



ST. THOMAS ANTIOCHIAN ORTHODOX CHURCH

1201 N. Llano Street
Fredericksburg, Texas

VENERABLE PAISIOS THE NEW OF MOUNT ATHOS

6TH SUNDAY AFTER PENTECOST
6TH SUNDAY OF MATTHEW

Sunday, July 12, 2026

TROPARION OF ST. THOMAS

Thou wast a disciple of Christ and a member of the divine choir of Apostles, by thine unbelief thou didst make known Christ's Resurrection, and by touch thou wast assured of His holy Passion, O all-glorious Thomas, and now pray that we be granted peace and great mercy.

MEGALYNARION OF ST. THOMAS

Doubting, thou did come forth to touch His side; yet the resurrection was confirmed by thine unbelief. Henceforth, all have been taught by thee to serve Christ, O Thomas, who did end thy course well by holy martyrdom.

*Antiochian Diocese of
Wichita and Mid-America*

Primate
His Beatitude, the Patriarch of
Antioch, JOHN X

Archbishop of New York and
Metropolitan of All North America
His Eminence, Metropolitan Saba

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Sunday, July 12, 2026; Venerable Paisios the New of Mount Athos

Holy Martyrs Proclus and Hilary of Ancyra;

Veronica, the woman with the issue of blood who was healed by our Lord

THE FIFTH EOTHINON GOSPEL

The Reading from the Holy Gospel according to Saint Luke (24:36—53).

At that time, Jesus, risen from the dead, stood in the midst of His disciples and said to them, “Peace be to you.” But they were startled and frightened, and supposed that they saw a spirit. And He said to them, “Why are you troubled, and why do questionings rise in your hearts? See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit has not flesh and bones as you see that I have.” And when He had said this, He showed them His hands and His feet. And while they still disbelieved for joy, and wondered, He said to them, “Have you anything here to eat?” They gave Him a piece of broiled fish and a honeycomb, and He took it and ate before them. Then He said to them, “These are My words which I spoke to you, while I was still with you, that everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled.” Then He opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His Name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city of Jerusalem, until you are clothed with power from on high.” Then, He led them out as far as Bethany, and lifting up His hands, He blessed them. While He blessed them, He was parted from them, and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

THE SYNAXARION

On July 12 in the Holy Orthodox Church, we commemorate our venerable Father Paisios the New of Mount Athos, who was perfected in peace in 1994. This holy man was born as Arsenios Eznepidis in Farasa, Turkey in 1924. His family settled in Konitsa, Epirus, Greece. In 1950, he began his monastic life on Mount Athos. Seven years later, he was tonsured to the small schema and given the name Paisios after the famed Paisios II, Metropolitan of Caesarea. Paisios lived for a time at St. Katherine Monastery on Mount Sinai, spent many years on Mount Athos, and eventually took up residence at St. John the Theologian Monastery in Souroti, Greece. Elder Paisios drew unwanted fame for his holiness, but he welcomed, counseled and cured thousands of Orthodox Christians of their various ailments and addictions through the power of Christ, upon which he counted for his own illnesses. After a battle with cancer, Elder Paisios reposed. Thousands of pilgrims flock to his grave at Souroti each year, seeking his intercessions before God to heal their illnesses. They continue to rely upon his counseling through his teachings in books and interviews. On January 13, 2015, the Ecumenical Patriarchate numbered Elder Paisios among the saints for his pious example and miracles, especially in recognition of the multitudes of clergy and faithful who love him.

Verses

Paisios, the tree of Mount Athos: Thou wast shown to be full of fruit, O most venerable one.

On the twelfth, Paisios reposed.

Lord Jesus Christ, have mercy on me a sinner.

THE EPISTLE

The Reading from the Epistle of St. Paul to the Romans. (12:6—14)

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew (9:1—8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, “Take heart, my son; your sins are forgiven.” And behold, some of the scribes said to themselves, “This man is blaspheming.” But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? But that you may know that the Son of man has authority on earth to forgive sins”—He then said to the paralytic—“Rise, take up your bed and go home.” And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION FOR ST. PAISIOS IN TONE FIVE

When the fire of love for the Lord was lit in thee, by thine ascetic travails didst thou give thyself unto Christ; and didst take up His pure Image, O Paisios. Thereby becoming for us all consolation and a God-inspired source of holy wisdom; and by thy ceaseless entreaties for the whole world thou workest miracles.

THE EXAPOSTELARION & THEOTOKION FOR ST. PAISIOS IN TONE THREE

Thou hast become a clear fountain of Christ-like love which doth water our withered hearts and with deep streams doth irrigate well our parched minds, restoring vigor to our souls, O Paisios, our father.

Thou art the sweetness of Angels, the gladness of afflicted ones, and the protectress of Christians, O Virgin Mother of our Lord; be thou my helper, and save me from out of eternal torments.

THE SIXTH EOTHINON EXAPOSTELARION IN TONE TWO

O Savior, clearly showing all that Thou art man by nature, when Thou wast risen from the tomb, Thou didst take food and didst eat; 'midst Thy disciples, Thou taughtest that they must preach repentance, then straightway Thou wast taken up to Thy heavenly Father, promising them to send down Thy Comforter soon thereafter. Transcendent God, both God and man, glory to Thine Arising.

WELCOME TO VISITORS

If you are visiting with us today, we are glad you joined with us in prayer today. Please leave your email address with Fr. Methodios if you would like to receive this bulletin and the services. If you are interested in studying the Orthodox faith systematically, please come to the catechumen classes, and speak to Fr. Methodios at 512-632-8188, or contact him at methodios102@yahoo.com.

REGULAR SERVICES

WEDNESDAY (7:00 p.m.) — Paraklesis

SATURDAY (6:00 p.m.) — Great Vespers

SUNDAY (9:00 a.m.) — Orthros

(10:00 a.m.) — Divine Liturgy

Sunday School — 2nd & 4th Sunday following Liturgy

Catechism Class — 1st & 3rd Sunday following Liturgy

Confessions by
appointment —
contact the Pastor.

FASTING

In July, only Wednesday and Friday are strict fast days; otherwise no fasting until August 1.

BOOK STUDY

The book study will be Wednesday, July 15, at 8:00 pm, following Paraklesis. The new book is Painless Blameless & Peaceful by Fr. Stavros N. Akrotirianakis, in the hall and on Zoom. Zoom Meeting ID 303 479 4823; Passcode 878497.

BLESSING OF THE GRAPES FUND RAISER

On August 22, St. Thomas will host a Blessing of the Grapes to raise awareness of St. Thomas in Fredericksburg, and to raise funds. Be alert for announcements and help where you can.

NO MARRIAGE IN HEAVEN?

Given the eternal marriage of God and his people, it is possible to reformulate Jesus' teaching about the lack of marriage in heaven. The reason there will be no earthly marriage between men and women in the resurrection is not because all marriage will cease to exist, but because all of redeemed humanity will be married to God. According to the book of Revelation, the glory of the kingdom of God will not mean the *absence* of all marriage, but the *fulfilment* of earthly marriage in the great wedding of Christ and the Church:

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, *for the wedding of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed in fine linen, bright and pure*" — for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: *Blessed are those who are invited to the wedding supper of the Lamb.*" (Rev. 19:6—9).

There is no opposition between the idea that there is no marriage in the resurrection and the idea that Jesus is the Bridegroom. Rather, the one idea provides the explanation for the other. The *reason* there will be no ordinary earthly marriage in the bodily resurrection is that ordinary earthly marriage is a *sign* that points to *true* marriage: the union of Christ and the Church. Once the reality of the eternal marriage of God and his people in Christ has been fulfilled in the life of the world to come, the goal of all marriage—personal communion and the gift of life—will be completely fulfilled by the union of the bride with Christ and his gift to her of eternal life. — Brant Pitre, *Jesus the Bridegroom*, 134-5.