

April 19, 2026

Sunday of Saint Thomas

Also Called “The Sunday of Antipascha”

On April 19th we commemorate:
Venerable John of the Ancient Caves in Palestine.



Icon of the Apostle Thomas Touching Christ

Holy Wisdom Orthodox Mission

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Great Vespers, Saturday Evenings at 6:00 pm

Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)

Paraklesis, Most Wednesday Evenings at 6:00 pm

Very Reverend Archpriest Luke Uhl, Retired, Interim Rector

Holy Wisdom Orthodox Mission
is a Parish in the Diocese of the West
of the Orthodox Church in America
Under the Spiritual and Ecclesiastical Jurisdiction of
Bishop Vasily of San Francisco and the West



SUNDAY EPISTLE AND GOSPEL READINGS

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Epistle for the Sunday of Antipascha, Acts 5:12-20

IN THOSE DAYS, 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."

Gospel for the Sunday of Antipascha, John 20:19-31

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.



Christ is risen!

In the Name of the Father and of the Son and of the Holy Spirit.

Every day during Bright Week (this past week) the Paschal services have been celebrated in resurrection splendor. The Paschal anthem, “Christ is risen from the dead...,” echoes endlessly. The Paschal baptismal hymn is repeated daily. The Beautiful Gate of the Holy of Holies remains open. Our joy in the Resurrection and the gift of eternal life overflows.

Now, at the end of this glorious week, the Second Sunday of Pascha celebrates the appearance of Christ to the Apostle Thomas “after eight days.” (*John 20:26*).

The number eight has symbolic significance in both Jewish and Christian spiritual tradition. “Seven” represents the earth and this temporal life: the six days of creation and the seventh day of rest. “Eight,” the number beyond seven, represents the Kingdom of God and life in the age to come.

The Sabbath, the seventh day, the final day of the week, is the blessed day of rest in this world. The day after Sabbath – the “first day of the week” stressed in all of the Gospels as the day of Christ’s Resurrection – is an “eighth day.” It is the day beyond the confines of this world, the day of life in the world to come, the day of the eternal rest in the Kingdom of God.

The Sunday after Pascha, is thus the eighth day of the Paschal celebration, the last day of “Bright Week,” and it is called “Antipascha.” This is the day when, in the early Church, newly-baptized Christians removed their new white garments and entered once again into the life of this world.

The Church services on “Antipascha” focus on the encounter of Thomas with Christ on the “Eighth Day.” Its significance is expressed in the words of the Gospel: “Then (Jesus) said to Thomas, ‘Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless but believing.’” Thomas answered Him, saying “My Lord and my God!,” and Jesus then said to him, “Have you believed because you have seen Me? Blessed are those who have not seen and yet believe.” (*John 20:27-29*)

We have not seen Christ with our physical eyes nor touched His risen body with our hands, and neither have we experienced the Kingdom of heaven, the Eighth Day. Yet, in the Holy Eucharist, we see and touch the Word of Life, and we taste and experience eternal life.

For forty days, until the Feast of the Ascension, we will joyously sing “Christ is risen from the dead...,” and in so doing we continue to celebrate the “eighth day,” the “first day of the week” on which Christ rose from the dead.

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Continued from page 3 ☞ During these fifty days the daily Epistle readings are taken from the Book of Acts, recounting how the first Christians lived in communion with the Risen Lord. The Gospel readings are from the Gospel of Saint John, which was written for those recently-baptized, those born again into the new life of the Kingdom of God, the eighth day. Let us live in Christ like them!

Thomas came to belief through this event of the Resurrection. He came to belief because he touched God, because God had first touched him. What does that mean for us, to touch God and to be touched by Him? To touch God and be touched by Him is to have an experience that takes us beyond and outside ourselves, to something greater than our little selves, to God the Creator. He is beyond our physical needs, beyond our physical understanding, He alone can meet our spiritual needs, vanquishing death.

Amen.

SUNDAY HOMILY

Sunday of Saint Thomas

Christ is risen!

In the Name of the Father and of the Son and of the Holy Spirit.

It is said that there are two sorts of people in this world. There are those who see half-empty glasses and those who see half-full glasses. In other words, there are those who are negative and those who are positive, those who look backwards and those who look forwards, pessimists and optimists.

Something similar can be said about doubt. Is doubt negative or is doubt positive? The reality is that there are two sorts of doubt.

Firstly, there is the doubt that is a negative and destructive poison. It comes from a loss of faith, from lack of faith, it breeds cynicism. This doubt says: “I won’t believe, even if you prove it to me.”

Then there is the doubt that is positive and constructive. It is curious, inquisitive, it waits to find out, it seeks the truth, it awaits confirmation of what it already suspects. This doubt says: “I will believe, if you show me.”

This second sort of doubt is that of Thomas, who with “his eagerly searching right hand” sought out the Risen Christ. His doubt was such that it led to the confirmation of his faith, and he cried: “*My Lord and my God.*”

His doubt confirmed him personally, because it led him to Pentecost, to being transformed from a disciple into an Apostle and bringing him to his Divine mission to India, where his holy relics are venerated to this very day. More than this, his doubt has confirmed the faith of millions throughout history, who have heard his story. They say: “Yes, I believe, because Thomas saw,

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Continued from page 4 ☞ he inserted his fingers into Christ's wounds and so he knew that the Crucified is Risen." They are grateful for the unbelief of Thomas, because through his unbelief they are brought to belief in Christ Who reveals Himself to us.

Let us beware of the pessimistic, half-empty view of the world. This was the view that was held by the Pharisees, who could only nitpick, hairsplit, and find fault, even criticizing Him Who healed on the Sabbath.

The Pharisees are always those who see only a few trees, never the whole forest, who oppose the good and creative and positive, who reduce the Living God to a mere ritual. And this pessimistic view was also the view of the Saducees, the cynics and sceptics, the jaundiced doubters, the intellectuals of the age of Christ, who refused to believe in the Resurrection.

We have exactly the same Pharisees and Saducees among us today.

Let us rather turn to the optimistic, half-full view of the world. Not blindly or foolishly optimistic, but carefully and wisely optimistic. Because we know that Christ is risen, because we know that, whatever our human weaknesses may be, His Resurrection confers on us life "in abundance," everlasting life, and that whatever the destiny of this world, in the near or distant future, the last words in history are Christ's. And those words will be words of victory, trampling down death by death and on those in the tombs bestowing life.

Amen.

Father Andrew Phillips, Saint John Orthodox Church, Colchester, England

ANOTHER SUNDAY HOMILY

How to Attain Communion with Christ: The Sunday of Thomas

Christ is risen!

In the Name of the Father and of the Son and of the Holy Spirit.

Thomas knew the commandments of Christ, and he knew where to draw the strength to fulfill them: from communion with Christ.

"But Thomas ... was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord.' But he said unto them, 'Except I see in 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'" (John 20:24-25).

What does this mean, "I will not believe"? Did Thomas not believe the other Apostles, his brothers? Did he think they were lying to him? Of course not. Rather, Thomas wanted absolute certainty that they were sharing a joy they felt on the Sunday of Pascha when the true Christ revealed Himself to them.

Thomas said, "I will not believe" because he was afraid to lose what he had. During the years of fellowship with Christ, Thomas had absorbed His teaching,

Continued on page 6 ☞

Continued from page 5 ☞ His way of life; and now he was incapable of living any other way. It would be painful for him not to continue having personal fellowship with Christ. Thomas wanted certainty that they had seen the one, true, Lord and Savior Jesus Christ.

Thomas understood that Christ came to teach us how to regain fellowship with God and how to remain in communion with Him: by fulfilling His commandment that we love both God and our neighbor. Jesus gave the perfect example of this and has given us the strength to do likewise.

In Paradise, Adam at first fulfilled this same commandment of God. He loved and obeyed his Creator, and in this he enjoyed immediate fellowship with God, directly receiving the strength to continue living in obedience. But when he disobeyed, he lost fellowship with God as well as the divine strength necessary to live a joyous, godly life.

In the fullness of time however, Christ came to restore communion between God and man, and to give us the strength to once again fulfill God's will: He has given us His Church and His Body and Blood, saying "This do in remembrance of Me," at the Mystical Supper (*Luke 22:19*).

Thomas knew these things. He knew how to remain in fellowship with His Lord. He knew where to find the strength to remain in communion with Him: in the company of the Apostles, in the Church, in the Holy Eucharist. Although he might live without Christ's presence, he could yet live in Christ. So it is for us.

Thomas was afraid to make a mistake. What if the disciples had not seen the only true Christ in Whom they and Thomas knew? This is what his "I will not believe" meant: He desired to see the only Christ. And when he found Him, he triumphantly cried: "My Lord and my God!" (*John 20:28*).

Christ speaks through Thomas to you and me: "Because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believed." And John adds that we "...might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (*John 20:29, 31*).

What about us? Having found and experienced Christ through the successors of the Apostles, in the Church, in the Holy Eucharist, let us be certain to always follow Him, and never the false promises of any false teacher.

Amen.

Paraphrased from a homily by Archbishop Andrei Rymarenko (1893-1978)



The Holy, Glorious Apostle Thomas

The Apostle Thomas was born in the Galilean city of Pansada and was a fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. He is included in the number of the holy Twelve Apostles of the Savior (*Matthew 10:2-4, Mark 3:16-19, Luke 6:13-16, and Acts 1:13*).

According to Holy Scripture, the Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: *“Unless I see in 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” (John 20:25).*

On the eighth day of the Resurrection, the Lord appeared to the Apostles, and Thomas who was with them. He showed Thomas His wounds, to which the Apostle cried out, *“My Lord and my God” (John 20:28).*

Thereafter, *“Thomas, being once weaker in faith than the other Apostles,”* says Saint John Chrysostom, *“toiled by the grace of God more bravely, more zealously, and more tirelessly than them all, preaching over nearly all the earth, not fearing to proclaim the Word of God to savage nations.”*

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

These events are celebrated on the Sunday after Pascha called variously the “Sunday of Saint Thomas,” the “Second Sunday” (of Pascha), or “Antipascha.” “Antipascha” does not mean “opposed to Pascha” but rather “opposite Pascha” – at the other end of Bright Week.

Beginning today, every Sunday is dedicated to the Lord’s Resurrection. The first day of the week that we refer to as “Sunday” is called “the Lord’s Day” in Greek as well as in Latin-based languages, and simply as “Resurrection” in Russian.

In the early Church this is the day that those newly baptized at Pascha removed their robes and entered once again into the life of this world.

According to Church Tradition, the holy Apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia, and India. He endured a martyr’s death for preaching the Gospel. Having converted the wife and son of the prefect of the Indian city of Meliapur (Mylapore), he was imprisoned, tortured, and finally, pierced with five spears.

Parts of the relics of the holy Apostle Thomas are in India, in Hungary, and on Mount Athos. In addition, his skull is preserved at the Monastery of Saint John the Theologian on the island of Patmos.

In addition to this Sunday of Antipascha, the memory of Saint Thomas is commemorated annually on October 6th.

PRIEST: Blessed is the Kingdom... Amen.

Christ is risen from the dead, trampling down death by death... (2 ½)
...and upon those in the tombs bestowing life. (½)

After the Entrance

Tone 7, Troparion, Pentekostarion

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.

Tone 8, Kontakion, Pentekostarion

Glory... both... 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.”

Prokeimenon, Tone 3

Great is our Lord and abundant in power; • His understanding is beyond measure.

Instead of “It is truly meet...,” we sing:

The Angel cried to the Lady, full of grace: • “Rejoice, O pure Virgin. Again, I say: Rejoice, • thy Son is risen from His three days in the tomb. • With Himself He has raised all the dead.” • Rejoice, O ye people.

Shine, shine, O new Jerusalem. • The glory of the Lord has shone on thee. • Exult now, and be glad, O Sion. • Be radiant, O pure Theotokos, • in the Resurrection of thy Son.

Communion Hymn

Praise the Lord, O Jerusalem. Praise thy God, O Sion. (*Psalm 147:1*)
Alleluia, Alleluia, Alleluia.

Instead of “We have seen the true light...,” we sing:

Christ is risen... (*once*)

At the Dismissal

PRIEST: Glory to Thee, O Christ...

(Instead of “Glory..., Both now & ever:)

Christ is risen... (*3*) Father bless!

PRIEST: May He Who is risen from the dead, Christ our true God... etc.
Amen. Amen.

After the Post Communion Prayers:

PRIEST: (*Intoned*) Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life.

And unto us He has given eternal life. Let us worship His Resurrection on the third day!



Евангелие

В тот же первый день недели вечером, когда двери дома, где собирались ученики Его, были заперты из опасения от Иудеев, пришёл Иисус, и стал посреди, и говорит им: мир вам! Сказав это, Он показал им руки и ноги и ребра Свои. Ученики обрадовались, увидев Господа. Иисус же сказал им вторично: мир вам! как послал Меня Отец, так и Я посылаю вас. Сказав это, дунул, и говорит им: примите Духа Святаго. Кому простите грехи, тому простятся; на ком оставите, на том останутся. Фома же, один из двенадцати, называемый Близнец, не был тут с ними, когда приходил Иисус. Другие ученики сказали ему: мы видели Господа. Но он сказал им: если не увижу на руках Его ран от гвоздей, и не вложу перста моего в раны от гвоздей, и не вложу руки моей в ребра Его, не поверю. После восьми дней опять были в доме ученики Его, и Фома с ними. Пришёл Иисус, когда двери были заперты, стал посреди них и сказал: мир вам! Потом говорит Фоме: подай перст твой сюда и посмотри руки Мои; подай руку твою и вложи в ребра Мои; и не будь неверующим, но верующим. Фома сказал Ему в ответ: Господь мой и Бог мой! Иисус говорит ему: ты поверил, потому что увидел Меня; блаженны невидевшие и уверовавшие. Много сотворил Иисус пред учениками Своими и других чудес, о которых не писано в книге сей. Сие же написано, дабы вы уверовали, что Иисус есть Христос, Сын Божий, и, веруя, имели жизнь во имя Его (Ин. 20, 19-31).



Святитель Феофан Затворник

Во имя Отца и Сына и Святого Духа.

«Господь мой и Бог мой!» воззвал св. апостол Фома. Ощущаете ли с какою силою ухватился он за Господа и как крепко держит Его? Не крепче держит утопающий доску, на которой чаёт спасенным быть от потопления. Прибавим, что кто не имеет таким Господа для себя и себя в отношении к Господу, тот еще не верует в Господа, как следует. Мы говорим: «Господь Спаситель», разумея, что Он Спаситель всех, а этот говорит: «Господь Спаситель мой». Кто говорит: «мой Спаситель», тот ощущает свое спасение, исходящее от Него. Ощущению же спасения сопредельно ощущение пагубы, из которой

1 ☞ спасенного Спасающий. Чувство пагубы жизнелюбивого по природе человека, знающего, что не может он сам себя спасти, заставляет искать Спасителя. Когда обретет Его и ощутит силу спасения, от Него исходящую, хватается за Него крепко и оторваться от Него не захочет, хоть бы лишали его за то самой жизни. Такого рода события в духовной жизни христианина не воображаются только умом, а переживаются самым делом. Затем, как вера его, так и сочетание со Христом становятся крепки, как жизнь или смерть. Такой только искренно взывает: «кто меня разлучит!»

Аминь.

Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.



Можно сказать, что все люди радуются когда услышат тропарь Воскресения. Но когда его много поют, им иногда становится скучно. Между тем эта песнь должна нескончаемо радовать людей: - повторять постоянно о победе над смертью и дьяволом, это должно быть нескончаемым источником утешения. Поэтому **если радость скоро проходит - это происходит потому, что вера не так жива и крепка. А веровать людям трудно потому, что душа не так любит эту победу.**

Но скажут: не веровал и Фома, ранее готовый умереть за Христа.

Нет, Фома просил уверения не потому, что не верил, а потому, что хотел веры не смутной, ибо жаждал воскресения и понимал его значение.

Перед восшествием во Иерусалим, узнав, что не будет никаких внешних успехов, а наоборот, Спасителя ждут страдания, ученики думали, что вот в награду за то, что они идут за Ним, их ожидает тоже смерть. Их охватил ужас и страх и тогда Фома сказал: «*Пойдем и мы, умрем с Ним*». У Фомы сердце преданное. А сколько их смутилось, когда узнали, что нет и не будет внешнего успеха! Когда Он был перед ними великим чудотворцем, исцелял их и давал хлеб, они веровали, а когда узнали, что Он готов принять и понесет великий подвиг терпения и страдания ради духовных благ, - все они бежали, вера их ослабела и, если совесть и укоряла их, они легко находили себе оправдания: «мы же надеялись, яко сей есть».

Говорят люди: если бы мы видели Его, мы бы не отреклись. Это неверно: **большинство отрекшихся видели Его, но отреклись потому, что не любили ценностей духовных, победа над дьяволом мало что говорила их сердцам, и они хотели внешних успехов.**

2 ☞ Случаев полного отречения не так много. Обычно остается остаток веры, но это **полупризнание полу-верующего быть может еще хуже, а таковых полупроверов большинство**. Если их исключить из числа так называемого верующего общества, то мы бы увидели, что истинных поклонников мало. Храм и крест, - единство во Христе, единство во имя подвига любви - вот начертание наших отношений ко Господу, но полуверы и то и другое, - и единство и Христову любовь, стараются понять не так, как понимает христианин.

В полувере есть много степеней, но одно неотвязно следует за всяким полуверием: отрекающийся знает от чего он отрекся, но он знает и к чему вернуться. У полувера же нет такой ясности и он привыкает жить, руководясь софизмами, полуправдой и намеками на какую-то, якобы, истину.

Аминь.

Митрополит Антоний Сурожский

Во имя Отца и Сына и Святого Духа.



Не раз мы в Евангелии читаем торжественное исповедание человека, который узнал во Христе своего Господа и Бога. Первый раз – в начале пути Господня. После Его крещения, когда Христос вступил на Свой крестный путь, Он встречает Нафанаила; Он свидетельствует перед другими, что это человек чистый, правого сердца: и Нафанаил Его спрашивает: *откуда ты это знаешь?* Спаситель ему отвечает таинственные слова: *Прежде чем тебя позвал Филипп, Я тебя видел, когда ты был под смоковницей...*

И Нафанаил, поклоняясь Ему, говорит: *Ты Сын Божий, Ты Царь Израилев!* В житии святого апостола Нафанаила мы читаем, что в то время он предстоял перед Богом в молитве, и слова Христовы «Я видел тебя под смоковницей» вдруг как бы разорвали перед ним пелену, и он понял, что стоит перед Тем Богом, Кому он тогда возносил свою молитву.

А потом это свидетельство как-то замирает; **апостолы, как все мы, ослеплены видимым и только очень медленно начинают презирать невидимое**. В течение трех с лишним лет Христос постепенно раскрывает перед ними Свою истинную природу: да, Он подлинный, истинный человек, но одновременно Он – Бог, пришедший плотью спасти мир. И это постепенно нарастающее сознание находит себе выражение уже на пути к Иерусалиму, перед самой смертью Христовой, в свидетельстве апостола Петра: *Ты Христос, Сын Бога Живого...*

3 ☞ Прежде Своего распятия Христос постепенно открывался Своим ученикам как Бог; после Своего распятия Он настойчиво, раз за разом, в целом ряде видений открывается перед ними как человек, воскресший плотью. Все рассказы о Воскресении Христовом ставят перед лицом именно этого факта: это не дух, это не видение; ученики не только слышат Его голос, но они прикасаются к Его телу, они видят, как Он с ними вкушает пищу; и справедливо, говоря о их свидетельстве, апостол Иоанн позже писал: Мы говорим о том, что наши очи видели, наши уши слышали, к чему прикасались руки наши... **Христос действительно воскрес плотью: плотью освященной, плотью преображенной, плотью, которая вся стала духом, не переставая быть плотью. И мы поклоняемся вместе с апостолом Фомой воскресшему Христу, и веря Ему, зная Его как своего Бога, но и как воскресшего Иисуса из Назарета, взываем Ему: *Господь мой и Бог мой!***

На этом построена вся жизнь Церкви, все христианское мировоззрение, все величие человека, все безграничное смирение Божие. Во Христе нам раскрыто и то, и другое; и мы ликуем не только о том, что Бог есть Бог любви, что Бог есть Спаситель наш, но ликуем мы и о том, что в Нем нам открыто, как велик человек. Человек так велик, что Бог может вместиться в него, человек так велик, что Христос может пройти через врата смертные и войти в вечную жизнь, и с Собой увлечь, унести нас в вечность, – как поток уносит. Человек так велик, что Христос, приобщившись во всех отношениях, кроме греха, нашему человечеству, приобщает нас до конца Своему Божеству, если только мы открываемся Его воздействию. Как это дивно!

А в наступающие сорок дней Христос постоянно является Своим ученикам, Он им раскрывает тайны Царства Божия, Он им открывает имя Господа нашего как Любовь, Он им открывает понимание Церкви как общества людей, которые соединены между собой любовью; Он открывает им, что временную жизнь они могут потерять, что она неминуемо пройдет, но что им дана вечная жизнь, которая есть жизнь Божия, уже вселившаяся в них, действующая в них, побеждающая все... И в наступающие недели каждое евангельское чтение будет нам говорить об этом торжестве жизни, о победе жизни, о победе любви над всем остальным. Будем радоваться, будем ликовать о том, что воскресший Христос не только победил смерть для Себя и в Себе, – будем радоваться, что в нас и для нас Он победил смерть, грех, страх – все, и что мы стали теперь свои, родные Живому Богу.

The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

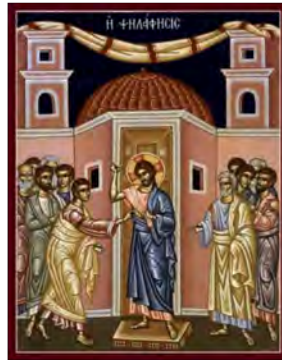
Sunday, April 19, 2026

Volume 14, Issue 16

Jesus gives us His peace!

Did you ever hide because you were afraid of something? Maybe you were hiding from a thunderstorm, or even a tornado! Or maybe you were hiding from your parents because you were in trouble!

Today we celebrate the Sunday after Pascha, and that is Saint Thomas Sunday. The Gospel tells us that, after the Resurrection, the disciples were hiding, too. Jesus's followers were hiding in a special upstairs room, with the doors shut. They were afraid because Jesus wasn't with them, and they didn't know what would happen next. They were afraid!



The doors were shut, but Jesus came and stood with them anyway. "Peace be with you," He said to them. The disciples were afraid, but Jesus came and gave them peace. A week later, the disciples were together again. The doors were shut again because they were afraid again. And Jesus came to them again. Again, Jesus came and said, "Peace be with you." The disciples were afraid, but Jesus calmed them again with His peace.

When we are afraid about something, we should always know that Jesus will give us peace. You can ask Him to be with you, and you can ask Him to give you His peace! Our God is a living God who is with us always!

WORD SEARCH

Can you find these words in the jumble?

Celebrate
 Doubting
 Evangelist
 Feast
 Good News
 Mark
 Pascha
 Peace
 Preach
 Thomas

U	T	Q	J	D	K	G	L	J	M	F	S	S	M	E
C	W	S	Y	N	Q	O	N	Y	E	G	W	M	C	T
W	A	E	I	T	H	O	M	A	S	E	D	U	O	A
W	B	H	N	L	U	P	S	L	N	M	L	L	K	R
D	V	N	C	C	E	T	E	D	A	L	E	F	Y	B
O	G	H	B	S	U	G	O	A	I	I	E	A	Y	E
U	N	Y	A	V	A	O	N	H	C	A	E	R	P	L
B	E	R	S	D	G	P	A	A	Z	E	E	J	J	E
T	N	N	E	I	B	O	K	B	V	N	U	V	K	C
I	Q	N	E	B	S	Y	V	H	A	E	N	X	R	O
N	H	B	D	T	N	S	E	O	A	W	G	K	A	D
G	P	A	C	P	M	M	Z	J	G	Q	K	Z	M	U
C	G	D	J	P	V	C	K	J	P	K	I	Q	D	W
D	D	S	A	P	O	D	A	A	K	Z	D	K	Y	F
I	W	B	M	Y	C	G	Q	R	J	X	C	X	J	T

WHAT'S IN THE ICON?

Here's an icon of Saint Mark writing his gospel, the good news!

Isn't it great that we are celebrating his feastday right after Pascha. We're celebrating the good news too!



SAINT MARK THE EVANGELIST



When you read a book, do you ever read the “About the Author” page? You might find out something about the writer that explains how he wrote the book. You might learn why he wrote it in the first place.

Next week, at church, we read the Gospel reading about the myrrh-bearing women. But do you know who wrote those words? Do you know about the author? It is Saint Mark, and we celebrate his nameday this week.

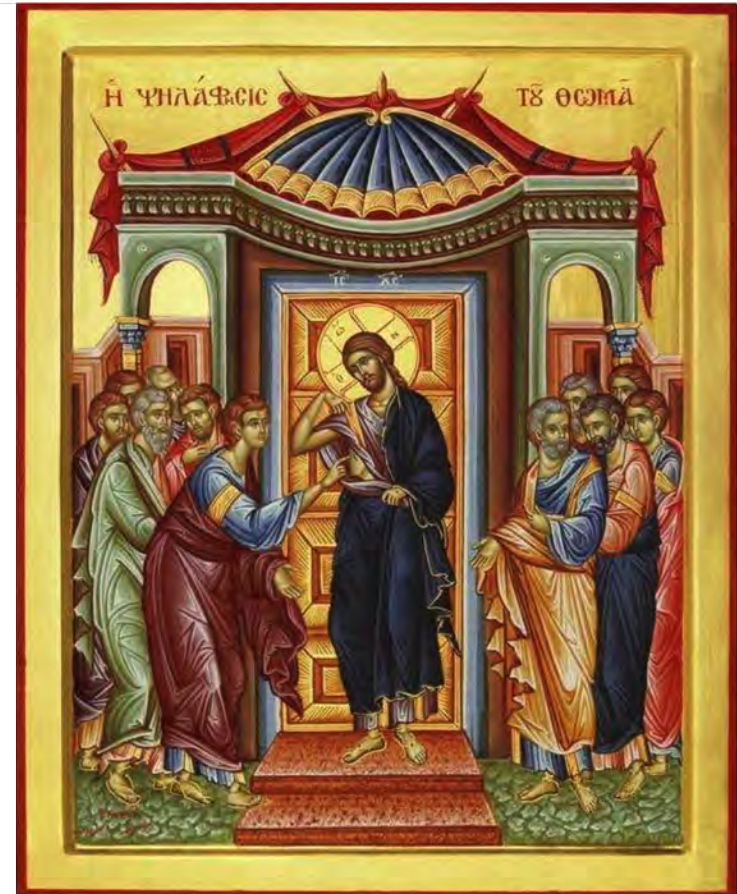
Saint Mark is called an Evangelist, because he wrote part of the Evangelion—that means “Good News” or Gospel. He wrote about the good news of Jesus Christ, our Lord. Saint Mark knew Jesus when He lived on earth. After Jesus died and rose from the dead, Saint Mark wanted to tell everybody the good news. He traveled around with Saint Paul and helped spread the gospel. Saint Mark worked with Saint Peter in Rome too. After that, he started Christian churches in Egypt too. He taught them about Christ and helped them learn to worship our one, true God.

In his Gospel, Saint Mark tells how Jesus said, “Go into all the world and preach the gospel to the whole creation.” That is just what Saint Mark tried to do. He was even killed because he told people about Christ. And now you know something “about the author”!

We remember St. Mark on Saturday, April 25th (OC: May 2nd).

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Peace be with you!



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