

SUNDAY OF THE MYRRH-BEARING WOMEN



Icon of the Myrrh-bearing Women

April 19, 2026: Sunday of the Ointment-Bearers

Epistle: Acts 6: 1-7

Gospel: Mk. 15:43 - 16:8

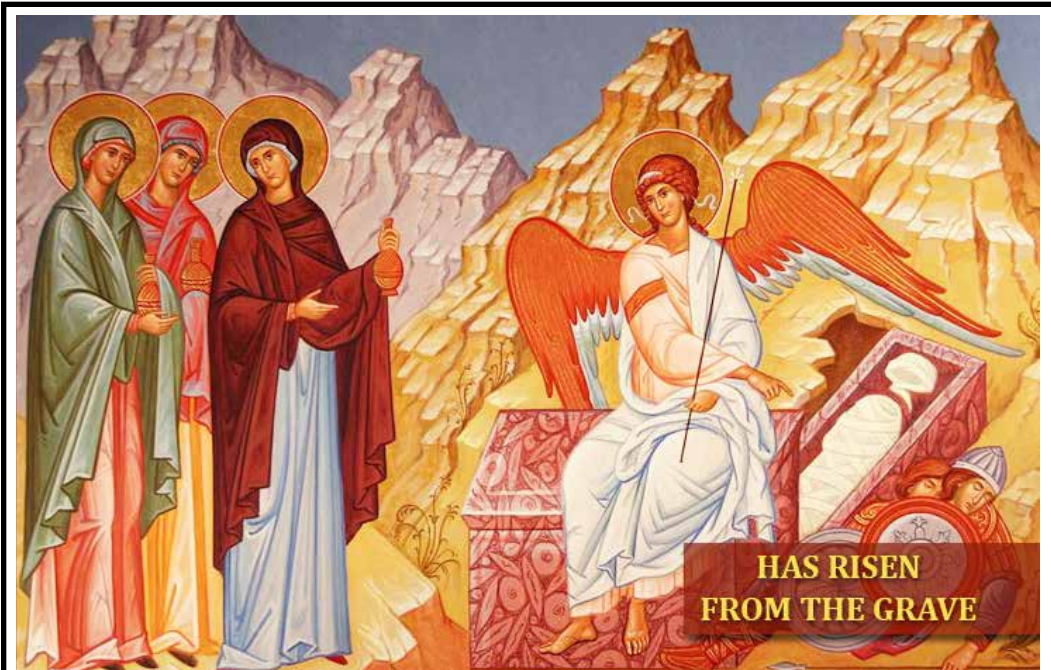
This Weekend	4:00 pm For Our Parishioners 10:30 + Dolores Kuzmick (Sons, Andrew & Michael Kuzmick)
Mon., April 20	9:00 + Charlie Collarini (Lauren Telep)
Tues., April 21	9:00 Health of Marlene Zelno (Glenda Marcinkok)
Wed., April 22	9:00 + Deceased of Surkey Family (Gloria Jablonski)
Thurs., April 23	9:00 + Joan Turko (Children)
Fri., April 24	9:00 Intention Available: See Father Nestor
Sat., April 25	No Morning Divine Liturgy 2:00 pm Confessions 4:00 pm + Bill Davis (Wife, Michaelene)
Sun., April 26	10:30 For Our Parishioners

SUNDAY OF THE MYRRH-BEARING WOMEN AND JOSEPH OF ARIMATHEA

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homelands and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had

prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh Bearers.

Of those whose names are known are the following: first of all, Mary, the mother of James and Joses; Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of



them, the evangelists have kept silence (Matt 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Savior, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Savior's preaching of salvation, he came to Him by night. Furthermore, he brought

some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counselors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

Liturgical Notes About the Paschal Season

This period of great festivity and joy finds its liturgical expression in the following manner:

Easter Greeting - we greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.

No Kneeling - Please remember that here is NO kneeling during the entire

Easter Season. Kneeling has been our position of prayer during the Holy Season of the Great Fast (Lent) as the expression of our humility and our repentance.

The Paschal Troparion - "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Eve of Ascension.

FREQUENTLY ASKED QUESTIONS:

WHAT IS AN EASTERN CATHOLIC CHURCH?

Many people think of the Catholic Church as a monolithic structure with a clear leadership and traditions. People also mistakenly refer to the whole as the Roman Catholic Church. But this is not quite accurate.

The Catholic Church actually comprises twenty-two particular Churches in full communion with one another. There are twenty-one Eastern Catholic Churches, and one Latin Catholic Church (i.e., the Church of Rome). Each of these particular Churches is self-governing (the term in Latin is *sui iuris* "of their own law"), even while being in communion with the Church of Rome.

Each of these particular Churches is self-governing (*sui iuris*) because they have their own hierarchy. In other

words, what makes a particular Church self-governing (*sui iuris*) is that each particular Church has its own leaders which govern all the faithful Christians belonging to that particular Church. These hierarchs (whether Patriarchs, Major Archbishops, Metropolitans, Bishops, or otherwise) are in communion with one another, and with the Church of Rome. The correct term is to be in communion with Rome, and not "under the Pope" (as many people will mistakenly say).

Eastern Catholics are the minority in terms of the number of Catholics worldwide. However, they are the vast majority in terms of diversity within the Catholic Church (twenty-one to one!). Eastern Catholics are distinct from the Latin Church in that they have four distinguishing characteristics. They have

their own (1) theology, (2) spirituality, (3) canon law, and (4) liturgy. In other words, the Eastern Churches have their own theological way of understand the mysteries of God, their own spirituality and devotional practices, their own laws and customs, and their own styles of liturgy. This is what distinguishes them from the Latin Church.

People mistakenly refer to the Eastern Catholic Churches as ‘Eastern Rite Roman Catholics’, or simply as ‘The Eastern Rite,’ as if there is only one. There are many rites within the Catholic Church, and what makes an Eastern Church is more than simply its liturgical rite. An Eastern Church also has its own theology, spirituality, and canon law. Even the term ‘The Eastern Church’ is wrong, since there is more than one Eastern Church.

Almost all Eastern Catholic Churches have counterparts in the Eastern and Oriental Orthodox Churches. In fact, those with counterparts all came from

their mother Orthodox Churches throughout the past four hundred years or so. Therefore, many Eastern Catholics choose to identify themselves as ‘Orthodox Christians in communion with Rome,’ since Eastern Catholics are meant to be an example of how to be fully Eastern, and yet fully in communion with Rome.

Eastern Catholic Churches are traditionally found in Eastern Europe, the Middle East, North Africa, and India. However, nowadays we can find Eastern Churches throughout the world, speaking a multitude of languages, and serving a vast array of people.

ALL of the particular Catholic Churches share “equal dignity, so that none of them is superior to the others as regards rite, and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world (cf. Mark 16:15)...” (Second Vatican Council, Decree on the Eastern Catholic Churches).

THE POWER OF PRAYER

Fr. Joe Freedy of the Diocese of Pittsburgh appeared on a new series entitled, “The Rosary Series: Mysteries of the Rosary,” to describe a miraculous testimony from Green Tree, Pa. resident John Petrovich about the power of

praying one ‘Hail Mary.’

Petrovich told the priest that while he “was jogging around a neighborhood he didn’t normally jog, he saw an ambulance in someone’s driveway.”

He thought, “I’m not a doctor. I

don't know whose driveway this is.”

“I just kept running,” he told Fr. Freedy. “I prayed one ‘Hail Mary.’ I didn’t think anything of it.”

The following week, Petrovich jogged in the same neighborhood, and heard a woman calling. He continued running, and she “finally got his attention.”

She said, “You saved my life.”

Petrovich then responded, “We don’t know each other...How did I save your life?”

The woman responded, “No, I recognize your face. Last week, I was rushed to the hospital in an ambulance, and I was dying.

“I knew I was dying, and Jesus appeared to me. He held out His hand, and your face was on the palm of His hand. And Jesus said, ‘you were going to die, but because of the prayer of this man, you’re going to live.’”

Following this story, Petrovich

describes the experience as “a jolt” in his prayer life.

“What a jolt that was for not only my prayer life, but my family’s prayer life,” he says. “Our outlook on prayer itself, and especially prayers of intercession. When someone asks you to pray for them, or you volunteer to pray for somebody, you never know—you never expect how it’s going to work out, because in the end, it’s always God’s will,” he adds.

“But in a case like this, to have something that dramatic and profound – somebody to come up and tell you something like that—was more than enough to take me back and draw me even that much closer to praying to the Blessed Mother.

“Because as we all know, she is the direct line of intercession to her Son, Jesus Christ, in answering all prayers for everyone.”

PYSANKY CLASSES

We would like to express our sincere gratitude to Tammy Budnovitch for organizing and leading the Pysanky Classes during Great Lent. Despite a few cancellations caused by inclement

weather, the classes were a success and generated a profit of nearly \$1,000. Thank you, Tammy, for your dedication and hard work.

BOOKS APPÉTIT

Valley Community Library will hold its annual Books Appétit fundrais-

ing event on Thursday, May 7, 6:00-9:00 p.m. Enjoy a fun night at the library with local food, beer, wine, raffle baskets, and live music by The Wana-bees. This event is for individuals 21 and older.

Event tickets cost \$35 per person in advance or \$40 at the door. All proceeds from “Books Appétit” benefit the Valley Community Library. Tickets are on sale now and can be purchased

online or in person at the library.

Valley Community Library, which is a member of the Lackawanna County Library System, is located at 739 River St., Peckville, and serves residents in the Boroughs of Archbald, Blakely, Dickson City, Jessup, Throop, and Olyphant. The library is open Monday through Thursday, 10 a.m. – 7 p.m. and Friday and Saturday, 10 a.m. – 5 p.m.

BUS TRIP TO ATLANTIC CITY

On Saturday, June 13, the Friends of the Valley Community Library will be hosting a bus trip to Atlantic City! The bus will be leaving the library at 7:30 a.m., will be dropping attendees off at Resorts Casino at about 11:00 a.m., and will return to the library at approximately 10:30 p.m. that night.

Tickets are \$60 a person (\$63 for credit) and payment is needed to reserve your space on the bus. The

ticket cost includes the bus and driver’s tip. No rebates. Signup is available at the Library at 739 River Street, Peckville. For more information, please contact Ann at 570-479-0806 or valleylibraryfriends@outlook.com.

The Valley Community Library, a member of the Lackawanna County Library System, is located at 739 River St., Peckville, and serves residents in the valley area.

COLLECTION PROCESSING TEAM

The Collection Processing Team for the month of April 2026 is Team

#4: Ron Barkofsky, Steve and Jeannie Cucura.

Unfortunately, due to circumstances beyond our control, we are not able to publish the Sunday Collection total for April 11 & 12. We will publish the total in next Sunday’s Bulletin.

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Rev. Nestor Iwasiw, Pastor

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