

April 19th, 2026
Second Sunday of Pascha, Tone 1
St. Thomas Sunday

Scripture Readings

Acts 5:12-20 (Epistle | 14)

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 | 65)

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.

Many Years!

birthdays

7th - Ryleigh Tunink
 8th - April Schulte
 8th - Matt Dawson
 10th - Merrick Dawson
 18th - Jack Pyatt
 18th - Makiya Schulte
 22nd - Millie Manyik
 22nd - Jennifer Billmire
 22nd - Myree Hickman
 23rd - Sarah Dumler
 23rd - Logan Jackson
 25th - Stone Stevens
 26th - Kail Molner
 27th - Kristen Burnside
 29th - Mason Hendrix
 29th - Malachi Hendrix
 30th - Lilah Nelson

Calendar

April 18th Bright Saturday, 6:30p
 —Vespers.

Everyone is invited to meet with the visiting Deacon Tikhon Krueger and family, after vespers in the hall!

April 19th St. Thomas Sunday, 9:30a
 —Divine Liturgy

April 25th Vespers, 6:30p

April 26th Divine Liturgy, 9:30a

May 2nd Celebration of Life, 11:00a
 —For Melvin Denson @ Peyton High School

Why we omit “O Heavenly King” from Pascha to Pentecost

During these radiant days following the Lord’s Resurrection, many notice a quiet yet deliberate change in our prayers. The beloved invocation, O Heavenly King, which normally opens nearly every service and our daily prayer rule, falls silent.

In its place, from Pascha until the Leavetaking of Pascha, we begin with the triumphant hymn: Christ is risen from the dead, proclaimed three times with joy. After the feast of the Ascension, even this Paschal hymn is no longer used in that place, and the Church enters a deeper stillness: the prayer “O Heavenly King” remains omitted, and no hymn replaces it. Then, at Great Vespers on the feast of Pentecost, we once again lift up our voices and proclaim: “O Heavenly King... Come and abide in us!”

This is no accident or oversight. It is an intentional liturgical fast, given to us by the wisdom of the Church, to draw us more deeply into the mystery of our salvation.

By omitting this familiar and consoling prayer, we mystically stand with the Apostles in the days after the Resurrection and Ascension of Christ. Having beheld the risen Lord and received His promise, they returned to Jerusalem and, as the Scriptures tell us in Acts of the Apostles, “with one accord devoted themselves to prayer,” waiting in expectation for the gift from on high. The Holy Spirit, though always present and active, had not yet been revealed in the fullness of His Pentecostal outpouring upon the Church.

The Fathers help us to understand this sacred waiting. St. John Chrysostom, in his homilies on Acts, marvels at the Apostles’ patience and unity as they awaited the promise of the Father, not rushing ahead but trusting in the Lord’s timing. For the Church, Pentecost is not separate from Pascha, but its fulfillment, the moment when the joy of the Resurrection reaches its fullness and the Church is revealed in the power of the Holy Spirit.

Our omission of “O Heavenly King” is therefore a fast of a different kind: a voluntary fasting from something beloved and familiar, so that its return may be received with renewed wonder. Just as we fast before Pascha in order to enter more deeply into the feast, so now we abstain from this tender invocation of the Comforter. Its absence creates in us a quiet longing. Then, when Pentecost Vespers arrives and we once again cry out, “O Heavenly King, the Comforter, the Spirit of Truth,” the words resound with fresh power and life.

In this way, the liturgical life of the Church teaches us what the Fathers proclaim: that Pascha and Pentecost are one continuous divine work. We rejoice fully in the risen Christ, while also learning to wait, to hunger, and to prepare ourselves for the coming of the Spirit, who makes that Resurrection alive within us.

Let us, then, embrace this holy omission with joy and understanding. The Church, in her wisdom, invites us to wait with the Apostles, to stand in expectation, and to deepen our longing for the Comforter. And when He is revealed anew at Pentecost, may we receive Him with the same awe, gratitude, and readiness to be sent forth into the world.

Christ is risen! And with hearts prepared by this blessed silence, we shall soon greet the Heavenly King once more.

St. Thomas Sunday

Some icons depicting this event are inscribed “The Doubting Thomas.” This is incorrect. In Greek, the inscription reads, “The Touching of Thomas.” The Slavonic inscription is, “The Belief of Thomas.” When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

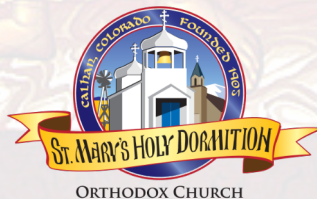
This day is also known as “Antipascha.” This does not mean “opposed to Pascha,” but “in place of Pascha.” Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord’s Resurrection. Sunday is called “Resurrection” in Russian, and “the Lord’s Day” in Greek.

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!

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!”



Prayer List

Living: Met. Tikhon, Abp. Benjamin, Bp. Vasily, Fr. Andreas, Fr. Anthony, Fr. Zechariah, Fr. Dennis, Fr. Silouan, Mother Cassiana, Dcn. Herman Combs & Family, Dcn. Tikhon Krueger & Family

Carol, Charlie, Anita, Chad, Jan, Harold, Libbie and the Infant Lawrence, Toni Dell, Tyler, David, Victor, Kyla, Tony, Diane, Betty, Muriel, Child Gerhard & Meryl, Tammy, Litsa, Lilliana, Carl, Christina, Lindy, John, Alicia, Patricia, Danny, Jerry, Roberta, Wendy, Judy, Jill, Beverly, Infant Dominic, Joseph, Jackie Joan, Trisha, Lee, Carol, Ethan, infant AdaLynn, Nuvlet, Austin, Brian, Josh, Mother Magdalena, Kodiak, Miriham, Cheri, infant Gus, April, Madalyn, Makenzie, MaKiya, Hannah, Haylee, Keith, Samantha, Christina, Jake, Jetlyn, Lauren, Bob, Georgianna, Clint, Murl, Carolyn, Millie, child Charlotte, Cathy.

Those with child: Mka. Lindsey

Those who are confined: Basil, Hannah, Theodore

Commemorations

Antipascha: Saint Thomas Sunday, Venerable John of the Ancient Caves in Palestine, Martyrs Christopher, Theonas, and Anthony at Rome, Hieromartyr Paphnutius of Jerusalem, Saint George the Confessor and Bishop of Antioch in Pisidia, Saint Tryphon Patriarch of Constantinople, Venerable Nikēphoros Abbot of Catabad, Monastic Martyr Agathangelus of Esphigmenou Mount Athos, Venerable Simeon of Philotheou, Martyr Theodore and those with him

Deacon Tikhon

This weekend, we are receiving a special visitor: Deacon Tikhon Krueger, Matushka Clare, and four of their seven children: Penny, Simeon, Kassiani, and Cleopa. (Edith, Althea, and Bear are keeping the home fires burning.) are visiting us from St. Tikhon's Orthodox Theological Seminary. Please take a moment at today's coffee hour, to introduce yourself to them and warmly welcome them to St. Mary's Holy Dormition. Our parish is thrilled to have you with us!

Egg Hunt!

SUNDAY SCHOOL CREW — LISTEN UP!

If you're down for some chaotic Easter egg energy, the annual Pascha Egg Hunt is happening TODAY!

Slide through the hall right after liturgy and link up with Carrie Guy for the deets and instructions. Let's gooo!