

**St. Michael's Orthodox Church
308 Walnut St.
Jermyn, Pennsylvania 18433**

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Reader Vladimir Kitchura: 903-3475

St. Michael's Church: 876-4710

Reader: Vasili Dubee: 254-9720

**Church Website: stmichaeljermyn.org
& 360 virtual tour and 4 part welcome**

Gospel: John 20:19-31

**April 26, 2020
St. Thomas Sunday**

Epistle: Acts.5:12-20

Christ is Risen!

Thomas Sunday, April 26 , Liturgy St. Tikhon's Monastery – live stream: stmichaeljermyn.org

Saturday, May 2, Great Vespers – live stream: stmichaeljermyn.org

Sunday, May 3, Divine Liturgy, St. Tikhon's Monastery – live stream: stmichaeljermyn.org

A special Thank You to all who have sent in their weekly & Easter envelopes. We are in a survival mode and want to pay our basic utility and insurance bills. A full written report will be sent next week, reflecting your dedication and generosity to our beloved St., Micahel's Orthodox Church.

St. Michael's Church Committee Special Meeting will be held this Sunday, April 26 at 6:30 p.m. at St. Micahael's Center.

St. Michael's Center and all Pascha and Ethnic Food Sales have also been cancelled due to the Pandemic Crisis. Once we are able to resume going to Church. Protodeacon Gabriel stated; “we will be having a huge Ethnic Food Sale.

Fr. John will be having a Sunday homily, during the Pandemic Crisis, Please tune in at our parish website; stmichalejermyn.org and listen to his St. Thomas Sunday message.

A Special Easter Donation of \$300.00 was received from James Zeliniak. May our Risen Lord continue to bless him for many years. Na Mnohaya i Blahaya Lita.

A Memorial Donation of \$100.00 was received in loving memory of Donnie Vaverchak Jr. from Karlee & Ryan Vaverchak. May his memory be eternal!

Please remember in your prayers: Annabel Franchak who is guest at the Wayne Woodlands Manor, in Waymart., Pa. Peter Senio who is a guest at; The Gardens of Green Ridge, 2751 Boulevard Ave, Scranton, Pa., Marie Derkash is a guests at the Oakwood Terrace, 400 Gleason Dr. Moosic, Pa. 18507.

Troparion:

Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombsBestowing life.

Antipascha: St Thomas Sunday - Troparion & Kontakion

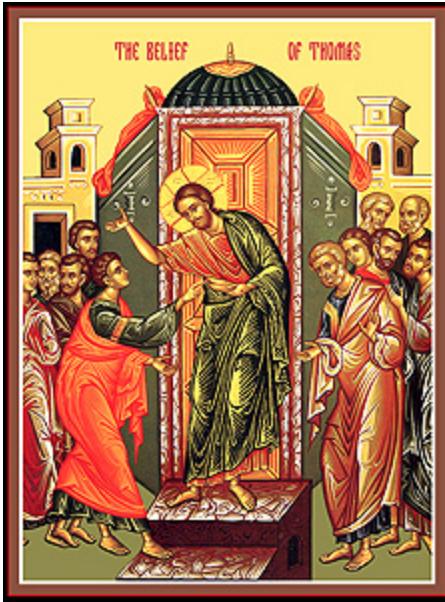
Commemorated on April 26

Troparion — Tone 7

From the sealed tomb, You did shine forth O Life! / Through closed doors You did come to Your disciples, O Christ God! / Renew in us, through them, an upright spirit, / By the greatness of Your mercy, O Resurrection of all!

Kontakion — Tone 8

Thomas touched Your life-giving side with an eager hand, O Christ God, / When You did come to Your apostles through closed doors. / He cried out with all: You are my Lord and my God!



Troparion & Kontakion

Some icons depicting this event are inscribed “The Doubting Thomas.” This is incorrect. In Greek, the inscription reads, “The Touching of Thomas.” The Slavonic inscription is, “The Belief of Thomas.” When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

This day is also known as “Antipascha.” This does not mean “opposed to Pascha,” but “in place of Pascha.” Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord’s Resurrection. Sunday is called “Resurrection” in Russian, and “the Lord’s Day” in Greek.

Apostle Thomas



The Apostle Thomas

The holy, glorious and all-laudable **Apostle Thomas** is included in the number of the holy [Twelve Apostles](#) of the Savior. He is commemorated on [October 6](#) and on [June 30](#) with the [Synaxis](#) of the Glorious and All-Praiseworthy Twelve Apostles of Christ.

Life

The 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.

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, except in consideration of the vitally important moment in which Thomas touched the Resurrected Christ; the momentary sinful fluctuation in faith being spectacularly reversed through Divine Grace as an opportunity to validate the bodily Resurrection. In John 11:16, Thomas expressed a desire to die with the Lord, in response to the other disciples' fear that the Pharisees would seek to kill Jesus should they re-enter Judea. 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](#)^{citation needed}.

Preaching the Gospel earned the holy Apostle Thomas 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](#). The name of the Apostle Thomas is associated with the Arabian (or Arapet) Icon of the Mother of God ([September 6](#)).

Due to his evangelism in Syria and Persia, the Holy Apostle is highly regarded within the Eastern Orthodox [Church of Antioch](#), the [Church of Antioch \(Syriac\)](#), and in the [Assyrian Church of the East](#) (which separated from Orthodoxy during the [Nestorian](#) schism). The Christian community in India is known as the St. Thomas Christians on account of the tradition that holds St. Thomas as their founder; a dispute over the precise nature of this evangelism, and whether or not Thomas personally ministered within India, resulted in a schism between the Syriac Orthodox Church and the [Malankara Orthodox Syrian Church](#). An important early tradition concerning Thomas, that is of particular importance to Syriac Christians, is the story of the [1], and which is connected in Eastern Orthodoxy with the tradition of the Icon Not Made by Hands.

In recent years the image of the Holy Apostle has been further mired by the media attention given to the recently discovered heretical [Gnostic](#) Gospel of Thomas, part of the [Gnostic Texts of Nag Hammadi](#), and also the Gnostic Infancy Gospel of Thomas. These Gospels are associated with the Gnostic heresy, and no Orthodox church regards them as being Canonical; additionally, they are almost universally considered to be pseudepigraphical, even among non-Orthodox Bible scholars. [Cyril of Jerusalem](#) attributed the Gospel of Thomas to the Manichees, saying of it "Let none read the Gospel according to Thomas: for it is the work not of one of the twelve Apostles, but of one of the three wicked disciples of Manes." Likewise, the Infancy Gospel of Thomas is generally considered to have been written no earlier than the second century ([Irenaeus of Lyons](#) may have referred to it in his seminal work *Against Heresies*). Thus, it is important that the Orthodox faithful reject any attribution of either of these heretical works to the Holy Apostle Thomas.

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, and for the concomitant scriptural refutation of Docetism and the Gnostic heresy. The false association of Thomas with Gnostic heretical works is all the more extraordinary in light of the fact that his personal experience, as recorded in the Orthodox, canonical, Gospel of John, discredits the Gnostic heresy that lies at the heart of the works allegedly authored by Thomas. In addition to having been the instrument by which the Lord disproved that pernicious heresy, through a remarkable application of grace reversing a sin into a moment of divine revelation, the Apostle Thomas should also be remembered as a great evangelist; just as Peter and Paul made their way to Rome to evangelize the gentiles therein, and Andrew proceeded to the Northwest, Thomas ventured East in order to spread the same Gospel of peace.