

this is repeated all the more we sink into Christ, all the more he also enters into our depths, renewing us and enlightening them. We are surprised for the repeated insufficiencies and invalidities of ours which His Grace nobly indicates to us, simultaneously however, thus “sunk” inside Him, we resemble shipwrecks of consoling satiation, since we feel that His love puts up with us. We rejoice and are sad together. And this joysadness, characterizes or ought to characterize the person of God. “How are you Elder”? they would ask Father Paisios. “Glory to God, horrible”! the sanctified man of God would answer.

### **The saving confession**

The saving confession of the Apostle Thomas becomes our personal matter even after the Divine Liturgy, having seen Christ, having heard Him, having sensed Him journeying among us, and most importantly, having taken Him in us resurrected, we feel the need to proclaim our joy shouting “our Lord and our God”! The confession with the lips however is insufficient if it is not accompanied, or rather, if it does not comprise the fruit of a crushed heart. Usually we confess Christ superficially, we approach Him only with our lips, without “risking”, to enter into the adventure of becoming acquainted with Him passing, even through the phase of denial and disputing similar to the Apostle Thomas. He always awaits us. We?  
Archim. E. T.

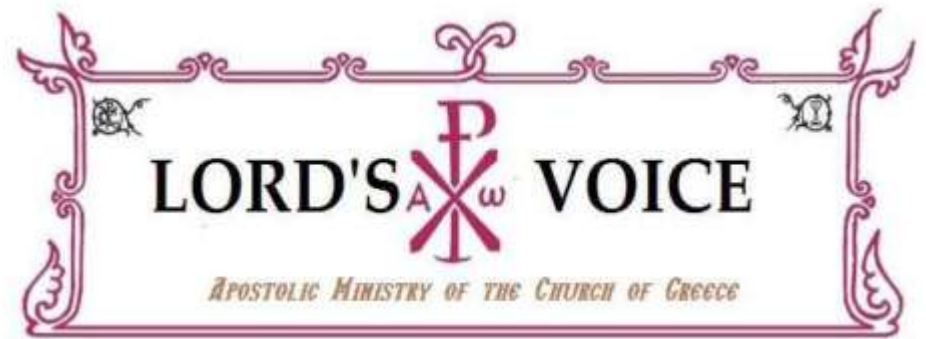
**SUNDAY, April 27, 2014 Great and Holy Pascha, Thomas Sunday, The Holy Hieromartyr Symeon, Kinsman of the Lord, Eulogios the Innkeeper of Constantinople**

**TONE OF THE WEEK: Eothinon** First Orthros Gospel

**EPISTLE** Acts of the Apostles 5:12-20 **GOSPEL** John 20:19-31

**NEXT SUNDAY MAY 4, 2014** Sunday of the Myrrh-Bearing Women Pelagia the Nun-martyr of Tarsus, Hilary the Wonderworker, Euthemios, Bishop of Madytos

**EPISTLE** Acts of the Apostles 6:1-7, **GOSPEL MARK** 15:43-47; 16:1-8



62<sup>nd</sup> Year

APRIL 27, 2014

PAMPHLET #17 (3178)

## **WE CONFESS HIM WHOM WE ARE LIVING**

The first of the Sabbath, beloved brethren in Christ, is Sunday, is the day when the Lord resurrected. But also after eight days again Christ appears to His disciples, on a Sunday. He appeared among them-rather in the middle of the heart of each one of them according to Saint Gregory Palamas, and he blessed them, making them firm in faith.

Today's Sunday is called “of Antipascha” after the Pascha of the previous Sunday and expresses a truth. Each Sunday is Pascha, each Sunday the feast of Pascha recirculates, each Sunday has a resurrectional and bright character. The leavetaking of Pascha does not occur only on one specific day, but it is celebrated every Sunday, it is renewed ceaselessly. The Resurrection of Christ is the most important event. It is the event which the new people of God lives, it is the new creation, the new world which lives in the light of the Resurrection.

So for this reason also, every Sunday, aside from very few cases, we read in the Matins the Early morning gospels which have as their topic the appearances of Christ after His Resurrection. And the priest who ought normally to be dressed in white, symbolizes the angel who is announcing the joyous message, is standing at the southern side of the Holy Altar Table,

## THOMAS SUNDAY

### THE GOSPEL OF 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 with 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 with you. As the Father has sent me, even 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 with 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: "Have you 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.

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which symbolizes the Tomb of Christ. Afterwards he comes out of the Sacred Vema – "he comes out of the Tomb"-he comes

among us in the main Church with the Gospel in front of his forehead and we believers worship the Resurrected Lord.

### Thomas' disbelief

The Apostle Thomas is not considered unbelieving, but a goodly-dispositioned person who has a difficulty believing. "He searches the matter", he wants the witness of his senses. The oral witness of the other disciples does not suffice for him. Although Christ blessed those who even without seeing believed (Jn. 20:29), He fully satisfies his goodly-dispositioned curiosity. He has a personal communion with him, He shows him His hands and His side and suggests that he touch them to taste the truth. He does not leave him in doubt. Thomas subsequently makes his saving confession. The grace of faith inundates him. Faith is the uncreated energy of God, it touches man's heart and informs him undeludedly about unseen, transcendent truths, about the matters of God (Heb. 11:1).

In the heavenly Kingdom of Christ, we will have personal communion with him. There disputes and doubts will not exist, "the dividing barrier wall will fall and we will be enjoying the truth, in other words Christ Himself, infinitely receiving the uncreated energies and being washed forever in the infinite divine qualities of the All Holy Trinity.

### From here to there

"Already however and not yet", this divine reality sets out from this very life. In the Divine Liturgy, we Orthodox Christians touch the Untouchable One, we live together with the Resurrected Christ. We have a personal viewpoint of the matter. In the Divine Liturgy the Lord Himself is present and He invites us not simply to see Him and to hear Him or even to touch Him, but to eat Him and drink Him, to take Him inside us. And the more frequently