





# St. Peter & St. Paul Ukrainian Orthodox G.C. Church

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APRIL 28, 2019

## CHRIST IS RISEN! INDEED HE IS RISEN!

### SATURDAY 27<sup>TH</sup>

9:00 PM READING OF THE ACTS OF THE APOSTLES

9:30 PM RESURRECTION SERVICES

NOCTURNES, PASCHAL MATINS/ DIVINE LITURGY

PASCHAL BLESSING OF BASKETS & AGAPE FEAST

### SUNDAY 28<sup>TH</sup>

VELYKDEN- PASCHA

11:00 AM AGAPE VESPERS (NO HOLY COMMUNION IS DISTRIBUTED AT THIS SERVICE.) THERE WILL BE A COFFEE HOUR AFTER BASKET BLESSING.

### MONDAY 29<sup>TH</sup>

9:00AM BRIGHT MONDAY DIVINE LITURGY-

ALL ARE INVITED TO THE RECTORY FOR A MEAL AND FELLOWSHIP AFTERWARD.

### TUESDAY 30<sup>TH</sup>

9:00 AM BRIGHT TUESDAY DIVINE LITURGY

### SUNDAY, MAY 5

DIVINE LITURGY, 9:30 AM

ST THOMAS SUNDAY

ACTS 5 : 12- 20

JOHN 20 : 19 - 31

THIS WEEK'S BULLETIN IS SPONSORED BY:

IN MEMORY OF ANN CHROMCHAK FROM HER CHILDREN:

ALEXIS, ANDREA, & TIM

CHRIST IS RISEN!

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-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

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

-e-mailed to: kapeluck@verizon.net

# We welcome you today

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

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

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

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

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

## **Нагадуємо нашнім гостям., що:**

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

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у 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.Матвії 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 святую 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 дотримування вічного вчення нашого Господа наблизить нас один до одного Богу**

## ODE 1

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

## ODE 3

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

## HYPAKOE

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

## ODE 4

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

## ODE 5

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

## ODE 6

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

## ODE 7

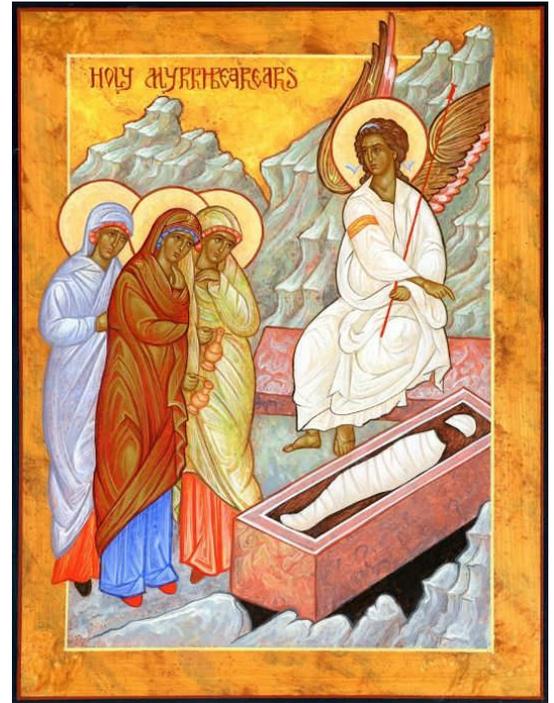
He who saved the three young men from the furnace became incarnate and suffered as a mortal man; through His sufferings He clothed what is mortal in the robe of immortality. He alone is most blessed and most glorious, the God of our fathers.

## ODE 8

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

## ODE 9

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



## TROPAR

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

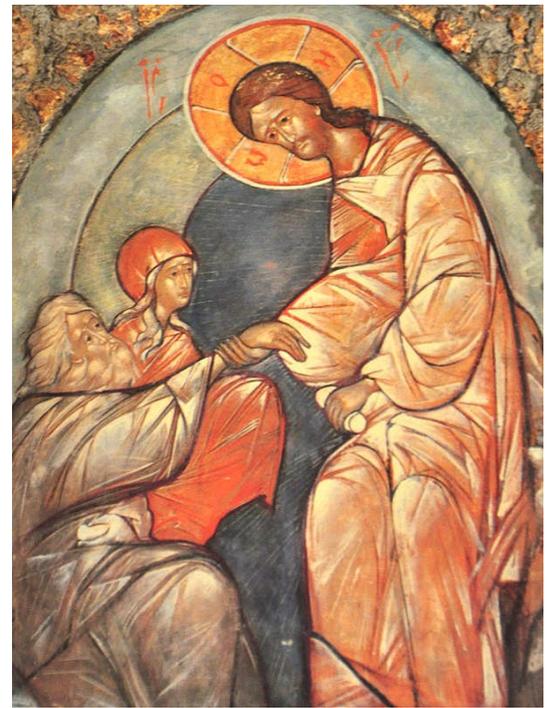
## KONDAK

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

## PROKIEMON

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

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



## 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'ємті, 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*

**CHRIST IS RISEN!**



**INDEED HE IS RISEN!**

Paschal Letter 2019

## Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

*"Yesterday I was crucified with Him . . . Yesterday I was crucified with Him; today I am glorified with Him . . . Yesterday I died with Him; today I am made alive with Him . . . Yesterday I was buried with Him; today I am raised up with Him . . . Let us offer to Him Who suffered and rose again for us our complete selves – the possession most precious to God and most proper . . . Let us become like Christ, since Christ became like us . . . Let us become Divine for His sake, since for us He became Man . . . He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom . . . He came down that we might be lifted up. He was tempted that through Him we might conquer . . . He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin . . . Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us . . . We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him . . . A few drops of Blood recreate the whole of creation!"*

- St. Gregory the Theologian, Paschal Orations

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

With these powerful words of St. Gregory the Theologian from his Paschal Orations we greet each and every one of you, dear Brother Clergy, Monastics and our beloved Brothers and Sisters in Christ in the nations of the world beyond the borders of Ukraine – in the United States of America, Canada, Brazil, Paraguay, Argentina, Great Britain, Germany, France, Belgium, Australia, New Zealand and all our faithful in other nations! We also especially greet our Brother Hierarchs, Clergy, Monastics and Faithful of the Orthodox Church of Ukraine – the Autocephalous Church of the Ukrainian nation, which God has blessed by the Holy Spirit guided and thus, wise decision of His All-Holiness, Ecumenical Patriarch of Constantinople and New Rome, Bartholomew I and the Holy Synod of Constantinople!

We pray the joy of our celebration amongst all of you, our spiritual children, is even more powerful today than ever before because of this powerful accomplishment – returning to the fold of Christ's Body – the Holy Orthodox Church – millions of faithful Orthodox Christians who had been roaming in a spiritual wilderness through no fault of their own. Today they must feel the words of St. Gregory above: *"We rose again with Him because we were put to death with Him,"* for they had experienced what felt like spiritual death for so many decades!

*"Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us . . . We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him."* Each of us experienced this "death with Him" during our Baptism, descending in the waters of the Sacrament and rising up therefrom into NEW LIFE with Him in His Body, our Holy Church. It is almost impossible to explain in simple human words, the depth of meaning behind all that God in the Holy Trinity has

done for in order that we might have hope, refuge and protection throughout our lives – “The Father is my Hope, the Son is my Refuge, the Holy Spirit is my protection” – enabling us to survive ANYTHING utilized against us by the fallen angel to tempt us away from the Body.

Once again at this Great and Holy Feast of PASCHA – THE RESURRECTION OF OUR LORD – our true life is confirmed. Death is annihilated, the power of Satan has been trampled down by the One, Who could NOT be held captive to death, Who would be the ‘firstborn from the dead” (Rev. 1:5) and first in the new creation! We are meant to be heirs of the Resurrection, heirs of all things in heaven and on earth. Let us rejoice in that Resurrection! Let us live with a certainty that our Lord and Savior, Jesus Christ has accomplished all for our salvation!

We assure you all, dearly beloved, of our prayers for you at this PASCHA and every single day of life that follows. We will pray that we, together, may co-create with our Risen Lord a new world that comprehends the sanctity of life, not only of our own species, but of all species made in God’s Wisdom. We will pray that we, sooner rather than later, seek to ensure to the best of our individual and communal ability, to preserve the welfare of God’s creation. We beseech you to join us in these prayers so that we all, together, may stand before our Risen Lord with hope, faith and charity filling our lives – for the world around us and all its inhabitants.

**Christ is Risen! Christ is Risen! Christ is Risen!**

- + **YURIJ** – *Metropolitan, Ukrainian Orthodox Church of Canada*
- + **ANTONY** – *Metropolitan, Ukrainian Orthodox Church of the USA, South America and the Diaspora*
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**ХРИСТОС ВОСКРЕС!**



**ВОІСТИНУ ВОСКРЕС!**

Пасхальне Послання 2019 року Божого

## Постійної Конференції Українських Православних Єпископів поза межами України

*“Вчора я розпинався із Христом... Вчора я розпинався із Христом; нині прославляюся з Ним... Вчора вмирав з Ним; нині оживаю... Вчора погрібався з Ним; нині воскресаю... Принесемо ж дари Тому, Хто постраждав за нас і воскрес – надбання найбільш дорожчійше перед Богом... Уподобимося Христу, тому що й Христос уподібився нам... Зробимося божественними заради Нього, тому що й Він став людиною для нас... Він прийняв гірше, щоб дати краще. Зубожів, щоб ми збагатилися Його вбогістю. Прийняв образ раба, щоб ми отримали свободу... Зійшов, щоб ми піднеслися. Був спокушений, щоб ми перемогли... Терпів нарузу, щоб нас прославити. Помер, щоб спасти. Вознісся, щоб долучити до Себе далі лежачих у гріховній падінні... Нехай, хто все віддасть, усе принесе в дар Богові, Який Себе віддав за нас як ціну викуплення... Ми потребували Бога, втіленого і умертвленого, щоб нам ожити. З Ним ми померли, щоб очиститися. З Ним воскресли, бо з Ним померли. З Ним прославилися, бо з Ним воскресли... Небагато крапель крові оновлюють цілий світ!”*

*- Св. Григорій Богослов, Слово на Пасху*

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

Цими запевняючими словами св. Григорія Богослова з його Пасхальних Промов ми вітаємо усіх Вас та кожного зокрема, всесечні Духovenство, Монашество та наші улюблені Брати і Сестри у Христі, що знаходитеся по різних державах поза межами України – Сполучених Штатах Америки, Канаді, Бразилії, Парагваю, Аргентині, Великобританії, Німеччині, Франції, Бельгії, Австралії, Новій Зеландії, а також вірних в інших країнах світу! Також, особливо ми вітаємо наших Братів Єрархів, Духovenство, Монашество та Вірних Православної Церкви України – Автокефальної Церкви Українського народу, яку Бог благословив проводом Святого Духа, а також мудрим рішенням Його Всесвятості, Варфоломія I, Вселенського Патріарха Константинопольського і Нового Риму та Священного Синоду!

Ми молимося, що радість святкування серед Вас, наших духовних дітей, сьогодні є більшою ніж коли-небудь, завдяки цьому великому досягненню – поверненню до повноти Тіла Христового – до Святої Православної Церкви – мільйонів вірних Православних Християн, які не з власної вини блукали в духовній пустині. Сьогодні вони повинні пережити вищезгадані слова св. Григорія: “З Ним воскресли, бо з Ним померли”, тому що вони пережили те, що означає відчували себе духовно мерлими протягом багатьох десятиліть!

*“Нехай, хто все віддасть, усе принесе в дар Богові, Який Себе віддав за нас як ціну викуплення. Ми потребували Бога, втіленого і умертвленого, щоб нам ожити. З Ним ми померли, щоб очиститися. З Ним воскресли, бо з Ним померли. З Ним прославилися, бо з Ним воскресли.”* Кожен з нас пережив цю “смерть з Ним” під час нашого Хрещення, занурюючись у воду Таїнства та виринувши звідти у **НОВЕ ЖИТТЯ** з Ним у Його Тілі, нашій Святій Церкві. Простими людськими словами є майже неможливо

пояснити глибину значення усього, що Бог у Святій Трійці зробив для того, щоб ми мали надію, пристановище і захист, протягом нашого життя. “Уповання моє - Отець, Пристановище моє - Син, захист мій - Дух Святий” – Вони допомагають нам пережити УСЕ, що використовується проти нас упалим ангелом, щоб відвернути нас від Тіла Христового.

І ще раз, у цей Великий та Святий день ПАСХИ – ВОСКРЕСІННЯ ГОСПОДА НАШОГО ІСУСА ХРИСТА – наше істинне життя затверджене. Смерть знищена, сила Диявола переможена Тим, Хто НЕ міг бути в полоні смерті, Хто є “первенець з мертвих” (Од. 1:5) і перший у новому творінні! Нашим призначенням є бути спадкоємцями Воскресіння, спадкоємцями всього на небі і на землі. Радіймо Воскресінню! Живімо з упевненістю, що наш Господь і Спаситель, Ісус Христос зробив все для нашого спасіння!

Ми запевняємо Вас усіх у наших молитвах за Вас у цей ПАСХАЛЬНИЙ час та в кожен прийдешній день опісля. Ми молитимемося, щоб ми, разом з нашим Воскреслим Господом створили новий світ, який усвідомлюватиме святість життя, не тільки нашого власного творіння, але й усього творіння, створеного Мудрістю Божою. Ми молитимемося, щоб ми швидше, а не тоді, коли уже запізно збагнули, наскільки важливим є зберегти добробут Божого творіння. Ми просимо Вас приєднатися до нас у цих молитвах, щоб ми всі разом стояли перед нашим Воскреслим Господом з надією, вірою та милосердям, які наповнюють наше життя – для світу навколо нас та усього творіння, що наповняє його.

## **Христос Воскрес! Христос Воскрес! Христос Воскрес!**

- † ЮРІЙ**, *Митрополит, Українська Православна Церква Канади*  
**† АНТОНІЙ**, *Митрополит, Українська Православна Церква США, Південної Америки та Діаспори*  
**† ЄРЕМІЯ**, *Архієпископ, Українська Православна Єпархія Південної Америки*  
**† ДАНИЇЛ**, *Архієпископ, Українська Православна Церква США та Діаспори*  
**† ІЛАРІОН**, *Єпископ, Українська Православна Церква Канади – Західня Єпархія*  
**† АНДРІЙ**, *Єпископ, Українська Православна Церква Канади – Східня Єпархія*



# Prayer List

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

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Richard Beighy	Willie Haluszczak	Mark Host	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Shirley Neal	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West	Claudia Losego

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

April 28 **St. Basillisa**

Regina Popichak

April 29 **Martyr Leonidas of Corinth** –

Leonid Aleksandrov

### Anniversaries

April 28 Michael & Joanne Klein

April 30 David & Connie Markiw

May3 Larry & Shelley Trondle

### Birthdays

April 30 Cindy Mycyk

May 3 Alexander Reiterovych

May 4 Alice O'Neil

May 4 Sebastian Leis

May 4 Dyan Sekelik

### Feast Days of:

April 23 Martyr Terrence

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

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

### Pray for our Catechumens

**Pray for our parishioners in vocational studies**

Deacon Evan O'Neil, Tracey Sally, Rachel Losego

- **UTS:** The Ukrainian Technological Society (UTS) scholarship application season runs from April 15 through July 6. Our territory is the entire tri-state area. Students, please apply ASAP, since your high school or college transcript (including spring semester 2019) is a HUGE part of the application process, and often high schools and universities take up to three weeks to send transcripts. For more information: [utspgh.org](http://utspgh.org)

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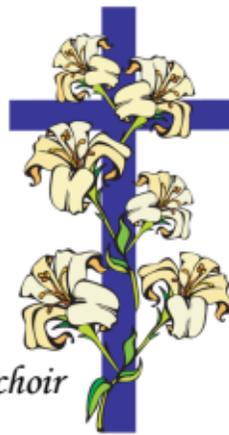
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## April Coffee Hour Schedule

May 5	St Thomas Lunch,
May 12	Mother's Day Lunch, Michael Welsh, Andrew Brennan, Jean DeVore
May 19	Pat Sally, Tracey Sally, Michael Sally
May 26	Alexis Sawchuk, Steve Sawchuk, Stephen Sawchuk



# Easter Floral Offerings



Church Choir In memory of deceased choir members

Virginia Devore In memory of the deceased members of the Saganey, Valentino & Ofria families

Pearl Homyrda In memory of husband Nicholas and members of Homyrda and Zinski families

In blessed memory of dear friends :Millie Good, Josephine Repa, Sophia Loish and Jenny & Gloria Pronko

For the health & well being of my dear "sis" Catherine Litvak

Cynthia Haluszczak In memory of parents William and Catherine

In memory of grandparents Pearl & Hnat Haluszczak and Louis & Ann Sekelik  
In loving memory of Godfather, Paul

Inna Holovatiuk In memory of Arkadiy Cherniavskya

In memory of grandmother Halyna

Beverly Kapeluck In memory of husband Stephen and in memory of parents Anna & Dymtro Komar

Michele & Michael Kapeluck In memory of parents Vladimir & Sylvia Corba and father Stephen Kapeluck

Rachel Losego In honor of mother Claudia

Catherine Litvak Prayers for the health & well being of Pearl Homyrda  
For the health & well being of Anna Sekelik  
For the health & well being of all my family

Christine Ovesney In loving memory of husband Tony

In memory of Mildred & Anthony Ovesney, Sr.  
In memory of Dolores & Eleanor Sisters of Tony

Natalia Onufrey In memory of dear friend, Nikolay Baga

Marlane Pawlosky In honor of mother Kathryn Ostaffy

Katherine Partridge In memory of husband William

In memory of parents Steve & Mary Koss

Bonnie Reinhart In loving memory of husband, father and grandfather Terry E. Reinhart  
In memory of Brother John

Gretchen, Jim, Beatrix and Paul, Nicole, Anastasia, Gregory, Angie & Trini,  
In honor of Baba and great-grandmother Theresa

Sandra Rozum In loving memory of mother Dorothy and father Max  
In memory of all deceased members of the Rozum and Makitka families

Lisa Ryan In memory of Millie Good  
In honor of the Aleksic and Ryan families

Patricia and Tom Sally In memory of parents Peter & Mary Kochirka

In memory of parents Anna & Steve Sally

Mike and Tracy Sally In memory of mother Sharon & father Douglas Black

*Sawchuk Family In memory of parents and grandparents Steven & Olga Sawchuk and Thomas & Ann Chromchak and sister Lynn Alexis Sawchuk  
In memory of Irene & Ted, Bessie & Bokó, Mary & Bo and Millie & Flo*

*Anna Sekelik In memory of husband Dmytro*

*Alice & Steve Sivulich In loving memory of parents Elsie & John Bilewicz*

*Steve Sivulich In memory of deceased kitchen workers*

*The Stasko Family In memory of husband, father, grand-father and great-grandfather John A. Stasko Sr.*

*In memory of Harry & Anna Makitka  
In memory of Al & Millie Makitka*

*John Stasko In memory of Godfather Matthew Zalenchak  
In memory of John & Greg Makitka  
In memory of Alex Makitka*

*Kathy Stasko In memory of Aunt Helen Makitka, In memory of Mary Makitka*

*Natalie & Louis Turicik In memory of our grandparents Dorothy & Max Rozum, Krystyna & Andrew Guzylak and Mary, Louis and Richard Drnevich*

*Beverly & Ron Wachnowsky In memory of deceased members of the Wenger and Wachnowsky families  
Dolores & Stephen Wachnowsky In loving memory of son Jeff*

*Maria Warholak In loving memory of husband Metro*

*In memory of parents George & Anna Warholak and Maria & Gejza Rusna*

*Howard & Lynda West In memory of parents Anna & Howard West*

*In memory of parents Juanita & William Bireckbichler*

*In memory of grandparents Harry & Ann Makitka, Harry & Freida West and Ada and Clarence Grubb*

*In honor of our grandchildren Jocelyn, Melanie, Amber and Wesley*

*Teresa Zatezalo In memory of husband John Zatezalo and son John R.*

*Olesia and Mary Zelenyak In honor of and for the health of our family members in Ukraine*

*St. Matrona Ladies Society In memory of deceased sisters Elizabeth, Mary, Josephine, Millie and Irene and for the health of all members especially Lynda and Claudia*

*Sts. Peter & Paul Parish Family In honor of & for the health and happiness of Father John, Matushka Laryssa, Sebastian and Miroslaw*

*Sts. Peter and Paul Parish Council In appreciation for your dedication to Our Lord as you serve at the Altar, Father John Charest, Deacon Evan, Readers Michael & Steven and Altar Servers Paul & Eilias*

*Sts. Peter and Paul Parish Council In thanksgiving and gratitude to all our parishioners who work so hard and donate so generously towards the preservation and continued growth of our beloved parish...  
Sts. Peter & Paul*

## *2018 Basket Raffle Donations and Winners*

### *BASKET*

### *DONOR*

### *WINNER*

1. Spring Table	Maria Stepanovich	Apr eas
2. Funny Bunny	Maria Stepanovich	Leslie Rich
3. Table Setting	Maria Stepanovich	Sue Leis
4. Simple Pleasures	Maria Stepanovich	Ken Pentawla
5. Bright & Breezy	Lynda West	Judy Wasek
6. Awaiting Baby Sussex	Theresa Zatezalo	Judy Wasek
7. Hoppy Easter	Tom Sally	Glenn Zaborowski
8. Super You	Bonnie Reinhart	Judy Wasek
9. Movie Night	Sue Leis	John Spudich
10. Pasta Italiana	Maria Stepanovich	Judy Wasek
11. Eggs-citing	Sandy Rozum	Dave Lutz Jr.
12. Avon Calling	Cindy Haluszczak	Judy Wasek
13. Blossoms in Bloom	Maria Stepanovich	Judy Wasek
14. Coffee or Tea	Melissa Haluszczak	Rachel English
15. Tasty Memories	Russel Adzima & St Matrona's	Tanya Tschaikowsky
16. Easter Morning	Jean Devore	Dan Losego
17. Cinco de Mayo	Bonnie Reinhart	Lynda West
18. Special Forces	Pearl Homyrda	Beverly Kapeluck
19. My Little Pony	Pearl Homyrda	Rachel Losego
20. March Madness	Marlane Pawlosky	Dawn
21. Kiddie Gadgets	Pearl Homyrda	Rachel Losego
22. Home Sweet Home	Sandy Rozum	Courtney Gruber
23. Bedtime Bear	Tracey Sally	Sebastian Charest
24. Kid Friendly	Marlane Pawlosky	Rachel Losego
25. Puzzle Fun	Tracey Sally	Marlane Pawlosky
26. That's Italian	Howard West	Sue Leis
27. Princess Barbie	Pearl Homyrda	Tom Sally
28. DJ Suki	Pearl Homyrda	Michael Masko
29. Crazy Plant Lady	Sandy Rozum	Tina Luttringer
30. Wrap it up Pretty	Alexis Sawchuk	Judy Wasek
31. Drinking Bunnies	Natalie Kapeluck	Lynn Profeta
32. Playoff Round	Jim Rozum	Joe Domagala
33. Kid Fun	Theo Nixon	Leslie Rich
34. Back to the 80's	Jason & Mary Olexa	Dave Lutz Jr.
35. Sweet Tooth	Jason & Mary Olexa	Katrina Kendall
36. D& O Winery	Doug & Olesia Johnston	Cindy Haluszczak
37. Boys Will Boys	Marlane Pawlosky	Rachel Losego
38. Wood You like Some	Tracey Sally	Jill Pezzino
39. Black Dog	Jim Rozum	Cindy Haluszczak
40. Bountiful Bunnies	Michele Kapeluck	Susan Schipps
41. Nailed It	Mary Stevens	Maria Hays
42. Puzzle Mania	Marlane Pawlosky	Michelle Monty
43. In Heaven There is No Beer	Sherri Walewski	Cindy Mycyk
44. Y.O.L.O.	Rachel Losego	Judy Wasek
45. Easter Dinner	Church School	David Lutz
46. Au Chocolate	Marlane Pawlosky	Dan Sekelik
47. Vegas Bound	Steve Sivulich	Marlane Pawlosky
48. Big Kids Egg Hunt	Cindy Mycyk	Natalie Kapeluck

- 49. Royal Riches
- 50. Easter Eggs-stra
- 51. Lite Up My Easter
- 52. Picnic Fun
- 53. Happy Easter Bunnies
- 54. Puzzled?
- 55. Fun Time
- 56. God's Garden
- 57. Tip Toe Through the Tulips
- 58. Picnic in the Park
- 59. Gluten Free Life
- 60. Rainy Day Fun
- 61. Play Time-Bath Time
- 62. Note-torious
- 63. Fundae-Sundae

- Michel Kapeluck
- Bonnie Reinhart
- Michele Kapeluck/St Martin's
- Connie Markiw
- Theresa Zatezalo
- Mary Stevens
- Sandy Rozum
- Beverly Wachnowsky
- Sandy Rozum
- Michele Kapeluck
- Cindy Haluszczak
- Bonnie Reinhart
- Cindy Haluszczak
- Mary Stevens
- Matushka Laryssa

- Alice O'Neil
- Judy Burroughs
- Susan Schipps
- Jim Rozum
- Leslie Rich
- Tracey Sally
- Rachel Losego
- Bonnie Reinhart
- Dave Lutz Jr.
- Eryna Sanetrick
- Ron Wachnowsky
- John Spudich
- Rachel Losego
- Judy Wasek
- Ken Pintwala

On behalf of the Church School students, teachers and administrators, we would like to extend a HUGE THANK YOU to everyone who donated such beautiful and creative baskets, who helped set up, purchased tickets and clean up. With so many of you contributing, we had a RECORD BREAKING number of baskets and profits! Our profit this year was \$1,570.00! We almost doubled our last year's record profit! Again, thank you, thank you, thank you! All of the money raised will help send our children to All Saints Camp summer encampments. May God bless all of you for making our basket raffle such a success!

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## The Afterglow of Glory

Fr. Barnabas Powell

Christ is risen!

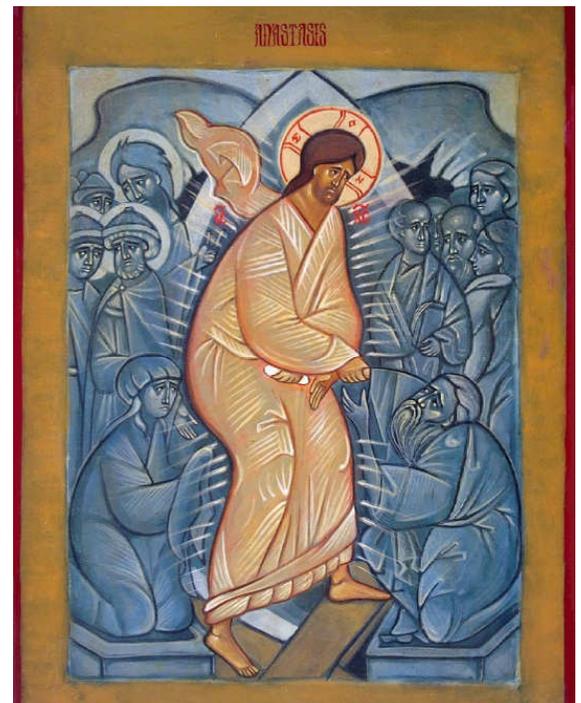
The week following Pascha (the ancient and venerable name of the celebration of the Resurrection of Jesus Christ) is called Bright Week. This week launches us into the 40 day celebration of the Resurrection. It is a week of light, laughter, celebration, feasting, and joy. It truly is a Bright Week!

But, there is caution in this Week as well. The caution rises from our human weakness to allow both despondency and euphoria to "intoxicate" us into delusion. The "bright sadness" of Great Lent is followed by the "bright joy" of Pascha, and both seasons of the Church year bring us to the same conclusion: both difficult times and celebratory times are a call to faith and action, not the mindless slavery of sadness and happiness.

The reason we humans are so susceptible to these extremes is because we fear death. The fear of death permeates our lives in both subtle and not so subtle ways. We fear death and our own mortality so very much that we are easily captured by the circumstances of our lives, whether good or bad. And in that slavery we discover all sorts of spiritual poverty about ourselves. The glorious wisdom of our Orthodox faith asks us to not ignore this insight into our own souls, but to face this with the Good News that death has been overcome by Him Who is Life Himself. As the great Paschal Homily of St. John Chrysostom declares:

"It took a body and came upon God!

It took earth and encountered Heaven!



It took what it saw, but crumbled before what it had not seen!  
O death, where is thy sting?  
O Hades, where is thy victory?  
Christ is risen, and you are overthrown!  
Christ is risen, and the demons are fallen!  
Christ is risen, and the angels rejoice!  
Christ is risen, and life reigns!  
Christ is risen, and not one dead remains in a tomb!”

Our Scripture Lesson today shows us the path to both sober joy and sober sadness. This sobriety is the key to a mature Christian life!

In the Acts of the Apostles 1:12-17, 21-26 we see the disciples getting down to business after they experienced the Resurrected Christ. They had just spent 40 days with Christ after His resurrection. They had watched Him ascend into heaven. And now they are returning to Jerusalem in obedience to Christ’s command that they stay in Jerusalem until the coming of the Holy Spirit. Look how they deal with the afterglow of the glory of these amazing days.

First, they obey. The Lord told them to go back to Jerusalem and wait for the Holy Spirit to come and that is exactly what they did. If we are ever going to reach that place of sober joy and sober sadness, we are going to have to prioritize obedience as the number one reaction to both good times and bad times. Any police officer will tell you that in stressful situation, training kicks in and you almost go on “automatic pilot.” This is our path as well. When both good times and bad times come to us, we must be so well versed and well practiced in our faith that neither of these life circumstances tempt us to intoxication with the moment.

Second, they devoted themselves to prayer. But not just any prayer – corporate prayer. They were together, about 120 of the Lord’s disciples and they stayed together to strengthen one another and to pray together while they waited for the promised Comforter to come. Our communion together holds the key to our mature sobriety as believers. It is learning how to be “Church” together that sets us free from “me” mentality that so paralyzes us during times of difficulty and elation. It’s the hard work of communion that sobers our souls to stay awake and aware in both good times and bad. And it is that very wakefulness, awareness, that makes it impossible for the evil one to trick us into the slavery of the moment.

Finally, they got to work. The disciples had a missing member of the apostolic band. Judas, unlike Peter, just couldn’t bring himself out of the despondency of his betrayal and it cost him his life. Both men betrayed Christ, but Peter’s sorrow turned to joy as his repentance led to freedom. But, the apostles didn’t just sit around together and sing kumbaya. No. They looked among their company and found another to take the place of Judas in the apostolic band. And they chose Matthias as the 12th Apostle. The great danger in both difficult times and happy times is the temptation to lethargy. Either you’re too sad to do anything or you’re too happy to bother. Both places are traps. The key to a sober sadness or a sober joy is to be so awake that you keep doing what you are called to do no matter what the circumstances of your life. Keep going!

Today, dearest, we bask in the afterglow of that wonderful Holy Week and the amazing events of Pascha. We are stuffed with the good food. We look at the pictures of our celebrations and smile and cry and rejoice. Our emotions have been on a rollercoaster ride from the sadness of Good Friday to the elation of Pascha. We greet each other with “Christ is risen!” and we rejoice. Good. This is how it should be.

But, in the midst of our joy, let us make sure we aren’t setting ourselves up for the “crash” of the end of these celebratory days by being joyful with sobriety and staying on course to spiritual maturity.

<https://blogs.ancientfaith.com/faithencouraged/2014/04/the-afterglow-of-glory/>

## PYSANKY SALE 2019

A HUGE thank you to everyone who made the 52<sup>nd</sup> Anniversary Pysanky Sale possible. Your efforts once again made our event a success and will enable the Sr. UOL to continue with its church programs for the coming year. We thank you again and keep those kistkas hot for next year.



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\*We apologize if we have missed anyone's name.

# Behind Closed Doors

Fr. Stephen Freeman

The phrase, “behind closed doors,” has become synonymous in English with things being done in secret – generally of an unsavory or nefarious sort. Institutions speak of an “open door policy,” and promise “transparency” to those from the outside. Closed doors have always had a sense of secrecy about them. Sometimes the secrecy hides the darkness of evil, other times it protects us from the wonder of the holy.

The stories of Christ’s resurrection are filled with closed doors. It is a common phrase in the resurrection narratives: “the doors being shut for fear of the Jews.” The disciples had lost their leader and teacher and they feared that they themselves would become victims. That fear led them to flee. It led St. Peter to deny that he even knew Christ. It led them all to hide behind closed doors.

Closed doors occur even earlier. The first doors known in the stories of Scripture are the gates of Paradise. Adam and Eve, having broken God’s only commandment to them, are forced to leave Paradise. The gates of the garden are shut and an angel is set at the gate to guard against their re-entry. More than the story of our first parents – it is the story of man.

The gates represent the brokenness of our communion with God. We exist – we have life – but our life is somehow cut off, “shut out” of its right and proper communion: we stand outside the Garden.

Later mystagogical teaching about the use of doors during an Orthodox service echo this estrangement. The priest praying before the closed doors at Vespers is sometimes said to represent Adam weeping before the closed gates of Paradise.

Our own lives are filled with closed doors – places from which we have been evicted – places into which we may not enter – places that represent secrets and broken relationships. Closed doors have gained an infamous character for good reason.

I can recall as a child standing outside closed doors while adults carried on arguments (“away from the ears of children”). I have stood outside closed doors as I understood responsible adults to be lying. There have been closed doors of wealth, class, education, ethnicity and education. Most people, in most places, have a profound sense that there is somewhere they do not belong. I can think of few things as painful as a door, slammed and locked in the midst of an argument. Few images rival it.

From the point of view of Christ’s resurrection – the doors are slammed and locked from the other side. The gates of Hades are not closed by God, but by those who would keep God out. The gates Christ smashes are the gates that would refuse entry to the Light of Life.

Even the gates of Paradise are closed only for our protection. It is not the joy of Paradise or any pleasure that God would deny us – only our own efforts to approach to Tree of Life in a manner that did not involve our repentance, and therefore our salvation. To have become an immortal sinner would have been to become like the demons.

But at Pascha, Christ confronts the doors of fear. Interestingly, he does not smash these doors. He simply appears within. He does not ask His disciples to first overcome their fears so that He may come to them. He comes to them and their fears are overcome. We cannot do what we must do unless He comes to us.

Thus the New Testament image becomes: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” (Rev. 3:20).

It is not God who has closed the doors – it is God who knocks and who appears inside, though they be closed.

We live in a world of locked and closed doors. Only a loving and resurrected God could overcome such obstacles. Glory to God who appears behind closed doors and sets the prisoners free.

<https://blogs.ancientfaith.com/glory2godforallthings/2010/04/13/behind-closed-doors/>



# The Power of Resurrection

Fr. Andrew Stephen Damick

I wanted to offer a few words as Orthodox Christians around the world are experiencing Paschal joy, rippling across the time zones with shouts of exultation in the glory of Christ's rising from death.

I'm not sure why, but this year in particular I have strongly felt a sense of the pervasiveness of the power of the resurrection of Jesus. Perhaps it is because I have been visited by death in the loss of those very close to me. Perhaps it is because I have had some new opportunities to die to myself. Whatever the case, if it really is true that we are subject to bondage because of the fear of death (Heb. 2:15), then that means that resurrection sets us free.

If I know that, because Christ rose from the dead, I will also rise, then that means that all of my petty fears and even my big fears, which finally are summed up in the fear of death, do not have to hold power over me.

It is when I am concerned about the impingement of others or of circumstances upon my space, upon my desires, upon my preferences, that the fear of death overtakes me, and I am in bondage to my own desires.

Ironic, isn't it? We think that it's freedom to be utterly unrestrained to pursue our desires, but we are actually enslaved to them, enslaved to every impingement. Every little impingement is a little death, a threat to my identity, a threat to the simulacrum I have incubated and grown in the vat of my expectations, that false self that I mistake for my actual self.

And so I lash out. Because this is not what I want. Because this is the death of that false self I hold so dear.

But resurrection changes everything. My false self can die a thousand deaths at the hands of time, circumstance, competition, and even outright enemies, but I will be raised. I will be raised by the power of Christ's rising. I will be raised by the same love that flowed into the stinking tomb of Lazarus. I will be raised by the love of the Son of God Who became like me and suffered that one great death so that I could live.

That is why I can forgive all by the resurrection, why I can call brothers even those who hate me. Because I understand that it doesn't matter what happens to me.

O Death, where is your sting? O Hell, where is your victory?

Christ is risen, and you are overthrown. Do to me what you will. I will rise with Him.

<https://blogs.ancientfaith.com/roadsfromemmaus/2015/04/11/the-power-of-resurrection/>



# ST. THOMAS DAY DINNER

Date: May 5th, 2019  
Following  
Divine Liturgy

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

*Sponsored by the  
St. Matrona Ladies Society*



# 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/notherfoundation/pascha-blast-trumpet/>

# The Pascha Basket

Bev Cooke

When I was a child, growing up in a secular home in Toronto, Ontario, I loved my Easter basket. It held that plastic fake grass in the pastel colours, and while my parents never indulged in the “Easter egg hunt” that’s such a solid tradition in the rest of the country, the basket always contained chocolate and candy eggs, and usually a chocolate rabbit, as well. (Although I remember one stellar Easter when I got a plastic chicken that, when you pushed her tail down, actually laid chocolate eggs. It was heaven to a budding chocoholic!)

It wasn’t until I encountered the Orthodox Church that I discovered that candies, chocolate and bunnies are all well and good, but when you want a proper, no holds barred Pascha basket, go visit the Orthodox. My very first Pascha was before we converted, and after the beauty and spiritual impact of the Paschal liturgy, I thought I’d burned out all my wow. I was awed out.

Then we walked into the dining hall and saw table after table laden with baskets—and what baskets! My childhood baskets, barely big enough to hold three thumb-nail sized eggs and pastel coloured plastic grass would have crept away in shame. These baskets were big enough to hold the baby Moses in the Nile, along with three of his brothers. Never mind cheesy plastic grass. These beauties were decorated with embroidered cloths, ribbons and brightly burning candles. And food? Oh, my goodness! Sausages, eggs, butter, cheese, bread, wine, grapes, chicken, ham, more cheese, more bread, horseradish, garlic—an entire pantry’s worth of food in every one!

How could that be, I wondered? Why, from such different backgrounds: Slavic, Greek, Arabic, North American, French, German, even Chinese, would the foods be so similar when the areas they come from are so widespread? Most people think it’s a Slavic custom and has just kind of spread around over the centuries, and the foods all have a meaning and a symbolism, so it stands to reason that they’d be the same. But I still wondered, if that’s the case, then how come even the West has a tradition of the Easter basket? Sure, they don’t have the things in ours that we have, but they still have them.

It turns out that the idea of bringing food to church to be blessed and consumed with the faithful is a lot older than Slavic Orthodoxy. We read about the agape feasts in the New Testament, and communities all contributed to the communal meal. On high holy days, like Pascha, it wasn’t unusual for the food to be blessed. We still have that custom on Transfiguration when grapes and fruit are blessed. In Greece, the tradition got lost for about 400 years when the Turks invaded. In the West, the tradition changed after the Schism, when, as happens in cultures that are changing, some of the pagan springtime customs, like bunnies, crept into the non-liturgical traditions of the Christians there. And in Britain, the whole basket tradition was suppressed after the overthrow of the British monarchy, when the celebration of holy days was banned. North America suffered the same fate, although the Germans, who’d never really lost the tradition, revived it, although in an attenuated form. The Protestants didn’t have the fasting traditions we hold, and the Catholics’ fasting rules are very different from the Orthodox, so the baskets didn’t contain the variety of food and became filled with chocolate and candy.

At my first Pascha, not being Orthodox, I didn’t quite understand all the fuss over food. Then we converted and I experienced a full, meat-barren, cheese-bare Orthodox Lent. By the time Pascha came around, cheese never tasted so good, and I understood the fuss over the baskets!

But still I wondered, why are all the items, given the variety of peoples that belong to the Orthodox Church, so similar? Partly it’s the way we spread our traditions. We pass them along by teaching them to our children as well as those who are



new to Orthodoxy, whether it's from Greek to Slav, or Slav back to Greek, or Arabic to French or Russian to North American. It's also because every item in the basket is a symbol that teaches or reminds us about God and our faith. The meaning depends partly on where you live and where your ancestors came from. This doesn't mean that some are wrong and some are right. It's just that everybody sees part of the truth, but not everybody sees the same part.

Whatever else they might include, everybody has bread. Some of the loaves are round, to symbolize the Lord Jesus, who is the bread of life. Some are braided, to represent the Trinity, but all the loaves are sweet, to remind us how sweet life is with God. All are leavened because the Passover has been sacrificed for us. The Jews ate unleavened bread, but we can eat leaven. (For those who have a problem with wheat or gluten, check below for a gluten-free Pascha bread recipe.)

There's a special cheese in the basket too, not just special cheeses you might not eat every day, but ones that are made only for Pascha. Some are shaped like tall, top flattened pyramids and others are round. But they're always there in every basket, a bit bland to remind us of the moderation we should have in all things. The sweetness of the cheese and the bread also signifies the spiritual wealth of God's kingdom and God's goodness, which we're supposed to demonstrate to all men by the way we live our lives. The butter, some in the shape of a lamb, to represent the Lamb of God, some made to look like a cross reminds us that our joy now didn't come without a price.

Sausages and bacon and other meats remind us of several things: the sacrificial animals of the Old Testament, which foreshadowed the sacrifice of the Lord. They also remind us of the fatted calf that was prepared for the Prodigal Son on this special day when we, who are also prodigals, are welcomed back into our Father's house, not as servants but as His beloved and cherished children. Ham (and bacon) reminds us that in Christ, we are freed from the old laws (since the Jews couldn't eat pork), and all food is now permissible for us, and so is symbolic of our complete and total redemption.

If someone's basket doesn't have horseradish, it will have garlic, because our roots are in the ancient Jewish faith and the bitter herbs were, and are, part of the Jewish Passover meal. They remind us of Passover and years spent wandering in the desert. Christ is our Passover and the herbs bring to our minds the suffering that Jesus endured. Salt is to remind us of our role here in the world—to be the salt to give flavor to life, and to bring to mind how, as salt preserves food, so does Jesus preserve our lives.

The eggs are all colours, but red certainly is the most popular. And there are always some psyankey eggs, many so beautiful it seems a shame to crack them open and eat them. But however they're decorated, they all represent the Resurrection and the tomb. Christ emerged from the cave just as a chick emerges after breaking its shell.

Why is red so popular? There are a number of stories. One is that the Theotokos took some eggs to either Pilate himself, in an effort to obtain her son's freedom, or to Jesus's guards to beg for his life, and her tears turned them red. Another story says that Mary Magdalene went to the Roman emperor after telling the apostles of Jesus's resurrection, and by some miracle managed to get an audience with him. He listened to her and then told her that he wouldn't believe it unless the eggs next to him turned red, which they immediately did.

Then there's the game people play with the eggs. The idea is to be the last one with an uncracked egg at the end. You square up, grab your egg and whack 'em together until one of the eggs cracks. Some people swear by using the pointy end; some people are certain that the round end is the stronger. A few try using the sides of the egg. There are discussions about how to hold the egg, what force to use, but everybody agrees that the person who ends up with the last whole egg at the end of the night is in for a really lucky year.

And it's not just adults who can have Pascha baskets. A lot of people make one up for their kids, or include things in the family basket that the kids haven't been able to eat over Lent, things like hot dogs or, yes, candy and chocolate, but some include plastic eggs with non-food treats in them, such as coupons for art lessons or other activities. Some people include books for their kids.

I've never regretted becoming Orthodox, and each year brings a deeper and richer appreciation for my adopted heritage and faith. The Pascha baskets show me every year just how rich and deep and wonderful God's love and mercy are for every one of us.

Many thanks to Charli Riggle and her website Catherine's Pascha (<http://www.catherinespascha.com/>) for the information and discussion on the history of the baskets. (By the way, her book, *Catherine's Pascha*, is a great book for a child's Pascha basket.) <http://myocn.net/the-pascha-basket/>



Join us to celebrate  
**Mother's Day Dinner Dance-Zabava**

May 11, 2019

5pm - 10pm

**Ukrainian American Citizens Club**  
302 Mansfield Blvd, Carnegie, PA 15106

**Program includes:**

Performance by students of Ridna Shkola

Dinner buffet

Live Music by "Nervy" from Toronto

Basket raffle

A present for every mother

**Tickets (buffet is included in price):**

Adults \$25

Students \$15

Kids 12 and under are free

Seats are limited! Purchase tickets by May 7th at:

- Ukrainian Store KOLOS (412) 969-4149
- Ridna Shkola (412) 708-1260
- The Ukrainian Selfreliance of Western Pennsylvania Credit Union (412) 481-1865

*All proceeds benefit Ridna Shkola of Pittsburgh*

# PITTSBURGH UKRAINIAN COMMUNITY MEETING!

SATURDAY, MAY 4, 2019 AT 2:00 PM

## UKRAINIAN AMERICAN CITIZENS CLUB IN CARNEGIE, PA

The Pittsburgh Ukrainian Community needs to have a new Community News dissemination process now that the Ukrainian Radio Program is no longer broadcasting. Therefore, I am calling this Community Meeting to solicit ideas and gather information on how to re-institute a Community News dissemination process. **WE WILL NOT BE A VIABLE UKRAINIAN COMMUNITY WITHOUT SUCH A FUNCTIONING PROCESS!** You are invited to attend the meeting or send a representative. The meeting is open to the Ukrainian Community.

### GOALS OF THE MEETING:

- Develop ideas and information for creating a functioning process (or processes) for disseminating news and advertising events to the spectrum of the Ukrainian Community including senior citizens, families, students, young people, teenagers, etc.
- Develop a Calendar of Events for Community planning purposes.
- Develop a means for having an updateable "Directory" of Ukrainian churches and organizations.
- Develop a means so that other Ukrainian Communities can find out what is going on in Pittsburgh.

### PLEASE BRING THE FOLLOWING WITH YOU:

- 1) Ideas for creating/implementing processes for achieving the above goals, such as using:
  - Ridna Shkola website
  - E-mail blasts
  - Regular Broadcast Radio
  - Internet Radio
  - Satellite Radio
  - Facebook Radio
  - Social Media- Facebook, Twitter, Instagram, etc.
  - Podcasts
  - Telephone calling circles
  - Robocalls- Land phones and/or I-phones
  - Using the CLOUD
  - Paper/Postal mailouts- Newsletter
- 2) Operating costs, costs of needed equipment, personnel time needed
- 3) Personal contacts and companies to talk to about implementing ideas
- 4) How to fund or pay for the instituted processes

If you can not attend, please contact Nick C. Kotow at [nkotow2@gmail.com](mailto:nkotow2@gmail.com), 1114 Braun Road, Bethel Park, PA 15102, or 412-835-8714 with your suggestions/comments.

Light refreshments will be served.



With the renovation of the Millennium Building scheduled to conclude in May and summer fast approaching, volunteers are needed for the **May 17-19 Work Weekend** at All Saints Camp in Emlenton, PA. Please consider volunteering and spreading the word in your parishes!

Friends of all ages and skill-sets are invited to participate in light labor and beautification projects around campus - *no experience is necessary*. Volunteers will stay on campus and meals will be provided.

**Friday, May 17**, TBD - Arrivals + Work Session, 7:00p – Dinner, Evening - Social  
**Saturday, May 18.**, 8:30a – Breakfast, 9:30a-12:30p - Work Session, 1:00p - Lunch  
2:00-5:00p - Work Session, 6:00p – Dinner, Evening - Work? + Social  
**Sunday, May 19**, TBD – Prayers, 8:30a – Breakfast, 9:30a-12:30p - Work Session, 1:00p - Grab 'n' Go Lunch

Simply **email** or call **Josh Oryhon** at **(724) 867-5811** with any questions or to RSVP - hope to see you at ASC in May or this summer!

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## Orthodox Reunification in Ukraine Presenter: Rev. Fr. Mark Swindle

Monday, April 29, 2019 7:00 PM

St. Anthony Chapel , 1704 Harpster St, Pittsburgh, PA

15212 History was made on January 7, 2019, when His All Holiness,

Bartholomew, Ecumenical Patriarch of Constantinople, signed a Tomos of autocephaly for the Orthodox Church of Ukraine, formally recognizing the

Church's independence. Patriarch Bartholomew's formal conferral of autocephaly

is the culmination of a process that began amid the collapse of the Soviet Union and gained momentum after Russia's annexation of the Crimean Peninsula in 2014 and Russian backing of separatist rebels in eastern Ukraine.

The Ecumenical Patriarch's intention to create a single, autocephalous Church in Ukraine is motivated by a desire to unify the country's 30 million Eastern Orthodox Christians, who were until recently split among three Churches: the Ukrainian Orthodox Church (Moscow Patriarchate), which is linked to the Russian Orthodox Church, and two Churches which had claimed autocephaly, but were not recognized by other Orthodox Churches: the Ukrainian Orthodox Church (Kyiv Patriarchate) and the Ukrainian Autocephalous Orthodox Church.

Autocephaly for the Orthodox Church in Ukraine has been a fiercely contested subject between the Patriarchs of Moscow and Constantinople, with the Russian Orthodox Church seeing the move as an infringement of its jurisdiction and authority. The creation of a new church is an attempt to unite Ukrainian Orthodox believers under one roof. Politics, is of course, a key player in this autocephaly movement. Ukrainian President Petro Poroshenko has made the creation of an independent Ukrainian Orthodox Church a key campaign issue as he runs for re-election this year.

The fate of the Ukrainian Orthodox Church is in the hands of its Creator and Head, our Lord Jesus Christ and only in His hands, not in the hands of politicians or the powers of this world. The faithful can only be tools, instruments in the implementation of God's providence for the Church. The Ukrainian Orthodox will have to seek His will and live according to it, even if it seems difficult or dangerous and never be afraid to trust an unknown future to a known God.



# 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!
<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
<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>Duthch(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 feltamadt!	Valoban feltmadt!
<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 voskres!	Voistinu voskres!
<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 resucitat!	En veritat ha resucitatado!
<b>Swahili:</b>	Kristo amefufukka!	K weli Amefufukka!
<b>Swedish:</b>	Christus ar uppstaden!	Han ar verkligen uppstaden!
<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!	Iuumun 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!

Aleut:

Khristus anahgrecum! Alhecum anahgrecum!

Italian

Cristo e' risorto! Veramente e' risorto!

Swahili

Kristo Amefufukka! Kweli Amefufukka

## Calendar of Events

June 14-17	St Nicholas Special Needs Family Camp
June 23- July6	DCSC Camp
July 7-20	Teenage Conference
July 28-Aug 1	Mommy & Me/Daddy & Me Camp
Aug 30-Sept 2	ASC Family Fest

## 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. C

**BULLETIN SPONSOR DATES**

April 21 \_\_\_\_\_  
April 28 \_\_\_\_\_

May 5 \_\_\_\_\_  
May 12 \_\_\_\_\_  
May 19 \_\_\_\_\_  
May 26 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

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



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

**RETURN SERVICE REQUESTED**