

### Concerning Holy Communion:

1. **If you are a communicant member of an Orthodox parish**, you are welcome to receive Holy Communion at Saint Mark's. If possible, and this is preferred, announce your intention to receive Communion to Fr. Jonathan prior to the Liturgy, or at the Chalice.
2. **If you are not a member of the Orthodox Church**, please refrain from approaching the Chalice for Communion. Instead, you are welcome to receive some of the blessed bread (*antidoron*) from a small side table, and introduce yourself to Fr. Jonathan following the Liturgy.

### Prayers of Holy Oblation are offered for the Health of:

Archpr. Dimitri	Archpr. Stephen	Archpr. Elias	Mat. Marion	Sbdn. Joseph
Irene	Laurie	Barbara	Nina	Patricia
Tanya	Nicole & Noelle	Eli	Joshua	Mark
Nick	Charles	Gregory	Ricardo	Nicholas
Nancy	Deanna	Karen	Peter	Bill
Kay	Lydia	Mary	Mikey	Patrick
Maksim	Richard	Kathy	Dolores	John
Jerry	Charlotte	Alexandra	Zina	Grant
Faith	Madison	Wanda & newborn son		

Expecting mothers and unborn children: Natalie, Moriah, and Cassia

### Prayers of Holy Oblation are offered in Memory of:

Gerasimos (Koukovas; ND)

### May Birthdays:

Joseph Michael (5/2)	Radica Koutselas (5/14)	Jason Gentile (5/18)
Fr. Stephen Plumlee (5/25)	Ian Stefanescu (5/31)	

**TO SPONSOR COFFEE HOUR, please sign up on the calendar book on the glass case. COFFEE HOUR.**

St. Mark is a Parish of the OCA Diocese of the South under the leadership of Metropolitan Tikhon and Archbishop Alexander. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

If you are unable to attend services, but wish to continue your Stewardship contributions, send them to PO Box 1315, Bradenton FL, 34206.

**Memorial Bricks for the St. Mark Memorial Garden can be ordered at [www.thatsmybrick.com/stmarkorthodox](http://www.thatsmybrick.com/stmarkorthodox). You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.**

### St. Mark Orthodox Church

1517 57<sup>th</sup> Street E  
Bradenton, FL 34208

### "The Messenger"

V. Rev. Fr. Jonathan Cholcher  
Rector

V. Rev. Fr. Stephen Plumlee  
Attached

Sub-Deacon James Abraham

Parish Phone: (941)-749-7662

Parish Website: [Bradentonorthodox.org](http://Bradentonorthodox.org)

[www.facebook.com/St.MarkOrthodoxChurch](http://www.facebook.com/St.MarkOrthodoxChurch)

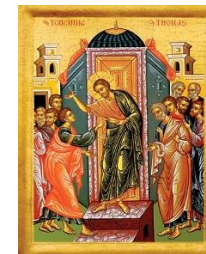
Parish E-mail: [stmarkocarector@gmail.com](mailto:stmarkocarector@gmail.com)

Fr. Jonathan's Cell: (941)-807-5393

Office Hours: W, Th, F 10:00 AM – Noon

### This week at St. Mark

27 Sunday	9:30 AM	Divine Liturgy (Thomas Sunday)
	2:00 PM	Grave Blessings
30 Wednesday	6:00 PM	Vespers/Faith & Life Class
1 Thursday	9:30 AM	Divine Liturgy
3 Saturday	5:00 PM	Great Vespers
4 Sunday	9:30 AM	Divine Liturgy



**Sunday, April 27, 2025 Tone 1**  
**2<sup>nd</sup> Sunday of Pascha**  
**Antipascha/Thomas Sunday**

**Prokeimenon            Tone 3            (Pentecostarion)**

*Great is our Lord, and abundant in power, / His understanding is beyond measure. (Ps. 146:5)*

*V. Praise the Lord! For it is good to sing praises to our God! (Ps. 146:1)*

*Acts 5:12-20 (Epistle)*

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation, and laid their hands on 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, stand in the temple and speak to the people all the words of this life."

*John 20:19-31 (Gospel)*

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, 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. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also 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 them; if you retain the sins of any, they are retained." Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not

believe." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." And truly Jesus did many other signs in the presence of His 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.

*Hymns after the Entrance with the Gospel:*

**Troparion    Tone 7            (Pentecostarion)**

From the sealed tomb, Thou didst shine forth, O Life!

Through closed doors Thou didst come to Thy Disciples, O Christ God.

Renew in us through them an upright spirit,//  
by the greatness of Thy mercy, O Resurrection of all!

**Glory to the Father, and to the Son, and to the Holy Spirit,  
Now and ever and unto ages of ages. Amen**

**Kontakion    Tone 8            (Pentecostarion)**

Thomas touched Thy life-giving side with an eager hand, O Christ God,

when Thou camest to Thine Apostles through closed doors.//  
He cried out with all: "Thou art my Lord and my God!"

## ANNOUNCEMENTS

- Our Parish website is [www.bradentonorthodox.org](http://www.bradentonorthodox.org). See also [www.facebook.com/St.MarkOrthodoxChurch](https://www.facebook.com/St.MarkOrthodoxChurch).
- **A COFFEE HOUR SPONSOR SHEET** is located on the glass bookstore case in the Narthex. Please consider sponsoring Coffee Hour in 2024. Speak with Cathy Johns for more information.
- **Immediately following each Divine Liturgy as we venerate the Cross, we pray the Post-Communion Prayers. Please maintain quiet until the prayers are completed.**
- **Quarterly Charity (April-June): Orthodox Christian Fellowship (OCF)**, an organization of Orthodox student groups on college and university campuses throughout the country. You can give by designated check or marked envelope.
- **Grave Blessings begin today at 2:00 PM** at Mansion Memorial Park in Ellenton/Palmetto, continuing at Manasota Cemetery in Bradenton, The Palms (Sarasota), and the National Cemetery (Sarasota), in that order. For the blessing of graves at other locations, please speak with Fr. Jonathan.
- **This Sunday after Pascha is known as *Antipascha***, that is, “instead of Pascha.” This means that in Orthodox theology and practice every Sunday when we gather for Divine Liturgy and Holy Communion is Resurrection Day, just the same as the great Feast of Pascha itself.
- **We also call this Sunday after Pascha *Thomas Sunday*** because one week after His Resurrection our Lord Jesus re-visited His apostles, and this time the apostle Thomas was present (see John 20:19-31, the Gospel reading for today). Thomas’s doubt about His Lord’s resurrection was overcome by Christ’s physical encounter with His unbelieving disciple. The Orthodox icon for this occasion is entitled “the touching of Thomas.”
- **Intro to Orthodoxy Class** resumes next Saturday, May 3, at 3:30 PM (before Vespers). All inquirers, catechumens, and students are welcome to attend.
- **Baby Shower for Natalie Aluzzo** – planned for Saturday, May 17, at Belle and Michael DeNardo’s house; please RSVP to Belle at 475-439-1815 if you plan to attend. Natalie’s baby registry is <https://my.baby.com/baby/aluzzo>.



## Doubting Thomas

As to believe carelessly and in a random way comes of an over-easy temper, so to be beyond measure curious and meddlesome marks a most gross understanding. On this account Thomas is held to blame. For he believed not the apostles when they said, “We have seen the Lord,” not so much mistrusting them as deeming the thing to be impossible, that is to say, the resurrection from the dead. Since he said not, “I do not believe you,” but, “Except I put my hand – I do not believe” (Jn. 20:24, 25).

But how was it that when all were collected together he alone was absent? Probably after the dispersion which had lately taken place, he had not returned even then. But do you, when you see the unbelief of the disciple, consider the lovingkindness of the Lord, how for the sake of a single soul He showed Himself with His wounds, and comes in order to save even the one though he was grosser than the rest, on which account he sought proof from the grossest of the senses and would not even trust his eyes.

For he said not, “Except I see,” but, “Except I handle,” lest what he saw might somehow be an apparition. Yet the disciples who told him these things were at the time worthy of credit, and so was He that promised. Yet since he desired more, Christ did not deprive him even of this.

And why does He not appear to him straightway, instead of “after eight days” (Jn. 20:26)? In order that being in the meantime continually instructed by the disciples, and hearing the same thing, he might be inflamed to more eager desire, and be more ready to believe for the future. But whence he knew that His side had been opened? From having heard it from the disciples. How then did he believe partly, and partly not believe? Because this thing was very strange and wonderful. But observe, I pray you, the truthfulness of the disciples, how they hide no faults, either their own or others’, but record them with great veracity.

Jesus again presents Himself to them, and waits not to be requested by Thomas, nor to hear such a thing, but before he had spoken, Himself prevented him, and fulfilled his desire, showing that even when he spoke those words to the disciples, He was present. (St. John Chrysostom, from *Homily 87 on the Gospel of St. John*)