



## ST. GEORGE'S DIVINE SERVICES

**Saturday, April 11**     ***Bright Saturday***  
**11:00 A.M. Services of Christian Initiation (Baptism)**  
**4:00 P.M Vigil Divine Liturgy (McKees Rocks)**

**Sunday, April 12**     **The Sunday of Saint Thomas**  
 Readings: Acts. 5:12-20; Jn. 20:19-31  
**9:30 A.M. Divine Liturgy**  
 Supplications will be offered for+ **Patricia Della Ragione, given by Luigi & family.**  
 Supplications will be offered for+ **Willow Fuchs, given by Mary Siweckyj.**

After the Ambon Prayer, the Paschal Artos will be broken for distribution, and the faithful will receive it along with Festal Holy Anointing.

**Saturday, April 18**     **Our venerable father John, Disciple of Gregory Decapolitan**  
 Readings: Acts. 6:1-17; Mk. 15:43-16:8  
**4:00 P.M. Vigil Divine Liturgy (McKees Rocks)**

**Sunday, April 19**     **Sunday of the Ointment - Bearers**  
 Readings: Acts. 6:1-17; Mk. 15:43-16:8  
**9:30 A.M. Divine Liturgy**  
 Supplications will be offered for+ **Nancy Spikula, given by Mark Spikula.**  
 Supplications will be offered for+ **Joseph Salo, given by Maria, Stephanie & Mark Salo.**

### **Eternal Candle:**

Blessed Memory of +Robert Woolheard requested by Jim Papinchak.

Then Thomas said, "My Lord and my God!" What did Jesus say back to him?

Unscramble the names below. Use the numbered letters to fill in the blanks.

- GREOR     5     18
- SAMIELS     10     8     15
- YHNRE     4
- RNEVOACI     2     13     11     16
- TNWIHEY     1     7
- BYCEK     3     17     14
- LDUOGSA     6     12     9

" 3 18 17 16 12 15 18 14 13 12 4 16 2 18  
 15 18 18 11 10 18 14 13 12 4 16 2 18  
 3 18 9 8 18 2 18 6 3 9 18 15 15 18 6  
 16 5 18 7 4 13 15 18 1 4 13 4 16 2 18  
 11 13 7 15 18 18 11 16 11 6 14 18 7  
 4 16 2 18 3 18 9 8 18 2 18 6 "



### Thomas Sunday (continue)...

As mankind exists in a physical realm, man requires that there be a sensual validation of reality; members of mankind must be able to see, touch, smell, taste or hear that which they are asked to accept with certainty. Christ offered proof to Thomas of His physical presence and in the expanded reality that He had come to witness. He stood before the Holy Apostle and allowed him to examine His wounds in order to solidify his faith, but Christ also offered a gentle reproach to St. Thomas when He proclaimed this additional Beatitude: "Blessed are those who have not seen and yet believe."

There comes a time, however, when we must live the Resurrection. This is not always easy. There are days when we prefer to just stay in bed, pull the covers over our head, and close out the world. Some days it seems easier and safer to lock the doors of our house and avoid the circumstances and people of our lives. Sometimes we just want to run away, hide, and not deal with the reality of our lives.

I wonder, one week after Easter, is our life different? Where are we living? Are we living in the freedom and joy of Resurrection or are we living behind locked doors and in fear? How is our life different after Easter? Jesus is always entering the locked places of our lives. He comes to us unexpected, uninvited, and sometimes even unwanted; He steps into our closed lives, closed hearts, and closed minds. Standing among us He offers peace and breathes new life into us. He does not open the door for us, but He gives us all we need so that we might open our doors to a new life, a new creation, a new way of being. This is happening all the time.

Regardless of the circumstances, Jesus shows up bringing peace, offering peace, embodying peace. He shows up bringing life, offering life, embodying life. Life and peace are resurrection reality. We must then approach our Lord, God and Savior, through the Sacrament of Reconciliation and confess our misconceptions regarding our actualized reality and of God and confess our transgressions against one another and God so that we can pray and ask for forgiveness. In this way we will reestablish our fidelity with God and with our fellow man, and in return receive the undeserved Divine Grace, which we need for our salvation and Eternal Life. Amen.

Thomas Sunday sermon, posted to the Protection of the Blessed Virgin Mary Ukrainian Catholic Church,



**April 12, 2026**

*Thomas Sunday*

**Our Venerable Father and Confessor Basil, Bishop of Parios**

Festal Tone

**Changeable Part:** See the special insert available in the church vestibule.

## **Announcements:**

### **Today: Thomas Sunday:**

Today we commemorate the Risen Christ's appearance to the Apostles and, among them, to doubting Thomas. Following the Ambon Prayer, we will have the prayer for the breaking of the Artos. At the end of the Divine Liturgy please come forward for the distribution of the Artos and Festal Anointing-Mirovanya.

### **Sincere Thanks:**

To all parishioners for the beautiful Easter cards, greetings and gifts. May Our Risen Lord bless you and reward you for your kindness and generosity.

### **Pastoral Letter:**

For the Feast of the Resurrection, we have received the 2026 Paschal Pastoral Letter. The entire text is posted on the bulletin board in the Church vestibule.

### **Pyrohy Production:**

Pyrohy production begins this Wednesday, 4/15, at 9:00 a.m. If you have time to help for this worthwhile mission, we would love to have you join us.

**Adult Religious Education:** The next adult religious education class is scheduled for **Thursday, April 16<sup>th</sup> at 6:30.** The title of this session is: The Desire for Eternal Life & Effectively Seeking the Kingdom. Thanks to Don Fontana for leading these sessions.

**Scholarship**

Again this year the Education Board of St. George’s is happy to announce that students who are attending or are planning to attend Duquesne University should be aware of the availability of the Estina Franzak Perpetual Scholarship Fund. The Fund is intended to benefit students of Ukrainian ethnicity in their studies at Duquesne University. The amount of scholarship varies. Scholarships are awarded on an academic year basis. Recipients from prior years will be considered for renewal of awards provided that they demonstrate satisfactory academic progress.

For additional details please see Fr. Ihor or Olha Perkun. Applications must be submitted to the Education Board of St. George Ukrainian Catholic Church by June 1, 2026

**Collection- May God bless you...**

The total for Saturday & Sunday of Pascha April 4-5, 2026 was **\$3,563.00**.  
(Collection: \$3,345.00, Loose & candles: \$165.00, Ukraine aid: \$ 53.00)

*\*Sincere thanks to all of you for your generous donations during this Paschal Season. May Our Risen Lord bless you and reward you for your kindness and generosity to our Holy Church: Хресмоє Воскрєс! Christ is Risen!*



**MOTHER’S DAY**

*Please light a candle in honor/memory of the following*

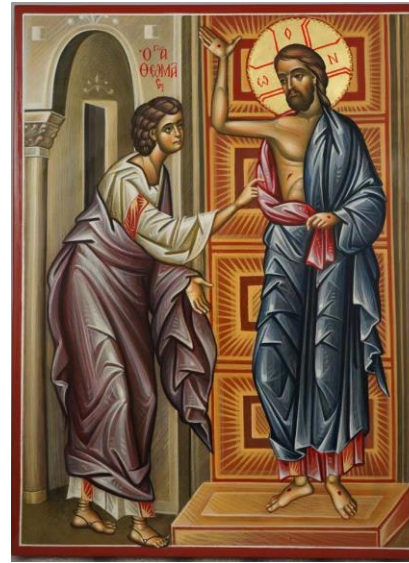
_____	Living	Deceased
_____	Living	Deceased
_____	Living	Deceased

**Given By:**  
\_\_\_\_\_

***Please print each name and circle the correct notation. Red candles will be used for the Living, White for the deceased. Donation for each candle is \$3.00.***

***\* DEADLINE TO ORDER THESE CANDLES: THURSDAY, MAY 6, 2026\****

**Thomas Sunday**



The Gospel reading for the Sunday of St. Thomas is often used as an exposition on faith. St. Thomas did not only express doubts about the appearance of our Lord; he also questioned the veracity of the other Disciples. He diminished their reliability; he exhibited a level of disunity in a group of people with whom he continuously and intimately shared nearly three years of his life. The Holy Apostle Thomas demonstrated a lack of faith in not only our Lord but also in the remainder of the Apostles.

St. Thomas could not comprehend that his Master had actually returned bodily from the grave after His Crucifixion.

To the Apostle Thomas, this return from the dead was a physical and “rational” impossibility in his “universe.” What he failed to understand was that God is not subject to the limitations of our “universe,” because a completely different reality exists, one in which the temporal and transcendent simultaneously and inseparably co-exist. St. Thomas could not accept the reality of the Resurrection without sensible proof even though Christ had specifically told him and the other Apostles that it was going to occur, and even though his fellow Apostles swore that they had seen their risen Teacher in a locked room where they were sequestered.

In the mind of St. Thomas, the obvious humanity of Jesus, logically exceeded His proclaimed divinity; the Jesus that the Apostle perceived lived as a human, so it was only reasonable to conclude that His nature was only to be seen as human within an apparent reality of temporal-spatial limitations which could only produce very human consequences and outcomes. The Apostle Thomas assumed that if Jesus had in fact appeared in the room, as his brothers had described, he could not have been there bodily but only as a spirit or spiritual body consistent with some Jewish theology of the time. St Thomas misunderstood the transcendence of God and as a result, he revealed his lack of faith in both Our Lord and in his fellow Apostles.

Jesus understood the concerns of St. Thomas; it is very difficult to believe in something that is intangible.