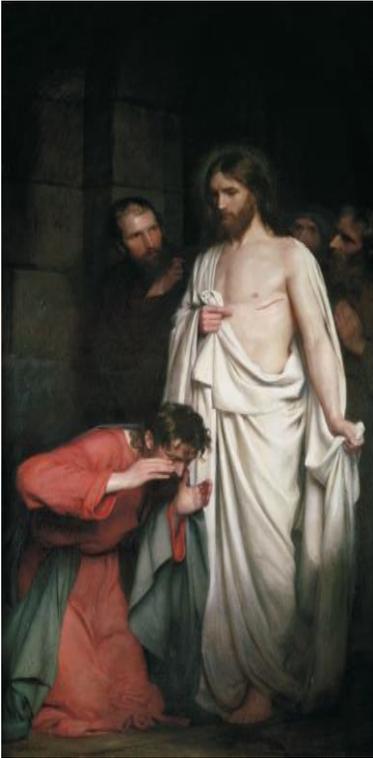




ALL SAINTS' CHURCH

THIS SUNDAY April 28 & BEYOND”

"Show Me" — St. Thomas



When someone says to you, “Show me- I don’t believe you!”, you know they’re not just quoting somebody else. That is a very common, and sometimes very necessary demand from within one’s own sense of protection, defense, natural skepticism. Of course, it can also represent a life of limited experiences, or even a natural response to someone who has fooled you about something a few times before.

The attitude is the basis of modern scientific inquiry, which, very simplistically, is a combination of curiosity and skepticism brought into the planning and execution of a measured experiment, where the experiment is intended to give a high degree of probability that the thesis you have developed (or stumbled upon sometimes) is true or

false.

Putting that into a laboratory and taking notes is the beginning of scientific inquiry providing new trails to answers and solutions.

Obviously, though, in the history of the world, such curiosity and skepticism did not begin in the 1800’s. Perhaps it was the beginning though for people in politics and other social interactions to use the idea as a phrase to demand a proof. As in the late 1880’s, when a particular politician running for office in Missouri, said in a speech,

“I’m from Missouri, and you have got to show me.” This is in keeping with the saying “I’m from Missouri” which means “I’m skeptical of the matter and not easily convinced.” That created a buzz, and then spread quickly enough, that Missourians began to apply the unofficial nickname, “The Show Me State.” US President Harry Truman, a Missourian, was known to utter that phrase while he was in the White House.

However, according to researchers, OF COURSE, the phrase "show me" was already in use before the 1890s. And who could possibly claim they were the first?!

It was at least as far back as 2000 years, we know that much, from the post-resurrection story of the Apostle Thomas.

In Sunday's Gospel reading at All Saints', Pennsylvania Ave. (entrance on 6th Ave), you will hear the very well-known story of when after Jesus rose from the Dead (Alleluia!), he came into a locked room with ten of the disciples, and they were able to see him as physically real in front of them. It was really Jesus, alive. Thomas was not with them for some reason. But when he rejoined them later, he would not believe the report that Jesus was alive, that they had seen the Lord. 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."

A whole week later, Jesus shows up again in the room and this time Thomas is with them. Jesus looked at Thomas and said, "Put your finger here; put your hand in my side. Do not be faithless but believe." The Gospellor does not tell us that Thomas actually did that. But it does say that his reply was the massively humble, "My Lord and my God."

This is not an argument for practical and pragmatism versus faith. This is not an argument for scientific method versus bland faith. You see, the demand was made by Thomas for who he was in his own identity at that time of his life, despite all he had seen. It might have been a simple matter of fear – fear that Jesus had not REALLY risen, and he didn't want his own hopes to arise, and then be shattered. We don't know. In fact, we are too quick to cast Thomas in the mold of the skeptical and doubting from before that meeting in the upper room, and place it on him as an everlasting mantle of identity AFTER that meeting.

You see, Thomas' response at the moment he HEARD JESUS talk to him and accede to his curiosity and need to know for sure; that moment when Jesus CAME TO HIM, his response was to be humble and acknowledge Jesus to be the Lord, the Messiah, risen from the dead.

I think the artistic renditions of Thomas on his knees at that point, at the feet of Jesus, are true representations of Thomas' response, even if he didn't actually bend his physical knee. He had bowed the knee of his HEART.

After this moment, and after the Ascension of Jesus, and after the Descent of the Holy Spirit of Jesus on Pentecost upon them all, Thomas is one of those apostles who left Jerusalem on a mission, proclaiming with his very life, Jesus has risen!! He is risen indeed!! His life was transformed by his meeting with Jesus.

Your life will be transformed as well when you meet Jesus, if you haven't already. Come talk to us about that. And if you have believed and have been transformed, then Alleluia!, and continue to place your humble faith into action as his witness.

Fr. Robert G. Eaton, Interim Rector

Readings for this Sunday – The Second Sunday after Easter

Acts 5:12a, 17-22, 25-29 Psalm 111 Revelation 1:9-19 John 20:19-31

CALENDAR

SUNDAY: The Second Sunday after Easter

8:30a Low Mass (Church)

10:30a Solemn Mass (Church)

—The entrance to the church is on 6th Avenue—

Note: Coffee Hour & Fellowship follow the Mass in the Parish Hall.

TUESDAY: Noon Mass (St. Mary's Chapel)

FRIDAY

AA Meetings

8:00p Ladies' Group (Fireside Room)

8:15p Men's Group (Parish Hall)

SUNDAY

Third Sunday after Easter

8:00am Low Mass

10:30am Solemn Mass