

Sunday of St. Thomas

Second Sunday, the new Sunday, Anti Pascha. This week orthodox are not supposed to fast and the royal doors are kept open.

THE TOUCHING OF THOMAS



Doubting Thomas

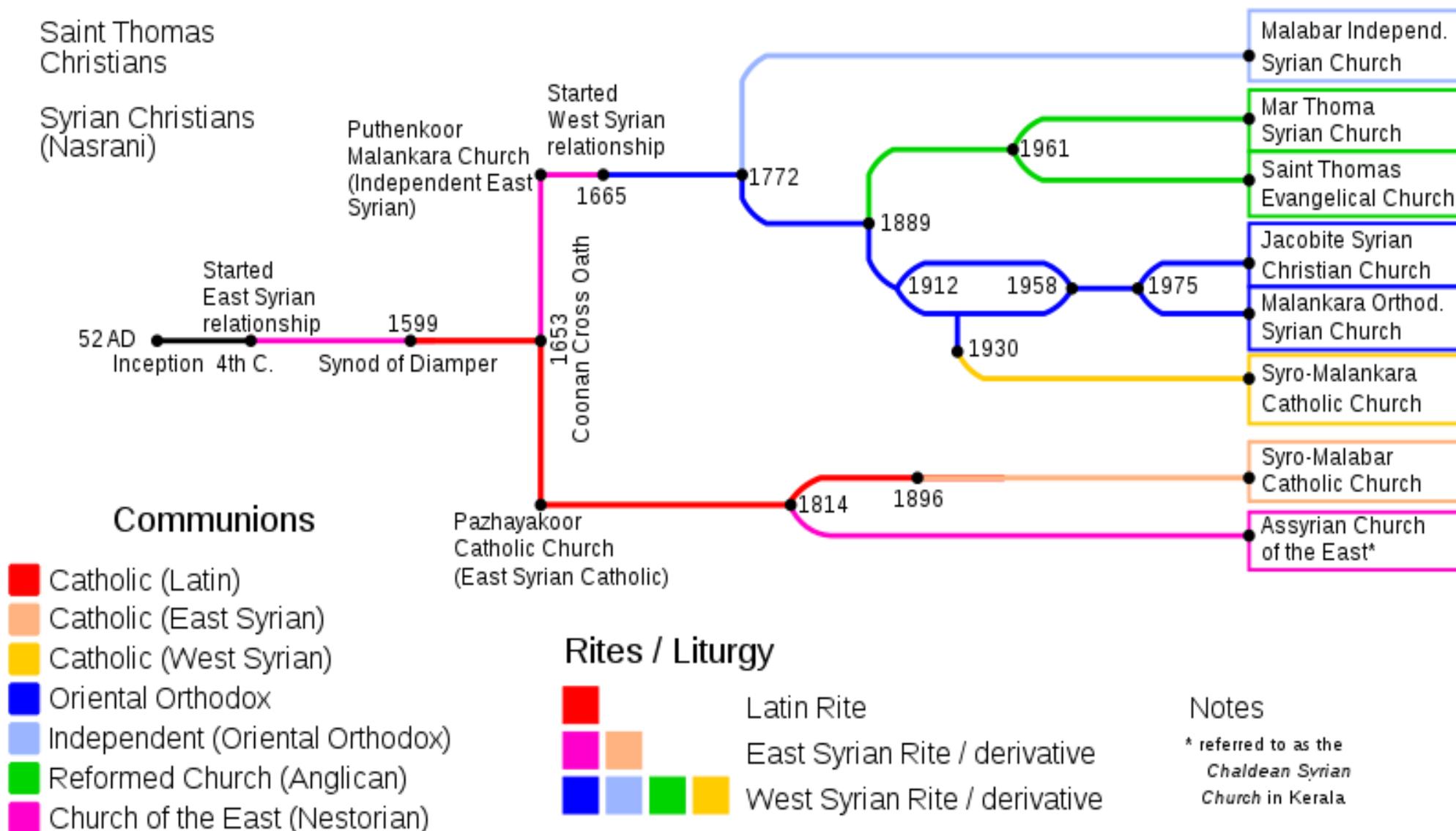
- Thomas first speaks in the Gospel of John. In John 11:16, when Lazarus has recently died, and the apostles do not wish to go back to Judea, Thomas says: "Let us also go, that we may die with him."
- Thomas speaks again in John 14:5. There, Jesus had just explained that he was going away to prepare a heavenly home for his followers, and that one day they would join him there. Thomas reacted by saying, "Lord, we know not whither thou goest; and how can we know the way?"
- John 20:24–29 tells how doubting Thomas was skeptical at first when he heard that Jesus had risen from the dead and appeared to the other apostles, saying, "Except I shall see on 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."[20:25] But when Jesus appeared later and invited Thomas to touch his wounds and behold him, Thomas showed his belief by saying, "My Lord and my God".[20:28] Jesus then said, "Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed."



Saint Thomas Christians

- The Saint Thomas Christians, also called Syrian Christians of India, Marthoma Nasrani, Malabar Nasrani, Malankara Nasrani or Nasrani Mappila, are an [ethno-religious](#) community of Indian [Christians](#) from the state of [Kerala](#), who employ the [East Syriac Rite](#) and [West Syriac Rite liturgical rites](#) of [Syriac Christianity](#). They trace their origins to the evangelistic activity of [Thomas the Apostle](#) in the 1st century.
- Records of him being in China, Singapore, and Paraguay

History and Evolution of Saint Thomas Christians





Apocrypha Books

- Acts of St. Thomas (3rd Century)
- Gospel of St. Thomas (60 AD) Discovered in Egypt 1945 Naja Hammadi. Unlike the canonical Gospels, it is not a narrative account of the life of Jesus; instead, it consists of *logia* (sayings) attributed to Jesus.
- The Infancy Gospel of Thomas is a biographical gospel about the childhood of Jesus, believed to date at the latest to the second century. The first known quotation of the Infancy Gospel of Thomas is from Irenaeus of Lyon around AD 180, who calls it spurious and apocryphal
- According to the Acta Thomae, the apostles divided up the world for their missionary labors, and India fell to Thomas. However, Thomas claimed that he was not healthy enough and that a Hebrew could not teach Indians; even a vision of Christ could not change his mind. Christ then appeared to a merchant and sold Thomas to him as a slave for his master, a king who ruled over part of India. One story suggests that Thomas offered to build a palace for the Indian king that would last forever. The king gave him money, which Thomas gave to the poor. Asked to show his progress, St. Thomas explained that the palace he was building was in heaven, not on earth. Ultimately, after giving into God's will, Thomas was freed from slavery.

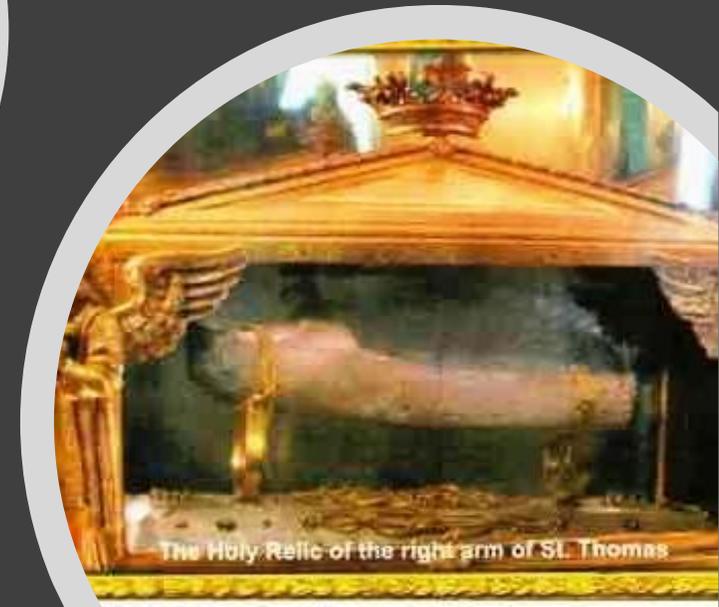
St. Thomas and the Assumption of Mary

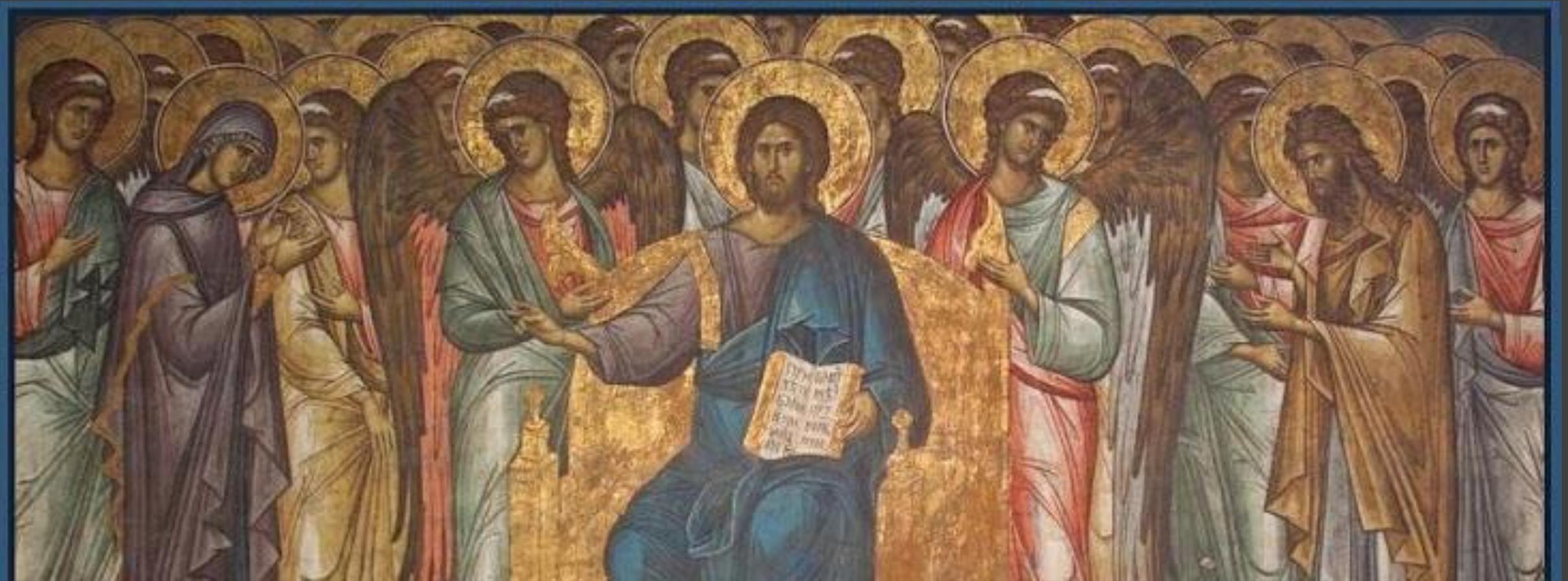
- It was on the third day after her burial that Thomas was suddenly caught up in a cloud in India and transported to a place in the air above the tomb of the Virgin. From that vantage point, he witnessed the translation of her body into the heavens, and cried out to her, "Where are you going O all-holy one?" And, removing her cincture, she gave it to Thomas, saying, "Receive this, my friend." And then she was gone.
- Thomas then descended to find the other disciples keeping watch over her tomb. He sat down beside them, with the cincture in his hand, sad that he was not there with them when she repose. He said, "We are all disciples of the Master; we all preach the same thing; we are all servants of one Lord, Jesus Christ. How, then, is it that ye were counted worthy to behold the repose of His Mother, and I was not? Am I not an Apostle? Can it be that God is not pleased with my preaching? I beseech you, my fellow disciples: open the tomb, that I also may look upon her remains, and embrace them, and bid her farewell.
- Taking pity on him, the Apostles opened the tomb so he could venerate the sacred relics. When they opened the tomb, they were all aghast when they discovered that her remains had vanished, not realizing that just moments before she had been bodily transported to paradise. All that remained were the burial clothes, which emitted a wonderful fragrance. They stood in amazement and then each of them kissed the burial clothes which were lying in the tomb. They then prayed to the Lord that He would reveal to them where the body of the Theotokos had been transported.



St. Thomas Accounts of his Death

- According to Syrian Christian tradition, Saint Thomas was allegedly martyred at [St.Thomas Mount](#) in [Chennai](#) on 3 July in AD 72.
- [Ephrem the Syrian](#) states that the Apostle was killed in India, and that his relics were taken then to Edessa. This is the earliest known record of his death.[37]
- Finger in Rome.
- Right Hand in Kerala
- Part of Skull in Greece. Skelton stolen from Greece to a Tomb in Italy.
- Finger is n mouse and was transferred to st. Mathew's monstary in northern Iraq when mouse was fallen in 2010





Question Marks

- St. Thomas didn't believe that Christ is risen or he did not believe the disciples have seen him? Now Thomas (also known as Didymus^[a]), one of the Twelve, was not with the disciples when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe."
- Did St. Thomas really put his finger in Christ's wounds? The Bible does not say so. (John20:27 ..Reach out your hand and put it into my side. Stop doubting and believe."²⁸ Thomas said to him, "My Lord and my God!").
- Do we change our perspective when we see that for just like they were more assured of the Resurrection of Christ, through the disbelief of Thomas, in a similar way the Apostles learned of the bodily assumption into heaven of the all-pure Virgin Mary, the Theotokos, through the delay of Thomas.