ". وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا دَاخِلًا وَتَوْمًا مَعَهُمْ، فَاتَى يَسُوعُ وَالْأَبْوَابُ مُغْلَقَةٌ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: "السَّلَامُ لَكُمْ"، ثُمَّ قَالَ لِتَوْمًا: "هَاتِ إِصْبَعَكَ إِلَى هَهُنَا وَعَايِنِ يَدَيَّ، وَهَاتِ يَدَكَ وَضَعَهَا فِي جَنْبِي، وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا". أَجَابَ تَوْمًا وَقَالَ لَهُ: "رَبِّي وَالْإِلَهِي". قَالَ لَهُ يَسُوعُ: "لَأَنَّكَ رَأَيْتَنِي يَا تَوْمًا أَمَنْتَ؟ طُوبَى لِلَّذِينَ لَمْ يَرَوْا وَآمَنُوا". وَآيَاتٍ أُخَرَ كَثِيرَةً صَنَعَ يَسُوعُ أَمَامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ. وَأَمَّا هَذِهِ، فَقَدْ كُتِبَتْ لِتُؤْمِنُوا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكِي تَكُونَ لَكُمْ، إِذَا آمَنْتُمْ، حَيَاةً بِاسْمِهِ.

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.

أَيُّهَا الْمِضْبَاحُ السَّاطِعُ الضَّيَاءِ وَأُمُّ الْإِلَهِ، وَالشَّرَفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَلَائِقِ جَمِيعِهَا، بِالنَّسَابِيحِ لِكَ نَعْظِمُ.

KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY (Psalm 147:1)

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

سَبِّحِي يَا أُورُشَلِيمَ الرَّبَّ، سَبِّحِي إِلَهَكَ يَا صِهْيُونَ. هَلِّلُويَا.

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

THE GREAT DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the

الكَاهِنُ: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكُلِّيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ

<p>might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle Thomas, called “The Twin”; of the Prophet Isaiah; Martyr Christopher of Lycia; and Translation to Bari of the relics of Nicholas the wonderworker, archbishop of Myra in Lycia, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاويَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمَ وَحَنَّةً؛ وَالرَّسُولِ الْجَدِيرِ بِكُلِّ مَدِيحٍ تُوْمَا الَّذِي يُقَالُ لَهُ التَّوَامُ؛ وَالنَّبِيِّ إِسْعَى، وَالشَّهِيدِ خَرِيسْتُوْفُورُسَ مِنْ لِيكِيَا، وَنَقْلِ رُفَاتِ الْقَدِيسِ نِيْقُولَاوَسَ الْعَجَائِبِيِّ أُسْقَفِ مِيرَا اللَّيْكِيَّةِ؛ الَّذِينَ نَقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَحَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشَرِ .</p>
<p>Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...</p>	<p>الْكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p>People: ...bestowing life!</p>	<p>الْجَوْقَةُ: ... لِلَّذِينَ فِي الْقُبُورِ .</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is provided in the <i>Liturgikon</i> (third edition, p. 14).</p>	
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</i></p>	

Learning from the Virtues of Mothers By Fr. Luke Veronis Taken from OCN

When I've asked children over the years which virtues they best loved about their mother, I get a variety of beautiful and cute answers:

- she loves us and cares for us no matter what
- she is always there when we hurt, and is always ready to help us
- she comes right away when we're sick, and takes care of us
- she tucks us in at night, and holds us when we're afraid
- she teaches us a lot of things, and even helps us do our homework
- she plays with us and is a lot of fun
- she takes us special places and does special things with us
- she lets us bake things, and then allows us to eat the batter

Reflecting upon these answers, I thought about how the words of these children in some ways summarize motherly virtues which our Lord calls all of us to hold. Here are a few of the virtues we've learned from our mothers, and we cannot only lift up on Mother's Day, but we can all strive to imitate.

The first virtue is **being there for others**. A Jewish proverb noted, "**God could not be everywhere, therefore he made mothers.**" Being there when we're in need, when we're afraid, when we don't feel well, or when we just want company. Mothers are great at this, but each of us is called to be present and available for one another! **Let us all imitate this motherly virtue of "being there for others" in our world today!**

A second virtue is **teaching us what's important in life**. I heard a proverb that said, "**The mother's heart is a child's schoolroom.**" Preparing us for life, with all its ups and downs, and helping us to learn something positive from every experience. What a great motherly virtue this is, and what a great lesson we can pass on to others. **Let us all help each other constantly learn and grow in what is essential and eternal in life.**

A third set of virtues is that of **compassion, mercy, and love**. Caring for us and loving us, no matter what we've done – the unconditional love of a godly mother can be one of the greatest reflections of God's unconditional love for us. We'll always be mommy's little girl or boy, no matter what we do, no matter what mistakes we make, and no matter how old we are, just like we'll always be our Lord's precious, precious child. **How beautiful and powerful it can be for us to imitate and share such loving compassion and mercy to the world around us!**

Another typical virtue of mothers is one of **encouragement** – helping us believe in ourselves and fulfill our potential. The world outside constantly attacks us with negativity, and strives to pull us down, trying to get us to settle for the lowest common denominator. Godly mothers, however, believe in their children, and especially understand the divine image within each and every child. **How different our world would be if we could make such positive encouragement a part of our daily lives! Let us go out and strive to build up and help others fulfill their divine potential!**

A final and most important virtue I want to extol from godly mothers is that of **faith**. In our skeptical, secular world of today, we need mothers who plant and pass on the seeds of faith to the next generation. Mothers are typically the pillars of faith in the family. And yet,

mothers can't do it alone. So many of society's forces cultivate the exact opposite of faith – they plant seeds of doubt, of self-centered pride and self-sufficiency. It's interesting to note how many of the great saints of our Church received their initial faith from their mothers, and then carried that faith into maturity. **May we thank God for the faith that our mothers planted in us, and strive to build upon this foundation of faith. Let us raise up the next generation of faithful Christians!**

Someone once said, ***“Give me a generation of Christian mothers, and I can shape the world!”*** Abraham Lincoln lauded the influence of his own mother when he said, ***“I remember my mother's prayers, which have clung to me all my life. All that I am or ever hope to be, I owe to my angel Mother.”*** Possibly no influence on earth can impact a child in the same way as a mother!

Of course, we don't want to only honor our own mothers, but we also lift up all mothers and mother-figures throughout history who have fulfilled their calling as loving angels to their own children and to the children of others. Whether one is a birth mother, a step-mother, a grandmother, a godmother, an adopted mother, a surrogate mother, or even a woman who offers motherly care and concern to others as an aunt or a friend, we pause to honor and thank you women of faith for the role and impact you have had and continue to have in the lives of others.

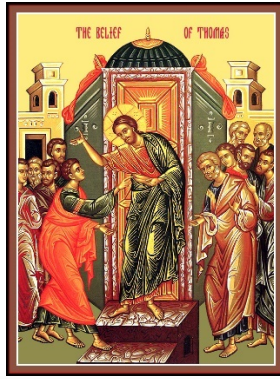
So on this Sunday of Mother's Day, let us honor and remember our dear mothers, and all other mother-figures, who have exemplified these virtues of being present, teaching us what is essential and eternal, and building us up with their compassion, love, encouragement, and faith. These are the virtues we want to thank our mothers for, and these are the virtues we all should strive to imitate in our daily lives.

Happy Mother's Day! Posted by the Orthodox Christian Network.

Saint Thomas Sunday: Antipascha (from the OCA website)

Every day during the week of Easter, called Bright Week by the Church, the paschal services are celebrated in all their splendor. The Easter baptismal procession is repeated daily. The royal gates of the sanctuary remain open. The joy of the Resurrection and the gift of the Kingdom of eternal life continue to abound. Then, at the end of the week, on Saturday evening, the second Sunday after Easter is celebrated in remembrance of the appearance of Christ to the Apostle Thomas “after eight days” (Jn 20.26).

It is important to note that the number eight has symbolical significance in both Jewish and Christian spiritual tradition. It signifies more than completion and fullness; it signifies the Kingdom of God and the life of the world to come since seven is the number of earthly time. The sabbath, the seventh day, is the blessed day of rest in this world, the final day of the week. The “first day of the week,” the day “after Sabbath”; stressed in all of the gospels as the day of Christ's Resurrection (Mk 16.1, Mt 28.1, Lk 24.1, Jn 20.1, 19), is therefore also “the eighth day,” the day beyond the confines of this world, the day which stands for the life of the world to come, the day of the eternal rest of the Kingdom of God (see Heb 4).



The Sunday after Easter, called the Second Sunday, is thus the eighth day of the paschal celebration, the last day of Bright Week. It is therefore called the Antipascha, and it was only on this day in the early church that the newly-baptized Christians removed their robes and entered once again into the life of this world.

In the Church services the stress is on the Apostle Thomas' vision of Christ and the significance of the day comes to us in the words of the gospel:

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" (Jn 20.27-29).

We have not seen Christ with our physical eyes nor touched His risen body with our physical hands, yet in the Holy Spirit we have seen and touched and tasted the Word of Life (1 Jn 1.1-4), and so we believe.

At each of the daily services until Ascension Day we sing the Easter Troparion. At each of the Sunday services beginning with Antipascha, we sing the Easter canon and hymns, and repeat the celebration of the "first day of the week" on which Christ rose from the dead. At all of the liturgies the epistle readings are taken from the Book of Acts telling us of the first Christians who lived in communion with the Risen Lord. All of the gospel readings are taken from the Gospel of Saint John, considered by many to be a gospel written particularly for those who are newly-baptized into the new life of the Kingdom of God through death and new birth in Christ, in the name of the Holy Trinity. The reason for this opinion is that all of the "signs"—as the miracles in Saint John's Gospel are called—deal with sacramental themes involving water: wine and bread. Thus, each of the Sundays after Thomas Sunday with the exception of the third, is dedicated to the memory of one of these "signs."

His Bodily Wounds and Ours: Homily for Thomas Sunday in the Orthodox Church [Fr. Philip LeMasters](#)



First Epistle of St. John 1:1-7

St. John 20:19-31

Christ is Risen!

I was surprised a few years ago in one of my college classes when even the best students were surprised to learn that Christian hope for eternal life includes the resurrection of the body. They were comfortable thinking of human souls experiencing eternal life, but doubted that our actual physical bodies would have any part in the Kingdom of Heaven. Especially on this Sunday of St. Thomas, we celebrate how Christ's bodily resurrection is the basis of hope for our own. Today we proclaim that our Savior brings healing and transformation to whole, embodied persons, for that is how He conquered death on the third day.

As we continue to celebrate the glorious good news of this season of Pascha, we recall how Christ called doubting Thomas to faith in His great victory. "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!'" Still bearing His wounds even in His glorified body as the God-Man, the Risen Christ brought Thomas to faith through the witness of His own deified flesh.

We have probably heard the story so many times that we have become deaf to its importance. Nonetheless, it remains the case that the Savior's resurrection is not an escape from the body or the physical world, but instead their healing and sanctification. Likewise, St. John referred in his epistle to that "which we have seen with our own eyes, which we have looked upon and touched with our hands, concerning the

word of life—the life was made manifest, and we saw it...” The Apostles saw the Lord after His resurrection with their eyes, touched Him with their hands, heard His voice with their ears, felt His breath on their skin, and even saw Him eat food. (Luke 24: 36-43) The good news that “God is light and in Him is no darkness at all” comes from a resurrection in glory of a complete Person with a human body marked by the wounds of torture and crucifixion. His resurrection is not an escape from the body, but its fulfillment. The Eternal Word Who created us by breathing into the dust of the earth now breathes physically on His Disciples as He empowers them to carry out His ministry of bringing salvation to the world, even to the point of forgiving sins in His name. Here are powerful signs of what it means for human beings to be in the likeness of God and partakers of the divine nature by grace.

These are not merely details of ancient history, but reminders that we participate in Christ’s Passover from death to life by how we live as whole, embodied persons. We were baptized physically with water into Christ’s death in order to put Him on like a garment, in order to rise with Him into a new life of holiness. To be blunt, the Christian life is not simply about our emotions, ideas, or opinions; it is not reduced to what we say we believe. For those who are truly in Christ will live in ways that manifest the brilliant life of the resurrection, that radiate the holy light of the Savior’s great victory over sin and death. As St. John put it, “If we say we have fellowship with Him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

We participate in the new life of our Risen Lord by walking into His light, by embracing as fully as we can the blessed healing of the human being that He has brought to the world. Christ’s Passion was not a matter simply of His feelings, words, or ideas, but of His complete Self-offering through crucifixion, burial, descent to Hades, and resurrection from the dead. He rises in glory with His wounds, and we cannot begin to make sense of His salvation without speaking of the most bodily of realities, such as torture, execution, death, and burial in a tomb that was later found to be empty.

We are probably all tempted at times to think how much easier it would be to serve God if we did not have our particular set of bodily limitations and problems. Some are challenged by physical or mental illness, while others wrestle with passions for the pleasures of food, sex, alcohol, or other substances. Eating disorders and unrealistic expectations of what their bodies should look like ruin the health and well-being of some, while others struggle to accept that their male or female bodies are signs of who they are

in God's image and likeness. Many today ignore the sacredness of the intimate bodily union of man and woman, which makes two into one flesh. The epidemic of pornography in our culture reflects a repudiation of the sacredness of the flesh and blood through which we encounter the living icons of Christ. Some refuse to honor the bodies of their neighbors by becoming blind to the humanity of children in the womb, of people with skin of a different color, or of terminally ill patients in chronic pain. And whether it is greed, sloth, anger, or refusal to help the needy with our time, attention, and resources, there is no sin that does not show itself physically in some way in the lives of those who struggle with it.

No matter what someone's particular struggles, weaknesses, or failings are, we must respond with compassion, for we too are among the sick who need the Physician. Nonetheless, no physical condition can ever make us sin or do evil. The problem is not that we have bodies, but that we choose to remain in the tomb, that we would rather walk in the darkness than in the light. For it is no sin to be ill or to be tempted in any way. The Lord Himself suffered terribly on the cross and was tempted. It is a sin, however, to let any of our wounds become excuses for not walking in the light as best we can. It is a sin to let anything fill our lives with such darkness that we refuse to open our eyes—and our lives—to the good news of the resurrection. It is a sin when we think that God must remove this or that problem in order to earn our faithfulness, in order to be worthy of our devotion. As we celebrate Christ's great victory over sin and death, we must not be afraid to expose our wounded selves to Him with humility as we say with St. Thomas "My Lord and my God!"

Remember that the Savior has taken upon Himself even the worst bodily wounds. It is through them that He has brought life out of death and brilliant light out of the darkest tomb. He has conquered even death itself. Do you see what that means? Even our darkest inclinations ultimately do not stand a chance against His glory, if we will only expose them to Him, if we will only offer them to Him for healing. And though it probably will not happen instantaneously, our wounds will find healing as we move step by step further into His light. Darkness is simply the absence of light and it disappears when it is illumined. The same Lord Who conquered Hades and the tomb for our salvation, and Who invited Thomas to touch His wounds, will bring us as whole, embodied persons into the new day of His Kingdom if we will only keep turning as best we can from the darkness as we struggle to live faithfully each day in the midst of the problems, pains, and weaknesses that beset us. We must all take that journey one day at a time.

The good news is that Christ does not ask us to conquer sin and death by our own power, for He has already done that. But He does ask us truly to have faith, which requires a faithful life, even as we constantly ask for His mercy and strength to participate as fully as possible in the joy of His resurrection. We will not do that with a fake spirituality that relies purely on emotions or ideas, but as whole persons of flesh and blood enlivened by the One Who made us in His image and likeness and even died and rose again for our salvation. So let us celebrate Pascha by walking in the light as best we can with all our wounds, for that is how we will open ourselves to the light that has made even the tomb radiant with the divine glory. If He can do that to a grave, just imagine what He can do with us.