







# St. Peter & St. Paul Ukrainian Orthodox Church

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## CHRIST IS RISEN!

**SUNDAY, APRIL 24, 2022**

SUNDAY, APRIL 24<sup>TH</sup>

PASCHA,

AGAPE VESPERS 11:00 AM

ACTS 1:1-8; JN. 1:1-17

BLESSING OF BASKETS

MONDAY, APRIL 25<sup>TH</sup>

BRIGHT MONDAY

DIVINE LITURGY 9:30 AM

TUESDAY, APRIL 26<sup>TH</sup>

BRIGHT TUESDAY

DIVINE LITURGY 9:30 AM

SATURDAY, APRIL 30<sup>TH</sup>

VESPERS 6:00 PM

SUNDAY, MAY 1

DIVINE LITURGY 9:30 AM

ST. THOMAS SUNDAY

ACTS 5:12-20; JN. 20:19-31

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-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: kapeluck@verizon.net

# We welcome you today

**We would like to remind our visitors of the following;:**

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

**We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.**

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year) and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy (after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

**Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.**

**Нагадуємо нашнім гостям., що:**

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

**НАГАДУЄМО НАШИМ ВІРНИМ І ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:**

ми спонукаємо православних християн часто ходити до Святого Причастя;

**ті**, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвій 5:23-24);

**перед** тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

**тим**, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

**ті**, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

**ті**, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

**ті**, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'єисливості, звільняються від вище викладених вимог;

**немовлята** та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

Причастя і звільняються від вище викладених вимог;

**Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримування вічного вчення нашого Господа наблизить нас один до одного Богу**

## Ode 1

This is the Day of Resurrection! Let us be illumined! This is the Pascha, the Pascha of the Lord, for from death to life, and from earth to heaven has Christ our God led us as we sing the Song of Victory.

## Ode 3

O come, let us drink not miraculous water drawn forth from a barren stone, but a new vintage from the fount of incorruption springing from the tomb of Christ. In Him we are established.

## Hypakoe

Before dawn Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: why do you seek among the dead as a man the one who is everlasting light? Behold the clothes in the grave, go proclaim to the world: the Lord is risen, He has slain death as He is Son of God, saving the race of man.

## Ode 4

The inspired prophet, Habakkuk, now stands with us in holy vigil. He is like a shining angel who cries with a piercing voice: Today salvation has come to the world for Christ is risen as all powerful.



## Ode 5

Let us arise at the rising of the sun and bring to the Master a hymn instead of myrrh, and we shall see Christ the Son of righteousness who cause life to dawn for all.

## Ode 6

Thou didst descend O Christ, to the depths of the earth. Thou didst break the everlasting bars which had held death's captives and like Jonah from the whale on the third day, Thou didst arise from the grave.

## Ode 7

He who saved the three young men from the furnace became incarnate and suffered as a mortal man; through His sufferings He clothed what is mortal in the robe of immortality. He alone is most blessed and most glorious, the God of our fathers.

## Ode 8

This is the chosen and holy day, first of Sabbaths - King and Lord of Days. The Feasts of Feasts, Holy Day of Holy Days. On this day we bless Christ for evermore.

## Ode 9

The angel cried to the lady, the lady full of grace: Rejoice, O pure virgin, again I say rejoice. Your Son is risen from His three days in the tomb, with Himself He has raised all the dead. Rejoice, rejoice all ye people.





### TROPAR

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

### KONDAK

Thou didst descend into the tomb, O Immortal! Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, proclaiming rejoice to the myrrhbearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

### PROKIEMON

This is the day which the Lord has made! Let us rejoice and be glad in it!

*Verse;* O give thanks to the Lord, for He is good, for His mercy endures forever!

Pascha

## Lesson from the Acts of the Apostles

(c. 1, v. 1-8)

In my first book, O Theophilus, I gave you a full account of what Jesus did and taught from the beginning of his mission until the day he ascended into heaven. Before his Ascension he gave his final instructions about the Holy Spirit to the Apostles he had chosen. For after his Passion he had appeared to them alive beyond any doubt; he had revealed himself to them repeatedly during a period of forty days; and he had preached to them about the kingdom of God.

While he was staying with them, he ordered them, saying: "Do not leave Jerusalem, but wait for the fulfillment of the promise of the Father, about which I have spoken to you. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Then those, who were assembled, asked him: "Lord, will you now restore the kingdom of Israel?"

He answered them: "It is impossible for you to know the times and the periods of events, which the Father has kept within his own providence. But you will receive power, when the Holy Spirit descends upon you. Then you will be my witnesses in Jerusalem, in all Judea, in Samaria, and to the end of the earth."

## Дії 1:1-8

У першій своїй книзі, Теофіле, я писав про вчинки і вчення Ісуса — від того часу, коли Він почав Свою службу, і до Його вознесіння на Небо. Але спершу Він обрав апостолів і дав їм Свій Заповіт через Святого Духа. Після Своєї смерті Ісус з'явився апостолам. Він дав їм чимало переконливих доказів того, що Він живий. Протягом сорока днів Ісус з'являвся їм і розповідав про Царство Боже.

І одного разу, обідаючи з апостолами, Ісус наказав їм: «Не йдіть із Єрусалиму. Чекайте на те, що Отець Мій обіцяв. Та пам'ятайте, що ви почули це від Мене. Бо Іоан хрестив людей водою, а ви будете хрещені Духом Святим. І мине не так багато днів, перш ніж це станеться»

Тож коли апостоли зібралися разом, вони запитали Його: «Господи, чи повернеш ти цього разу царство Ізраїлю?» Ісус відповів: «Вам не дано знати часи чи дні, що Отець встановив Своєю владою. Але ви одержите силу, коли Дух Святий зійде на вас. Ви будете Моїми свідками в Єрусалимі, Юдеї, Самарії, і по всій землі».

## Gospel According to St. John

(c.1, v. 1-17)

In the beginning was the Word, and the Word was by God, and the Word was God. He was by God in the very beginning. Everything came into being through him, and no existence was created apart from him. In him there was life and that life was the Light of men. That Light shines in the darkness, but the darkness cannot overpower it.

A man, whose name was John, was sent by God. He came as a witness to bear testimony to the Light and to help all men to believe through him. He was not the Light, he came only to bear testimony to the Light. The true Light is that which enlightens every man coming into the world.

He was in the world, and the world was made through him, yet the world did not recognize him. He came to his own home, yet his own people did not receive him. But he empowered all those who received him and who believed in his name to become children of God, because they owe their rebirth not to human blood nor to the will of the flesh, but to God.

So the Word became flesh and dwelt among us. We have seen his glory such as belongs to the only-begotten Son of the Father, full of grace and truth. John testified to him when he cried: "This is the one of whom I said, He who comes after me is above me, because he existed before me." We have all received from his abundance grace upon grace. For the Law was given through Moses, but grace and truth came through Jesus Christ.

## Від Івана 1:1-17

Ще до існування світу було Слово, і Слово було з Богом, і Слово було Бог. Той, Хто був Словом, був з Богом споконвіку. Все було створене через Нього, і ніщо не було створене без Нього. В Ньому було життя, і воно було Світлом для людей. Світло сяє в пітьмі, й темрява не здолала світла.

Був собі чоловік, посланець Божий, на ймення Іоан. Він прийшов свідчити про Світло, щоб через нього всі змогли почути й повірити у Нього. <sup>8</sup>Сам він не був Світлом, а прийшов, щоб свідчити про Нього, про справжнє Світло, Яке приходить у світ і світить кожній людині. Слово вже було в світі, і світ через Нього почався, та світ не впізнав Його. Він прийшов у світ, що належав Йому, та Його власний народ не прийняв Його.

Але всім тим, хто прийняв Його й повірив у Нього, Він дав право стати дітьми Божими. Вони не народжуються, як немовлята, за бажанням чи волею батьків їхніх. Вони народжуються від Бога. І Слово стало Людиною й оселилося серед нас. Ми побачили Його Божественну Велич, Велич Єдиного Сина Отця Свого. Він був сповнений благодаті і правди. Іоан свідчить про Нього, проголошуючи: «Це саме Той, про Кого я казав: „Той, Хто йде за мною — величніший за мене, бо Він був і до мене”. Від повноти Його правди й благодаті ми приймали одну благодать за іншою, бо Закон був нам даний через Мойсея, але благодать і правда прийшли через Христа.



BRIGHT MONDAY

## Lesson from the Acts of the Apostles

Acts 1:12-17, 21-26

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James.

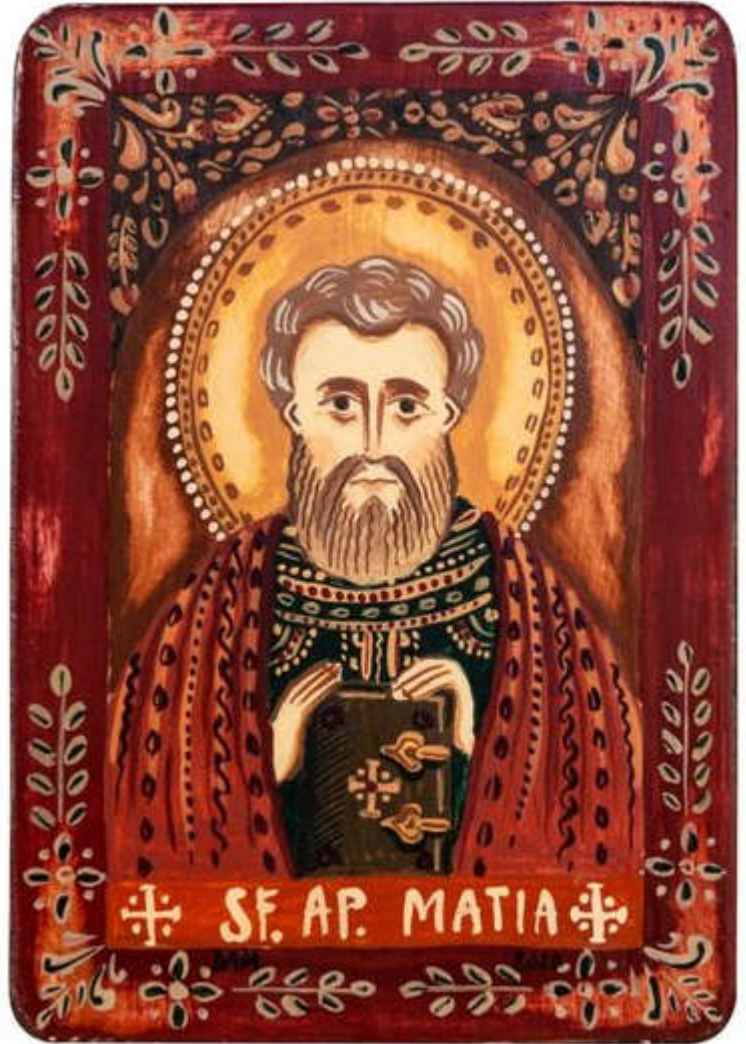
These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry."

Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."

And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."

And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.



## Gospel According to St. John

1:18-28

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

He said: "I am 'The voice of one crying in the wilderness: Make straight the way of the LORD,' as the prophet Isaiah said."

Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

These things were done in Bethabara beyond the Jordan, where John was baptizing.

BRIGHT TUESDAY

## Lesson from the Acts of the Apostles

Acts 2:14-21

But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is only the third hour of the day.

But this is what was spoken by the prophet Joel: ‘And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.

And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke.

The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD.

And it shall come to pass that whoever calls on the Name of the LORD shall be saved.’

## Gospel According to St. Luke

24:12-35

But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

But their eyes were restrained, so that they did not know Him. And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.

And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.”

Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?”

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Then they drew near to the village where they were going, and He indicated that He would have gone farther.

But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.

And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!”



And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

## The Paschal Sermon of Saint John Chrysostom

Is there anyone who is a devout lover of God?  
Let them enjoy this beautiful bright festival!  
Is there anyone who is a grateful servant?  
Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting?  
Let them now receive their wages!  
If any have toiled from the first hour,  
let them receive their due reward;  
If any have come after the third hour,  
let him with gratitude join in the Feast!  
And he that arrived after the sixth hour,  
let him not doubt; for he too shall sustain  
no loss.

And if any delayed until the ninth hour,  
let him not hesitate; but let him come too.  
And he who arrived only at the eleventh  
hour,  
let him not be afraid by reason of his delay.

For the Lord is gracious and receives the  
last even as the first.

He gives rest to him that comes at the  
eleventh hour,  
as well as to him that toiled from the first.  
To this one He gives, and upon another He  
bestows.

He accepts the works as He greets the  
endeavor.

The deed He honors and the intention He  
commends.

Let us all enter into the joy of the Lord!

First and last alike receive your reward;  
rich and poor, rejoice together!  
Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not,  
rejoice today for the Table is richly laden!  
Feast royally on it, the calf is a fatted one.  
Let no one go away hungry. Partake, all, of the cup of faith.  
Enjoy all the riches of His goodness!



Let no one grieve at his poverty,  
for the universal kingdom has been revealed.  
Let no one mourn that he has fallen again and again;  
for forgiveness has risen from the grave.  
Let no one fear death, for the Death of our Savior has set us free.

He has destroyed it by enduring it.  
He destroyed Hades when He descended into it.  
He put it into an uproar even as it tasted of His flesh.  
Isaiah foretold this when he said,  
"You, O Hell, have been troubled by encountering Him below."

Hell was in an uproar because it was done away with.  
It was in an uproar because it is mocked.  
It was in an uproar, for it is destroyed.  
It is in an uproar, for it is annihilated.  
It is in an uproar, for it is now made captive.  
Hell took a body, and discovered God.  
It took earth, and encountered Heaven.  
It took what it saw, and was overcome by what it did not see.  
O death, where is thy sting?  
O Hades, where is thy victory?

*Christ is Risen, and you, o death, are annihilated!  
Christ is Risen, and the evil ones are cast down!  
Christ is Risen, and the angels rejoice!  
Christ is Risen, and life is liberated!  
Christ is Risen, and the tomb is emptied of its dead;  
for Christ having risen from the dead,  
is become the first-fruits of those who have fallen asleep.*

*To Him be Glory and Power forever and ever. Amen!*





# Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

|                    |                 |                  |                   |
|--------------------|-----------------|------------------|-------------------|
| Steve Sivulich     | Jane Allred     | Teresa Stacy     | Laila Bechtle     |
| Peter Zinski       | Ronda Bickel    | Gabby Mills      | Sharon Pfander    |
| Pearl Homyrda      | Maria Warholak  | Shaun McAdams    | Betty Kimack Mash |
| Ann Sekelik        | Pamela Graham   | Rebecca White    | Rosemary Berry    |
| Nick Solominsky    | Shelley Cameron | Jocelyn Barner   | Deborah Schricker |
| Michael Klein      | James White     | Theresa Zatezalo | Jack Schricker    |
| Dan Rosga          | Dylan G         | Olga Cherniavska | Michael Welsh     |
| Nick Worobny       | Michele Roberts | Gary Koss        | David Gazella     |
| Dolores Wachnowsky | Georganne K.    | Michael Corba    |                   |

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies ,as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

## *Mnohaya Lita - Many Blessed Years*

### Name Days

#### Apr. 28 St. Basillisa

Regina Popichak

#### Apr. 29 Martyr Leonidas of Corinth – Leonid

Aleksandrov

### Anniversaries

April 30 David/Connie Markiw

### Birthdays

Apr. 27 Sophia Kauer

### Feast Days of:

#### Pray for our friends and relatives serving in the armed forces.

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Ethan Rock, Michael Hrishenko

#### Pray for our friends and relatives serving in the Ukrainian armed forces.

Stephan, Andrii, Olexander, Dmitro, Stepan, Evhen, Volodia, Oleksander, Yurii, Victor, Petro, Oleksiy, Volodymyr

#### Pray for our Catechumens

Eren & Adrienne Saltik

#### Pray for the newly departed servants of God

Sandra Rozum

- **CEMETERY Please Note:** The main entrance to the cemetery is currently closed as they work on rebuilding the entrance columns. At this time, you will need to use the side entrance which you can access by turning onto Tedco Place off of Lindsey Road. Please see the attached map. We appreciate your cooperation.

\*\*\*\*\*

## Stewardship

### IOCC "Easter Baskets" for Displaced Ukrainians

#### What's in Your Easter Basket?

While many of us think of Easter baskets as a fun tradition full of sweet treats, this year in Ukraine, IOCC is providing a different kind of Easter “basket”—one full of basic foods.

This Great and Holy Week, as millions face tremendous loss and tragedy, IOCC is working with Orthodox parishes in Ukraine to distribute food parcels to families displaced by the devastating conflict. The bags contain a small Easter cake, eggs, sausage, cheese, and a bottle of sunflower oil—to provide essential nourishment and perhaps also a bit of hope.



These ordinary items meet real, practical, and immediate needs for people who've been forced from their homes. In this small way, the parcels are an offering of hope to thousands of families facing this feast of Christ's Resurrection amid terrible circumstances. IOCC's regional response is addressing urgent needs while also building for long-term support across the region. Right now, IOCC is active not only in Ukraine but also in Poland and Romania, serving both Ukrainian refugees and the families and organizations hosting them.

As we look ahead to the great hope of Pascha, please continue praying for everyone affected by this emergency and for the people on the ground serving them—partners, volunteers, and IOCC's own staff. Thank you.

Make a donation:

[https://support.iocc.org/site/Donation2;jsessionid=00000000.app30122b?df\\_id=7543&mfc\\_pref=T&7543.donation=form1&NONCE\\_TOKEN=77C4F08638DDFB3E32AF1E3BA569F2AE](https://support.iocc.org/site/Donation2;jsessionid=00000000.app30122b?df_id=7543&mfc_pref=T&7543.donation=form1&NONCE_TOKEN=77C4F08638DDFB3E32AF1E3BA569F2AE)





## **PASCHA ARCHPASTORAL REFLECTION** **OF THE COUNCIL OF BISHOPS OF THE** **UKRAINIAN ORTHODOX CHURCH OF THE USA AND DIASPORA**

### **CHRIST IS RISEN! INDEED HE IS RISEN!**

Dearly beloved Clergy, Monastics, Sisters and Brothers in PASCHA – THE RESURRECTION,

“Peace be with you!” Very dear to us in our Holy Orthodox Liturgical Tradition is this exclamation that our Lord offered to His disciples in His first meeting with them following His Resurrection (John 20:19-31). This Peace was accompanied by the revelation of the wounds on His Body, proving that He is the crucified One resurrected and alive. Thereafter, He commissioned His disciples, “as the Father sent me, so I send you” making them the Holy Apostles.

This offering of Peace was spoken to a fearful and shocked group of disciples who were comparing experiences in the aftermath of the Crucifixion and not sure what to make of the unbelievable news of PASCHA – the Holy Resurrection. This Peace our Lord offers to His troubled disciples was not the worldly peace they might have comprehended. It is a Peace – a gift from Heaven – that He offers as He breathes on them saying “Receive the Holy Spirit”, Who will guide you throughout all their Apostolic ministry. It is a Peace tied closely with the Grace imparted by the Holy Spirit into not only the Apostles in their ministry, but to each of us through the Holy Mysteries, as members of the Body of Christ – His Holy Church. It is a Peace that the world desperately needs today. It is a Peace that heals and brings new life.

This year, more so than in decades, Pascha prompts us to consider the costs of human folly and the devastating acts of the ongoing war - the massacre of our brothers and sisters in Ukraine. One cannot receive such horrific news without tears and fears. The feelings of great joy at the Feast of Feasts – the Holy Resurrection – and the sadness at the horror of our suffering brothers and sisters in Ukraine are difficult to reconcile, but the Peace offered by our Risen Lord gives us hope. Ukraine and her people, throughout history, have known so much violence, so much pain and almost incomprehensible genocide from the same aggressors who invade and violate them today. These usurpers of our history have never been able to erase our nation and people from the face of the earth – precisely because the Peace of our Lord has preserved them and their self-identity – at the depth of their souls.



Pascha also comes amid the still thriving Covid-19 pandemic, which has delivered, along with its human and economic ravages, a season of inspired soul-searching. It has created an enforced period of stillness among all of us. It has encouraged contemplation. Not least of all, it has inspired an assessment of what is vital and what is not. The Peace offered by our Risen Lord preserves us at the depth of our souls with sound faith in His desire to heal us both physically and spiritually.

There is no shame in admitting that it is a very challenging time to proclaim and live the Good News of the Resurrection of Our Lord and Savior Jesus Christ. The struggles we face are very real and complicated. We have good reason to feel confused! However, the message of Pascha comes to us loud and clear: Christ is Risen! The powers of sin and death have been defeated and always will be – even in this broken - and often frightening - world. This Pascha, in such a world, so much in need of hope and inspiration, the abiding sense of PEACE gifted to us enables us to embrace and trust God our Creator, Who will bring us through the difficulties we endure. As we celebrate our Risen Lord, let us be mindful that we also are commissioned as apostles of His Peace - not a peace won by strength and might, but one gained through our community worship and dependence upon God in the Holy Trinity – Father, Son and Holy Spirit. We have the power, together, to be the living proof that the power of the Resurrection is all-encompassing and transcends even death itself. May you know the gift of PEACE always, with the power goal of sharing it with all around you each moment of your life. Never underestimate how deeply you can affect others with this Peace.

We embrace you all in the Peace, Joy, Light and Love of PASCHA and we assure you all that you are prayed for daily with a hope that is eternal. Let us all together assure all our brothers and sisters in Ukraine and around the world that they also are prayed for daily with that same hope. We love you with all our being...

**CHRIST IS RISEN! INDEED HE IS RISEN!**

+ **ANTONY**, *Metropolitan*

+ **JEREMIAH**, *Archbishop*

+ **DANIEL**, *Archbishop*







## АРХІПАСТИРСЬКЕ ПАСХАЛЬНЕ ПОСЛАННЯ СОБОРУ ЄПІСКОПІВ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ США ТА ДІАСПОРИ

### ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Дорогі Священнослужителі, Монашество, Сестри та Брати у Христовому Воскресінні!

«Мир вам!» Дуже цінним є оце привітання для нас у нашій Святій Православній Літургійній Традиції, яке наш Господь дав Своім учням під час Своєї першої зустрічі з ними після Його Воскресіння (Ів. 20:19-31). Цей Мир він проголошував, показуючи рани на Його тілі, котрі доводили, що Він є розіп'ятим, воскреслим і живим. Після цього Він доручив Своім учням «як Отець послав Мене, так і Я посилаю вас», зробивши їх Святими Апостолами.

Це побажання Миру було спрямоване до наляканих та розгублених учнів, котрі засвідчивши Розіп'яття Христа не могли повірити у Його Святе Воскресіння, не могли повірити у новину Пасхи Господньої. Цей Мир, який наш Господь дарує Своім неспокійним учням, не був світським миром, який вони могли б самі досягнути. Цей Мир – це дар з Неба – який Він дарує, дмухаючи на них, промовляючи - «Прийміть Духа Святого», Який вестиме вас протягом усього вашого Апостольського служіння. Цей Мир, тісно пов'язаний із Благодаттю, даною через Святого Духа, не лише Апостолам у їхньому служінні, а й кожному з нас через Святі Тайни, як членам Тіла Христового – Його Святої Церкви. Це той Мир, якого сьогодні вкрай потребує світ. Це Мир, який зцілює і дає нове життя.

Цього року, Пасха спонукає нас, більше ніж будь-коли, задуматися про високу ціну, яку потрібно заплатити через людську несвідомість та через нищівні наслідки війни, що триває з метою розправи над нашими братами і сестрами в Україні. Не можливо сприймати такі жахливі новини без сліз та почуття страху. Відчуття великої радості від свята Святого Воскресіння та смuteк через той жах, який переживають наші страждальні брати та сестри в Україні, важко поєднати між собою; але Мир, який дає наш Воскреслий Господь, - дає нам надію. Україна та її народ протягом всієї історії зазнали достатньо насильства, достатньо болю і геноциду від тих самих агресорів, котрі вкотре вторглися в Україну і сьогодні. Ці узурпатори нашої історії ніколи не змогли стерти з лиця землі нашу націю і народ – саме тому, що Мир Господа зберіг їх і їхню самоідентичність, зберіг у глибині їхньої душі.



Пасха також настає на тлі все ще триваючої пандемії Covid-19, яка, разом із жадливими людськими та економічними руйнуваннями, привела наші душі до роздумів та пошуку. Цей вимушений період обмежень, став періодом тиші серед усіх нас. Цей час спонукав нас до роздумів. Цей час пандемії надихнув нас усіх зробити оцінку того, що є життєво важливим, а що ні. Мир, дарований нашим Воскреслим Господом, зберігає нас у глибині нашої душі з глибокою вірою в Його бажання зцілити нас як фізично, так і духовно.

Немає сорому у тому, щоб визнати, що живемо у дуже складний час, щоб проголосувати і жити Доброю Новиною про Воскресіння нашого Господа і Спасителя Ісуса Христа. Труднощі, з якими ми стикаємося, є дуже реальними і складними. У нас є вагомі причини почуватися розгубленими! Але послання Пасхи доходить до нас голосно і ясно: Христос Воскрес! Сили гріха і смерті були переможені і завжди будуть переможеними – навіть у цьому викривленому і страшному світі. Ця Пасха, у світі, який так потребує надії та натхнення та постійного відчуття МИРУ дарованого нам, дає нам змогу звернутися та довіритися Богу, нашому Творцеві, Який проведе нас через труднощі, які ми переживаємо. Святкуючи Воскресіння Христа, пам'ятаймо, що ми також є покликани бути Апостолами Його Миру – не миру, здобутого силою чи могутністю, але Миру, здобутого поклонінням Богу у Святій Тройці – Отцю, Сину і Святому Духові. Ми маємо змогу разом бути тим живим доказом того, що сила Воскресіння є всеохоплюючою і перевищує навіть саму смерть. Нехай цей дар МИРУ завжди буде з усіма вами, щоб ділитися ним з усіма навколо вас кожної миті свого життя. Ніколи не недооцінюйте наскільки сильно ви можете вплинути на інших за допомогою цього Миру.

Ми обіймаємо вас усіх у Мирі, Радості, Світлі та Любові ПАСХИ і запевняємо, що за вас щодня моляться з надією, яка є вічною. Давайте разом запевнимо всіх наших братів і сестер в Україні та в усьому світі, що за них також щодня моляться з такою ж надією. З любов'ю до вас з усім нашим єством ...

### **ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

**+ АНТОНІЙ**, Митрополит

**+ ЄРЕМІЯ**, Архієпископ

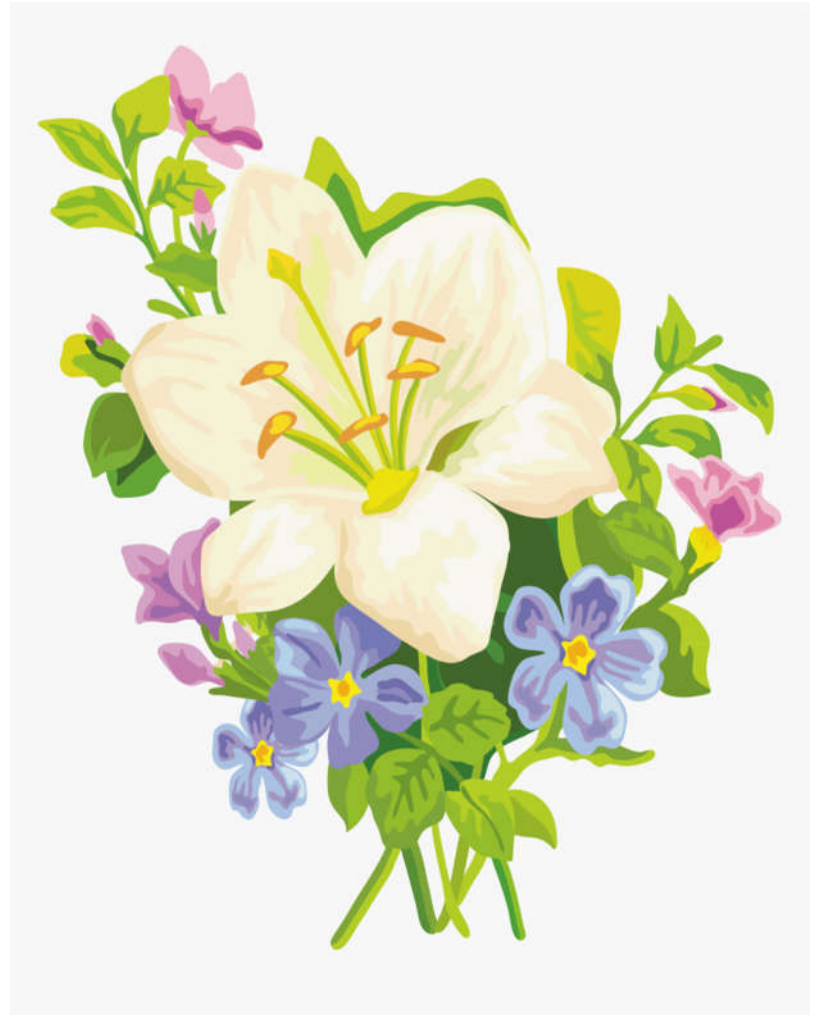
**+ ДАНИЇЛ**, Архієпископ





# Paschal Flowers

Shirley, John & Olesia  
Stasko &  
Kristine Buriarek  
In Loving Memory of  
parents, John & Eva  
Stasko, Grandparents,  
Harry & Anna Makitka,  
cousin, Greg Makitka and  
Aunt & Uncle Rose &  
Mathew Zalenchak



James & Irene Rozum, Natalie & Louis Turicik  
In Loving Memory of parents & grandparents, Max &  
Dorothy Rozum, and sister, sister-in-law & aunt,  
Sandra Rozum

*Cynthia Haluszczak In Loving Memory of parents, William  
& Catherine Haluszczak and grandparents,  
Hnat & Pearl Haluszczak, and Louis & Anna Sekelik*

*Christine M. Ovesney In Loving Memory of Anthony  
Ovesney Jr., Anthony & Mildred Ovesney Sr., Eleanor  
& Dolores Ovesney*

*Inna Holovatiuk -Prays that God will protect Oleksiy who  
is helping defend Ukraine.*

*Dan & Rachel Losego In Loving Memory of wife &  
mother, Claudia Losego*





*Theresa Zatezalo, Markiw & Reinhart Families In Loving  
Memory of John Zatezalo and John R. Zatezalo*

*In Honor of "Baba" Theresa Zatezalo from her  
Grandchildren & Great Grandchildren*

*Michael & Michele Kapeluck In Loving Memory of  
Vladimir & Sylvia Corba and Stephen Kapeluck*

*Alexis & Steven Sawchuk In Loving Memory of Husband  
& Father, Steve Sawchuk*

*The Tuttle & Didier Families In Loving Memory of  
Clifford Tuttle*



*Nadiya & Valentyna Kostiv In Loving Memory of all  
Ukrainians who lost their lives during the war.*

*Anna Sekelik In Loving Memory of husband & daughter,  
Metro & Dyan Sekelik*

*St. Matrona's Ladies Society In Blessed Memory of  
deceased members*

*Marlane Pawlosky In Blessed Memory of sister,  
Claudia Losego.*

*Michael Welsh in Blessed Memory of Deacon Dennis  
Lapushansky, Josephine Repa & Millie Good*

*Andrew Brennan in Blessed Memory of all the people of  
Ukraine who have lost their lives because of the war.*







# ARISE, O GOD

## GREAT AND HOLY SATURDAY

FR. ANDREW STEPHEN DAMICK

Today on this Great and Holy Saturday, we participate in the Harrowing of Hell by our Lord, God and Savior Jesus Christ. On this day He invades the Underworld itself, smashes open its doors, defeats the god of death, and binds him forever, then leading the righteous departed into Paradise.

Our ritual participation in these events is multi-layered, and tonight at the services of Pascha we will experience both the invasion of Hades as the priest knocks on its door and also the leading of the faithful into Paradise when the doors of the church are opened. It is not perfectly linear, and we often seem to rewind chronologically over and over to participate in another layer of what is happening – consider how many Gospel readings we hear where Christ suffers, dies and is buried.

Today I want to focus on one layer that is particularly highlighted during this Divine Liturgy, which is expressed by the singing of Psalm 82 (or in the Greek numbering, Psalm 81). The translation that we sing here in Emmaus is from the Douay-Rheims Bible, and here it is in full:

*God hath stood in the congregation of gods: and being in the midst of them he judgeth gods.  
How long will you judge unjustly: and accept the persons of the wicked?  
Judge for the needy and fatherless: do justice to the humble and the poor.  
Rescue the poor; and deliver the needy out of the hand of the sinner.  
They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.  
I have said: You are gods and all of you the sons of the most High.  
But you like men shall die: and shall fall like one of the princes.  
Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.*

You will recognize that last verse as the refrain we sing over and over.

So this psalm is about God standing up in the divine council—that is, among the angelic powers He created, called here “the congregation of gods”—and judging them. And to the wicked, rebellious ones, He accuses them of failing to do what He created them for but instead being evil, and then He declares that they will die. And then the final lines calls upon Him to render that judgment, because He is going to “inherit among all the nations.”

So why is this psalm sung in the midst of our participation in the Harrowing of Hell? It is because that is the moment (from our point of view) when God enacts that judgment. The prophetic call in the final verse—“Arise, O God!”—is an indication that this happens during this invasion of Hell and the Lord’s rising from the dead.

But why put these resurrectional themes into a psalm about judging the gods, about putting the fallen angels in their place and working justice upon them?

It is because the whole cosmic narrative of the Scripture is about the war begun by these fallen ones against God. And they draw mankind over and over into their rebellion. This is the origin of sin. It was not something Adam invented, but something he was enticed into by a demon who is then cast down to become the god of death, “eating ashes and dust.” And then sin multiplied when it demonically mastered Adam’s son Cain.

Later, at the Tower of Babel, mankind tried to reach God and control Him through idolatry, so God divided the nations and withdrew His direct presence from creation. He gave mankind to be ruled by proxy by angelic powers. But those angelic powers rebelled against Him, too, by accepting worship from mankind. And so paganism began.

And so the whole of human history is now being caught in the crossfire, so to speak. This is why there is suffering in the world, because we are afflicted by the demons who hate God and resent that He promised that we would become like the angels—to take the place that they abandoned. And whenever we sin, we multiply this affliction.

But the whole of God’s history with mankind is about rescuing us from domination by His enemies the demons. So He defeats the three problems that mankind has in the Fall—death, sin and domination by demons. All these things are demonic in origin, as you can see.

It is the tyrannical rule by demons that is especially addressed in Psalm 82. God says to these spiritual beings that they “judge unjustly, and accept the persons of the wicked,” meaning that they help evil people and not the righteous. He says they were supposed to “Judge for the needy and fatherless: do justice to the humble and the poor. / Rescue the poor; and deliver the needy out of the hand of the sinner.” But instead they afflicted the lowly.

And because of what they did, “They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.” That last piece tells us what is happening here. Because the demons brought darkness and ignorance, the earth’s foundations would be shaken. And the uproar that we hear in this Divine Liturgy is precisely that shaking. What is happening? Christ is descending into the realm of the death-god to smash him down with the doors.

And then He renders His sentence against all the fallen gods, the rebellious, demonic angels: “I have said: You are gods and all of you the sons of the most High. / But you like men shall die: and shall fall like one of the princes.” They were made for immortality, for sharing the rule of God in obedience to Him. But because of their disobedience, they will die like men. That does not mean they will cease to exist any more than death means that human beings cease to exist when they die. But they will be cut off from Life Himself, to exist in a chaotic, insane state, outside of the Kingdom of Heaven.

And then the psalm completes: “Arise, O God, judge thou the earth; for thou shalt inherit among all the nations.” What does this mean? It means that in His invasion of the Underworld and His rising from the dead, He renders justice to the whole of creation.

And then, the authority that had been given over to angels, to govern men on His behalf, is taken back as His inheritance among all the nations. As Christ said when He was about to ascend into Heaven, “All power in heaven and on earth has been given to me.” That is, it was taken back and returned to where it belonged.

His next words to His disciples then placed them in the authority taken from the fallen gods, as He said to them to go into all the world and preach this gospel, this gospel of the victory of Christ over His enemies, this gospel of exorcism of demons, of forgiveness of sins, and of the defeat of death itself in the Underworld. He has trampled down the god of death by His own death, and He has drawn us through death and into life.

The preaching of the gospel that now begins with the rising of Christ from the dead is the participation of the Church in the angelic authority given now to the heirs of Abraham, given now to the faithful, that they would be blessed as the stars of heaven are blessed, that they would sing as the stars sang at the creation of the world, that by adoption, by grace, by death, by resurrection, and by love they would become the sons of God.

To Jesus Christ Who has defeated death himself, Who has called the righteous out of the power of death and has placed them in the heavens as angelic stars, with His Father and the Holy Spirit, be all glory, honor and worship, now and ever, and unto ages of ages. Amen. <https://blogs.ancientfaith.com/asd/2021/05/01/arise-o-god/>



# ST. THOMAS WEEKEND PILGRIMAGE

## BRIGHT SATURDAY

APRIL 30, 2022

**10:00 AM Divine Liturgy**

St. Andrew Memorial Church

**11:30 AM Memorial Service**

at the Grave site of Metropolitan John

**3:00 PM - Picnic**

at St. Sophia Seminary

**6:00 PM Vespers/Confessions**

at the Seminary Chapel



## ST. THOMAS SUNDAY

MAY 1, 2022

**10:00 AM Divine Liturgy**

St. Andrew Memorial Church, celebrated by His Eminence Metropolitan Antony and Archbishop Daniel

**11:30 AM Memorial Service in front of St. Andrew Memorial Church**

Commemorating the departed servants of God: Patriarch Mstyslav, Metropolitan John, Metropolitan Constantine, and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of the U.S.A, along with the victims of the Genocidal Famine in Ukraine of 1932-33, the victims of the Chornobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the U.S.A, as well as our fallen soldiers throughout the world, especially the fallen heroes of the Ukrainian Revolution of Dignity – the Heavenly Hundred, and those who have died in the present war with the Russian Federation.

**3:00 PM Ice Cream Social - St. Sophia Seminary**

(Sponsored by the Office of Youth Ministry)

**PLEASE NOTE:** MEMORIAL SERVICES ARE NOT PERMITTED DURING BRIGHT WEEK – MONDAY TO FRIDAY (APRIL 25-29). THESE DAYS ARE RESERVED FOR GRAVE CLEANING AND CEMETERY PREPARATION FOR ST. THOMAS SUNDAY.

**PARKING REGULATIONS AND INSTRUCTIONS:** As directed by the Consistory, all parking on Memorial Church and Cemetery grounds is strictly prohibited on Saturday, April 30 and Sunday, May 1. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ 08873.

All Panakhydas (Memorial Services) are permitted only after the conclusion of the general Panakhyda.

**FOOD AND  
ARTS & CRAFTS SALES  
WILL TAKE PLACE**





# Knocking Down the Gates of Hell

May 1, 2021 · [Fr. Stephen Freeman](#)

The Swedish Lutheran theologian, Gustav Aulen, published a seminal work on the types of atonement theory in 1930 (*Christus Victor*). Though time and critical studies have suggested many subtler treatments of the question, no one has really improved on his insight. Especially valuable was his description of the “Classic View” of the atonement. This imagery, very dominant in the writings of the early Fathers and in the liturgical life of the Eastern Church, focused on the atonement as an act of invasion, the smashing of gates and bonds, and the setting free of those bound in hell. Aulen clearly preferred this imagery and is greatly responsible for its growing popularity in some segments of Western Christendom.

The language of the Classic View was obscured in the West by the later popularity of propitiatory suffering (and the various theories surrounding it). Aulen claimed that Luther tended to prefer this older imagery. I had opportunity to do a research paper in grad school on the topic. I surveyed all of the hundreds of hymns written by Luther and analyzed them for their atonement theology. All but about two used the Classic View. Aulen seems to have been right.



In Orthodoxy, this imagery is the coin of the realm in the hymns surrounding Pascha. All of Holy Week is predicated on the notion of Christ’s descent into hell and His dynamic actions in destroying death and setting free those held in captivity. St. John Chrysostom’s great Paschal Homily, read in every Orthodox Church on the night of Pascha, is an “Ollie, Ollie, in come free!” of salvation.<sup>1</sup>

I have written on this topic before. I thought, however, to share some of the verses from the hymns of the Matins of Holy Saturday. Their language is a pure expression of the spirit of Orthodox Pascha and the atonement teaching of the Fathers.

Hell, who had filled all men with fear,  
Trembled at the sight of Thee,  
And in haste he yielded up his prisoners,  
O Immortal Sun of Glory!

Thou hast destroyed the palaces of hell by Thy Burial, O Christ.  
Thou hast trampled death down by thy death, O Lord,  
And redeemed earth’s children from corruption.

Though thou art buried in a grave, O Christ,  
Though Thou goest down to hell, O Savior,  
Thou hast stripped hell naked, emptying its graves.

Death seized Thee, O Jesus,  
And was strangled in Thy trap.  
Hell’s gates were smashed, the fallen were set free,  
And carried from beneath the earth on high.

O Savior, death’s corruption  
Could not touch Thy holy flesh.  
Thou hast bound the ancient murderer of man,  
And restored all the dead to new life.



Thou didst will, O Savior,  
To go beneath the earth.  
Thou didst free death's fallen captives from their chains,  
Leading them from earth to heaven.

In the earth's dark bosom  
The Grain of Wheat is laid.  
By its death, it shall bring forth abundant fruit:  
Adam's sons, freed from the chains of death.

Wishing to save Adam,  
Thou didst come down to earth.  
Not finding him on earth, O Master,  
Thou didst descend to Hades seeking him.

O my Life, my Savior,  
Dwelling with the dead in death,  
Thou hast destroyed the iron bars of hell,  
And hast risen from corruption.

These examples could be multiplied many times over. The section of Matins from which these are taken has over 100 verses! Orthodox Holy Week and Pascha has many ways of acting out this theology. Lights go up at the hint of victory, particularly as we sing the Song of Moses celebrating the drowning of Pharaoh's army. In some parishes, bay leaves are tossed in the air by the priest in a fairly violent and joyous celebration of the victory. In yet others, at certain points during the Vespereal Liturgy of Pascha, loud noises such as the banging of pots and pans are heard as the liturgy describes the smashing of hell's gates. There's is one village in Greece where two parishes have developed a custom of firing rocket fireworks at each other in the Paschal celebration.

Such antics completely puzzle the non-Orthodox and even seem comical. The Paschal celebration in Orthodoxy is far more akin to the wild street scenes in American cities when the end of World War II was announced – and for the same reason!

All of this also explains why many Orthodox are very reluctant to engage in “who's going to hell” discussions with other Christians (though some Orthodox sadly seem to relish the topic). The services of Holy Week, as illustrated in these verses, are filled with references to hell. I daresay that no services elsewhere in all of Christendom make such frequent mention of hell. But the language is just as illustrated above. It's all about smashing, destruction and freedom. It is the grammar of Pascha. It is the grammar of Christianity itself.

Hell is real. Jesus has come to smash it. It is the Lord's Pascha. It is time to sing and dance.

<https://blogs.ancientfaith.com/glory2godforallthings/2021/05/01/knocking-down-the-gates-of-hell/>



# Bright Monday – Know God Face to Face

[Fr. Barnabas Powell](#)

Christ Is Risen!

What joy! What happiness! What a celebration! Words fail. Songs sung over and over again still cry out for more! Death is conquered by the Unconquered Son. O what news! The whole earth basks in the glow of the Victory of Christ over death! No more fear! No more night! The Son has dawned and there are no dead left in the grave!

It all sounds like so much wishful thinking in light of all our world's troubles and doubt. Even we who say we believe struggle reconciling our hymns with our everyday lives of struggle and pain.



And yet, here we are once again, in the Week called Bright or Renewal Week. No fasting. No more mourning. Christ is risen from the dead!

So, how do we keep this joyousness in the face of a society perilously close to a post-Christian period? How do we keep Bright Week bright?

Look at our Gospel Lesson for today in John 1:18-28:

Isn't it amazing on this Bright Monday the Church calls us to remember the beginning of the Lord's ministry? We are taken back to the start of it all as if the beginning holds the seeds of the fully grown fruit of His life. *And it does!* The way to keep Bright Week Bright is first by embracing that God wants to be known! And God wants to be known so much that He wraps Himself in our flesh and comes among us to show us Himself! God desires to be found. He has never been the One who is hiding!

Not only that, but He is going to show us Himself by enlisting us to help make Him known. He shows us St. John the Baptist as the Forerunner preparing the way for the Lord. St. John clears the Way for the Lord by calling all of us to repentance and a willing heart ready to embrace the Savior. And all of this work, this revelation, is not for God at all, but for us.

On this Bright Monday, we are still being challenged to know God in the face of His Son, our Lord Jesus. We are still being challenged to participate in making Him known to our world as well. And can we look at our world and not see it desperately needs to know God? But the world won't be able to see Him unless His Body, the Church, accurately reflects His image to the world. The whole world is groaning under the weight of fear and death, and the only remedy for that fear and death lies within the joyous celebration of His Life-Giving Resurrection. How will the world, your world, come to know this God Who wants to be known if His Body hides Him away as if He were some fragile deity that was weak and in need of protection? How will they see Him if we hide Him? How will we explain our attempts to hide Him when He so obviously wants to be found by the whole world?



Today, let us keep a Christian Bright Week by making sure there is not one corner of our world where He isn't seen! Let's be wise enough to be like St. John and point away from ourselves and focus everyone's attention on Jesus Christ, the Risen Lord, the Head of the Body, the Image of the unseen God! Let's be Orthodox on Purpose!

P.S. O Lord of Life, Your victory over the slavemaster Death has remade the universe. There is nowhere untouched by Your Resurrection. No history unchanged. No culture unaffected. No nation unmoved. Your Resurrection from the dead leaves the old world behind and inaugurates the New Kingdom of life. We could not go back to a world without Pascha even if we tried. You have set the revolution and revelation of life free to all humanity. We glorify Your Resurrection, O Lord and we praise Your inexpressible Goodness to Your creation. Amen. CHRIST IS RISEN! <https://blogs.ancientfaith.com/faithencouraged/2021/05/bright-monday-know-god-face-to-face/>

## **Bright Tuesday – Known In The Breaking of the Bread**

[Fr. Barnabas Powell](#)

“Now I recognize you!” He was an old friend from High School, and, for the life of me, I couldn't remember the face UNTIL he made that facial expression he use to make at lunchtime that made us fall on the floor laughing!

I love moments like that when the “AHA” moment comes and clarity arrives! It is such a reassuring feeling that maybe I haven't really lost my mind! In fact, the older I get, the more challenging my memory becomes!

Look at our Gospel Lesson today in Luke 24:12-35.

Wouldn't you have loved to have a recording of this discussion? By the way, we actually do. It's the consistent teachings of the Church for centuries that enshrined for us the Lord interpreting the Holy Scriptures to His disciples. They taught us what He taught them!

Notice; these two disciples of Jesus are “blinded” by the cares of their lives. Here they are, walking along and the Lord Himself joins their company and the scripture declares that “their eyes were kept from recognizing Him.” Why? Well, because the wonderful work that was done for these men would have been short-circuited by any other event! And the Lord wanted to make a very important point about how to truly recognize Him for all of us! He was known to them in the breaking of the bread!

And He will be known to us today during this Bright Week as we have eyes to see Him in the Breaking of the Bread of the Holy Eucharist. It is precisely this lesson the Lord wished to reveal and preserve for us in this powerful lesson during this wonderful week. We will know Him in the faces of those who break bread with us. We will know Him in the powerful liturgies where our life comes into focus and we are “awake” to His presence among us in the Eucharistic meal. We will know Him in our world as we “see” His face in the spiritually hungry souls all around us as they long to see Him and recognize Him in us!

P.S. Dear Lord, all too often I only see You in the blessings and the good times. I am quick to say “thank You” when a blessing comes or a wonderful thing happens. But I know I need to know You in the breaking of the bread. I need to seek You out at the broken times in my life as well. Your Resurrection means that nothing that ever happens, whether good or bad, is absent Your loving care. I can know You in the hard places, or the fearful times, or the painful moments because You have conquered Death in every way death attempts to destroy! You are Life Himself! Glory to Your Resurrection, O Christ! Amen CHRIST IS RISEN!

<https://blogs.ancientfaith.com/faithencouraged/2021/05/bright-tuesday-known-in-the-breaking-of-the-bread/>



**MAY  
21  
ТРАВНЯ  
2022**

Prayerfully Remembering  
**METROPOLITAN  
CONSTANTINE**  
of Blessed Memory!

Молитовно вшановуємо  
блаженної пам'яті  
**МИТРОПОЛИТА  
КОНСТАНТИНА!**

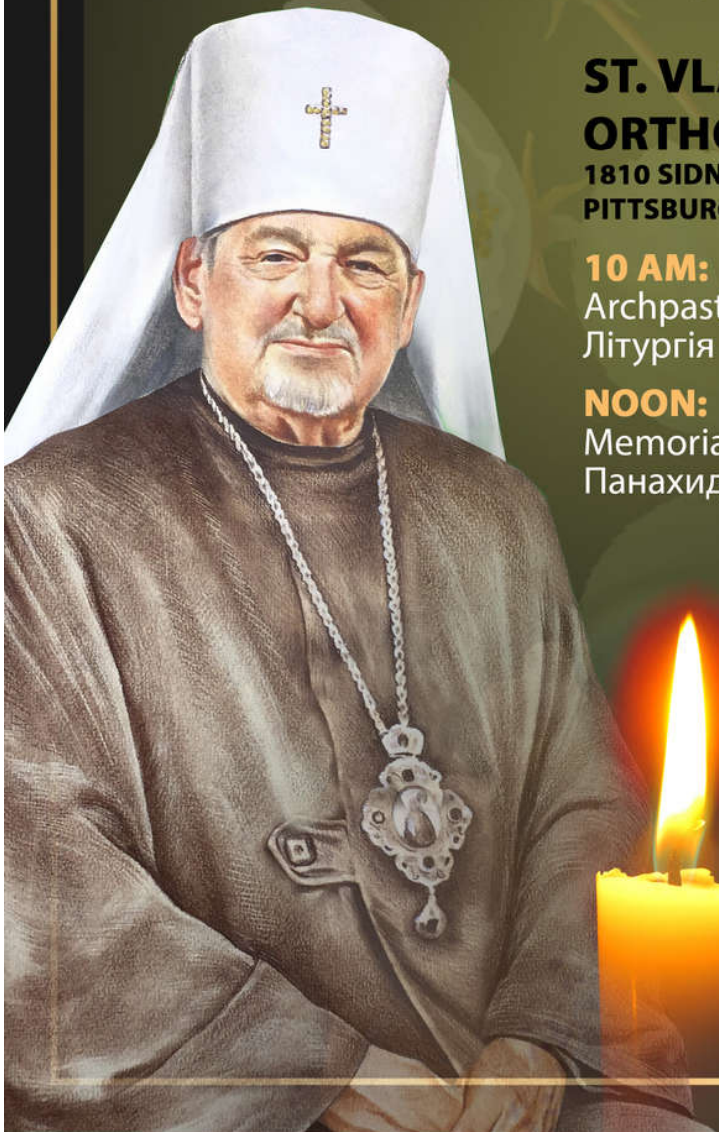
21 MAY, 2012 - 21 MAY, 2022  
10th anniversary of repose  
10 річниця упокоєння

**ST. VLADIMIR UKRAINIAN  
ORTHODOX PARISH**

1810 SIDNEY STREET  
PITTSBURGH, PA 15203

**10 AM:**  
Archpastoral Divine Liturgy  
Літургія

**NOON:**  
Memorial Service at the gravesite  
Панахида на могилі митрополита





# Celebrating Easter the Ukrainian Way Local Traditions of Easter Day and Ukrainian Velykden

From willow switches to Paska bread, Ukrainian Easter is a unique blend of new and old traditions, some of which date from before the birth of Christ himself. Easter Day is a public holiday in Ukraine and celebrates Jesus' resurrection from death, as told in the Bible. Orthodox Easter coincides with the pre-Christian celebration of Velykden (Great Day), an ancient Ukrainian festival of spring celebrated on the occasion of the vernal equinox. The combination means that Easter in Ukraine is a beautiful mixture of traditional Christian practices, folklore and ancient pagan rituals, such as the preparation of Ukrainian Easter eggs (krashanky, pysanky) and, of course, Paska.

## Preparations

Preparation for Easter starts one week before the holiday (a week called "Holy Week") and begins with Willow Sunday. Unlike people of other countries, who call this celebration of Christ's entry into Jerusalem "Palm Sunday," Ukrainians use willow switches instead of palm fronds as their symbolic branches to decorate their homes. This change is due to the willow's symbolic meaning in the pre-Christian pagan culture as well as lack of local palm trees. Monday, Tuesday and Wednesday are spent preparing food for Easter: baking sweet egg bread (Paska) and dyeing eggs (krashanky). On Clean Thursday, people clean the house and themselves before the big holiday; many people even visit the bathhouse (banya) on this day. Good Friday (also called Mourning Friday) is the day when Christ died. People are not supposed to eat anything and spend the day at church. In theory, no work is allowed, though this is not very practical in modern life!

Baking Paska and making krashanky and pysanky are some of the most treasured holiday traditions. Paska is a delicious, sweet, festive bread that is rich in butter and eggs and baked only for Easter. There are more than 40 recipes for Paska, but it is to be baked only from the best wheat flour. You can easily recognize one by its tall and cylindrical shape with a rounded top, which is usually decorated with dough ornaments or a white glaze. It smells divine, and no wonder: its flavorings may include ginger, saffron, vanilla, citron and rum. Paska's pre-Christian origin is evident in a variety of interesting beliefs, rituals and superstitions. Modern Paska usually has a white glaze made from sugar and egg and is decorated on top with colored wheat grains or poppy seeds. However, according to an old custom, which is still practised in some Ukrainian regions, Paska was decorated with symbolic ornaments connected with spring themes: the awakening of nature, resurrection and rebirth. The most widespread ornaments include the cross and the tryhver, an ancient three-armed symbol. The significance of the cross in Christianity is well-known, but in pre-Christian times, when people's beliefs were based on nature and its phenomena, the cross symbolised four cardinal directions or four seasons. The tryhver symbol has three rays originating from one dot, meaning air, fire and water. Baking of Paskas is a ceremonial affair, during which the household was expected to stay quiet and still. The women preparing the bread were told to keep their thoughts pure, and it was strictly forbidden to eat or even taste paska before it was blessed at the Easter Service on Sunday.



In order to dye eggs and prepare krashanky, Ukrainians traditionally use natural dyes like onion peel for rich mahogany and beet root for reds and pinks, but nowadays you can find a wide range of food coloring to dye Easter Eggs. Another important Ukrainian tradition is preparing pysankas, which are eggs painted by hand. A pysanka is a real piece of art, which requires good amount of time and effort to create! The word “pysanka” comes from the Ukrainian word for “to write” (“pysaty”) and people believe here that pysanka protects homes from evil spirits and misfortune. The main difference between “krashanka” and “pysanka” is that “pysanka” is decorated raw egg (drained through a tiny drilled hole so that they are empty inside and may be preserved), whereas “krashanka” is dyed hardboiled egg, usually one simple color, meant for eating at the Easter feast. In Ukrainian culture, eggs were always considered as a source of life and symbols of the rebirth of the earth. The symbolism of eggs as religious objects dates back to Ukraine’s pre-Christian past, and decorated eggs have always been a part of religious celebrations in Ukraine.



### Celebration

The actual celebration of Easter starts on Saturday night, when many Christians go for an overnight church service. It is not an easy task to stay in church all the night (Orthodox churches have no seats), so most families go to church on Easter morning (before the sunrise) to be blessed by the priest. People bring to church Easter baskets with lit candles, which are filled with the Paska, krashanky and other foods. As part of the mass, the Easter baskets are blessed by the priest, and taken home by the families to eat in the morning. Note that the Easter is the end of a forty-day period of so-called Great Fasting, which is practiced in Ukraine more than elsewhere! During the Great Fasting, religious people are supposed to avoid eating animal products: meat, eggs and dairy. Now imagine how excited you would be to feast after weeks of this strict diet? According to local traditions, families begin their Easter meal with Paska and the dyed krashanky eggs. Every kid’s favorite part of the morning is the game called “egg battles,” when two people rap their eggs together, and if someone’s eggshell breaks, that person is out of the game.

After the Easter service and meal, many people to go out with family and friends to picnics and relax in nature. With busy city life, not everyone today can do all the preparations and rituals as our grandmothers did. Therefore, for some people, preparations for Easter will just mean buying Paska and krashanky at the closest supermarket. Nevertheless, for most Ukrainian families, Easter is an important holiday and a great opportunity to get together in a warm, festive atmosphere with their own family rituals; to call relatives and friends; and to visit church. On this day, instead of “hello,” you will hear people exchanging the sayings “Христос Воскрес!” (“Christ is Risen!”) and “Воістину Воскрес!” (“Truly, He is Risen!”).

If you are lucky enough to be in Kiev for Easter, visit a church, enjoy the Easter Festival on Sophiivska Square, and don’t miss the opportunity to try local Paska in cafes, who will always offer it in their menu on this day! In Kiev, Easter is also widely celebrated in the \*National Architecture and Life Museum «Pirogovo», the Mamajeva Sloboda Open Air Museum and the national complex “Expocenter of Ukraine”\*, where you can learn more about local culture and traditions, try Ukrainian food and enjoy nature!  
<https://www.kievcheckin.com/celebrating-easter-in-ukraine>



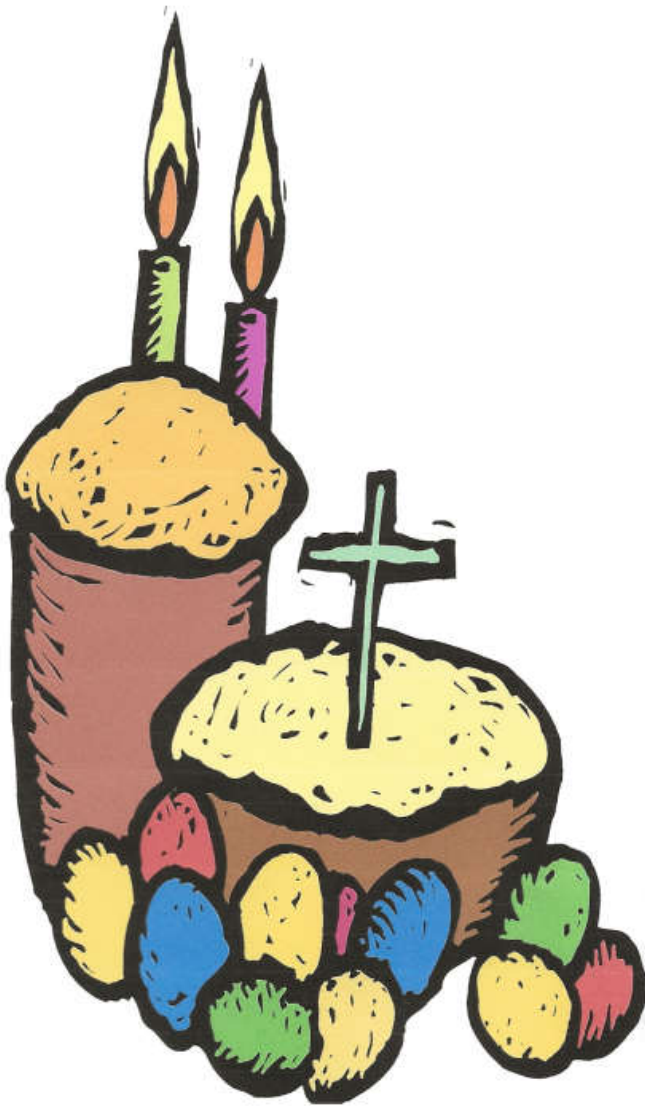


# ST. THOMAS DAY DINNER

Date: May 1st, 2022  
Following  
Divine Liturgy

*Please attend so that  
we may gather as one  
parish family to  
continue the  
celebration of  
the Resurrection of  
our Lord.*

*Sponsored by the  
St. Matrona Ladies Society*





**75<sup>th</sup> UOL Convention**  
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 St. Peter & St. Paul Ukrainian Orthodox Church  
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**Video Yearbook Info: Video Deadline April 1, 2022**

By submitting your video yearbook greeting, you grant the 75th UOL Convention Committee and the Ukrainian Orthodox League rights to use the content and your image for publication.

**Best Practices, Instructions for filming & Submitting:**

- Please be sure to record your video in an appropriate location with little to no background noise.
- Please be sure that your background is pleasing to the eye and appropriate.
  - *If it's a nice day, consider filming outside!*
- Videos should not reveal any personal information you would not want others to know.
- The video can be recorded on your computer or smartphone.
  - *If filming on a phone, please film **horizontally** (not up & down!) to avoid having black space on the sides.*
- Please submit all video as .mp4 format.
- **Upon receipt of submission form and payment, you will receive a link to upload your video.**

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Address: \_\_\_\_\_

Phone: \_\_\_\_\_ (day) Phone: \_\_\_\_\_ (night)



# Paschal Greetings

|                         |                                |                                      |
|-------------------------|--------------------------------|--------------------------------------|
| <b>English:</b>         | Christ is Risen!               | Indeed He is risen!                  |
| <b>Albanian:</b>        | Khrishti unjal!                | Vertet unjal!                        |
| <b>Aleut:</b>           | Khristus anahgrecum!           | Alhecum anahgrecum!                  |
| or                      | Ktistus aq ungewektaq!         | Pichinuq ungewektaq!                 |
| <b>Alutuq:</b>          | Khris-tusaq ung-uixtuq!        | Pijii-nuq ung-uixtuq!                |
| <b>Amharic:</b>         | Kristos tenestwal!             | Bergit tenestwal !                   |
| <b>Anglo-Saxon:</b>     | Crist aras!                    | Crist sodhlice aras!                 |
| <b>Arabic:</b>          | El Messieh kahm!               | Hakken kahm!                         |
| or                      | Al Maset'h ahm!                | Hat'em ahm!                          |
| or                      | El Mshi kam!                   | Bel hakkam kam!                      |
| <b>Armenian:</b>        | Kristos haryav ee merelotz!    | Orhnial eh harootyunuh kristosee!    |
| <b>Aroman:</b>          | Hristolu unghia!               | Daleehira unghia!                    |
| <b>Athabaskan:</b>      | Xristosi banuytashtch'ey!      | Gheli banuytashtch'ey!               |
| <b>Bulgarian:</b>       | Hristos voskrese!              | Vo istina voskrese!                  |
| <b>Byelorussian:</b>    | Khristos uvoskros!             | Zaprowdu uvoskros!                   |
| <b>Middle English:</b>  | Crist is arisen!               | Arisen he sothe!                     |
| <b>Chinese:</b>         | Helisituosi fuhuole!           | Queshi fuhuole!                      |
| or                      | Ji-du-fu-huo-le!               | Zhen-de Ta fu-huo-le!                |
| <b>Coptic:</b>          | Pchristos Aftooun!             | Alethos Aftooun!                     |
| <b>Czech:</b>           | Kristus vstal a mrtvych!       | Opravdi vstoupil!                    |
| <b>Danish:</b>          | Kristus er opstanden!          | Kristus er opstanden!                |
| <b>Dutch:</b>           | Christus is opgestaan!         | Ja, hij is waarlijk opgestaan!       |
| <b>Dutch(Belgian):</b>  | Christus is verrezen!          | Hij is waarlijk verrezen!            |
| <b>Eritrean- Tigre:</b> | Christos tensiou!              | Bahake tensiou!                      |
| <b>Esperanto:</b>       | Kristo levigis!                | Vere levigis!                        |
| <b>Estonian:</b>        | Kristus on oolestoosunt!       | Toayestee on oolestoosunt!           |
| <b>Ethiopian:</b>       | Christos fensah em' muhtan!    | Exai' ab-her eokala!                 |
| <b>Finnish:</b>         | Kristus nousi kuolleista!      | Totistesti nousi!                    |
| <b>French:</b>          | Le Christ est ressuscite!      | En verite il est ressuscite!         |
| <b>Frisian:</b>         | Kristus is opstein!            | Wis is er opstein!                   |
| <b>Gaelic:</b>          | Kriost eirgim!                 | Eirgim!                              |
| or                      | Erid Krist!                    | G'deyan erid she!                    |
| <b>Gaelic(Irish) :</b>  | Taw Creest Ereen!              | Taw Shay Ereen Guhdyne!              |
| <b>Gaelic (Scotch):</b> | Tha Chryosd air eiridh!        | Gu dearbh, tha e air eiridh!         |
| <b>Georgian:</b>        | Kriste ahzdkhah!               | Chezdmari det!                       |
| <b>German:</b>          | Christus ist erstanden!        | Er ist wahrhaftig erstanden!         |
| <b>Greek:</b>           | Christos anesti!               | Alithos anesti!                      |
| <b>Hawaiian:</b>        | Ua ala hou 'O Kristo!          | Ua ala 'I 'o no 'oia!                |
| <b>Hebrew:</b>          | Ha Masheeha houh kam!          | A ken kam! ( or Be emet quam! )      |
| <b>Hungarian:</b>       | Krizstus feltamad!             | Valoban feltamad!                    |
| <b>Indonesian:</b>      | Kristus telah bangkit!         | Benar dia telah bangkit!             |
| <b>Italian:</b>         | Cristo e' risorto!             | Veramente e' risorto!                |
| <b>Japanese:</b>        | Harisutosu siochatsu!          | Makoto-ni siochatsu!                 |
| <b>Javanese:</b>        | Kristus sampun wungu!          | Saesto panjene ganipun sampun wungu! |
| <b>Korean:</b>          | Kristo gesso!                  | Buhar ha sho nay!                    |
| <b>Kpelle(Liberia):</b> | Korai aa mu su Saa-yeei!       | Toya ma, E mu su Saa-yeei!           |
| <b>Latin:</b>           | Christus resurrexit est!       | Vere resurrexit est!                 |
| <b>Latvian:</b>         | Kristus ir augsham sales!      | Teyasham ir augsham sales vinsch!    |
| <b>Lugandan:</b>        | Kristo ajukkide!               | Amajim ajukkide!                     |
| <b>Malayalam:</b>       | Christu uyirthezhunnettu!      | Theerchayayum uyirthezhunnettu!      |
| <b>Navajo:</b>          | Christ daaztsaadee naadiidzaa! | T'aa aanii daaztsaadee naadiidzaa!   |
| <b>Nigerian:</b>        | Jesu Kristi ebiliwo!           | Ezia 0' biliwo!                      |
| <b>Norwegian:</b>       | Kristus er oppstanden!         | Han er sannelig oppstanden!          |
| <b>Polish:</b>          | Khristus zmartvikstau!         | Zaiste zmartvikstau!                 |

|                            |                          |                               |
|----------------------------|--------------------------|-------------------------------|
| <b>Portugese:</b>          | Cristo ressuscitou!      | Em verdade ressuscitou!       |
| <b>Romanian:</b>           | Cristos a inviat!        | Adeverat a inviat!            |
| <b>Russian:</b>            | Khristos voskrese!       | Voistinu voskrese!            |
| <b>Sanskrit:</b>           | Kristo'pastitaha!        | Satvam upastitaha!            |
| <b>Serbian:</b>            | Cristos vaskres!         | Vaistinu vaskres!             |
| <b>Slovak:</b>             | Kristus vstal zmr'tvych! | Skutoc ne vstal!              |
| <b>South African:</b>      | Kristus het opgestaan!   | Hom het waarlik opgestann!    |
| <b>Spanish:</b>            | Cristos ha resucitado!   | En verdad ha resucitado!      |
| <b>Spanish (Baskian):</b>  | Cristo berbitsua!        | Benatan berbitsua!            |
| <b>Spanish(Castilian):</b> | Crist ha resuscitat!     | En veritat ha resucitatado!   |
| <b>Swahili:</b>            | Kristo amefufukka!       | K weli Amefufukka!            |
| <b>Swedish:</b>            | Christus ar uppstenden!  | Han ar verk ligen uppstenden! |
| <b>Syriac:</b>             | Mshee ho dkom!           | Ha koo qam!                   |
| <b>Tlingit:</b>            | Xristos Kuxwoo-digoot!   | Xegaa-kux Kuxwoo-digoot!      |
| <b>Turkish:</b>            | Hristos diril-di!        | Hakikaten diril-di!           |
| <b>Ugandan:</b>            | Kristo ajukkide!         | Kweli ajukkide!               |
| <b>Ukrainian:</b>          | Khristos voskres!        | Voistinu voskres!             |
| <b>Welsh:</b>              | Atgyfododd Crist!        | Atgyfododd in wir!            |
| <b>Yupik:</b>              | Xris-tusaq Ung-uixtuq!   | Iluumun Ung-uixtuq!           |
| <b>Zulu:</b>               | Ukristu uvukile!         | Uvukile kuphela!              |

## *Pascha Around the World*

### Ukrainian

Christos Voskres! Voistínu Voskres!

### Greek

Christos Anesti! Alithos Anesti!

### Arabic

Al Maseeh Kahm! Hakaan Kahm!

### Spanish

Christo Ha Resucitado! En Verdad Ha Resucitado!

### Romanian

Christos a Inviat! Adeverat a Inviat!

### Irish

Taw Creest Ereen! Taw Shay Ereen Guhdyne!

### Polish

Khristus Zmartvikstau! Zaiste Zmartvikstau!

### Italian

Cristo e' risorto! Veramente e' risorto!



# Calendar of Events

July 27-31 75<sup>th</sup> UOL Convention

COFFEE HOUR

Apr. 10 Pysanky Sale  
Apr 17 Alexis Sawchuk, Steven Sawchuk

## Parish Weekly Schedule

Monday

### **Kyiv Ukrainian Dance Ensemble & School**

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.

For more info call Director Natalie Kapeluck or just stop down any Monday

Thursday Morning

### **Senior Coffee Hour**

*You're invited* to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At th parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!** However, bring a Friend!!!

3<sup>rd</sup> Sunday of the Month

### **St John & Martin's Closet**

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open.

Call 276-9718 to schedule a donation.

### **Parish Website/Social Media**

**To Submit items for publication on website & social media**

>email any information to be included on the Website, Facebook or Instagram to Parish Technology.

If you have any fliers or jpgs please include them, but not necessary.

E-mail Technology at [technology@orthodoxcarnegie.org](mailto:technology@orthodoxcarnegie.org)

Please indicate the time frame you would like items posted to website and/or social media.

Find & follow us on:



**BULLETIN SPONSOR DATES**

May 1 \_\_\_\_\_ sponsored  
May 8 \_\_\_\_\_  
May 15 \_\_\_\_\_  
May 22 \_\_\_\_\_  
May 29 \_\_\_\_\_

June 5 \_\_\_\_\_  
June 12 \_\_\_\_\_  
June 19 \_\_\_\_\_  
June 26 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



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SS. Peter & Paul  
Ukrainian Orthodox Church  
PO Box 835  
Carnegie, PA 15106

RETURN SERVICE REQUESTED