

# Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Rectory 215-862-9227; Parish Center 732-780-3158

St. Thomas Sunday

April 19, 2015

Father Robert E Lucas, Pastor; Subdeacon Daniel J. Korba and Nikitas Tsokris, Cantors

# We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area. We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

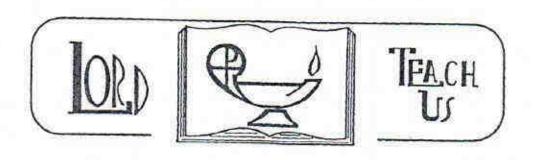
It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5—8.

#### GLAD TIDINGS

+++ Today we have festal anointing on the occasion of this past week's glorious feasts of Christ's triumphal Resurrection. The customary greeting is "Christ Is Risen!" to which we respond, "Indeed, He Is Risen!"

+++ There will be no Pirohi Sale in April; the next sale will be May 2,

- +++ This Thursday is the simple feast of St. George Martyr. In anticipation, the Divine Liturgy will be celebrated Wednesday evening at 7:00 PM.
- +++ We remind our faithful diocesan and parish dues are DUE. Only thirteen diocesan dues are received. Please fulfill this obligation during this sacred season.
- +++ Every Monday, we have prayerful devotions before the Myrrh bearing icon at 6:00 PM. Everyone is invited to be present in praise. The Birthgiver invites us to manifest our faith in response to her first shown love, to unite our prayers with hers for the salvation of our souls. Invite your friends and neighbors to join us.
- +++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Father George, Barbara, Betty, James, Yevlogia, Nicholas, Maria, Cynthia, Pani Anna Marie, Father Myron, Pani Delores and Andrea.
- +++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.
- +++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$364.00; Candles, \$103.00; Kitchen, \$666.00; Food Coupons, \$120.00; Great Fast Self-Sacrifice, \$20.00; Holyday, \$160.00; Flowers, \$10.00; Resurrection, \$1415.00; Diocesan Dues, \$130.00; Special Gifts, \$1400.00, for a total of 4388.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls!
- +++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Maria Idronmenos, Anna Zacharyezuk, Bob Gorbich, Mariivn Korba and Pani Buletza.
- +++ We make a PENNIES FROM HEAVEN Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of \$1819.00 from this apostolate. Even your pennies can help and are a blessing to our parish.
- +++ Please be certain to see a member of the Parish Council if you would like to help our parish by using Shop Rite Food Coupons available in \$20.00 denominations. We invite ALL to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5750 on this project to date!
- +++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.



# Resurrection

So it is with the resurrection of the dead. What is sown in the earth is subject to decay, what rises is incorruptible. What is sown is ignoble, what rises is glorious. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up 1 Corinthians 15: 42 - 44.

...the gospel concerning his Son who was descended from David according to the flesh, but was made Son of God in power according to the spirit of holiness, by his resurrection from the dead: Jesus Christ our Lord Romans 1: 3, 4.

Many bodies of the saints who had fallen asleep were raised. After Jesus' resurrection they came forth from their tombs and entered the holy city and appeared to many Matthew 27: 53.

Brothers I can speak confidently to you about our father David. He died and was buried, and his grave is in our midst to this day. He was a prophet and knew that God had sworn to him that one of his descendants would sit upon his throne. He said that he was not abandoned to the nether world, nor did his body undergo corruption, thus proclaiming before hand the resurrection of the Messiah. This is the Jesus God has raised up, and we are his witnesses. Exalted at God's right hand, he first received the promised Holy Spirit from the Father, then poured this Spirit out upon us Acts of the Apostles 2: 29 - 33.

...the priests, the captain of the temple guard, and the Sadducees came up to them, angry because they were teaching the people and proclaiming the resurrection of the dead in the person of Jesus Acts of the Apostles 4: 2.

If we must answer today for a good deed...then you and all the people of Israel must realize that it was done in the name of Jesus the Nazarene whom you crucified and whom God raised from the dead Acts of the Apostles 4: 9, 10.

# Descent into the Place of the Dead

"Christ Is Risen!" is the gospel proclamation. All four gospels are silent on the manner of Christ's Resurrection. No where in Scripture is there a factual eyewitness account of the event. Byzantine iconography is faithful to the gospel and never represents this event as does the West, but rather expresses what occurred before or after the actual Resurrection.

The icon utilized for the feast of the Resurrection is either that of the Descent into the Place of the Righteous Dead or that of the Myrrh-Bearing Women. The former shows Christ as the Life-giver and Imparter. In it, He is seen trampling down the gates of the place of the righteous dead, grasping Adam and Eve by the hands and drawing them up into the glory of everlasting life. This image is a reflection of the hymnology of Resurrection Matins: "You descended into the realm of death, O Christ, and have broken the ancient bonds which held the captives; and like Jonah from the whale, on the third day, You arose from the tomb."

Our Lord's entrance into the place of the righteous dead, into the depths of the earth, transforms and changes it. Through death

He entered this realm which in the icon is shown by the black gaping abyss. His presence there showed what He took upon Himself every humility and degradation of mankind. His appearance is not as its captive, but as its conqueror and victor. He is shown with a radiant bursting halo, the symbol of His glory. His garments are no longer those in which He was seen on earth, but they are especially radiantly brilliant and they illumine the abject darkness and isolation of the place of the dead.

He fills the darkness with the light of His divine presence. He stands upon the broken gate of the kingdom of death, thus indicating His victory over death by His own death and Resurrection. Through His humiliation and death, He raised all rational creation to participate in divine life. Bolts, broken chains and keys to destroyed doors are scattered about to signify the total liberation of those held captive and the breaking of death's power hold over man. By Christ's descent, the place of the dead is destroyed and its gates broken and trampled.

Having broken the bonds of death's power, Christ is seen raising Adam and Eve from the slumbering grave. In freeing our first parents, Christ also frees those who put their faith in His coming. This truth is seen in the presence of Kings Solomon and his father, David, vested in splendid royal robes and crowns of office. They stand together with John the Baptist at Christ's right. Moses and the Prophets of the Old Covenant stand at His left. With them, all of represented humanity is elevated, raised and restored and dignified.

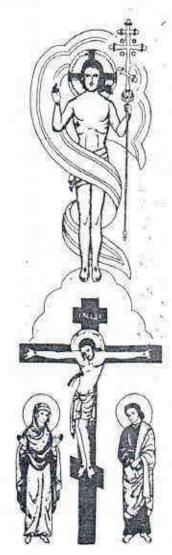
"The gift is not like the offense. For if by the offense of the one man all died, much more did the grace of God and the gracious gift of the one man, Jesus Christ, abound for all....If death began its reign through one man because of his offense, much more shall those who receive the overflowing grace and gift of justice live and reign through the one man, Jesus Christ" Romans 5: 15 - 17.

The icon makes the spiritual event present and actual for us. Through it our minds are lifted to the spiritual effects that Christ's Resurrection bestows upon us. We experience and know that we are freed from sin and death and have been granted new life. The Resurrection Troparion is the perfect commentary for all this: "Christ is risen from the dead. By death He conquered death and to those in the graves, He granted life."

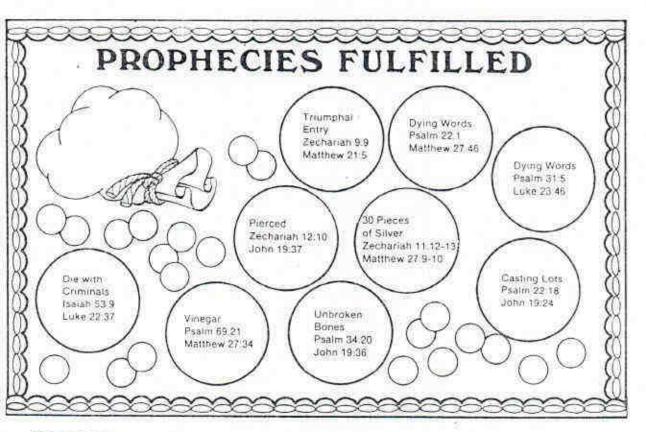
# ... RAISED with CHRIST



"Christ is Risen!— Indeed He is Risen!"



Christ is risen from the dead, by death he conquered death, and to all in the graves He has granted Life!



OBJECTIVE:

To highlight Old Testament prophecies fulfilled in the New Testament.

Background Scripture: Zechariah 11:12 " And they weighed out as my wages thirty shekels of silver." Also Matthew 27:9 "Then was fulfilled what had been spoken by the prophet Jeremiah, saying, 'And they took the thirty pieces of silver. "

Believers are not startled or surprised by many of the details of the Passion and Lord's Resurrection. Long before they occurred, our God told His chosen people about them. Because we read and study the Scripture which is God's revelation to us, we have an insight into the transpiring events which contributed to our redemption. They become meaningful to us. They touch us personally in heart and soul. At your leisure, prayerfully read the above prophecies and gain a new understanding of God's unfathomable love for us.

#### DON'T STOP!!!

You failed many times, although you may not remember

The first time you tried to walk, you fell down

The first time you tried to talk, you could hardly make a sound.

The first time you dressed yourself, you may have looked like a clown.

But you didn't give up!

Did you hit the ball the first time you swung a bat?

Did you make a cartwheel the first time you tried that?

Did you jerk the car the first time you drove a stick?

Did you do it perfectly the first time you tried a magic trick?

Heavy hitters, the ones who hit the most home runs, also strike out the most, when all is said and done.

Babe Ruth struck out 1,330 times, but he also hit 714 home runs.

R. H. Macy failed seven times before his store in New York caught on.

We all fail sometimes; it's part of success.

Just don't stop trying!

Don't worry about failure. Worry about the chances you miss when you don't even try . . .

#### RESURRECTION SERMONS

St. Gregory Nazianzus

"This is the Day of the Resurrection; and for me a fitting beginning. Let us be all united in heart, and let us give glory to God on this solemn festival (Is. lxvi 5). Let us address as brothers even those who hate us, as also those who love us, and have helped us, and have suffered anything on our behalf. Let us forgive all things in the Resurrection.

Let us become like Christ, since Christ became like us. Let us become God's because of Him, since He for us became man. He took upon Himself a low degree that he might give us a higher one. He became poor, that through His poverty we might become rich (II Cor. viii. 9). He took upon Himself the form of a servant (Phil. ii. 7) that we might be delivered from slavery (Rom. viii. 21). He came down that we might rise up. He was tempted that we might learn to overcome. He was despised that we might be given honour. He died that He might save us from death. He ascended to heaven that we who lie prone in sin may be lifted up to Him. and may we all ever be one in Jesus Christ, both now and in the peace of that life beyond. To Him be glory and honour for ever and ever. Amen."

St. John Chrysostom: "The Fruits of Christ's Resurrection"

Adam sinned, and died. Christ did not sin; yet he died. This is strange and wondrous: the one sinned and died, the Other sinned not, yet He died. And why was this? So that by His aid Who did not sin he might be freed from the grasp of death who had sinned and died. So will it happen with regard to money. Oftentimes a man will owe a debt, and not having the means to pay he is put in bonds. Another who owes no debt, and has the means to pay, will deliver him who is liable to punishment. So did it happen with Adam. Adam was a debtor, and was held in bonds by the devil. But he had not the means to pay his debt. Christ was not a debtor, nor was he under the power of the devil, but He had the means to pay this debt. He came, and for the one held prisoner by the devil suffered death, to deliver him.



# WISDOM! BE ATTENTIVE

Though the grave had been sealed, from the grave You arose, O Christ our God, our Life, and though the door had been locked, You appeared among the disciples, O Resurrection of all, thus You restored for us an upright spirit according to Your great mercy. Troparion, Sunday of St. Thomas.

Thomas placed his own restless hand into Your life-giving side, O Christ God, and since You entered although the doors were locked, he cried out to You with the other apostles: "You are my Lord and my God!" Kontakion, Sunday of St. Thomas.

Great is our Lord and mighty in power; to His wisdom there is no end. Prokimenon, Sunday of St. Thomas.

When the doors were closed and the disciples were gathered together, You suddenly appeared in their midst, O Jesus our Almighty God. You granted them peace and filled them the Holy Spirit; You commanded them to wait and not depart from Jerusalem until they were clothed with power from on high. Therefore, we cry out to You, O Lord: Glory to You, our Light, our Resurrection, and our Peace. Vesper Hymn, Sunday of St. Thomas.

Even though the doors were closed, You came to Your disciples, O Christ, and Thomas, called the Twin, was not with them. Therefore, he did not believe what they told him. You did not deem him unworthy for his lack of faith, but in Your goodness, You confirmed his faith by showing him Your pure side and the wounds in Your hands and feet. He touched them, and when he saw You, he confessed You to be neither an abstract God nor merely human; and he cried out: My Lord and my God, glory to You! Vesper Hymn, Sunday of St. Thomas.

On the eighth day the Saviour came to the doubting disciples. He granted them peace and said to Thomas: O Apostle, come and touch My hands which were pierced by nails. How wonderful is this doubt of Thomas! It brought the hearts of believers to the knowledge of God. Therefore, he cried out with fear: My Lord and my God, glory to You! Vesper Hymn, Sunday of St. Thomas.

# Did You Know That ...

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...life does not have to be perfect to be wonderful?
...the end never justifies the meanness?
...you should be a go-giver as well as a go-getter?
...a movie critic gets complimentary tickets so he can make uncomplimentary remarks?
...a procrastinator suffers from hardening of the oughteries?
...with ordinary talent and extraordinary perseverance, with God's grace, salvation is attainable?
...a holy person turns great troubles into little ones and little ones into none at all?
...to succeed, you do not have to stay up nights; you simply have to stay awake days?
...you should do what you do best; if you're a runner, run; if you are a Christian, pray?
...one easy way to holiness is turning every disaster into a prayer opportunity?
...progress results from prayer and persistence with purpose?
...the wise judge by what they see, the foolish by what they hear?
...everyone is trying to accomplish something big, not realizing life is made of little things?
...if you would not write it and sign it, you shouldn't say it?
...if you do not have a vision for the future, then your future is threatened to be a repeat of the
past?
... a word of encouragement can transform tears into hope?
...honesty is something you cannot wear out?
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# GOD IN THREE PERSONS

he early Christians were quick to spot new heresies. In the third century, Sabellius, a Lib-yan priest who was staying at Rome, invented a new one. He claimed there is only one person in the Godhead, so that the Father, the Son, and the Holy Spirit are all one person with different "offices," rather than three persons who are one being in the Godhead, as the orthodox position holds.

Of course, people immediately recognized that Sabellius's teaching contradicted the historic faith of the Church, and he was quickly excommunicated. His heresy became known as Sabellianism, Modalism, and Patripassianism. It was called Sabellianism after its founder, Modalism after the three modes or roles which it claimed the one person of the Trinity occupied, and Patripassianism after its implication that the person of the Father (Pater-) suffered (-passian) on the cross when Jesus died.

Because Modalism asserts that there is only one person in the Godhead, it makes nonsense of passages which show Jesus talking to his Father (e.g., John 17), or declaring he is going to be with the Father (John 14:12, 28, 16:10) One role of a person cannot go to be with another role of that person, or say that the two of them will send the Holy Spirit while they remain in heaven (John 14:16-17, 26, 15:26, 16:13-15; Acts 2:32-33).

Modalism quickly died out; it was too contrary to the ancient Christian faith to survive for long. Unfortunately, it was reintroduced in the early twentieth century in the new Pentecostal movement. In its new form, Modalism is often referred to as Jesus Only theology since it claims that Jesus is the only person in the Godhead and that the Father, the Son, and the Holy Spirit are merely names, modes, or roles of Jesus. Today the United Pentecostal Church, as well

as numerous smaller groups which call themselves "apostolic churches," teach the *Jesus Only* doctrine. Through the Word Faith movement, it has begun to infect traditionally Trinitarian Pentecostalism. Ironically, Trinity Broadcasting Network, operated by Word Faith preacher Paul Crouch, has given a television voice to many of these *Jesus Only* preachers (who are, of course, militantly *anti-*Trinitarian).

In the quotes that follow, the Fathers' forceful rejection of Modalism is shown not only when they condemn it by name, but also by passages in which they speak of one person of the Trinity being with another, being sent from another, or speaking to another.

# THE LETTER OF BARNABAS

"And further, my brethren, if the Lord [Jesus] endured to suffer for our soul, he being the Lord of all the world, to whom God said at the foundation of the world, 'Let us make man after our image, and after our likeness,' understand how it was that he endured to suffer at the hand of men" (Letter of Barnabas 5 [A.D. 74] emphasis added).

## HERMAS

"The Son of God is older than all his creation, so that he became the Father's adviser in his creation. Therefore also he is ancient" (The Shepherd 12 [A.D. 80]).

# IGNATIUS OF ANTIOCH

"Jesus Christ . . . was with the Father before the beginning of time, and in the end was revealed . . . . Jesus Christ . . . came forth from one Father and is with and has gone to one [Father] . . . [T]here is one

God, who has manifested himself by Jesus Christ his Son, who is his eternal Word, not proceeding forth from silence, and who in all things pleased him that sent him" (Letter to the Magnesians 6-8 [A.D. 110] emphasis added).

# JUSTIN MARTYR

"God speaks in the creation of man with the very same design, in the following words: 'Let us make man after our image and likeness.' . . . I shall quote again the words narrated by Moses himself, from which we can indisputably learn that [God] conversed with someone numerically distinct from himself and also a rational being. . . But this offspring who was truly brought forth from the Father, was with the Father before all the creatures, and the Father communed with him" (Dialogue with Trypho the lew 62 [A.D. 155]).

# POLYCARP OF SMYRNA

"I praise you for all things, I bless you, I glorify you, along with the everlasting and heavenly Jesus Christ, your beloved Son, with whom, to you and the Holy Spirit, be glory both now and to all coming ages. Amen" (Martyrdom of Polycarp 14 [A.D. 155] emphasis added).

## MATHETES

"[The Father] sent the Word that he might be manifested to the world. . . . This is he who was from the beginning, who appeared as if new, and was found old. . . . This is he who, being from everlasting, is today called the Son" (Letter to Diognetus 11 [A.D. 160] emphasis added).

### **IRENAEUS**

"It was not angels, therefore, who made us nor who formed us, neither had angels power to make an image of God, nor anyone else. . . . For God did not stand in need of these in order to accomplish what he had himself determined with himself beforehand should be done, as if he did not possess his own hands. For with him [the Father] were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, he made all things, to whom also he speaks, saying, "Let us make man in our image and likeness" [Gen. 1:26]" (Against Heresies 4:20:1 [A.D. 189] emphasis added).

#### TERTULLIAN

"While keeping to this demurrer always, there must, nevertheless, be place for reviewing for the sake of the instruction and protection of various persons. Otherwise it might seem that each perverse opinion is not examined but simply prejudged and condemned. This is especially so in the case of the present heresy [Sabellianism], which considers itself to have the pure truth when it supposes that one cannot believe in the one only God in any way other than by saying that Father, Son, and Spirit are the selfsame person. As if one were not all . . . through the unity of substance" (Against Praxeas 2:3-4 [A.D. 216]).

"Keep always in mind the rule of faith which I profess and by which I bear witness that the Father and the Son and the Spirit are inseparable from each other, and then you will understand what is meant by it. Observe, now, that I say the Father is other [distinct], and the Son is other, and the Spirit is other.

I say this, however, out of necessity, since they contend that the Father and the Son and the Spirit are the selfsame person" (ibid. 9:1).

# HIPPOLYTUS

"Thus, after the death of Zephyrinus, supposing that he had obtained [the position] after which he so eagerly pursued, he [Pope Callistus] excommunicated Sabellius, as not entertaining orthodox opinions" (Refutation of All Heresies 2:7 [A.D. 228]).

# NOVATIAN

"[W]ho does not acknowledge that the person of the Son is second after the Father, when he reads that it was said by the Father, consequently to the Son, 'Let us make man in our image and our likeness' [Gen. 1:26]? Or when he reads [as having been said] to Christ: Thou art my Son, this day have I begotten you. Ask of me, and I will give you the heathens for your inheritance, and the ends of the earth for your possession' [Ps. 2:7-8]? Or when also that beloved writer says: "The Lord said unto my Lord, Sit thou on my right hand, until I shall make your enemies the stool of your feet [Ps. 110:1]? Or when, unfolding the prophecies of Isaiah, he finds it written thus: Thus says the Lord to Christ my Lord'? Or when he reads: 'I came not down from heaven to do mine own will, but the will of him that sent me' [John 6:38]? Or when he finds it written: 'Because he who sent me is greater than I' [cf. John 14:24, 28]? Or when he finds it placed side by side with others: 'Moreover, in your law it is written that the witness of two is true. I bear

witness of myself, and the Father who sent me bears witness of me' [cf. John 8:17-18]?" (Treatise on the Trinity 26 [A.D. 235]).

# POPE DIONYSHIS

"Next, then, I may properly turn to those who divide and cut apart and destroy the monarchy, the most sacred proclamation of the Church of God, making of it, as it were, three powers, distinct substances, and three godheads. I have heard that some of your catechists and teachers of the divine Word take the lead in this tenet. They are, so to speak, diametrically opposed to the opinion of Sabellius. He, in his blasphemy, says that the Son is the Father and vice versa" (Letters of Pope Dienysius to Bishop Dienysius of Alexandria 1:1 [A.D. 262]).

#### GREGORY THE WONDERWORKER

"But some treat the Holy Trinity in an awful manner, when they confidently assert that there are not three persons, and introduce (the idea of) a person devoid of subsistence. Wherefore we clear ourselves of Sabellius, who says that the Father and the Son are the same [person]. . . . We forswear this, because we believe that three persons—namely, Father, Son, and Holy Spirit—are declared to possess the one Godhead: for the one divinity showing itself forth according to nature in the Trinity establishes the oneness of the nature." (A Sectional Confession of Faith 8 [A.D. 262]).

"But if they say, 'How can there be three persons, and how but one divinity?' we shall make this reply: That there are indeed three persons, inasmuch as there is one person of God the Father, and one of the Lord the Son, and one of the Holy Spirit; and yet that there is but one divinity, inasmuch as . . . there is one substance in the Trinity" (ibid., 14).

#### METHODIUS

"For the kingdom of the Father, of the Son, and of the Holy Ghost, is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one deity in three persons, subsisting without beginning, uncreated, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality he is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty" (Oration on the Psalms 5 [A.D. 305]).

#### ATHANASIUS

"[The Trinity] is a Trinity not merely in name or in a figurative manner of speaking; rather, it is a Trinity in truth and in actual existence. Just as the Father is he that is, so also his Word is one that is and is God over all. And neither is the Holy Spirit nonexistent but actually exists and has true being. Less than these the Catholic Church does not hold, lest she sink to the level of the Jews of the present time, limitators of Caiaphas, or to the level of Sabellius" (Letters to Serapion 1:28 [A.D. 359]).

"They [the Father and the Son] are one, not as one thing now divided into two, but really constituting only one, nor as one thing twice named, so that the same becomes at one time the Father and at another his own Son. This latter is what Sabellius held, and he was judged a heretic. On the contrary, they are two, because the Father is Father and is not his own Son, and the Son is Son and not his own Father" (Discourses Against the Arians 3:4 [A.D. 360]).

# FULGENTIUS OF RUSPE

"See, in short you have it that the Father is one, the Son another, and the Holy Spirit another; in person, each is other, but in nature they are not other. In this regard he [Christ] says, 'The Father and I, we are one' [John 10:30]. He teaches us that 'one' refers to their nature and 'we are' to their persons. In like manner it is said, 'There are three who bear witness in heaven, the Father, the Word, and the Spirit, and these three are one' [cf. 1 John 5:7]. Let Sabellius hear 'we are,' let him hear 'three,' and let him believe that there are three persons" (The Trinity 4:1 [A.D. 513]).



Doubting Thomas

# Jesus Is Alive!

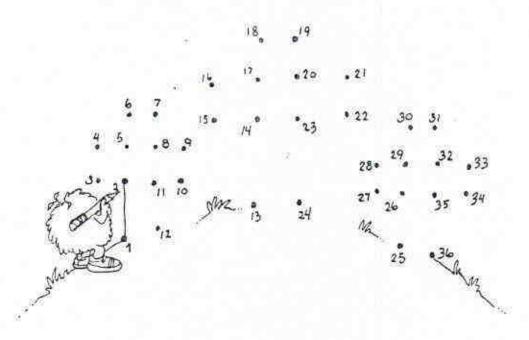
Many of the rulers in Jerusalem did not like Jesus.

They were very mean to Him.

Then, they killed Jesus.

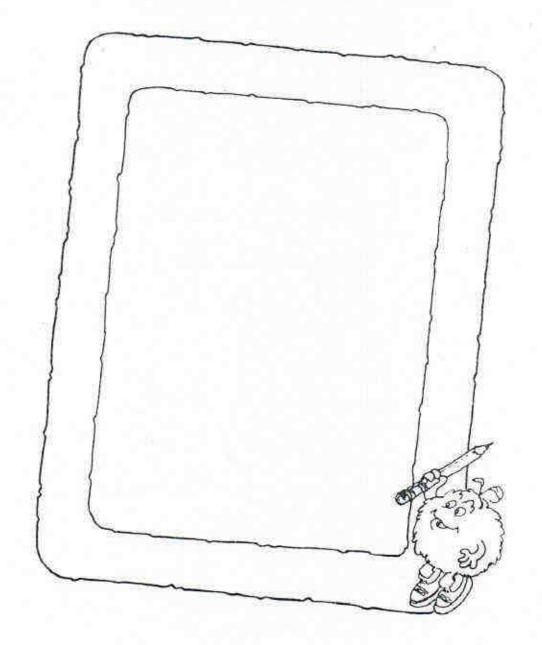
But Jesus came back to life!

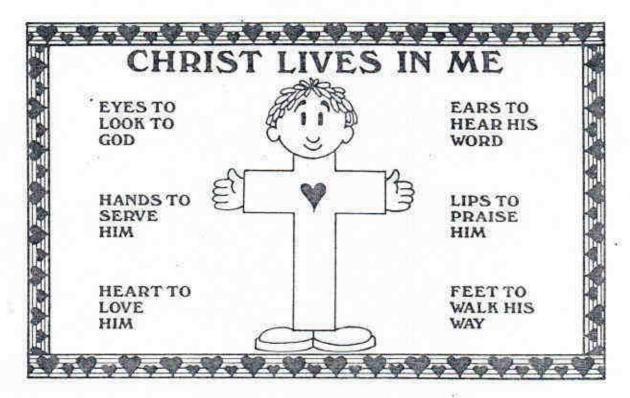
Connect the dots.
Then color the picture.



# Jesus gave His life to save us from our sins. But Jesus is alive today!

Draw a picture of what you can give to Jesus.





OBJECTIVE:

To illustrate the scriptural concept "Christ lives in me." Background Scripture: "... Christ liveth in me: ... " Galatians 2:20

Make a list of how Christ lives in you.

## LET US FOLLOW ST. THOMAS IN BELIEF

ach year, on the Sunday after Pascha, our Church tells the story of Doubting Thomas. Imagine the unending compassion of Christ, who let Himself be examined by His wavering apostle. This was done to assure Thomas of the reality of the Resurrection. One of the proofs Jesus offered to show were the wounds of His body. The sacred wounds were visible on His hands, feet, and in His side, where the spear had pierced the flesh.

The most beautiful hands are those that bear the marks of service and sacrifice. These were hands that Christ showed to His Apostle. Today, too, those who render faithful service in the name of Christ will share in the blessedness of the resurrection.

Happily, St. Thomas' story doesn't end with unbelief, but with belief in the resurrected Lord. We all may have our moment of doubt; but let us bring them to Christ, as Thomas did. Let us join him in proclaiming this day our faith in the Savior: "My Lord and my God!"

The Troparion for the day eloquently proclaims: "When the tomb was sealed, O Christ our God, Thou the Life didst rise from the grave; and when the doors were closed, Thou the Resurrection of all, didst stand among Thy disciples, and through them, according to Thy great mercy, didst renew a right spirit within us."

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