



# ARCHANGEL MICHAEL CHURCH

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SUNDAY MAY 12, 2024 | SUNDAY OF THOMAS

## SUNDAY OF ANTIPASCHA

One can say that everyone rejoices when they hear the troparion of the Resurrection. But they sometimes grow bored when it is sung often. This hymn, however, should be endlessly joyful to people: its continual repetition about the victory over death and the devil should be an infinite source of consolation. Therefore if this joy soon passes, it passes because one's faith is not so living and strong. People find it difficult to believe because their souls do not especially love this victory.

They say: Thomas, who had been previously ready to die for Christ, also did not believe.

No, Thomas asked for assurances not because he did not believe, but because he desired an untroubled faith, for he longed for the resurrection and understood its significance.

Before their entry into Jerusalem, having learned that there would not be any external success but, to the contrary, that the Savior awaited suffering, the disciples thought that the same death awaited them as a reward for following Him. They were overcome by horror and fear, and then Thomas said: *Let us go that we might die with Him* [Jn 11:16]. Thomas had a loyal heart. How many of them were troubled when they learned that there was not, and would not be, any external success! When He was to them a great miracle worker, healing them and giving them bread, they believed; but when they learned that He was ready to accept and bear the great deed [*podvig*] of patience and suffering for the sake of their spiritual benefit – then they all ran away, their faith weakened and, if their conscience rebuked them, they easily found an excuse in themselves: *we trusted that it had been He* [Lk 24:21].

People say: if we had seen Him we would not have denied Him. This is not true: the majority of those who denied Him had seen Him, and they denied Him because they did not love spiritual values, and the victory over the devil spoke but little to their hearts; they desired external success.

Cases of full denial are not many. Normally a remnant of faith remains, and this half-acknowledgment and half-faith is perhaps even worse, and such half-believers are in the majority. If they were to be excluded from so-called believing society we would see that there are but few true worshippers. Church and cross, unity in Christ, unity in the name of the feat [*podvig*] of love – there is the outline of our relationship towards the Lord. But half-believers do not strive to understand either one or the other – unity or Christ's love – in the way that Christians understand it.

Half-faith has many degrees, but one thing inevitably follows from all half-belief. Those who deny know both what they have denied and to what to return. But the half-believer does not have any such clarity and grows accustomed to a life guided by sophistries, half-truth, and hints at some sort of supposed truth.

Metropolitan Anthony (Khrapovitsky).

### Ἦχος βαρύς.

Ἐσφραγισμένου τοῦ μνήματος, ἡ ζωὴ ἐκ τάφου ἀνέτειλας Χριστέ ὁ Θεός· καὶ τῶν θυρῶν κεκλεισμένων, τοῖς Μαθηταῖς ἐπέστης, ἡ πάντων ἀνάστασις· Πνεῦμα εὐθεὲς δι' αὐτῶν ἐγκαινίζων ἡμῖν, κατὰ τὸ μέγα σου ἔλεος.

### Ἦχος πλ. δ΄.

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητῆς, Χριστέ ὁ Θεός, γυναιξὶ Μυροφόροις φθελγόμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

### Πραξ 5:12 – 20

Ἐν ταῖς ἡμέραις ἐκείναις, διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ πλήθη ἀνδρῶν τε καὶ γυναικῶν, ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθεῖν ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκία ἐπισκιάσῃ τινὶ αὐτῶν. συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες. Ἀνασταὺς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ Κυρίου δια τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε· πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

### Ἰω κ' 19 – 31

Οὕσης ὀψίας τῆ ἡμέρᾳ ἐκείνῃ τῆ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ πατήρ, κάγω πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε Πνεῦμα Ἅγιον· ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινῶν κρατῆτε, κεκράτηνται. Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν Κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς

### Grave Mode.

The tomb being sealed, You rose from the sepulcher, O Christ God, the Life. And the doors being shut, You came to the disciples, O resurrection of all. Through them You renew a right spirit within us, according to Your great mercy.

### Mode Plagal 4

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out “Rejoice” to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

### Acts 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 together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. 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 towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested 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.”

### Jn. 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,

τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν. εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ Κύριός μου καὶ ὁ Θεός μου. λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

## ΚΑΤΗΧΗΤΙΚΟΣ ΛΟΓΟΣ

“Εάν μὴ ἴδω, οὐ μὴ πιστεύσω”, εἶναι τα λόγια με τα οποία αντιδρά ο Θωμάς, ὅταν μαθαίνει τὴν εἰδηση τῆς Αναστάσεως τοῦ Χριστοῦ, καὶ ὅτι τὸ ἴδιο βράδυ τῆς Αναστάσεως ὁ Κύριος φανερώθηκε στους υπόλοιπους μαθητές. Εάν δεν δω με τα μάτια μου τὸν Ἰησοῦ, αν δεν αγγίξω τα πληγωμένα χέρια Του καὶ τὴν πλευρά Του, δεν πρόκειται να πιστέψω αὐτὸ τὸ απροσδόκητο καὶ τόσο χαρμόσυνο γεγονός. Καὶ μια εβδομάδα αργότερα, εμφανίζεται καὶ πάλι ὁ Αναστάς Κύριος στους μαθητές Του, καὶ αὐτὴ τὴν φορά βρίσκεται ἀνάμεσά τους καὶ ὁ “ἄπιστος” μαθητής. Τὸν καλεῖ ὁ Χριστός να ψηλαφήσει τὰ σημάδια ἀπὸ τους ἴλους καὶ ἀπὸ τὴν λόγχη, ὁ ἴδιος ὁμως σπεύδει να Τὸν προσκυνήσει καὶ να ομολογήσει με χαρὰ “ὁ Κύριός μου καὶ ὁ Θεός μου”. Ενθυμούμαστε σήμερα τὸ γεγονός τῆς ψηλαφήσεως τοῦ Θωμά, ὄχι μόνο γιατί ἀποτελεῖ συνέχεια τῶν γεγονότων που ἀκολούθησαν τὸ Πάθος καὶ τὴν Ανάσταση τοῦ Κυρίου μας, ἀλλὰ κυρίως ἐπειδὴ μας δίνει μια ἀμεση μαρτυρία για τὴν ἀλήθεια τῆς Αναστάσεως τοῦ Χριστοῦ. Δεν εἶναι εὐκόλο να πιστέψει κανεὶς ὅτι πράγματι ὁ Χριστός ἀναστήθηκε, καὶ πολὺ περισσότερο ὅταν ἡ χριστιανικὴ πίστη ἔχει θεμελιωθεῖ στὴν Ανάσταση τοῦ Κυρίου. “Εἰ δὲ Χριστός οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν”, θα μας πει ὁ Ἀπόστολος Παῦλος (Α΄ Κορ. 15, 44). Πράγματι, αν ὁ Χριστός δεν ἀναστήθηκε, τότε ὅλα εἶναι μάταια, τότε δεν ὑπάρχει καμία ἐλπίδα για τὸν ἄνθρωπο, καμία προοπτικὴ πνευματικῆς ἀνάκαμψης καὶ ζωῆς. Αὐτός εἶναι καὶ ὁ λόγος που ἀπὸ τὴν πρώτη στιγμή οἱ γραμματεῖς καὶ οἱ φαρισαῖοι προσπάθησαν να διαδώσουν ὅτι ὁ Χριστός δεν ἀναστήθηκε, ἀλλὰ οἱ μαθητές Του ἔκλεψαν τὸ νεκρὸ Του σῶμα. Ἀλλὰ καὶ διάφοροι μεταγενέστεροι ἀρνητές, ἐπιχείρησαν να ἀποδώσουν τὴν πίστη τῶν Ἀποστόλων σε ἕνα εἶδος ομαδικῆς παραίσθησης. Για τὶς φήμες τῶν φαρισαίων ἀπόδειξη ὅτι ἦταν ψευδεῖς ἀποτελεῖ ἡ κουστωδία, ἡ στρατιωτικὴ φρουρά που οἱ ἴδιοι οἱ γραμματεῖς ἀπαίτησαν, ὥστε να ἀποτραπεί ἡ κλοπὴ τοῦ σώματος τοῦ Χριστοῦ. Για τὶς σύγχρονες θεωρίες, ὅτι δηλαδή οἱ μαθητές εἶχαν παραισθήσεις, ἀπόδειξη περὶ τοῦ ἀντιθέτου ἀποτελεῖ ἡ ψηλάφηση τοῦ Θωμά. Γι αὐτὸ καὶ οἱ υμνογράφοι τῆς Ἐκκλησίας ἀποκαλοῦν “καλὴ” τὴν ἀπιστία τοῦ Θωμά, ἐπειδὴ ἀπὸ τὴν μία μεριά ἀποτελοῦσε ἐκφραση τῆς ἐπιθυμίας τοῦ μαθητῆ να δει καὶ ὁ ἴδιος τὸν ἀναστημένο Κύριο, ὅπως οἱ υπόλοιποι μαθητές. Καὶ ἀπὸ τὴν ἄλλη, ἐπειδὴ στὸ πρόσωπο τοῦ Θωμά γινόμαστε κι εμεῖς διαχρονικὰ μάρτυρες τῆς Αναστάσεως. Εμεῖς δεν μπορούμε να ψηλαφήσουμε τὸν Χριστό, μιας που ζοῦμε τόσο μακριὰ ἀπὸ τὴν ἐποχὴ ἐκείνη. Τὸ ἐπραξε ὁμως για χάρη μας καὶ στὴ θέση μας ὁ “ἄπιστος” μαθητής, ὥστε να διαλυθεῖ κάθε ἀμφιβολία μέσα μας καὶ να ἐδραιωθεῖ ἡ πίστη στὴν Ανάσταση τοῦ Κυρίου. “Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες”, θα ἀποκριθεῖ ὁ Χριστός στὸν Θωμά, ἀναφερόμενος σε ὅλους ἐκείνους που ἀρκούνται στὴ διήγηση τοῦ Ευαγγελίου για να πιστέψουν. Δεν ἐννοεῖ ἐδῶ ὁ Χριστός να μην ἐρευνούμε καὶ να μην ἐξετάζουμε τὴν ἀλήθεια, ἀλλὰ μακαρίζει αὐτοὺς που κάνουν τὴν προσωπικὴ τους υπέρβαση καὶ ἐξετάζουν με τὴν καρδιά τους τὶς ἀλήθειες τοῦ Ευαγγελίου. Μακαρίζει τὴν πίστη, ἡ ὁποία υπερβαίνει τὴν ἀνάγκη τῶν ἀποδείξεων. Ἄλλωστε, αν ὑπῆρχαν ἀποδείξεις για ὅλα, τότε δεν θα μιλούσαμε για πίστη, ἀλλὰ για ἀναγκαστικὴ παραδοχὴ κάποιων πραγμάτων. Φρόντισε ὡστόσο ὁ Κύριος, ἐπειδὴ ἡ Ανάστασή Του ἀποτελεῖ θεμελιώδες στοιχεῖο τῆς πίστεώς μας, να μας προσφέρει καὶ τὶς ἀποδείξεις, ὥστε να ἔχουμε τὴν βεβαιότητα καὶ να μην ἀπιστούμε. Ὑπὸ τὸ πρίσμα αὐτὸ, τὸ γεγονός που εορτάζουμε καὶ ἐνθυμούμαστε σήμερα, αὐτὸ τῆς ψηλαφήσεως τοῦ Θωμά, ἀποτελεῖ εὐεργεσία για τὴν Ἐκκλησία καὶ για τὸν καθένα μας, διότι ἐξαφανίζει κάθε ἀμφιβολία καὶ κάθε δισταγμὸ. Ἀς ἀκολουθήσουμε ἐπομένως τὸν Θωμά, καὶ ἀς δοξολογήσουμε τὸν Ἀναστάντα Κύριο. Ἀς Τὸν προσκυνήσουμε καὶ ἀς ἀναφωνήσουμε κι εμεῖς, “ὁ Κύριός μου καὶ ὁ Θεός μου”. Ἀς ἔχουμε πίστη ἀκράδαντο καὶ σταθερὴ, ὅτι ὁ σαρκωθεὶς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, που σταυρώθηκε για τὶς ἀμαρτίες μας καὶ κατῆλθε μέχρι τὸν Ἄδη, ὄντως ἀναστήθηκε τὴν τρίτη ἡμέρα, παρέχοντας στὸν καθένα που πιστεύει σε Αὐτὸν ζωὴ καὶ ἀφθαρσία καὶ χαρὰ καὶ Ανάσταση.

# SYNAXARION

**May 12th**- Sunday of St. Thomas

**May 13th** - St. Glyceria of Heraclia & St. Sergios

**May 14th** - St. Isidore, Martyr of Chios

**May 15th** - St. Pachomium the Great

**May 16th** - St. Theodore the Sanctified

**May 17th**- St. Nectarios of the Varlaam Monastery

**May 18th** - St. Julian the Martyr



# 40 Day Baby Blessings:

Thomas,  
son of Nicole & Spiro Anagnostopoulos  
and

Theodore Emmanuel Avlontis,  
son of Kyranna Limogiannis & Angelo Avlontis

We welcome Fr. Paul Paris, along with his GOYA and Dance Troupe, from the Holy Trinity Greek Orthodox Church in Portland, Oregon today!

Special thanks to Kyclades Taverna for sponsoring our 2024 Palm Sunday Bakalarion Luncheon!

Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.

PROVERBS 31:30 NIV

Wishing you God's unending favor, kindness and love this

*Mother's Day*  
and always.



## LITURGIES

**Thursday, May 16th**

Paraklesis 10am, Bible Study 11am

Small Vespers 7pm, Bible Study 7:30pm

**Saturday, May 18th**

Challenge Liturgy

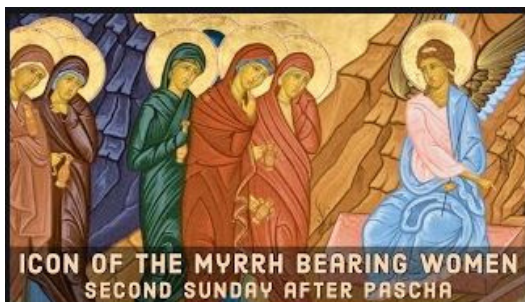
Orthros 9:30 am, Liturgy 10:30 am

**Sunday of the Myrrhbearers**

**May 19th**

Orthros 8:00 am

Divine Liturgy 9:30 am



## EVENTS

**Young at Heart Tour of  
St. Michael's Home & Luncheon  
May 14th**

**Tavli Tournament - May 16th**

**JOY Laser Tag - May 17th**

**Sunday School Graduation  
Young Adults "YAL" Bake Sale  
AHEPA Sunday  
May 19th**

**AMC Olympics - May 24-26**

**AMC Panygiri - June 2nd**

**Golf Outing - June 6th**