



**Thomas Sunday, also called Antipascha<sup>1</sup>**

Though the doors were shut at the dwelling where the disciples were gathered in fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side: furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe." Wherefore, after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas,

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<sup>1</sup> The Typicon should be consulted to determine when the Troparion and Kontakion of Pascha are chanted from this day until the Apodosi of Pascha.

bring hither thy finger, and behold My hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing.”

And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, “My Lord and my God.” Thus he clearly proclaimed the two natures—human and divine—of the God-man (Luke 24:36-49; John 20:19-29).

This day is 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.

*Dismissal Hymn. Grave Tone*

**W**HILST the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright spirit in us according to Thy great mercy.

*Kontakion. Plagal of Fourth Tone*

**W**ITH his searching right hand, Thomas did probe Thy life bestowing side, O Christ God; for when Thou didst enter whilst the doors were shut, he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.

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**OIKOS**

**W**HO preserved the disciple’s hand unconsumed when he drew nigh unto the fiery side of the Lord? Who gave it the daring and strength to feel the bone that was flaming? Surely, it was that which was touched. For if that side had not bestowed might unto that earthen right hand, how could it have touched those wounds which caused both things above and below to quake? This grace was given to Thomas, that he might touch and cry out to Christ: Thou art my Lord and my God.

## SYNAXARION

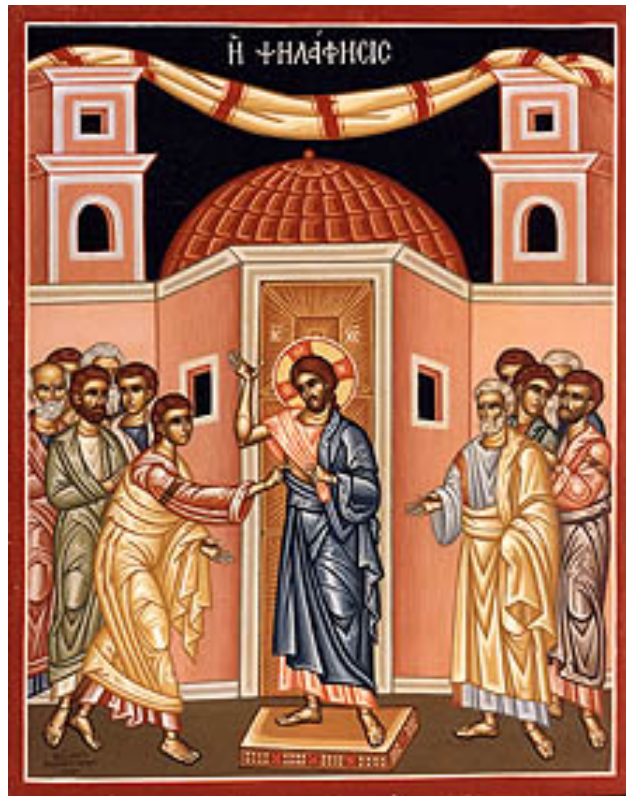
*The Synaxarion of the Menaion, then the following:*

On this day, the Second Sunday of Pascha, we inaugurate the celebration of Christ's Resurrection; and the occasion whereon the holy Apostle Thomas touched the Saviour's side.

### *Verses*

If the seals of the virgin's womb and of the grave  
the grave did not hinder Thee,  
How could the seals of the doors hinder  
Thy might O Saviour?

By the intercessions of Thine Apostle Thomas, O Christ our God, have mercy on us. Amen.



CHRIST, ENTERING THOUGH THE DOORS WERE SHUT,  
INVITES THOMAS TO FEEL HIS HANDS AND SIDE.  
THOMAS THEN CRIES OUT:  
"THOU ART MY LORD AND GOD TRULY."<sup>2</sup>

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<sup>2</sup> Cf. Exapostilarion "On this day Spring is fragrant"