

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

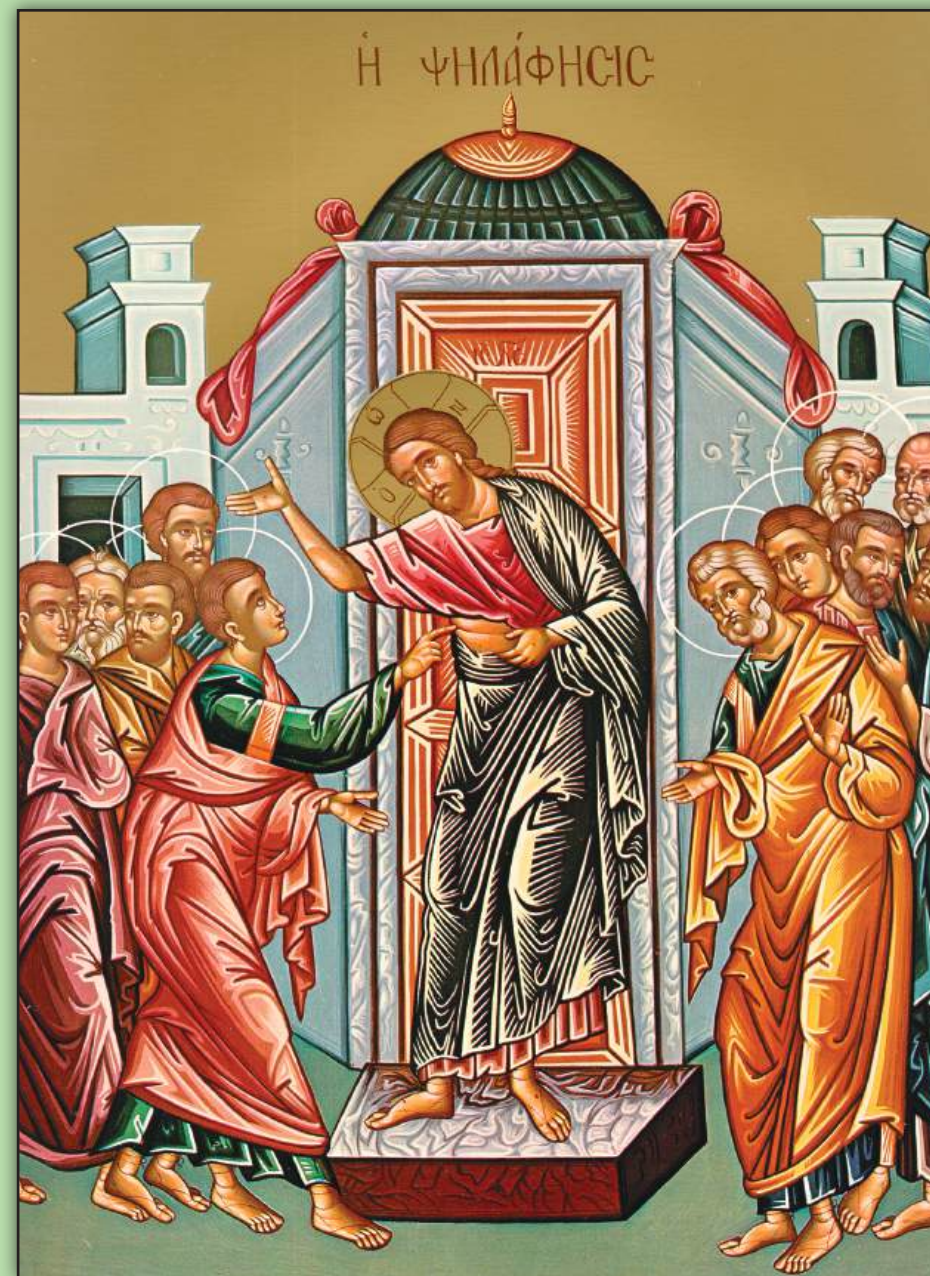
By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great

THOMAS SUNDAY



Icon of Saint Thomas and the Lord



Українська Греко-Католицька Церква Парафія Святих Йоакима і Анни

SAINTS JOACHIM AND ANNA UKRAINIAN CATHOLIC CHURCH

A Mission Parish of the Ukrainian Catholic Archeparchy of Philadelphia. All are welcome!

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ssjoachimandannaucc@gmail.com • (540) 551-3591 • In case of emergency: (202) 262-5040

Fr Robert Hitchens, Administrator Fr Mykola Dziurakh, Parochial Vicar
Subdeacon Kyle Hayes Subdeacon David Wallace

Christ is risen! Truly He is risen! Христос воскрес! Воістину воскрес!

Divine Liturgy in English, Sundays 10:30am

Holy Mystery of Repentance (Confession): Sundays, 9:45am

**APRIL 12, 2026 – THOMAS SUNDAY – ANTIPASCHA -
THE FIRST SUNDAY AFTER PASCHA**

GIVING REPORT – The combined in-pew collection for the Holy Week & Paschal services was \$3,343.51.

PASCHAL SVIACHENE & CHILDREN'S EASTER EGG HUNT – Join us after the Divine Liturgy on Thomas Sunday, April 12, for our parish family meal and our Easter egg hunt. Sign up here: <https://tinyurl.com/45kjysuj>

WEEKDAY DIVINE LITURGY – Join us this week on Wednesday, April 15, 6:00pm, for the Divine Liturgy. Confession is available beforehand at 5:30pm.



Congratulations to the newly illumined servant of God, **Irena Poppy Joy Philomena Fedoryka**, newly born daughter of Danylo and Thérèse Fedoryka, who received the Holy Mysteries of Initiation – Baptism, Chrismation, and Holy Communion – on Sunday, April 12, the First Sunday after Pascha – Thomas Sunday. May the Lord grant to her and her family a long life and many happy, healthy, and blessed years! *Mnohaya i blahaya lita!*

The growth of the Christian in deification is marked by the services of the Sundays from Pascha to Pentecost: it begins with the encounter with the Risen Christ (Sunday of Pascha, Thomas Sunday, and Sunday of the Myrrh-bearing Women), which leads to radical changes in particular persons—and in us as well (Sundays of the Paralytic, of the Samaritan Woman and of the Man Born Blind). The image of “living water” at the feast of Mid-Pentecost indicates the promise of the Holy Spirit, through whose grace we receive divinization. (*Christ Our Pascha Catechism*, 572)

The first Sunday after Pascha is celebrated in remembrance of the appearance of Christ to the Apostle Thomas “after eight days” (Jn 20.26). It is important to note that the number eight has symbolical significance in both Jewish and Christian spiritual tradition. It signifies more than completion and fullness; it signifies the Kingdom of God and the life of the world to come since seven is the number of earthly time. The sabbath, the seventh day, is the blessed day of rest in this world, the final day of the week. The “first day of the week,” the day “after Sabbath”; stressed in all of the gospels as the day of Christ’s Resurrection (Mk 16.1, Mt 28.1, Lk 24.1, Jn 20.1, 19), is therefore also “the eighth day,” the day beyond the confines of this world, the day which stands for the life of the world to come, the day of the eternal rest of the Kingdom of God (see Heb 4). The Sunday after Easter, called the Second Sunday, is thus the eighth day of the paschal celebration, the last day of Bright Week. It is therefore called the *Antipascha*, and it was only on this day in the early church that the newly-baptized Christians removed their robes and entered once again into the life of this world. In the Church services the stress is on the Apostle Thomas’ vision of Christ and the significance of the day comes to us in the words of the day’s gospel pericope. We have not seen Christ with our physical eyes nor touched His risen body with our physical hands, yet in the Holy Spirit we have seen and touched and tasted the Word of Life (1 Jn 1.1–4), and so we believe.

PLEASE PRAY FOR: Nancy & Jon Anderson, Julie, Lisa Behnke, Alison Bernhoft, Yevhenia Borys, Robert Matthew, Carrie Chuff, Arthur Dhanagom, Elizabeth Deegan, Clara Anne Duda, Fr Michael Duesterhaus, Robert Dulaine, Pat Fagan, Danylo (Neyko) Fedoryka, Fr Mark Fesniak, Emma Flournoy, Katie Flynn, Lilian Garland, Jerry Gawron, CR Gaush, Samuel Gaush, Josie Hacker, Brigid and Marlena Hess, Ellen Hitchens, Janet Hitchens, Fr Robert Hitchens, Oksana Horszynska, Ihor Hulyj, Walter Janaro, Sarah Kelt, Dixie Lane, Catherine Luckey, Destiny Makins, Michael Marshner & Family, Bridget McDonald, Laura McMahon, Vince McLaughlin, Thomas Pavick, Phillip Rexrode, Ivanna Richardson & Family, Chris Saboe, Betsy Sayre, Truman L Sayre, Jr, CJ & Theresa Sidrow, Amy Smith, Karena Tapsak, Fr George Worschak, and Éamonn Yockey.
Teresa Fedoryka is our prayer coordinator; please email bulletin prayer requests to ssjoachimandannaucc@gmail.com

Second Sunday of Pascha - Thomas Sunday

According to Galician usage, we continue to sing the First Antiphon of Pascha (p. 100) and the Third Antiphon (p. 108), "Come, let us sing joyfully to the Lord" with the refrain "Son of God, risen from the dead," until the eve of Ascension. After the priest exclaims "Blessed is the Kingdom" and we have responded "Amen," the clergy sing the Paschal Troparion ("Christ is risen...") once, the people repeat it, then the clergy sing the first half and the people conclude it.

Troparion, Tone 7 (p. 516). While the tomb was sealed, O Christ God,* You dawned as life from the sepulchre,* and while the doors were shut,* You came to Your disciples, the Resurrection of all,* renewing a right spirit in us through them,* according to Your great mercy.

Glory...Now...Amen.

Kontakion, Tone 8 (p. 517). With his searching hand, Thomas explored Your life-giving side, O Christ God. For when You entered while the doors were shut, he called out to You with the rest of the Apostles: You are my Lord and my God!

Prokeimenon, Tone 3 (p. 517)

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord, for a psalm is good; may praise be sweet to our God. (Ps 146:5,1)

Epistle: Acts 5:12-20. In those days, many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women, so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured. Then the high priest took action; he and all who were with him (that is, the sect of the Sadducees), being filled with jealousy, arrested the apostles and put them in the public prison. But during the night an angel of the Lord opened the prison doors, brought them out, and said, "Go, stand in the temple and tell the people the whole message about this life."

Alleluia, Tone 8 (p. 360)

verse: Come, let us sing joyfully to the Lord, let us acclaim God our Saviour.

verse: For God is the great Lord and the great king over all the earth. (Ps 94:1,3)

Gospel: John 20:19-31. When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with

you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." 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." But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

Hymn to the Mother of God (p. 507). The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice! Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Verse. Praise the Lord, O Jerusalem.* Praise your God, O Sion. (Ps147:1)* Alleluia, alleluia,* alleluia.

At Communion, the Paschal Troparion ("Christ is risen...") replaces "Blessed is He who comes...", "We have seen the true light...", and "Let our mouths be filled..." For the last of these, the Troparion is sung thrice. Instead of "Blessed be the name of the Lord" we sing the Paschal Troparion thrice. It is sung again once (using the simple choral chant) instead of "Glory be..." at the dismissal. After the final "Amen" the priest, with cross raised on high, exclaims "Christ is risen!" thrice and we respond "Truly He is risen!" each time. Then, the Paschal Troparion is sung as at the beginning (priest, then people, then together), but with the addition:

Priest: And to us He has granted life eternal;

People: **We bow down before His Resurrection on the third day.**

SS JOACHIM AND ANNA

SVIACHENE & EGG HUNT

**THOMAS SUNDAY,
APRIL 12TH
AFTER DIVINE LITURGY**

**PLEASE RSVP AND SIGN UP
FOR A DISH OR TWO TO SHARE**

