

SUNDAY OF THE MYRRH-BEARING WOMEN



Icon of the Myrrh-bearing Women

The Myrrh-Bearing Women

The Sunday of the Myrrh-Bearing Women ... reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world. For centuries, the world still had the weak, but still

flickering and shining, glow from that faithfulness, love and co-suffering which was silently present at the sufferings of the Man cast aside by all. And we need to cling, as if to a last thread, to everything in our world that still thrives on the warm light of simple, earthly, human love. Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of the woman. An image of care, self-giving, love, compassion. Without this presence, without this light, our world, regardless of its successes and accomplishments, would be a world of terror.

Father Alexander Schmemmann



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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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 19, 2026 – THE THIRD SUNDAY OF PASCHA –
SUNDAY OF THE MYRRH-BEARING WOMEN**

GIVING REPORT - The in-pew collection for April 12 was \$2,571.

NO WEEKDAY DIVINE LITURGY - There will be no Divine Liturgy on Wed, April 22.



Congratulations to the newly illumined servant of God, **Cyprian James Maria Kosten**, newly born son of James and Angelina Kosten, who received the Holy Mysteries of Initiation - Baptism, Chrismation, and Holy Communion - on Sunday, April 19, the Second Sunday after Pascha. May the Lord grant to him and his 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)

STRATEGIC WORKING SESSION - Metropolitan Borys Gudziak invites clergy, religious, and faithful to take part in a working meeting focused on the future strategy of the Ukrainian Catholic Archeparchy of Philadelphia. This gathering will build on the previous strategic period (2021-2024) and the sessions of the Archeparchial Sobor (2019-2021). It will be guided by the UGCC Pastoral Strategy 2030: “The Hope to Which the Lord Calls Us.” Visit: <https://ukrcatholic.org/strategic-resources>. The program includes Divine Liturgy, working sessions, and lunch. All are welcome – priests, religious, staff, and laity – to reflect on recent developments and identify future priorities. Wed, April 22, 9am-3:30pm. 810 N Franklin St, Philadelphia, PA, 19123.

UPCOMING DIACONAL ORDINATION - With gratitude to Almighty God, the Most Reverend Borys Gudziak, Metropolitan-Archbishop of the Archeparchy of Philadelphia, will ordain Subdeacon Kyle Hayes and Subdeacon David Wallace to the Order of Deacon. You are cordially invited to attend the Hierarchical Divine Liturgy and the Rite of Ordination on Sunday, May 17, 2026, at 10:30 a.m. in Saints Joachim and Anna Ukrainian Catholic Church. A reception will follow on the parish grounds. Please RSVP before May 3 to ssjarsvp@gmail.com. It is customary to congratulate the newly ordained deacons with a gift should you wish to do so.

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 Hulawyyj, 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

Third Sunday of Pascha, Sunday of the Myrrh-Bearers

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 2 (p. 520). When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* "O Giver of Life, Christ our God, glory be to You!"

Troparion Tone 2 (p. 521). The noble Joseph took down Your most pure body from the tree.* He wrapped it in a clean shroud, and with aromatic spices* and placed it in burial in a new tomb.* But on the third day You arose, O Lord,* granting the world Your great mercy.

Glory...

Kontakion Tone 2 (p. 522). You commanded the myrrh-bearers to rejoice, O Christ God,* and ended the grief of our mother Eve by Your resurrection.* You ordered the apostles to proclaim to all:* "The Saviour is risen from the tomb."

Now...Amen.

Kontakion, Tone 8 (p. 522). Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades,* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your Apostles:* You, who grant Resurrection to the fallen.

Prokimenon, Tone 6 (p. 523). Save Your people, O Lord,* and bless Your inheritance.
Verse: Unto You I will cry, O Lord my God, lest You turn from me in silence.

Epistle (Act 6:1-7). In those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.' What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Alleluia, Tone 8 (p. 360).

verse: You have shown favour to Your land, O Lord; You brought back the captives of Jacob.

verse: Mercy and truth have met; righteousness and peace have embraced.

Gospel: (Mark 15:43-16:8). At that time Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid. When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

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 Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Verse. Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens;* praise Him in the highest. Alleluia (*thrice*).

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.