



REJOICE!
CHRIST IS RISEN

Saints Peter and Paul Ukrainian Orthodox Church Bulletin

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HOLY MYSTERIES

VISITATIONS OF THE SICK AND INFIRM – If you are going into the hospital for any reason, please inform Father Stephen at the Rectory. Our hospitalization code for Christiana and Wilmington Hospitals is **UKR**.

EMERGENCY CALLS – Please call the Rectory anytime (day or night) in an Emergency!

BAPTISMS – Celebrated by appointment.

CROWNING IN MARRIAGE – Please discuss timing with Father prior to setting a date. At least six months notice is needed. There are three 2-hour courses that must be attended prior to the Wedding.

BULLETIN DEADLINE – The deadline for getting information printed in the Weekly Bulletin is Wednesday.

SUNDAY COLLECTIONS – For the Needs of the Parish; 2nd Youth Ministry

May 5, 2024
Volume 60: Number 18
Schedule of Services and Activities
Week of May 5 - 12, 2024
Celebrating our 97th year of Service to the Lord

Resurrection of Our Lord – Sunday. May 5

St. Nicholas

8:00 AM – Resurrection Matins

Divine Liturgy – Bless Baskets

Saints Peter and Paul

10:00 AM Divine Liturgy – Agape Vespers

Blessing of Baskets – Coffee Hour

Bright Monday, May 6 – Feast of St. George

8:00 AM – Resurrection Matins – Divine Liturgy

Bright Tuesday, May 7

8:00 AM – Resurrection Matins – Divine Liturgy

Panakhya: +Thomas Fetko (40th Day)

7:00 PM – Bible Study

Bright Friday, May 10

4:00 PM – Wedding Rehearsal

Bright Saturday, May 11

9:00 AM - Preparing Mother's Day Lunch (Men only)

3:00 PM – Wedding: Lauren and Jeremy

Sunday, May 12- Sunday of St. Thomas – Mother's Day

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Panakhya: +Pani Matka Anna Hrynyshyn (6 Yrs.)

Panakhya: +Thomas Kasprzyak (3 Yrs.)

Mother's Day Luncheon

We will visit the cemeteries on Saturday, May 18 beginning at 9:00 AM.
See Schedule in the Announcements

SCRIPTURE READINGS

Resurrection of Our Lord and Savior Jesus Christ - Acts 1:1-8; John 1:1-17; Vespers: John 20:19-25.

Bright Monday - Acts 1:12-17; 21-26. John 1:18-28

Bright Tuesday - Acts 2:14-21; Luke 24:12-35

Bright Wednesday - Acts 2:22-36; John 1:35-51

Bright Thursday - Acts 2:38-43; John 3:1-15

Bright Friday - Acts 3:1-8; John 2:12-22

Bright Saturday - Acts 3:11-16; John 3:22-33

St. Thomas Sunday - Matins: Matthew 28:16-20; Liturgy: Acts 5:12-20; John 20:19-31

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GREETINGS FOR PASCHA

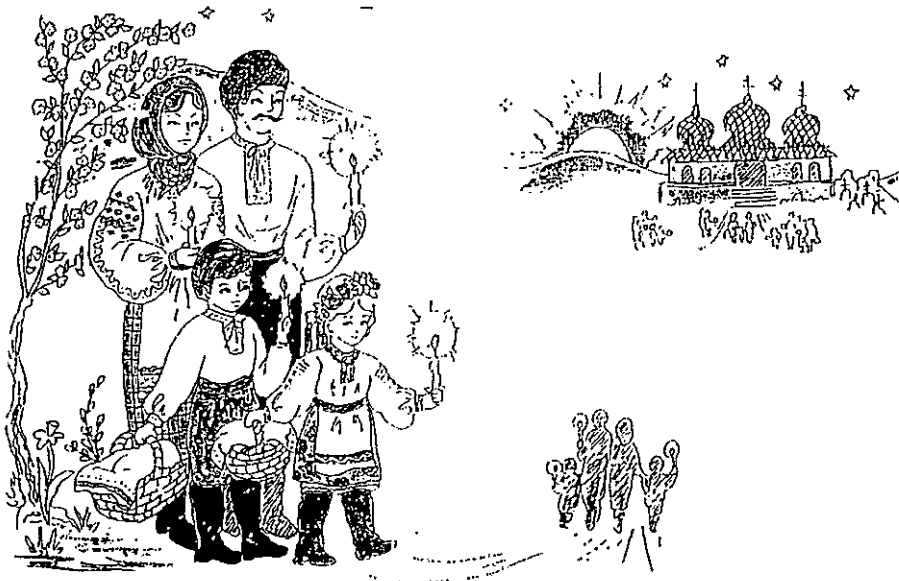
On this, the most joyous Feast of the Resurrection of our Lord and Savior, Jesus Christ, we would like to wish to His All-Holiness, Patriarch Bartholomew of Constantinople, the First Among Equals among Hierarchs and the Successor of St. Andrew; to His Eminence, our Metropolitan Antony, the Primate of our Holy Ukrainian Orthodox Church in America and the Diaspora and Ruling Bishop of the Eastern Eparchy; to His Eminence, Archbishop Daniel, President of the Consistory and ruling Bishop of the Midwestern Eparchy; to all our Ukrainian Orthodox Bishops throughout the world and to all Orthodox Bishops; to the Consistory of the Holy Ukrainian Orthodox Church of the USA; to the Mitred Protopresbyter Father Constantine and Pani Dobrodyka Georgia and their family; to Father Charles Sanderson and Pani Dobrodyka Melanie and their Family, to all the Priests and their Pani Dobrodykas and their families, to the Monastics, the Deacons and their families, to our Seminarians, to our Brothers and Sisters in Holy Orthodoxy who are celebrating this glorious feast today with us, to all the members of our Parish organizations and to all the members of our Parish Family of Saints Peter and Paul Ukrainian Orthodox Church a most blessed and holy Pascha!

Christ is Risen!

Indeed He is Risen!

Father Stephen Hutnick
Pastor

Executive Church Board



AN EASTER HOMILY

of our Father among the Saints, John Chrysostom



If any man be devout and loves God, let him enjoy this fair and radiant feast. If any man be a wise servant, let him enter rejoicingly into the joy of his Lord. If anyone has labored in fasting, let him now receive his recompense. If anyone has worked from the first hour, let him receive his rightful reward today. If anyone has come after the third hour, let him in thankfulness keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings, for he shall in no way be deprived. If anyone has delayed until the ninth hour, let him draw near fearing nothing. If anyone has tarried even until the eleventh hour, let him not be alarmed at his tardiness. For the Master, is lovingly gracious and receives the last even as the first. He gives rest to him who comes at the eleventh hour as well as to him who has labored from the first hour.

He shows mercy on the last, and He cares for the first; He rewards the one and is generous to the other. For although He accepts good deeds, He also welcomes good intentions. He honors action, but He also praises effort. Thus, all of you, enter into the joy of your Lord! Both the first and the second, receive your reward! Both rich and poor, rejoice together! Both sober and lazy ones, celebrate this day! Rejoice today, you who have kept the fast as well as you who have disregarded it! The table is fully laden; all of you feast sumptuously! The calf is fattened let no one go away hungry! All of you, enjoy the banquet of faith; all of you, receive the riches of His goodness! Let no one grieve over his poverty, for the universal kingdom has been revealed! Let no one bemoan his sins, for pardon has shone forth from the grave! Let no one fear death, for the Savior's death has set us free! He Who has held death's prisoner annihilated death. He Who descended into Hades despoiled Hades! He angered it, when it tasted of His flesh. Isaiah foresaw this and cried out: "Hades was angered when it encountered You in the lower regions." It was angered, for it was abolished. It was angered, for it was mocked. It was angered, for it was overthrown. It was angered, for it was slain. It was angered, for it was made captive. It received a body and it encountered God. It received earth, and met Heaven. It took that which was seen, and fell upon the Unseen. O Death, where is your sting? O Hades, where is your victory? Christ is risen, and you are overthrown! Christ is risen, and the demons have fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, not one of the dead remains in the tombs! For Christ, being risen from the dead, has become the Leader of those who have fallen asleep. To Him be glory and power unto ages of ages. Amen.



PASCHA Archpastoral Reflection of the Council of Bishops of the UOC of the USA and Diaspora

To the beloved Clergy, Monastics and Faithful entrusted to our spiritual care in the United States of America, South America, Western Europe, Australia and New Zealand, as well as all our beloved Sisters and Brothers in once again long-suffering Ukraine.

Dear Brothers and Concelebrants and all our Spiritual Children in the Vineyard of our Lord,

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

On this most joyous occasion of the celebration of the Resurrection of Our Lord and Savior Jesus Christ, we extend heartfelt greetings to you, your loved ones, and our entire Ukrainian Orthodox community throughout the world, wishing you all a joyful and blessed Pascha – **RESURRECTION FEAST!**

As we gather in the spirit of Paschal joy, we are reminded of the profound significance of this sacred season. Pascha is not merely a celebration of the Resurrection of our Lord and Savior Jesus Christ, but a testament to the triumph of Light over darkness, of Hope over despair and of **LOVE** over hate.

As we celebrate this sacred season, we are called to enter into the joy of the Disciples who encountered the Lord after His Resurrection. We can imagine the incredible joy experienced by Mary Magdalene, the Apostles and the Disciples on the road to Emmaus as they encountered our **RISEN LORD**. They could not believe it initially, because of the horrors they all experienced during Holy Week, culminating in the Crucifixion. Just when they had given up all hope, they hear the **GOOD NEWS** from the myrrh-bearing women Disciples! Understandably, considering their circumstances, they received that news with skepticism, distrust and much reservation. Alas! In the depth of doubt, how much greater was the joy when our Risen Lord appeared to them casting out all doubt and fear. And their **JOY** was beyond measure.

Indeed, this is what we are called to do this Pascha – to seek the Risen Lord, not in the darkness of a tomb, but where we are. He is **ALIVE** in our midst! He is present to us, as He was to Mary Magdalene and the disciples walking to Emmaus. However, some among us have difficulty experiencing His presence because we are, indeed, living in tombs of

our own creation sinfulness, weakness of faith, judgmental attitudes, hatred or especially the tomb of unwillingness to forgive others their trespasses. Or perhaps we are swallowed up in past sins and mistakes of our lives, which we refuse to let go through the Sacrament of Holy Penance (Confession) – or even after Penance where all has been forgiven. All these tombs can be wiped from existence if only we joyfully receive the Risen Christ our Lord from the empty Tomb, which now emanates the **EVERLASTING LIGHT OF THE RESURRECTION!**

In the midst of this sacred joy, we cannot ignore the somber reality of the ongoing invasion in Ukraine. The battle that rages on is a stark manifestation of the age-old struggle between Light and darkness, between forces of Righteousness and evil. Yet, in the face of such darkness, we must hold steadfast to the Eternal Truth that the Resurrection Light can never be extinguished and believe that the faithful of Ukraine experience it with us and are thus, filled with new hope.

To our parish communities and individuals across the globe we extend our deepest gratitude for your unwavering faith and steadfast support of our brothers and sisters in Ukraine. Your commitment to serving and caring for our people in the Name of Christ our Lord, exemplifies the true spirit of **PASCHA**. As we gather in prayer and fellowship during these Holiest of Holy Days, may we draw strength from one another and continue to shine the Light of Christ's Resurrection into all the world.

And to our beloved brother and sisters from Ukraine, many of whom are refugees throughout the USA, South America, Australia, New Zealand, Western Europe, and the Diaspora, we extend a special welcome and embrace. We recognize the immense challenges you have faced and the sacrifices you have made. As you find refuge in our parish communities, may you feel the warmth of our love and the strength of our solidarity. You are not alone, for we stand with you as brothers and sisters in Christ.

Having encountered the Risen Lord, like the disciples, we cannot keep the joy of the Good News, the New Life in Christ, to ourselves. We must go out to proclaim that Jesus Christ is the One who gives life and remember always that the victory of Pascha is not just a historical event, but **THE** living reality that **NEVER** ceases in transforming lives and bringing hope to the world.

With heartfelt prayers and Paschal blessings,

+**Antony**, Metropolitan
+**Jeremiah**, Archbishop
+**Daniel**, Archbishop

+ B A R T H O L O M E W

**BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH**

TO THE PLENITUDE OF THE CHURCH:

**MAY THE GRACE, PEACE AND MERCY OF CHRIST RISEN IN GLORY BE WITH
YOU ALL**

Most honorable brother Hierarchs and beloved children in the Lord,

By the pleasure and grace of God, the giver of all gifts, having run the race of Holy and Great Lent and spent with compunction the Week of our Lord's Passion, behold we delight in the celebration of His splendid Resurrection, through which we were redeemed from the tyranny of Hades.

The glorious Resurrection of the Lord Christ from the dead is a shared resurrection of the entire race of mortals and a foretaste of the perfection of all, as well as of the fulfilment of the Divine Oikonomia in the heavenly Kingdom. We participate in the ineffable mystery of the Resurrection in the Church, being sanctified in its sacraments and experiencing Pascha, "which has opened to us the gates of Paradise," not as a recollection of an event in the past, but as the quintessence of ecclesiastical life, as the presence of Christ ever among us, closer to us than we to ourselves. On Pascha, the Orthodox faithful discover their true selves as being in Christ; they are integrated into the movement of all things to the End Times, "with inexpressible and glorious joy" (1 Peter 1.8), as "children of light . . . and children of day" (1 Thess. 5.5).

The central feature of Orthodox life is its Resurrectional pulse. Philosophers have wrongly described Orthodox spirituality as "sullen" and "autumnal." By contrast, Westerners rightly praise the refined perceptiveness of the Orthodox in relation to the meaning and depth of the paschal experience. Yet this faith never forgets that the way to the Resurrection passes through the Cross. Orthodox spirituality does not recognize the utopianism of a Resurrection without Crucifixion, nor the pessimism of the Cross without the Resurrection. For this reason, in the Orthodox experience, evil does not have the final word in history, while faith in the Resurrection serves as the motivation for the struggle against the presence of evil and its consequences in the world, acting as a powerful transformative force. In the Orthodox self-consciousness, there is no place for surrender to evil or for indifference toward the development of human affairs. On the contrary, its contribution to the transformation of history has theological basis and existential grounding and it unfolds without running the risk of identifying the Church with the

world. The Orthodox believer is conscious of the antithesis between worldly reality and eschatological perfection. And so he or she cannot remain idle before any negative dimensions of the world. For this reason, the Orthodox Church has never considered the struggle for transforming the world as a meaningless matter. Our faith in the Resurrection has preserved the Church both from introversion and indifference for the world, as well as from secularization.

For us Orthodox, the entire mystery and existential treasure of our piety is condensed into Pascha. When we hear that the Myrrh-bearers “were astonished” upon “entering the tomb and seeing a young man dressed in bright clothes” (Mark 16.5), this characterizes the vastness and essence of our experience of faith as the experience of existential wonder. When we hear that “they were astonished,” this means that we find ourselves before a mystery that becomes deeper the more we approach it, in accordance with what has been said, that our faith “is not a journey from mystery to knowledge, but from knowledge to mystery.”

While the denial of mystery existentially reduces human nature, the respect of mystery opens to us the gates of heaven. Faith in the Resurrection is the deepest and clearest expression of our freedom; or rather, it is the birth of freedom as a voluntary acceptance of the supreme divine gift, namely of deification by grace. As “experienced Resurrection,” the Orthodox Church is the space of “authentic freedom” that for the Christian life is the foundation, way, and destiny. The Resurrection of Christ is the good news of freedom, the gift of freedom, and the guarantee of “shared freedom” in the “eternal life” of the Kingdom of the Father, the Son, and the Holy Spirit.

With these sentiments, most precious brothers and beloved children, filled with the complete joy of participating in “the feast that is shared by all,” having received light from the unwaning light and given glory to Christ risen from the dead and brought life to all – even as we remember during this all-festal “chosen and holy day” all of our brothers and sisters in difficult circumstances – we pray to our Lord “who trampled down death by death,” the God of peace, that He might bring peace to the world and guide our steps toward every deed that is good and pleasing to Him, proclaiming the all-joyous hymn “Christ is Risen!”

At the Phanar, Holy Pascha 2024
+ **Bartholomew** of Constantinople
Fervent supplicant for you all to the Risen Lord

Archpastoral Letter: 38th Anniversary of the Chernobyl Tragedy

Beloved Clergy and Faithful of the Ukrainian Orthodox Church of the USA and Diaspora,

As we approach the solemn anniversary of the Chornobyl Nuclear Disaster, let us unite in prayerful observance and remembrance of the lives lost and the ongoing impact of this tragedy. As we commemorate the 38th anniversary of this Nuclear Tragedy, our hearts are heavy with the weight of recent events in world politics. In the midst of ongoing conflicts and aggressions, we are called to remember not only the lives lost in the tragedy of Chornobyl but also those affected by the current war in Ukraine.

Thirty-eight years ago, the world witnessed the devastating consequences of the nuclear catastrophe at the Chornobyl Nuclear Power Plant. The effects of this disaster continue to be felt by countless individuals and communities, reminding us of the fragility of human life and the importance of stewardship of God's creation.

Today, as we witness the genocidal actions of the Russian Federation which destroy not only human life but the environment as well, we are compelled to renew our commitment to prayer and action.

In the face of such challenges, let us draw strength from our faith and unite in prayerful observance. Let us lift our voices in remembrance of the victims of Chornobyl and all those affected by the ongoing invasion in Ukraine. Let us also pray for wisdom and courage for our political and religious leaders, that they may act with integrity and compassion in the pursuit of peace and justice.

As members of the Ukrainian Orthodox Church of the USA and Diaspora, we are called to be ambassadors of Christ's love and agents of healing in a broken world. Let us use this anniversary as an opportunity to recommit ourselves to the values of compassion, justice, and environmental stewardship. Through our prayers and actions, may we bear witness to the sanctity of life and the sacredness of God's creation.

May the grace and peace of our Lord Jesus Christ be with you all as we lift our hearts in prayer and solidarity.

With paternal blessings and love in Christ,

+Antony, Metropolitan
+Jeremiah, Archbishop
+Daniel, Archbishop

AMAZING MIRACLES OF OUR FAITH

The Holy Light (The Miracle of Miracles)

The All-sacred Church of the Holy Resurrection in Jerusalem is a very intricate building. In it are various pilgrimage sites, the main ones being the Holy Sepulcher, which contains the All-Holy Tomb of Christ, Sacred Golgotha, and the Holy Finding of the Precious Cross.

The sacred Sepulcher is comprised of the front courtyard and the main room, we would say, to the right of which is the All-Holy Tomb.

From the All-Holy Tomb a super-celestial fragrance constantly pours forth, and during the celebration of the touching of the Holy Light (around noon of Holy Saturday) the Holy Light "comes out" miraculously (without anyone lighting it). This Holy Light, which appears as a "tongue of fire" or as "sepulchral manifestation of light" is imparted from the Grace of the Holy Spirit only to the orthodox Patriarch (the Orthodox Hierarch) and through him to the pilgrims: Orthodox and non-Orthodox alike. The Holy Light many times acts on its own. It radiates, or runs like a dove or like lightning within the Church. Sometimes it enflames the Holy Sepulcher. It lights its vigil lamps as well as the sacred Golgotha, of the Taking Down of Christ from the Cross, the candles of believers, etc. The sight is not independent of the level of faith of each person.

When it first appears it has a bluish color and for the first three minutes, it does not burn at all. One can place the fire on his hands, his chest, his mouth, etc. for a blessing without suffering any harm. The truths of the Holy Light are proclaimed by:

1) The autopsy and exhaustive investigation of the All-Holy Tomb prior to its sealing by non-believers to certify that there is no existence of light or lit vigil lamp or material which would easily burn, etc.

2) The physical investigation of the Patriarch by non-believers prior to His entrance into the All-Holy Tomb to make sure that he has nothing that would impart light and in the presence of the multitude of Rulers, Authorities, Diplomats and those who work in the media of mass communication, etc.

3) The vigilant and close observance of the Patriarch - by an Armenian Priest, who accompanies the Patriarch as he enters the All-Holy Tomb - the former then remains in the outer courtyard.

4) Finally, the fragrant column ripped open by the Holy Light in 1579. This is to the left of the entrance to the Church of the Resurrection.

Even the enemies of the Church remain dumbfounded before this undoubtable reality. The Holy Light is not the only source of Divine Grace in the Holy Land, but it is the crowning of all miracles there. It is the miracle of miracles, a repeated miracle every Holy Saturday.

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SYMBOLS IN THE ORTHODOX PASCHAL CELEBRATION

There are some thoughts so deep that words are powerless to express them. They have to be acted out if they are to be expressed at all. One such event is the Resurrection of Our Lord Jesus. How can we express this great happening with mere words? How can we describe it? What can mere words say to help us capture its full meaning? Very little. This is why the Orthodox Church tries to preach the Resurrection through her liturgy and the magnificent Resurrection service. The Resurrection is acted out before us and we are allowed to participate in it to help us capture its meaning existentially.

The Darkened Church - The Church gradually sinks into total darkness, symbolizing the darkness of the grave, the darkness of man's life without God, the darkness of despair, the darkness of meaninglessness, the darkness of evil. This is part of the darkness in which we stand - the darkness is within us and around us. We are - all of us - threatened by this darkness. But the glorious message of Easter is that in darkness there is light. "In Him (Christ) was life, and the life was the light of men. The light shines in the darkness and the darkness has not overcome it." This is the message we hear proclaimed in the Easter Gospel lesson. God's light shines in the darkness and cannot be put out. God has come into the world in Christ Jesus and has met the full force of sin and death and has won the victory. This is the heart of our Orthodox Christian faith.

The Feast of Feasts - The early church was so aware of the victory of Easter that it did not dwell on the gloom of Good Friday. Indeed, for centuries there was little observance of Lent or Holy Week. The central festival was the long period from Easter to Pentecost. The fifty days after Easter were more decisive for Christians than were the forty days before Easter. For what is Christianity essentially but the triumph of Easter, the triumph of Christ, the victory of light over darkness, the victory of love over hate, hope over despair, truth over error, virtue over evil, life over death. This is why the Orthodox Church has always emphasized the Resurrection of Christ to the point where it has been called the Church of the Resurrection.

The Paschal Candle - At the stroke of midnight the Paschal Candle is illuminated at the altar - the candle that represents Christ the Light of the World. The door to the sanctuary swings open representing the opening of Christ's tomb, and the priest appears holding the light representing the Resurrected Christ. "Come, receive light from the unwaning light," he sings, "and glorify Christ who is risen from the dead." The worshippers light their candles from the Paschal candle, passing on the light to their neighbors until the whole Church is ablaze with the new Light of the Resurrection proclaiming to the world that Christ is risen, that through His Resurrection our darkness has been changed into light, our death

has become life, our midnight has become dawn, a dawn of victory. In Greece one of the most panoramic sights is to stand on a mountain and look down on a village or a great city as the people come out from church following the midnight Easter liturgy. One sees thousands of flickering flames coming out of churches and spreading to all parts of the city or the countryside. What a meaningful custom this is. Neitzche said once that Christ is still buried. We Christians - he said - keep Him buried in the sepulchres which are our Churches and we will not let Him out. The beauty of the custom of taking home the lighted Easter candle is that we carry the living, resurrected Christ out of our Churches and into our homes. How quickly the darkness of this world would vanish if everyone who confessed allegiance to Christ would go out into every area of life and let the light of the Resurrected Christ shine brightly and unashamedly.

The Easter Procession - In some Orthodox churches the Easter procession takes place inside the sanctuary. The priest followed by acolytes carries the icon of the Resurrection in a procession around the inside of the sanctuary. In other Orthodox churches the Easter procession takes place outside the sanctuary. At midnight the worshippers, with lighted candles, leave the church building. The procession circles the church and returns to stand before the closed doors of the church. There the Resurrection of Christ is announced, followed usually by the Gospel lesson which tells of the empty tomb. The Easter procession is a reminder of the original baptismal procession which brought the newly baptized from the darkness of paganism to the light of Christ, from death to life. It is an expression of the believer's own personal passover from the darkness of sin to the light and life of the Kingdom of God. The baptismal procession reaches its conclusion in the celebration of the Divine Liturgy where we meet the risen Lord as the disciples met and knew Him after the Resurrection, in the breaking of the bread.

The Easter Hymn - Upon the return of the procession to the sanctuary the priest reads the story of the Resurrection from the Gospel of St. Mark (16:1), according to which three women come to the tomb and find it empty. An angel tells them that Jesus is risen. St. Mark then writes, "They went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid." Following this reading the choir and congregation begin singing the Easter hymn, "Christ is risen from the dead; by His death He has trampled death upon death, and to those in the tombs He has bestowed life eternal." It is sung again and again in tones ever more and more triumphant, repeated to a point of ecstatic joy. Here is the true message of Christianity; the joy that our last and greatest enemy has been defeated; the joy that Christ has won for us the greatest possible victory; a victory in which we all share. "Because I live, you shall live also." It is a time for tears of joy and ecstasy; a time when the true meaning of Christianity is captured.

Christ is Risen - The Orthodox midnight Easter liturgy is anything but subdued. It begins in darkness and ends in brilliant light. It begins in sadness and ends in jubilation with everyone in the congregation breaking forth with the greeting, "Christ is risen" and hearing the response, "He is risen indeed" - a greeting used by Orthodox Christians in lieu of any other for the forty days of Easter.

The Easter Icon - The icon of the Resurrected Christ is then displayed prominently in the center of the congregation. This famous icon portrays Christ literally trampling upon the gates of hell which He has lifted from their hinges and arranged in the form of a cross. He "trampled down death by His death" and gave us eternal life, says the Easter hymn. From the interior emerge the souls of the devout of ancient times, led by Adam and Eve who, having been the first to fall, are now the first to be liberated. Behind them come the just patriarchs, kings, and prophets of the Old Testament, who have been waiting all this time for their redemption.

The Easter Candle - At the conclusion the Easter liturgy it is customary to take the lighted Easter candle home. Some people try to keep their candle illuminated until they reach home. It is considered a good omen if one manages to do this without letting the flame go out. Several customs are attached to the bringing of the Holy Light to the family home. Most of them derive from the belief in the miraculous power of the new Light. First, the sign of the cross is traced across the threshold of the house with the flame of the candle. Sometimes this is also done to the windows and door frames. In order to keep the Holy Light in the house all the year round, the candle is then used to light the small votive light burning before the family icon. During the forty days of Easter it is customary to light the Easter candles at the supper table as the family sings together the Easter hymn "Christ is risen . . ."

The Resurrection Kiss - After exchanging the Easter greeting it is customary in many parts of Greece to exchange the kiss of the Resurrection or "Kiss of Love" (Agape) symbolizing the love of Christ among His followers. It usually takes place within the Church in an atmosphere of solemnity. For example in the old days the inhabitants of the Village of Pylea used to walk out of the Church after the Easter liturgy and wait outside in a line to be kissed by those who followed. First, they shook hands saying "Christ is risen," and then kissed; quarrels and feuds were forgiven and forgotten in the name of Christ. They were replaced by love, compassion, forgiveness and understanding. This beautiful custom is but an acting out of that great Easter hymn of the Orthodox Church: "It is the Day of Resurrection . . . let us embrace one another. Let us speak also to those who hate us, and in the Resurrection let us forgive all things and so let us sing: "Christ is risen . . ." Thus, the kiss of peace of the early Church has been retained in the Easter liturgy.

From the Paschal Synaxarion - "On this glorious and most holy day, the whole Church celebrates with joy the final victory and life-giving Resurrection of our Lord and God and Savior Jesus Christ. After the long period of darkness brought about by man's sin, after the seemingly endless expectation of the prophets, after the glad tiding of the birth of Christ that came to pass when the proper time had come, after the thirty hidden years and the three years of Christ's public life, after the frightful passion which had seemed to be the end of all hope, after the two days in the depth of the tomb, behold: Christ is Risen! Indeed, indeed, He is risen, and all is true, every promise of God has been fulfilled, the Savior has come, the Lamb of God has been sacrificed to take away the sins of the world, and totally triumphant in His apparent defeat, He has crushed death through His death and restored everlasting life through His Resurrection. The time of weeping is over; now is the time of joy. Now that we have been cleansed through the passion of Christ, now that we have repented and atoned for our sins during the penitential season of Lent, let us rejoice; let us give one another a Christ-like kiss of peace, confirming our love towards all."

A Hymn from the Orthodox Paschal Matins - The PASCHA (Passover) of the Lord,
From death unto life, And from earth unto heaven Has Christ our God brought us over . . .

Now are all things filled with light, Heaven and earth and the place under the earth, All
Creation does celebrate the Resurrection of Christ. On whom it is founded . . .

We celebrate the death of Death, The annihilation of Hell, The beginning of a new life and
everlasting, And with ecstasy we sing praises to the author thereof . . .

This is the chosen and holy Day, The one King and Lord of Sabbaths, The Feast of Feasts
and the Triumph of Triumphs . . .

O Christ, the Passover great and most holy! O Wisdom, Word and Power of God! Grant
that we may more perfectly partake of Thee In the day of Thy Kingdom which knoweth
no night.

Paschal Eggs - There was a time when it was custom for ancient people to place eggs on
the graves of their loved ones. They believed that even as a little chicken is born again out
of the eggshell so their loved ones and friends would be born again out of the shell of their
dead bodies. The egg was a symbol of their belief in a future life.

Christianity borrowed this beautiful idea and made it the symbol of the Resurrection of
Jesus. For us Christians the Easter egg represents the sealed tomb in which the Body of
our Savior was placed after His Crucifixion.

There is a tradition that the custom of the Easter egg originated with Mary Magdalene who visited the Emperor of the Roman Empire after the Ascension of Christ. She greeted him with "Christ is Risen!" as she gave him a red-colored egg. She then began to proclaim the Gospel of Jesus to him using the egg as an introduction.

Originally only red was used in coloring for eggs. This signified the sacred blood of Christ which was shed for our salvation. Gradually, other colors have also come into use.

At the conclusion of the Easter liturgy, in many Orthodox Churches, colored eggs are blessed and distributed to the congregation. Thus everyone received a personal symbol of the Resurrection of Jesus.

The members of the congregation then greet one another by striking eggs. As they do so, the one whose egg is cracked (the seal of the tomb broken) says, "Christ is Risen!" and the other replies, "Truly He is Risen!"

The eating of eggs at Easter is symbolic also of the breaking of the long Lenten and Holy Week fast since eggs are not allowed during this period. It is a custom not to allow any Easter egg to remain unbroken in order to emphasize our faith that Christ did indeed rise from the dead "by His death trampling upon death and to those in the tombs granting life everlasting."

Our Personal Pascha - In the Orthodox Church the sacrament of baptism is the personal Good Friday and Easter of each believer. Through baptism we die and rise again with Christ into the new life of God. Easter affords us the opportunity to renew our baptismal vows to follow the Risen Christ as Lord.

The Triumph of Life Over Death - In Ukraine, on the Sunday after Pascha (St. Thomas Sunday) a service was held in the afternoon in the village cemetery. Having ended the service in the cemetery chapel, the priest accompanied by acolytes and choir, led a procession through the cemetery singing "Christos Voskres" or "Christ is Risen." Stopping at graves where family members stood by in memory of their departed loved ones, the priest greeted each group with his proclamation, "Christ is Risen!" and they replied with the same happy assurance, "Truly He is Risen!" What a dramatic expression of our Orthodox Christian faith! To walk through a cemetery and sing, "Christ is Risen!"

Greetings and Responses for Pascha

Christ is Risen! Indeed He is Risen!

Ukrainian: Kristos Voskres! Voistinu voskres!

Old Slavonic: Christos voskrese! Voistinu voskrese!

Greek: Christos Anesti! Alethos Anesti!

Albanian: Krishti u ngjall! Vertete Ungjall!

Aleut (Unangan from Aleutian Islands): Kristusak agglagikux!

Anglo-Saxon: Crist aras! Crist sodhlice aras!

Aleut (Sugpiak from Kodiak): Kriistuusaq ungewektuq. Pichinuq ungewektuq.

Arabic: Almaseeh qam! Hakkan qam!

Armenian: Christos harjav i merelotz! Orhniale harutjun Christosi!

Chinese: Helisituosi fuhuole. Queshi fuhuole.

Coptic: Pikhirstof aftonf! Khen o methni aftonf!

Coptic (Sahidic): Pchristos aftooun. Alethos aftooun.

Czech and Slovakian: Kristus Vstal Mrtvych! Opravdu Vstoupil!

Danish: Kristus er opstoel! Sanelly er opstoel!

Esperanto: Kristos Levigis! Vere Levigis!

Estonian: Kristus on surnuist ülestõusnud! Tõesti ülestõusnud

Ethiopian: Christos Tensah Em' Muhtan! Exai' Ab-her Eokala!

Finnish: Kristus nousi kuolleista! Totisesti nousi!

French: Christ est ressucite! En verite Il est ressuscite!

Gaelic: Kriost Eirgim! Eirgim!

German: Christos ist auferstanden! In wahrheit ist er auferstanden!

Georgian: Kriste aghsdga! Cheshmaritad aghsdga!

Hawaiian: Ua ala hou 'o kristo - Ua ala 'I 'o no 'oia

Hebrew: Ha Mashiyach qam! Ken hoo qam!

Hungarian: Krisztus felta'madt! Valo'ban felta'madt!

Indonesian: Kristus telah Bangkit! Benar dia telah Bangkit!

Irish Gaelic: Tá Críosd ar éirigh! Go deimhin, tá e ar éirigh!

(Pronounced) Taw Creest are air-ree! Go jehveen, taw e are air-ree!

Iyoric Patwa (Jamaican dialect): Krestos a uprisin! Seen, him a uprisin fe tru!

Italian: Cristo è risorto! E' veramente risorto!

Japanese: Haristos Fukkatsu! Jitsu ni Fukkatsu!

Kpelle (Liberia, W. Africa): Korai aa mu su Saa-yeei. Toya ma, E mu su Saa-yeei.

Kikuyu: Kristo ni muriuku! Ni Muriuku nema!

Korean: Kristo Gesso! Buhar ha sho Nay!

Latin: Christus resurrexit! Vere resurrexit!

Nigerian: Jesu Kristi Ebiliwo! Ezia o' Biliwo!

Navajo: Christ daaztsáádée' náádiidzáá. T'áá aaníí, daaztsáádée' náádiidzáá.

Norwegian: Kristus er oppstanden. Han er sannelig oppstanden.

Polish: Chrystus zmartwychstanaÓ!

Portugese: Cristo ressuscitou! Em verdade ressuscitou!

Romanian: Christos a inviat! Adevarat ca a inviat!

Sanskrit: Kristo'pastitaha, Satvam Upastitaha!

Scots' Gaelic: Tha Criod air èiridh! Gu dearbh, tha e air èiridh!

(Pronounced) Hah Cree-ist air eh-ree! Goo jeh-ruv, hah eh air eh-ree!

Serbian: Hristos Vaskrese! Vaistinu Vaskrese!

Spanish: Cristo ha Resucitado! En Verdad ha Resucitado!

Swahili: Kristo amafufuka! Quaylee amafufuka!

Swedish: Kristus dr upstenden. Ja, Han dr sannerligen uppstenden.

Syriac: Meshiha qam! Bashrira qam!

Tlingit (Alaska): Kristos Kushvudiigut!

Turkish: Hristos diril-Di! Hakikaten diril Di!

Welsh: Y Christ Atgyfododd!

Yiddish: Eybershter undser iz geshtanen! Avade Er iz ufgeshtanen!

Zulu: Ukristu Uvukile! Uvukile Kuphela!



ANNOUNCEMENTS

I would like to express my sincerest thanks to the following:

Pani Elizabeth Hutnick, Sarah Hutnick and Olena Smith - for chairing the Easter Egg Hunt for our Youth on Palm Sunday.

To **John from Kirk's Flowers** for getting and storing the beautiful flowers that we have today for the Feast.

To all those who came and who came and sang the responses for the Divine Services during the Great Fast.

Linda Hnatow - for coordinating and chairing the Paschal Flower Drive.

Sandy Cramer - for ordering the flowers for Paskha and for her help with decorating the Church

Michael Kapelus for baking the Paskas

Nancy Hlywiak, Choir Director, and our Parish Choir for singing so beautifully.

Altar Boys and Men - whose help is priceless

All Those Who Came to stand guard at the Tomb of Our Lord and participated in all the Holy Week Services.

MAY GOD REWARD YOUR KINDNESS A HUNDRED FOLD!

Pascha flowers 2024

DONATED BY

Laura & Mark Andreas	In Memory of the +Andreas Family
Laura & Mark Andreas	In Memory of +Muriel Becker
Bazinous Family	In Memory of Our +Departed Family Members
Neil and Joyce Belles	In Memory of +Berbick and +Belles Families
Katherine Chalfont	In Memory of +Janet and +Horace Bireley
Sandy Cramer	In Memory of +Minn and +John Cramer
Sandy Cramer	In Memory of +Richard and +Robert Cramer
Sandy Cramer	In Memory of +Michael and +Anna Cramer
Sandy Cramer	In Memory of +Theodore and +Robert Cramer
Carl Krauthauser	For the Health of the Krauthauser-Lano Family Members
Carl Krauthauser	In Memory of Deceased Members of the +Krauthauser Family
Carl Krauthauser	In Memory of Deceased Members of +Lano Family
Fr. Stephen & Pani Liz	In Memory of +Hutnick and +Kurtasz Families
Fr. Stephen & Pani Liz	For the Health of the Hutnick & Kurtasz Family
Nancy Hylwiak	For Peace in Ukraine
Nancy Hylwiak	For the Health of My Family
Nancy Hlywiak	In Memory of My +Mom and +Dad
Leeza and Victor Kaliakin	For the Health of Family
Leeza and Victor Kaliakin	In Memory of +Departed Loved Ones
Christine and Stephen Morrison	In Memory of +Father Paul & +Pani-Matka Anna Hrynyshyn
Christine and Stephen Morrison	In Memory of +Bijan and +Hrynyshyn families
Alisa Moldavanova	In Memory of +Borys, +Mariya, +Vasyl, +Volodymyr
Barbara Mancuso	In Memory of +Dale Mancuso, Sr.
Barbara Mancuso	For the Health of Dale Mancuso, Jr.
Elsie Moroz	In Memory of +Boyko and +Moroz families
Otamas family	In Memory of all Ukrainian People Who Died from the Russian aggression
Otamas family	In Memory of +Mykola and +Maria Otamas & +Maria and +Vasil Tarnavsky
Otamas family	For the Health of the Otamas Family
Otamas family	For the Health of Kahhat Family
Barry Pinkowicz	In Memory of +Herbert Pinkowicz
John Plachuta	In Memory of the +Plachuta Family
John Plachuta	For the Health of the Plachuta Family

Carol Purse	In Memory of +Michael, +Olga, & +Michael John Bilinsky
Carol Purse	In Memory of +Michael, +Olga, & +Michael John Bilinsky
Jennifer Robinson Szeremeta family Olena Smith	In Memory of +Kathleen J Traman +Wasył, May His Memory Be Eternal Health of Galyna, Ivan, Zahar, Natalia, Olena, Kateryna, Yevgen, Tymofiy, Galyna
Olena Smith	In Memory of +Ivan, +Yevgenia, +Anna, +Zinaida, +Olena, +Zahar, +Maria, +Mykola, +van, +Elizaveta
Linda Hnatow & Michael Tilson	In Memory of Departed of the +Hnatow Family
Linda Hnatow & Michael Tilson	In Memory of Departed of the +Tyravsky Family
Linda Hnatow & Michael Tilson	For the Health of Our Loved Ones
Tatiana Tischtschenko	In Memory of +Alexandra, +Aleksi, and +Victor
Nancy Tur	In Memory of Beloved Family and Friends
Zina Twardus	In Memory of +Richard Twardus
Mariya Udud	For the Health of Vira
Mariya Udud	For the Health of Mykola
Iryna Vavasou	For the Health of Iryna, Oleksandr, Tetyana, Appolinaria, Tymofiy, Valentina, Oksana, Oleksandr
Iryna Vavasou	In Memory of +Oleksiy, +Mukolay, +Vira, +Victoria, +Igor, +Igor, +Vasily, +Taisia, +Valeriy

A VERY HAPPY BIRTHDAY - is expressed to Rob Coppock, 5/11. May God grant him a very happy birthday and keep him for many, happy & blessed years!

MINISTRY SCHEDULE

(Please find a substitute if you cannot make a given week)

May 5 – Sonya Patronik and John Plachuta
 May 12 – Linda Hnatow and Matthew Andreas
 May 19 – Linda Hnatow and Matthew Andreas
 May 26 – Victor Kaliakin and Sonya Patronik
 June 1 – Victor Kaliakin and Sonya Patronik

DONATIONS (CREDIT CARDS) ACCEPTED – for those who are interested, we can accept donations to the Church through credit cards. See Mark Andreas for details.

MEETINGS

PARISH BOARD – Tuesday, May 14 @ 6:30 PM

VISITATION OF THE CEMETERIES – Saturday, May 18th

9:00 AM – Riverview; 10:00 AM -Lawncroft; 11:30 AM - Gracelawn; 1:00 PM – Veteran Cemetery

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of May 6 - Nancy Hlwiak, Jean Roeth, Zina Twardus

Week of May 13 - Earle and Jennifer Robinson

Week of May 20 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of May 27 - Mark & Laura Andreas

Week of June 3 - Earle and Jennifer Robinson

Week of June 10 - John Plachuta and David Lazaration

Week of June 17 - Thomas and Lynn Sulpizi

TENTATIVE CALENDER OF EVENTS

Sunday, May 12 – Mother's Day Dinner

Saturday, May 18 – Visiting Cemeteries

Saturday, June 8 – Hall Rented

Saturday, June 29 – Wine Tasting Event 5PM – 8PM

Sunday, June 16 – Father's Day Dinner

Monday, July 1 – Apostles' Fast

Sunday, July 14 – Patronal Dinner

Saturday, July 20 – Hall Rented

Saturday, August 3 – UOL Flea Market

Saturday, November 2 – Fall Bazaar

Tuesday, November 26 – Community Thanksgiving Service – Atonement Methodist

SCHEDULING FOR THE PARISH – Please remember that all events, work parties, use of the hall must be cleared through the calendar kept by Father Stephen so that dueling events can be avoided.

READERS MINISTRY SCHEDULE

May 5 - Jean Roeth

May 12 - Pani Elizabeth Hutnick

May 19 - Linda Hnatow

May 26 – Andrew Duncan

June 1 - Thomas Sulpizi

WINE TASTING - \$35/person, \$60/ couple – Saturday, June 29 from 5-8 PM – More Later

REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father John Nakonechney, Father James Norton, Father Gerald Ozlanski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pain Matka Marianne Ozlanski, Matka Annette Zaparyniuk, , Alicia, Nerry, Mykola, Brennan, Henry, Deborah, Galina, Dolores, Julian, Madison, Maria, Marie, Matt, Michele, Mykola, Penelope, Rita, Ryan, Jonathan Angelo, Randy Allen, Carolyn Angelo, Colby Atkinson, Shannon Austin, Stephania Bacha, Joyce Belles, Neil Belles, Joyce Bendoakas, Ethel Bernhard, Yaroslav Bilinsky, Irene Billon, James Bolton, Maria Borowski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, Thomas Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Kathy Chalfont, Erik Colazo, Alex Czernik, Michael Dalaski, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Paula Daubert, William Dewhurst, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Margaret Durell, Mary Eagleton, Maria Economou, Mary Eagleton, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farrell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, John Hnatow, Daniel Holoviak, Jennifer Huertes, Joette Jago, Stephen Johnson, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ludmyla Krawchenko, Mykola Krawchenko, Sue Kreisa-Christian, Marlene Kuhar, Ron Lazaration, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Beth McKirachan, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Laurie Newman, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Linda Phillips, Joseph Pierson, Barry, Bernice & Ryan Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, David Scharba, Isaac Schmidt, Joella Seale, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Michael Tilson, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Peter Weremedic, Laura Worley, Jack Ziegler & James Zook.

CHRIST'S RESURRECTION: A LOGICAL EVENT

The Orthodox world rejoices today as we celebrate the Feast of the Resurrection of our Lord. While we bask in the radiance of this glorious day, however, we must be aware of the fact that much of the world remains hardened and unmoved by the observance of Pascha. Yes, there are those who would insist that the story of Christ's Resurrection from the dead is simply that: a story fabricated by His followers and handed down from generation to generation.

Is it preposterous for us to believe that Christ could have risen from the dead? No one denies that Jesus Christ actually walked this earth -- historians have been able to verify what the Gospels tell us. So if He lived, taught, preached, worked miracles, was arrested, put on trial and ultimately crucified, **WHAT HAPPENED TO HIS BODY?** Our Lord's tomb had a huge boulder placed in front of its entrance, and was sealed with the imperial seal of Rome. It was guarded by Roman soldiers, who were trained killers. Is it logical to believe that the Apostles -- who ran and hid when Jesus was arrested -- could have overpowered the guards and stolen their Master's Body? Highly unlikely! To suggest that the Myrrhbearing Women could have pulled off such a "grave robbery" is even more illogical. It is inconceivable to suggest that the guards may have failed to do their jobs. They would have paid for such a blunder with their lives.

In reality, the **MOST LOGICAL** explanation of what happened to Christ's Body is what we proclaim this morning: **CHRIST ROSE FROM THE DEAD!** In 2000 years, no one has been able to prove otherwise. The truth of Christ's Resurrection, which is the cornerstone of our Holy Orthodox Faith, will continue to stand up to the scrutiny of skeptics and unbelievers. **CHRIST IS RISEN! INDEED HE IS RISEN!**