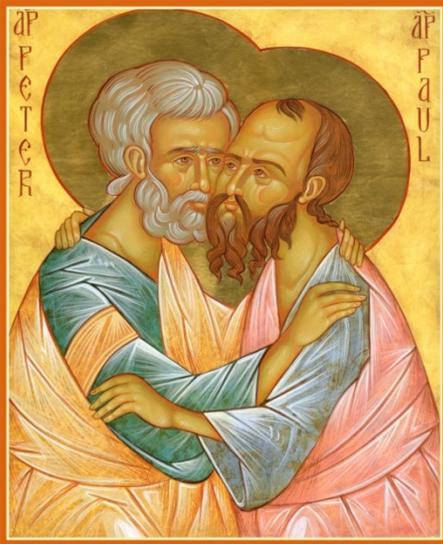


DESCENT

INTO HADES





# St. Peter & St. Paul Ukrainian Orthodox Church

220 Mansfield Blvd. (mailing: PO Box 835), Carnegie, PA 15106

**Rev. Fr. John Charest**

847-910-7120 - frjohn.charest@aol.com

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[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

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

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**SUNDAY, APRIL 19, 2020**

**SATURDAY/ SUNDAY, APRIL 18-19**

PASCHA/ VELYDEN

9:00 PM READING OF THE ACTS OF THE APOSTLES

9:30 PM RESURRECTION SERVICES:

NOCTURNES, PASCHAL MATINS & DIVINE LITURGY

SUNDAY AGAPE VESPERS, 11:00 AM

**MONDAY, APRIL 20**

BRIGHT MONDAY

DIVINE LITURGY 9:30 AM

**TUESDAY, APRIL 21**

BRIGHT TUESDAY

DIVINE LITURGY 9:30 AM

**SUNDAY, APRIL 26**

DIVINE LITURGY 9:30 AM, TONE 1

ST THOMAS SUNDAY

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

ALL SERVICE LIVE STREAMED AT:

<https://www.orthodoxcarnegie.org/divineliturgy>

TODAY'S BULLETIN IS SPONSORED BY:

SHELLY & LARRY TRONDLE: CHRIST IS RISEN!

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-hand delivered to the editor

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-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 помолитися 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 неправославній 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'якості, 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;

**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 дотримання 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!

## 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 п'тьмі, 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.

## *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*

# Pascha Greeting of the Council of Bishops of the Ukrainian Orthodox Church of the USA

## Пасхальне Привітання Собору Єпископів Української Православної Церкви США



Find it here on YouTube

<https://youtu.be/CsJ9flxaCDE>

or

<https://www.youtube.com/watch?v=CsJ9flxaCDE&feature=youtu.be>





## PASCHAL LETTER

### PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

God-Loving Pastors, Honorable Monastics, and all Faithful Children  
of the Ukrainian Orthodox Church beyond the borders of and in Ukraine,

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

*“And now go quickly, tell His disciples that He is risen from the dead and He is going ahead of you to Galilee, there you will see Him.” (Mt.28:7&10)*

It is with these words of joy through the lips of an angel that God announces the Resurrection of His Only Begotten Son, our Savior Jesus Christ, to Mary Magdalene and the other Mary, the women who had come to see His Tomb. The entire Orthodox world today celebrates the Feast of Feasts, the new Passover of Salvation, and thus joyfully glorifies the Source of Life - the One Risen from the Tomb, Christ our Lord.

The first words Christ spoke to the Apostles after his Resurrection were “Peace be with you.” Let us look deeper into the meaning of these words of the Savior. He speaks here of peace and tranquility in our souls and hearts, which we can only achieve through genuine, genial love, harmony, understanding, and mutual forgiveness.

“The Great and Sacred Feast has arrived - the Resurrection of our Lord Jesus Christ: the foundation of peace, the initiation of reconciliation, the cessation of hostilities, the destruction of death, the victory over Satan. Today, mankind has united with angels and, we are one body together with celestials singing Paschal hymns. Today, Satan’s power is destroyed, the bonds of death are vanquished, hell is astonished because it is shattered”. (St. John Chrysostom, Epistle for Easter).

Therefore, rejoicing, we will thank the Savior for His great and incredible Mercy to us, always glorifying His Third Day Resurrection. “The angel cried to the Lady Full of Grace: Rejoice, Pure Virgin. Again I say, Rejoice! Your Son is risen from His three days in the tomb. With Himself, He has raised up all the dead. Rejoice, all peoples.” (Easter Canon)

In these holy days of Pascha – the Resurrection - we greet one another with the words “Christ is Risen.” These words unite heaven and earth, creation with the Creator, mankind with God.

The Resurrection of Christ strengthened the faith of the apostles and through them, the faith of all Christians in the world.

The present threat of the Coronavirus pandemic have shocked the world. Every day we hear about the numbers people infected and the mounting death toll. All this makes us think about our personal lives and our behavior. During this difficult period, when we think about this unprecedented crisis, let us remain at peace and most importantly, be in fervent daily prayer. May our faith be strong and firm. We pray and hope that the Lord, through His glorious Resurrection, will set us free from this pandemic and all our suffering and worry.

Beloved Brothers and Sisters in Christ, dear Ukrainian people in the beyond her borders and in Ukraine! We wholeheartedly greet you all on the Feast of the Resurrection of Christ, and we pray that the Risen Lord will bestow upon all of you His gracious strength to do good works, to increase generous love, to bring peace to your families, friends and neighbors. We pray for peace throughout the whole world, especially in the East of our native Ukraine and all the other war-torn areas of our world. Let us remember that true joy and peace will be in our hearts only when we sow goodness among ourselves. Our Heavenly Father will forgive us our transgressions only if we sincerely forgive the transgressions of others.

Through the Resurrection our Lord opens the doors for us to eternal life - that precious treasure that “neither moth nor rust destroys” (Mt 6:20), because He “destroyed Death by death and to those in the tombs He bestows life.” Therefore, let us not pass by and ignore this occasion for eternal life, but let us give our hand to one another and say, “Brethren, even by those who hate us let us forgive all for the sake of His Resurrection.”

St. Gregory the Theologian says: “The day of the Resurrection is a joyful beginning. Enlighten ourselves with this celebration and let us hug one another. Let us say “brethren” to those who hate us, and, even more so, to those who love us, or have done or suffered anything because of us. In the spirit of the Resurrection, we are forgiving one another... Yesterday I was crucified with Christ, today I am glorified with Him. Yesterday I was dying with Him, today I have come to life.”

In celebrating the Passover of Christ, we ask the Risen Savior to help us all see with His Glory with pure hearts, “*Glory as the only begotten of the Father*” (Jn 1:14).

May the Grace of the Risen Lord Jesus Christ from His Radiant Tomb be with you all.

With the Arch-pastoral blessings,

+ YURIJ

*Metropolitan Ukrainian Orthodox Church of Canada*

+ ANTONY

*Metropolitan Ukrainian Orthodox Church of the USA, South America and Diaspora*

+ JEREMIAH – *Archbishop Ukrainian Orthodox Eparchy of South America*

+ DANIEL – *Archbishop Ukrainian Orthodox Church of the USA and Diaspora*

+ ILARION – *Bishop Ukrainian Orthodox Church of Canada*

+ ANDRIY – *Bishop Ukrainian Orthodox Church of Canada*



## ПАСХАЛЬНЕ ПОСЛАННЯ

### ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

Боголюбивим пастирям, чесному чернецтву, та всім вірним дітям Української  
Православної Церкви в Діаспорі і в Україні.

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

*«І підіть швидше, скажіть ученикам Його, що Він Воскрес із мертвих і попередить вас у Галилеї, там Його побачите.» (Мф.28.7)*

Саме такими словами радості і устами ангела Бог сповіщає про Воскресіння свого Єдинородного Сина, а нашого Спасителя Ісуса Христа. Весь Православний світ сьогодні святкує празників-праздник і торжество із торжеств Пасху Божу Спасительну, і тим радісно прославляє джереложиття - Воскреслого з гробу Христа і Господа.

Першими словами котрі промовив Христос до апостолів після свого Воскресіння були слова "Мир Вам". Вдумаймося глибше в ці слова Спасителя. Ісус говорить про мир і спокій у наших душах і серцях, який ми можемо отримати тільки щирою братерською любов'ю, злагодою, взаєморозумінням та взаємним прощенням.

«Ось настало в нас бажане і спасенне свято - день Воскресіння Господа нашого Ісуса Христа: основа миру, начало примирення, припинення ворожих дій, знищення смерті, перемога над дияволом. Сьогодні люди з'єдналися з ангелами, і, одягнені в тіло разом з безтілесними силами тепер возносять піснопіння. Сьогодні знищена влада диявола, сьогодні розірвані пута смерті, ударемнена перемога аду» (Святий Іоан Злотоустий, Слово на Пасху).

Нині Великдень - день Воскресіння Христа за нас померлого і воскреслого. Тому радіймо, дорогі брати і сестри, повторюючи один одному: "Христос воскрес із мертвих, смертю смерть подолав і тим, що у гробах, життя дарував."

Немає в світі вищої і радісної для нас події, ніж звістки про порятунок, що її може принести нам Воскресіння Христа Спасителя з невимовної Його благодаті, якою усі люди хочуть спастися і врозум істинної віри прийти.

Тому радіючи, будемо дякувати Спасителеві за ті великі і невимовні Його милості до нас, прославляючи завжди Його триденне Воскресіння. "Ангел привітав Благодатну: Діво Чиста, радуйся! і знову вітаю: Радуйся! Твій Син воскрес на третій день з гробу, і мертвих з Собою підняв. Люди веселіться." (Канон Пасхи)

У ці святі Пасхальні дні ми вітаємо один одного словами “Христос Воскрес.” Ці слова об'єднують небо і землю, творіння з творцем, людину з Богом. Воскресіння Христове скріпило віру апостолів ачерез них і віру усіх християн котрі живуть на землі.

Останні події про епідемію коронавірусу сколихнули увесь світ. Кожного дня ми чуємо про нові випадки захворювання і смерті людей. Все це заставляє нас задуматись над своїм особистим життям і над своїми ділами. Тому стараймося в цей складний період часу думати над цим ізберігати душевний спокій, а найголовніше перебувати в ревній щоденній молитві. Нехай віра наша буде сильна і непохитна. Ми молимося і надіємося, що Господь своїм славним Воскресінням звільнить нас від цієї хвороби і усяких страждань та скорбот. Возлюблені брати і сестри у Христі, дорогий український народе в діаспорі і в рідній Україні перебуваючий.

Щиро і сердечно вітаємо усіх вас з празником Воскресіння Христового і молитовно бажаємо, щоб Воскреслий Господь дарував вам благодатну силу на звершення добрих діл, на примноження братерської любові, злагоди у ваших родинах і сім'ях, миру у цілому світі, а особливо на Сході нашої Батьківщини --- України.

Памятаймо що справжня радість і спокій буде в нашому серці тільки тоді, коли ми будемо сіяти добро поміж собою. Отець наш Небесний простить нам провини наші, коли ми щиро будемо прощати провини нашим винуватцям.

І нагоду отримати вічне життя, той безцінний скарб, якого ні міль не точить, ні іржа не з'їдає, дарував нам Господь в день Славного свого Воскресіння, коли своєю “смертю- смерть подолав і тим, що в гробах життя дарував.”

Тому не проходимо мимо і не опускаймо цієї нагоди для вічності, а подаймо один — одному руку і промовмо: “браття навіть тим, що ненавидять нас і простім все Воскресінням”. Святий Григорій Богослов говорить:

” Воскресіння день - щасливий початок. Просвітїмся торжеством, і обіймим один одного. Скажїм “браття” і тим, що ненавидять нас, а, тим більше, тим, що з любові до нас що-небудь вчинили або перетерпіли. В душі Воскресіння - простім один одному... Вчора я розпинався з Христом, сьогодні прославляюся з Ним. Вчора я вмирав з Ним, сьогодні оживаю”.

Святкуючи Пасху Христову благаймо Воскреслого Спасителя, щоб сподобив усіх нас бачити чистим серцем славу Його, “Славу як Єдинородного від Отця” ( Ів.1,14). Нехай Благодать Воскреслого Господа нашого Ісуса Христа з світосяйного гробу Господнього завжди перебуває з усіма вами.

З Архіпастирським благословенням,

**+ Юрій**

*Митрополит Української Православної Церкви в Канаді*

**+ Антоній**

*Митрополит Української Православної Церкви США, Південної Америки та Діаспори*

**+ Єремія** – *Архієпископ Української Православної Єпархії в Південній Америці*

**+ Даниїл** – *Архієпископ Української Православної Церкви США та Діаспори*

**+ Іларіон** – *Єпископ Української Православної Церкви в Канаді*

**+ Андрій** – *Єпископ Української Православної Церкви в Канаді*



### BLESSING AND SANCTIFICATION OF THE PASCHAL BREAD (PASKA)

**Priest begins with the exclamation:** Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity always, now and ever, and to the ages of ages!

**People:** Amen!

**Priest:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** Christ is risen from the dead, trampling down death by death!

**People:** And upon those in the tombs, bestowing Life.

**Priest:** Let God arise, and let His enemies be scattered, and let those Who hate Him flee from before His face.

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** As smoke vanishes, so let them vanish, as wax melts before the fire!

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** So shall the sinners perish from the face of God. And let the righteous be glad!

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** This is the day the Lord made; let us greatly rejoice and be glad therein!

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** Glory to the Father, and to the Son, and to the Holy Spirit!

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** Now and ever, and to the ages of ages. Amen!

**People:** Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing Life.

**Priest:** Christ is risen from the dead, trampling down Death by death!

**People:** And upon those in the tombs, bestowing Life!

### PRAYER FOR THE BLESSING OF BREAD (PASCHA)

**Deacon:** Let us pray to the Lord.

**People:** Lord have mercy.

**Priest:** Holy Master, Father Almighty, Eternal God! May Your holy spiritual blessing sanctify this bread, that it may be offered to all for the salvation of souls, for the healing of the body, and for protection against all infirmities and every snare of the enemy. Grant this through Jesus Christ our Lord, who descended from heaven bringing life and salvation to the world, who lives and reigns with You in the unity of the Holy Spirit, now and ever, and to the ages of ages.

**People:** Amen.

### PRAYER FOR THE BLESSING OF THE PASCHAL LAMB

**Deacon:** Let us pray to the Lord.

**People:** Lord have mercy.

**Priest:** Lord Jesus Christ, our God, look upon this Lamb and upon all these other meat dishes, and bless and sanctify them, as You had blessed and sanctified the lamb that the faithful Abraham brought before You, and the lamb that Abel offered to You in sacrifice, and the calf which was slain when the Prodigal Son returned to You. Preserve us in Your goodness, so that we all, who partake of this blessed and sanctified food, may be worthy of Your blessing for good health by virtue of Your Precious Cross and third-day resurrection from the dead.

For You are truly the Nourisher and the Giver of Goodness who blesses and sanctify all things, Christ our God and to You we give glory, together with Your Father without beginning and Your All-Holy, Good and Life-Creating Spirit, now and ever, and to the ages of ages.

**People:** Amen.

### PRAYER FOR THE BLESSING OF EGGS, CHEESE, MILK, AND OTHER FOODS

**Deacon:** Let us pray to the Lord.

**People:** Lord have mercy.

**Priest:** O Lord our God, Who made all things, bless this cheese, butter, milk, eggs, and other food, and keep us in Your goodness, that, while enjoying these Your generously presented gifts, we may also be satisfied with Your unspeakable grace, for the sake of the bright three-days resurrection from the dead of our Lord Jesus Christ.

For Your is the Kingdom, the Power and the Glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amen.

**The priest sprinkles the bread with Holy Water, saying:**

All of this food is blessed and sanctified by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. (3 times)





## БЛАГОСЛОВЕННЯ І ОСВЯЧЕННЯ ПАСОК

**Священик починає виголосом:** Слава Святій, Одноістотній, і Животворчій, і Нероздільній Тройці завжди, нині, і повсякчас, і на віки вічні!

**Люди:** Амінь.

**Священик:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував. (3 рази)

**Священик:** Нехай воскресне Бог і розвіються вороги Його, і нехай біжать від лица Його всі ненависники Його.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Священик:** Як щезає дим, нехай щезнуть.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Священик:** Як тале віск від лица вогню, так нехай згинуть грішники від лица Божого, а праведники нехай звеселяться.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Священик:** Цей день, його ж створив Господь, радіймо й веселімось в нім.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Священик:** Слава Отцю, і Сину, і Святому Духу.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

**Священик:** І нині, і повсякчас, і на віки вічні. Амінь.

**Люди:** Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.

## МОЛИТВА НА БЛАГОСЛОВЕННЯ ПАСОК

**Диякон:** Господеві помолімось.

**Люди:** Господи помилуй.

**Священик:** Владико Святий, Отче Вседержителю, Предвічний Боже! Благоволі освятити хліб цей Твоїм святим духовним благословенням, щоб був він всім, що споживають його, на спасіння душі, на здоров'я тілесне і захист проти всіх недуг, всякого ворожого підступу, — через Господа нашого Ісуса Христа, що з неба зійшов, дає життя й спасіння світові, з Тобою живе і царює в єдності Святого Духа нині, і повсякчас, і на віки вічні.

**Люди:** Амінь.

## МОЛИТВА НА БЛАГОСЛОВЕННЯ ПАСХАЛЬНОГО АГНЦЯ

**Диякон:** Господеві помолімся.

**Люди:** Господи помилуй.

**Священик:** Зглянься, Господи Ісусе Христе, Боже наш, на агнця цього й на всі інші страви м'ясні, благослови й освяти їх, як благословив і освятив еси агнця, що його Тобі привів вірний Авраам, і агнця, що його Тобі Авель приніс від плодів, також і теля годоване, що його звелів еси заколоти для сина блудного, що знову повернувся до Тебе. І як той сподобився Твоєї ласки насолодитися, так і ми від Тебе, цих благословенних і освячених страв споживаючи, Твоє благословення зі здоров'ям всі одержимо Чесного ради Хреста Твого й триденного з мертвих воскресіння.

Бо Ти є правдива Пожива й Податель добра і все благословляєш і освячуєш, Христе Боже наш, і Тобі славу віддаємо, з Безначальним Твоїм Отцем і з Пресвятим і Милосердним і Животворчим Твоїм Духом, нині, і повсякчас, і на віки вічні.

**Люди:** Амінь.

## МОЛИТВА НА БЛАГОСЛОВЕННЯ ЯЄЦЬ, СИРУ, МОЛОКА ТА ІНШОЇ ПОЖИВИ

**Диякон:** Господеві помолімся.

**Люди:** Господи помилуй.

**Священик:** Владико Господи, Боже наш, що все створив, благослови сир, масло, молоко, яйця й іншу поживу і нас збережи у благоді Твоїй, щоб ми, насолоджуючись цими Твоїми щедро поданими дарами, наситились і невимовною Твоєю благістю, ради пресвітлого з мертвих триденного воскресіння Господа нашого Ісуса Христа.

Бо Твоя держава і Твоє є Царство, і сила, і слава, Отця, і Сина, і Святого Духа, нані, і повсякчас, і на віки вічні.

**Люди:** Амінь.

**Священик кропить свяченою водою паски, виголошуючи:**

Благословляється і освячується вся пожива ця окропленням водою цією свяченою, в ім'я Отця, і Сина, і Святого Духа. Амінь. (3 рази)



# 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 seroants:

Fr. Paisius McGrath	Catharine Livak	Pamela Graham	Reggie Warford	Jane Allred
Fr. Mykola Dilendorf	Sharon Welsh	Peter Zinski	Pearl Homyrda	Kathryn Ostaffy
Fr. Victor Wronski	James Horowitz	Stephen Sheptak	Richard Beighy	Sally T.
Dn Nicholas Zachary	Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino
Christopher	Olha Cherniaovska	Rose Zalenchak	Lesia Federova	James Morgan
Tim Cromchak	Andrew Brennan	Jabrell	Alexander Zbalishen	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Dan Rosga	Shelly Cameron	Michael Klein
Deborah Schricker	Jack Schricker	Lynda West	Claudia Losego	Ben Cramer
Tetiana Kozak	Willie Haluszczak	Pat Dorning	Jackson Janosek	Athena Mycyk
Jennifer Marley	Cynthia Mycyk	Yaroslava Dhzyrha	Donna Forbes	Teresa Stacy
Jason Bell	MaryAnn Sklaryk	Esta Peyton	Natalia Mahalay	Carl H.
Sarah Winn	Baby Sean	Mary Lou Bender	Andrew Civetini	

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*

### Names Days

### Anniversaries

April 21 Michael & Tracey Sally  
April 23 Oleh & Inna Holovatiuk

### Birthdays

April 23 Kathy Stasko

### Feast Days of:

April 19 St. Methodius  
April 23 Martyr Terrence

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

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

### Pray for our Catechumens

John Barth

### Pray for our parishioners in vocational studies

Deacon Evan O'Neil, Sue Leis

- **PRAYER PALS:** In light of the Coronavirus and not being able to attend Pascha services, we are asking all of you who have been praying for their Prayer Pal to continue to do so until this is over. Once we are able to go back to attending our physical church, we can greet our Prayer Pal with a small token and let them know that we were praying for them all during this pandemic

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**O Lord, God Almighty, Who had ordered, by Thy servant Moses, the vestments of the high priest, priestly and Levitical, and those various decorations in comeliness and beauty of the temple and Your sanctuary; mercifully hear now our entreaty...**

(taken from the service to bless vestments)

Our parish will be purchasing new vestments for those who serve and will serve in the altar. The current vestments that the altar servers wear are about 50 years old. While they were taken care of very well, it is time to update them and plan for future generations. We will be purchasing different colors, White for the 40 days after Pascha and Christmas through the leave-taking of Theophany, Purple for the 50 days of Great Lent, and Gold for every other day of the year. The purchase of altar server vestments will include the purchasing of priest and deacon vestments. While some church organizations have come forward to help cover the cost of the vestments there is still an opportunity to donate to the purchasing of vestments. In each color we will be purchasing four adult size vestments at \$105 per vestment, six child size vestments (that we will order longer than we need, hem, and let out the hem as the boys grow) at \$85 per vestment, Deacon vestments at \$218 per set, Priest vestments at \$273 per set, and matching chalice covers at \$63 per set. If you're interested in contributing to the general purchase or would like to make a specific donation to cover certain vestments please contact John Stasko 412-304-1841 or [jmstasko@gmail.com](mailto:jmstasko@gmail.com). If you're curious about the project, (why we chose these colors, where the vestments are being made, etc.) please reach out to Fr. John



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## *Weekly Envelopes and Donations*

Dear Parishioners,  
Glory to Jesus Christ!

SS Peter and Paul Parish Council would like to thank you for your support over the last couple of weeks by sending in your envelopes and donations through the mail and the online [Thith.ly](#) donation program. This will help to pay salaries, utility bills and other necessary bills that continue to arrive while we are not in church together. We have taken measures to reduce our utility usage in our buildings and have agreed to postpone some of our projects until we understand when we can again resume our normal services. We look forward to seeing you all soon and worshipping together again.

With the recent postponement of our Divine Liturgies on Sundays please send your weekly envelopes and any donations directly to:

John Stasko  
202 Midfield Circle Drive  
McDonald, PA 15057

Continue to make the checks out to the church. I will gather all donations and make a deposit. This will save trips to Carnegie and the post office. I can make one trip to the bank once a week. Your mailed donations will help assist in paying the normal bills that will continue to come through during this difficult time. Many thanks to you for your help in this matter. Reminder - please do not send cash.

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- General Fund [Supports general expenses and necessities of the parish for example]
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### PLEASE NOTE:

>You may place a short comment about your donation in the "Note/Memo" section on the donation page.

>If you would like your donation to be a "*Re-curring Donation*", please check the "recurring giving" box.

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Thank you and God Bless, John M. Stasko , 412-304-1841

# Pascha: The Blast of a Trumpet

[Fr. Lawrence Farley](#)

From the prophecies of Isaiah: “It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the Lord in the holy mountain at Jerusalem” (Isaiah 27:13). The prophet here surveys the world around him, and sees how the people of God were languishing in exile, scattered to the four winds and perishing helplessly in the lands of the mighty superpowers of the day, Assyria and



Egypt. Israel was tiny, powerless, unable to lift a finger to help; the superpowers sat invincible on their haughty thrones, intent upon keeping their prey within their grip. But help would arrive, and it would come about that in the day God arose to shake the towers and counsels of the great, He would save His people. A great trumpet would be blown, the signal of deliverance and freedom, a summons for the exiles to arise and be free and come home.

Why a trumpet? Why not (for example) a signal fire, or the waving of a standard? Why a trumpet blast, and what did the blast of a trumpet mean to Israel? For one thing, it meant the Year of Jubilee. In the Law, every seventh year was a year of release, a year when all the slaves were to be set free (Exodus 21:1), and after every forty-nine years—i.e. seven times seven years—freedom would come to all in the land: “You shall consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family” (Leviticus 25:10). No matter what had happened by way of poverty or misfortune, whatever the disaster which had forced the poor man to sell his land to pay his debts, once every lifetime, once every fifty years, everyone had a second chance to start over. Everyone could go free, everyone could go home. The downtrodden waited to hear the blast of that jubilee trumpet—and indeed the very word “jubilee” comes from the Hebrew word for “ram’s horn” or “trumpet”. When the Septuagint writers encountered the Hebrew word, they rendered it “signal of release”, ἀφεσεως σημασια.

That is why the signal for the gathering of the exiles was a trumpet, for God was announcing a worldwide jubilee for His people. Their Assyrian and Egyptian oppressors and debtors might rage all they liked, but His people had been set free and were going home. Every debt was remitted, and every shackle was shattered, every bond, broken.

This prophecy of restoration, like all such prophecies, finds its fulfillment in Christ. He is our Jubilee, the Jubilee of all the world, and His Resurrection is the trumpet which announces it. With the rolling away of the stone from the door of the tomb, a trumpet began sounding which has never ceased to sound. It calls all the exiles home, announcing the forgiveness of every debt, liberation from every bond of sin and death. And not just the Jewish exiles, for Christ died not only for the Jewish nation, “but He that might also gather together into one the children of God who are scattered abroad”, Gentiles as well as Jews (John 11:52). As many in the world whom God taught and who heard the voice of the Shepherd, just as many God would gather into one, “and they shall become one flock with one Shepherd” (John 10:16). It did not matter whether or not one was a great sinner, or bound by shackles of addiction and despair. It did not matter whether or not one lived in the land of Assyria or the land of Egypt—Christ came to forgive and liberate all, and gather the exile safe and sound in His holy flock.

What then is our responsibility? Pascha calls us to live like men and women who have heard the blast of a trumpet, who have arisen like those alive from the dead, living in joy. Nietzsche famously said that he would believe in the Redeemer when the Christians looked a little more redeemed. Fair enough: let us live in such a way that all may know that we have been redeemed—living each day in freedom and joy. Formerly we lived like everyone else, helpless and trembling in the shadow of death, debtors to sin in the lands of Assyria and Egypt. But no longer. Now we are going home, our faces radiant with Pascha, the faces of those who have heard the blast of the Jubilee trumpet. Let that trumpet sound in the ears of the weary world, loud enough to wake the dead: Christ is risen!<https://blogs.ancientfaith.com/nooterfoundation/pascha-blast-trumpet/>

## Pascha 1928 – Letter from a Soviet Prison

*Serge Schmemmann, son of Fr. Alexander Schmemmann, in his wonderful little book, [Echoes of a Native Land](#), records a letter written from one of his family members of an earlier generation, who spent several years in the prisons of the Soviets and died there. The letter, written on the night of Pascha in 1928 is to a family member, “Uncle Grishanchik” (This was Grigory Trubetskoi who had managed to emigrate to Paris). This letter should become a classic of Orthodox writing and witness to the faith that sustained so many and is today being resurrected in so many places. The triumph of the Resurrection so transcends his prison cell it’s a wonder that the walls remained. The entire book is a wonderful read. I recommend it without reservation.*

30 March/ 12 April 1928

Dear Uncle Grishanchik,

I greet you and Aunt Masha with the impending Holy Day, and I wish you all the very best. For a long, long time I have wanted to write to you, dear Uncle Grishanchik; you always showed such concern for me, you helped me so generously in a difficult moment of my life, and, mainly, your entire image is so inseparably linked for each of us, your nephews, with such wonderful memories; you always are, were, and will be our dearest, most beloved uncle.

I am approaching the fourth Easter that I will spend behind these walls, separated from my family, but the feelings for these holy days which were infused in me from earliest childhood do not fail me now; from the beginning of Holy Week I have felt the approach of the Feast, I follow the life of the Church, I repeat to myself the hymns of the Holy Week services, and in my soul there arise those feelings of tender reverence that I used to feel as a child going to confession or communion. At 35 those feelings are as strong and as deep as in those childhood years.

My dear Uncle Grishanchik, going over past Easters in my memory, I remember our last Easter at Sergiyevskoye, which we spent with you and Aunt Masha, and I felt the immediate need to write you. If you have not forgotten, Easter in 1918 was rather late, and spring was early and very warm, so when in the last weeks of Lent I had to take Aunt Masha to Ferzikovo, the roads were impassable. I remember that trip as now; it was a warm, heavy, and humid day, which consumed the last snow in the forests and gullies faster than the hottest sun; wherever you looked, water, water, and more water, and all the sounds seemed to rise from it, from the burbling and rushing of the streams on all sides to the ceaseless ring of countless larks. We had to go by sleigh – not on the road, which wound through the half-naked fields in a single muddy ridge, but alongside, carefully choosing the route. Each hoofprint, each track left by the runners, immediately turned into a small muddy stream, busily rushing off somewhere. We drove forever, exhausting the poor horse, and, finally, after successfully eluding the Polivanovo field, one of the most difficult places, I became too bold and got Aunt Masha so mired that I nearly drowned the horse and the sleigh; we had to unharness to pull it out and got wet to the eyebrows; in a word, total “local color.”

I remember the feeling I had that spring of growing strength, but that entire happy springtime din, for all the beauty and joy of awakening nature, could not muffle the sense of alarm that squeezed the heart in each of us. Either some hand rose in senseless fury to profane our Sergiyevskoye, or there was the troubling sense that our loving and closely welded family was being broken up: Sonia far off somewhere with a pile of kids, alone, separated from her husband; Seryozha, just married, we don’t know where or how, and you, my dear Uncle Grisha and Aunt Masha, separated from your young ones, in constant worry over them. It was a hard and difficult time. But I believe that beyond these specific problems, this spiritual fog had a deeper common source: we all, old and young, stood then at a critical turning point: unaware of it, we were bidding farewell to a past filled with beloved memories, while ahead there loomed some hostile utterly unknown future.



And in the midst of all this came Holy Week. The spring was in that stage when nature, after a big shove to cast off winter's shackles, suddenly grows quiet, as if resting from the first victory. But below this apparent calm there is always the sense of a complex, hidden process taking place somewhere deep in the earth, which is preparing to open up in all its force, in all the beauty of growth and flowering. Plowing and seeding the earth raised rich scents, and, following the plow on the sweaty, softly turning furrow, you were enveloped in the marvelous smell of moist earth. I always became intoxicated by that smell, because in it one senses the limitless creative power of nature.

I don't know how you all felt at the time, because I lived a totally separate life and worked from morning to night in the fields, not seeing, and, yes, not wanting to see, anything else. It was too painful to think, and only total physical exhaustion gave one a chance, if not to forget, then at least to forget oneself. But with Holy Week began the services in church and at home, I had to lead the choir in rehearsal and in church; on Holy Wednesday I finished the sowing of oats and, putting away the plow and harrow, gave myself entirely over to the tuning fork. And here began that which I will never forget!

Dear Uncle Grishanchik! Do you remember the service of the Twelve Gospels in our Sergiyevskoye church? Do you remember that marvelous, inimitable manner of our little parson? This spring will be nine years that he passed away during the midnight Easter service, but even now, when I hear certain litanies or certain Gospel readings, I can hear the exhilarated voice of our kind parson, his intonations piercing to the very soul. I remember that you were taken by this service, that it had a large impact on you. I see now the huge crucifix rising in the midst of the church, with figures of the Mother of God on one side and the Apostle John on the other, framed by multicolored votive lights, the waving flame of many candles, and, among the thoroughly familiar throng of Sergiyevskoye peasants, your figure by the right wall in front of the candle counter, with a contemplative expression on your face. If you only knew what was happening in my soul at that time! It was an entire turnover, some huge, healing revelation!

Don't be surprised that I'm writing this way; I don't think I'm exaggerating anything, it's just that I feel great emotion remembering all these things, because I am continuously breaking off to go to the window and listen. A quiet, starry night hangs over Moscow, and I can hear first one, then another church mark the successive Gospels with slow, measured strikes of the bell. I think of my Lina and our Marinochka, of Papa, Mama, my sisters, brothers, of all of you, feeling the sadness of expatriation in these days, all so dear and close. However painful, especially at this time, the awareness of our separation, I firmly, unshakably believe all the same that the hour will come when we will all gather together, just as you are all gathered now in my thoughts.

1/14 April – They've allowed me to finish writing letters, and I deliberately sat down to finish it this night. Any minute now the Easter matins will start; in our cell everything is clean, and on our large common table stand *kulich* and *paskha*, a huge "X.B." [*Christos Voskrese* "Christ is risen"] from fresh watercress is beautifully arranged on a white table cloth with brightly colored eggs all around. It's unusually quiet in the cell; in order not to arouse the guards, we all lay down on lowered cots (there are 24 of us) in anticipation of the bells, and I sat down to write to you again.

I remember I walked out of the Sergiyevskoye church at that time overwhelmed by a mass of feelings and sensations, and my earlier spiritual fog seemed a trifle, deserving of no attention. In the great images of the Holy Week services, the horror of man's sin and the suffering of the Creator leading to the great triumph of the resurrection, I suddenly discovered that eternal, indestructible beginning, which was also in that temporarily quiet spring, hiding in itself the seed of a total renewal of all that lives. The services continued in their stern, rich order; images replaced images, and when, on Holy Saturday, after the singing of "Arise, O Lord," the deacon, having changed into a white robe, walked into the center of the church to the burial cloth to read the gospel about the resurrection, it seemed to me that we are all equally shaken, that we all feel and pray as one.

In the meantime, spring went on the offensive. When we walked to the Easter matins, the night was humid, heavy clouds covered the sky, and walking through the dark alleys of the linden park, I imagined a motion in the ground, as if innumerable invisible plants were pushing through the earth toward air and light.

I don't know if our midnight Easter matins made any impression on you then. For me there never was, and never will be, anything better than Easter at Seriyevskoye. We are all too organically tied to Sergiyevskoye for anything to transcend it, to evoke so much good. This is not blind patriotism, because for all of us Seriyevskoye was that spiritual cradle in which everything by which each of us lives and breathes was born and raised.

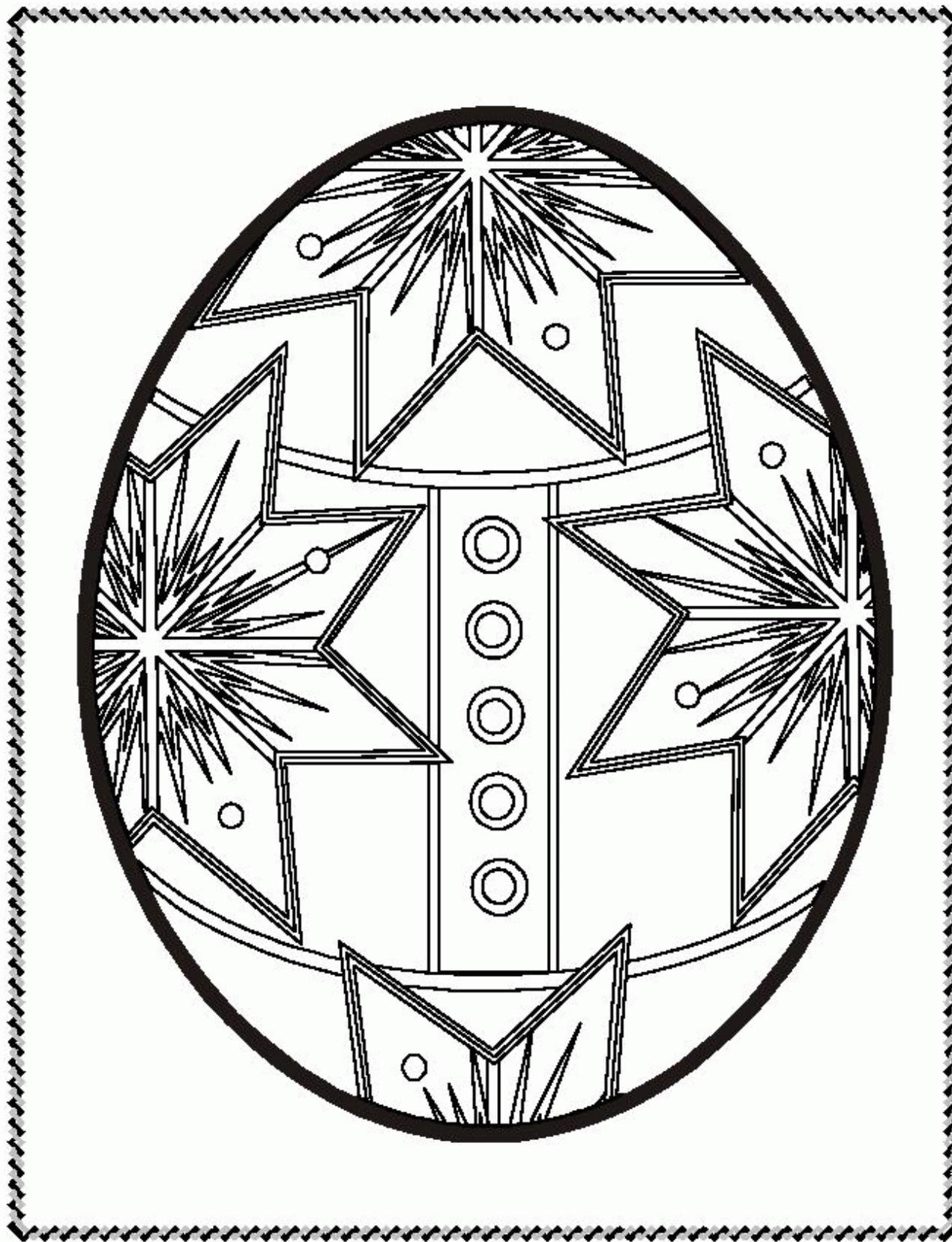
My dear Uncle Grishanchik, as I've been writing to you the scattered ringing around Moscow has become a mighty festive peal. Processions have begun, the sounds of firecrackers reach us, one church after another joins the growing din of bells. The wave of sound swells. There! Somewhere entirely nearby, a small church breaks brightly through the common chord

with such a joyous, exultant little voice. Sometimes it seems that the tumult has begun to wane, and suddenly a new wave rushes in with unexpected strength, a grand hymn between heaven and earth.

I cannot write any more! That which I now hear is too overwhelming, too good, to try to convey in words. The incontrovertible sermon of the Resurrection seems to rise from this mighty peal of praise. My dear uncle Grishanchik, it is so good in my soul that the only way I can express my spirit is to say to you once again, Christ is Risen!

Georgy

<https://blogs.ancientfaith.com/glory2godforallthings/2019/04/28/pascha-1928-letter-from-a-soviet-prison/>





## The Holy Myrrh-Bearing Women

The news that Jesus was alive and had risen from the dead was first heard by holy women. It was a custom to take spices (called "myrrh") to the graves of departed loved ones. On

Sunday morning, the third day after Jesus died, several women were at the tomb of Christ and were greeted by an angel with the news of His resurrection. *See Saint Luke 24:1-12*

# Images of Pascha from the Holy Land



Every Orthodox Holy Saturday in Jerusalem's Church of the Holy Sepulchre, thousands gather to witness a flame "miraculously" appearing in the tomb of Jesus. Orthodox Christians believe it's a potent symbol of the resurrection. It's the Church's most important miracle. And it's believed to have been happening annually for the past 1,200 years. The ritual begins with the Greek Orthodox Patriarch of Jerusalem (or another Orthodox archbishop), descending into the empty tomb of Christ within the church and reciting special prayers. A non-Orthodox Christian is also said to examine the edicule (a small structure surrounding the tomb) to make sure no oil lamps have been left burning inside that the patriarch could use to light his candles.

In the crowded church above the tomb and surrounding the edicule, the faithful chant with one voice "Kyrie eleison" (Lord, have mercy). The wait might be long or short but eventually a light is said to appear in the tomb where the patriarch has been praying alone. He then lights his candles from this miraculous flame and, accompanied by the pealing of bells, emerges to spread the fire among the crowd. The oncedark church becomes illuminated by the miraculous Holy Fire.

It is said that for the first several minutes the fire burns, but does not consume. During this time, many of the faithful bathe their faces and hands in the flame, apparently without being harmed. The flame is passed from candle to candle and then placed in lanterns so that it can be spread far and wide.





© AFP/Getty Images



One of the faithful baths in the fire that burns, but does not consume.



© REUTERS

Ethiopian Christians celebrate Pascha and the receiving of the Holy Fire.



Serhiy Nuzhmenko/RadioSvoboda.org (RFE/RL)

Ukrainians receive the Holy Fire.



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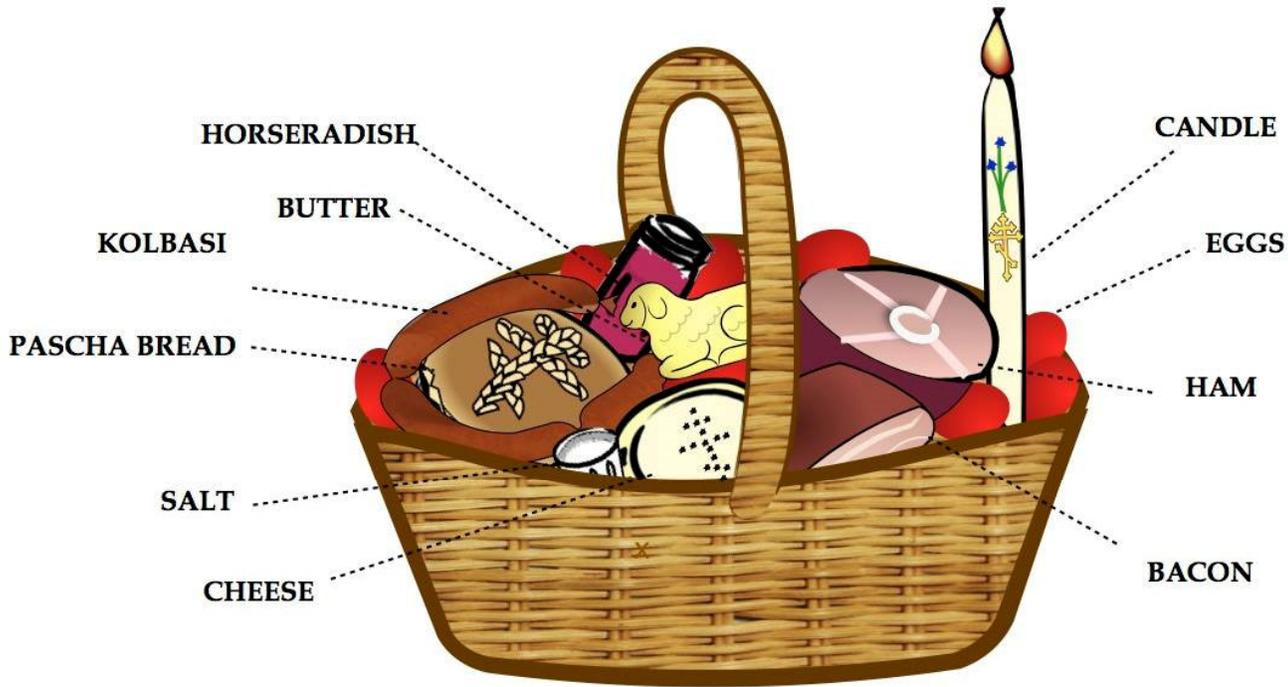
Patriarch of Jerusalem

**Sabt al-Nour Parade.** Palestinians who trace their ancestry to the first Christians in the holy land consider Easter one of the most important holidays of all because of its symbolism of new life and the perseverance of their community through time and occupation. Holy Saturday or Sabt El Nour in Arabic, Saturday of Light, sometimes known in English as Holy Fire Saturday, is one of the most beautiful traditions in Jerusalem and cities and towns around it such as Bethlehem. For many years, tradition has held that the light comes from the Church of the Holy Sepulchre in Jerusalem and is brought to Bethlehem and its surrounding parishes in a parade of drumming scouts, holy chants, and flower-decorated crosses that celebrate yet another year of new life and “the miracle.”



# HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

"TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON

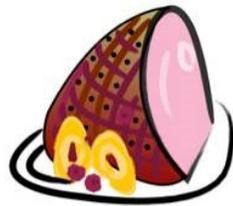


**PASCHA** - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek

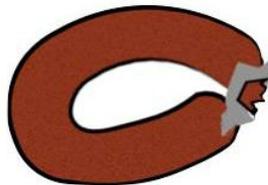
**CHEESE** - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



**HAM** - (Rusyn: Šunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.

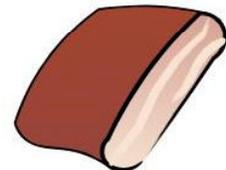


**BUTTER** - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

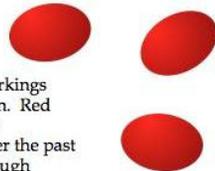


**SAUSAGE** (Rusyn: Kolbasi-pron. kolbus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.

**BACON** - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



**EGGS** (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.



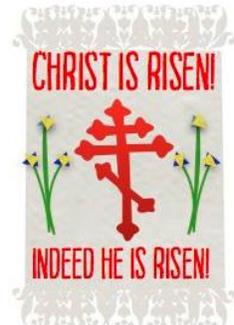
**SALT** - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



**HORSERADISH** (Rusyn: Chrin pron. khrin) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought



# 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 hakkan 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!	Qeshi 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!	Chezdmарidet!
<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 feltmad!
<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 O' 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 resscucitat!	En veritat ha resscucitado!
<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! Voistinu Voskres!

### **Greek**

Christos Anesti! Alithos Anesti!

### **Arabic**

Al Masieh 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!

### **Swahili**

Kristo Amefufukka! Kweli Amefufukka!

### **Aleut:**

Khristus anahgrecum! Alhecum anahgrecum!

# Calendar of Events

June 6	53 <sup>rd</sup> Annual Pysanky Sale
June 12 – 15	St Nicholas Special Needs Family Camp
June 21-July 13	Diocesan Church School Camp
July 5-18	Teenage Conference
July 22-26	23 <sup>rd</sup> Annual UOL Convention
July 27-31	Mommy & Me /Daddy & Me Camp

## 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 the parish hall. YOU ARE NOT PERMITTED TO BRING ANYTHING!!! However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

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. all 276-9718 to schedule a donation.

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

To Submit items for publication on website & social media:

>email information/items to [orthodoxcarnegie@gmail.com](mailto:orthodoxcarnegie@gmail.com)

>if you have a flyer (not required) submit in picture format if possible

>allow 24 to 48 hours for request to be completed.

If needed sooner, please indicate and text Chris Mills at 412-716-0562.

>an email can be submitted from Parish Website | Contact Page ; using the technology email form

Find & follow us on:



**BULLETIN SPONSOR DATES**

April 5 \_\_\_\_\_  
April 12 \_\_\_\_\_  
April 19 \_\_\_\_\_  
April 26 \_\_\_\_\_

May 3 \_\_\_\_\_  
May 10 \_\_\_\_\_  
May 17 \_\_\_\_\_  
May 24 \_\_\_\_\_  
May 31 \_\_\_\_\_

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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**