

# St. Peter & St. Paul Ukrainian Orthodox Church

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

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

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

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### SATURDAY, MAY 4<sup>TH</sup>

READING OF THE ACTS OF THE APOSTLES 9:00 PM

RESURRECTION SERVICES: NOCTURNES, PASCHAL MATINS, &

DIVINE LITURGY 9:30- PM

(PASCHAL BLESSING OF BASKETS & AGAPE FEAST)

### SUNDAY, MAY 5<sup>TH</sup>

VELYKDEN

AGAPE VESPERS (BLESSING OF BASKETS) 11:00 AM

### MONDAY, MAY 6<sup>TH</sup>

BRIGHT MONDAY - DIVINE LITURGY 9:30 AM

### FRIDAY, MAY, 10<sup>TH</sup>

BRIGHT FRIDAY, DIVINE LITURGY 9:30 AM

### SATURDAY, MAY 11<sup>TH</sup>

VESPERS 6:00 PM

### SUNDAY, MAY 12<sup>TH</sup>

DIVINE LITURGY 9:30 AM

ST. THOMAS SUNDAY

TODAY'S BULLETIN IS SPONSORED BY

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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 православній церкві 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 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."

## 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.

## *The Paschal Sermon of Saint John Chrysostom*

Is there anyone who is a devout lover  
of God?

Let them enjoy this beautiful bright  
festival!

Is there anyone who is a grateful  
servant?

Let them rejoice and enter into the joy  
of their Lord!

Are there any weary with fasting?

Let them now receive their wages!

If any have toiled from the first hour,  
let them receive their due reward;

If any have come after the third hour,  
let him with gratitude join in the Feast!

And he that arrived after the sixth hour,  
let him not doubt; for he too shall sustain no  
loss.

And if any delayed until the ninth hour,  
let him not hesitate; but let him come too.

And he who arrived only at the eleventh hour,  
let him not be afraid by reason of his delay.

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

He gives rest to him that comes at the eleventh  
hour,

as well as to him that toiled from the first.

To this one He gives, and upon another He  
bestows.

He accepts the works as He greets the endeavor.

The deed He honors and the intention He  
commends.

Let us all enter into the joy of the Lord!

First and last alike receive your reward;  
rich and poor, rejoice together!

Sober and slothful, celebrate the day!

You that have kept the fast, and you that have  
not,

rejoice today for the Table is richly laden!  
Feast royally on it, the calf is a fatted one.



Let no one go away hungry.  
Partake, all, of the cup of  
faith.

Enjoy all the riches of His  
goodness!

Let no one grieve at his  
poverty,  
for the universal kingdom  
has been revealed.

Let no one mourn that he  
has fallen again and again;  
for forgiveness has risen  
from the grave.

Let no one fear death, for  
the Death of our Savior has  
set us free.

He has destroyed it by enduring it.

He destroyed Hades when He descended into it.  
He put it into an uproar even as it tasted of His  
flesh.

Isaiah foretold this when he said,  
"You, O Hell, have been troubled by  
encountering Him below."

Hell was in an uproar because it was done away  
with.

It was in an uproar because it is mocked.

It was in an uproar, for it is destroyed.

It is in an uproar, for it is annihilated.

It is in an uproar, for it is now made captive.

Hell took a body, and discovered God.

It took earth, and encountered Heaven.

It took what it saw, and was overcome by what  
it did not see.

O death, where is thy sting?

O Hades, where is thy victory?

*Christ is Risen, and you, o death, are annihilated!*

*Christ is Risen, and the evil ones are cast down!*

*Christ is Risen, and the angels rejoice!*

*Christ is Risen, and life is liberated!*

*Christ is Risen, and the tomb is emptied of its dead;  
for Christ having risen from the dead,  
is become the first-fruits of those who have fallen  
asleep.*

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

# Prayer List

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

Dolores Wachnowsky	Jane Allred	Teresa Stacy	Laila Bechtle
Maria Warholak	John L.	Donna Forbes	Rebecca White
Michael Sally	Shaun McAdams	Pamela Graham	<b>Sue K</b>
<b>Sandy M.</b>	<b>Marian L.</b>	Dan Rosga	Matthew Mateiescu
Nick Solominsky	Shelley Cameron	Jocelyn Barner	Deborah Schricker
Michael Klein	James White	<b>Svetlana Khomenko</b>	Jack Schricker
<b>David Gazella</b>	Dylan G	Olga Cherniavska	<b>Nick Worobny</b>
Gary Koss	<b>Eric Barner</b>	Michele Robert	Carol R.
<b>Lynda West</b>	Michael Corba	<b>Willie Caldwell</b>	Brenda Kline
<b>Shelly Trondle</b>	<b>Jeff Mills</b>	<b>Brenda Kline</b>	<b>Parker Culp</b>
<b>Gerald</b>	Carrie N.	Caril R.	

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

*Amen*

## *Mnohaya Lita - Many Blessed Years*

### **Name Days**

#### **May 6 Empress Martyr Alexandra**

Alexis Sawchuk, Alexandra Liberatore,  
Olesia Stasko, Olesya Zelenyak

#### **May 8 Apostle & Evangelist Mark**

Mark Losego, Fr. Mark Swindle

### **Anniversaries**

May 6 Zachary Kapeluck & Andie Yorita  
May 6 Sherri & Jeffery Walewski  
May 10 Archbishop Daniel consecration

### **Birthdays**

May 6 Maria Stepano

vich  
May 6 Oksana Aleksandrov  
May 8 Ann Woznak  
May 9 Regina Popichak  
May 9 Craig Stevens

### **Feast Days**

May 6 Great Martyr George  
May 6 Martyr Empress Alexandra  
May 8 Evangelist Mark

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

Stephen, Andrij, Yevhen, Olexander, Stepan,  
Volodymyr, Olexander, Yuri, Victor, Petro, Olexi,  
Victor, Ruslan, Roman, Olya, Mirosлав, Evgen,  
Olexander, Taras, Roman, Vitaliy, Alexander,  
POW Dymitro, Volodymyr, Yuri, Oleksi, Vadim

### **Pray for our Catechumens & Inquirers**

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

Michael Welsh, Martin Kauer

# FYI

**VOLUNTEER OPPORTUNITIES:** The parish council trustees compiled a list of maintenance items around the parish properties that need to be addressed. Below are some examples. If you have the time and/or talents to do any of the jobs below, please see head Trustee Pani Alice. Any assistance would be greatly appreciated:

- Painting the railings outside of the church.
- Leveling the candle stands in the church.
- Sanding and repainting the stall doors in the hall restrooms.
- Replacing ceiling tile in the hall ladies room.
- Participate in a group clean-up day of the hall kitchen area.

**MOTHER'S DAY:** Mother's Day is coming and the men will be cooking again this year for both Mother's Day and St. Thomas Dinner. We will be preparing the food on Saturday, May 11<sup>th</sup> at 9:00 am. If you have any questions see Ron Wachnowsky. 412-951-1257

**Church Doors in need of replacement** The two large wooden doors on the front of the church, on either side of the main glass doors, are in need of replacement. They have suffered damage from years of snow, rain and wind. The bottom of the doors have rotted out and cold air, wind and rain come in through these rather large gaps. The parish council recently approved replacement of both of the doors. The existing glass crosses will be put into the new doors. The new doors will be metal and weatherproof. The new doors have been ordered and will be delivered and installed in about 8-10 weeks. The cost of this project is a little over \$5,000.00. If you would like more information about this project, please see Pani Matka Alice. If you would like to donate to this project to help defray some of the costs, please see John Stasko.

**Cemetery Challenge** An anonymous donor has approached the parish council and has offered the following challenge. The donor has said many times that we have one of the best maintained cemeteries in the area and would like the parish to keep the cemetery as beautiful as it has always been kept. The donor will match all donations up to \$20,000.00. Some of the projects the parish council has on the list in no order of importance for the cemetery are: new fencing, ground improvements, bathrooms at the garage need replaced and repaired, garage and bathroom doors on the garage need replaced, and the front gates and overhead sign needs painted. All projects that will be completed at the cemetery will have parish council approval based on necessity and importance. These are a few of the items that need to be addressed at the cemetery. Let's see how much we can raise so that it can be matched by our very gracious donor. If you wish to make a donation to the Cemetery Challenge please see John Stasko.

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## *Stewardship*

**THANK YOU FOR THESE RECENT DONATIONS:**



# Sponsor-A-Day Program Update

At the annual parish meeting held in October 2023 the parish voted to approve the Finance Committee's recommendation to implement a Sponsorship program to raise money for the church's General Fund. The General Fund is used to pay the day-to-day operating expenses of the church and church properties (Ex: utilities, insurance, salaries, etc.).

Our 10/2022-9/2023 General Fund expenses were approximately \$150,000 (10/21-9/22 was more, at approximately \$162,500) and our 2024 member obligations are \$725 per member. With about 100 members (our current membership), member obligations will cover about \$72,500 of expenses (less than half of our expected annual expenses). Historically, the gap between member obligations and expenses has been covered largely by the generous donations of our church organizations, parishioners, and friends. But, with so many (38) of our members passing away over the last 5 years, the gap is greater than ever.

The Sponsor-A-Day program is a way to contribute to the church's financial well-being beyond obligations. It costs approximately \$450 per day to operate the church, hall, and rectory. **If you are able and interested in sponsoring a day of operating expenses (or a half day or any portion of a day), please complete the form on the back of the bulletin and provide it, along with your donation, to Treasurer Brittany Brettell.**

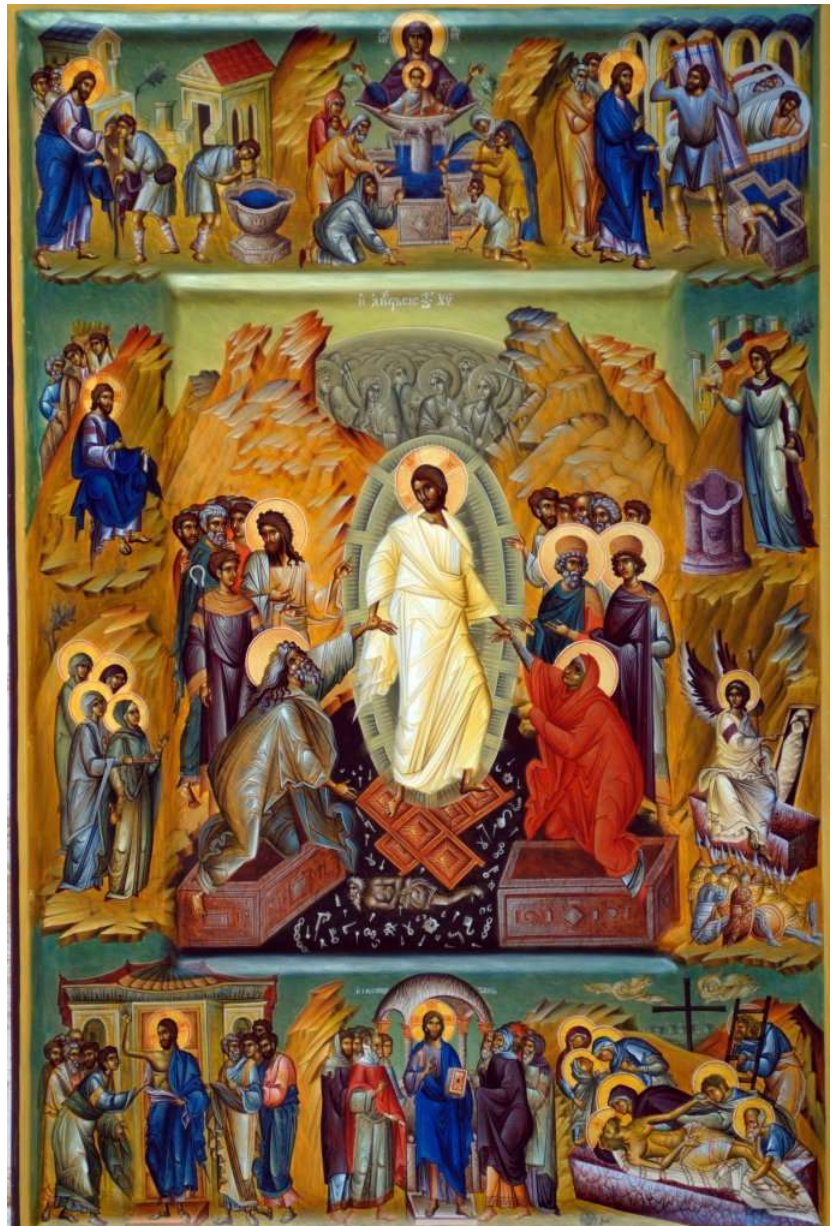
Please note that this program is intended to be a supplement to member obligations. So, we only encourage participation if you are able to donate beyond your 2024 member obligations. Thank you for your support! Parish Council

## SPONSOR-A-DAY UPDATE

As of 4/24/2024, **\$12,825.** has been raised for the General Fund via the Sponsor-A-Day Program! Thank you for your continued generosity!

\*\*\*\*\*

"Yesterday I was crucified with Him;  
today I am glorified with Him;  
yesterday I died with Him; today I am  
quickenened with Him; yesterday I was  
buried with Him; today I rise with  
Him. But let us offer to Him Who  
suffered and rose again for us— you  
will think perhaps that I am going to  
say gold, or silver, or woven work or  
transparent and costly stones, the  
mere passing material of earth, that  
remains here below, and is for the  
most part always possessed by bad  
men, slaves of the world and of the  
Prince of the world. Let us offer  
ourselves, the possession most  
precious to God, and most fitting; let  
us give back to the Image what is  
made after the Image. Let us recognize  
our Dignity; let us honour our  
Archetype; let us know the power of  
the Mystery, and for what Christ died."  
*St. Gregory the Theologian - Homily on  
Pascha*



# Ecumenical Patriarchate: Patriarchal Proclamation for Pascha

**+ BARTHOLOMEW**

*By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch  
To the Plenitude of the Church: May the Grace, Peace and Mercy of Christ Risen in Glory be with you All*

Most honorable brother Hierarchs and beloved children in the Lord,

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

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

The central feature of Orthodox life is its Resurrectional pulse. Philosophers have wrongly described Orthodox spirituality as "sullen" and "autumnal." By contrast, Westerners rightly praise the refined perceptiveness of the Orthodox in relation to the meaning and depth of the paschal experience. Yet this faith never forgets that the way to the Resurrection passes through the Cross. Orthodox spirituality does not recognize the utopianism of a Resurrection without Crucifixion, nor the pessimism of the Cross without the Resurrection. For this reason, in the Orthodox experience, evil does not have the final word in history, while faith in the Resurrection serves as the motivation for the struggle against the presence of evil and its consequences in the world, acting as a powerful transformative force. In the Orthodox self-consciousness, there is no place for surrender to evil or for indifference toward the development of human affairs. On the contrary, its contribution to the transformation of history has theological basis and existential grounding and it unfolds without running the risk of identifying the Church with the world. The Orthodox believer is conscious of the antithesis between worldly reality and eschatological perfection. And so he or she cannot remain idle before any negative dimensions of the world. For this reason, the Orthodox Church has never considered the struggle for transforming the world as a meaningless matter. Our faith in the Resurrection has preserved the Church both from introversion and indifference for the world, as well as from secularization.

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

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

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

*At the Phanar, Holy Pascha 2024*

**+ Bartholomew of Constantinople**  
*Fervent supplicant for you all to the Risen Lord*

# PASCHAL ARCHPASTORAL REFLECTION

of the Council of Bishops of the UOC of the USA and Diaspora

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

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

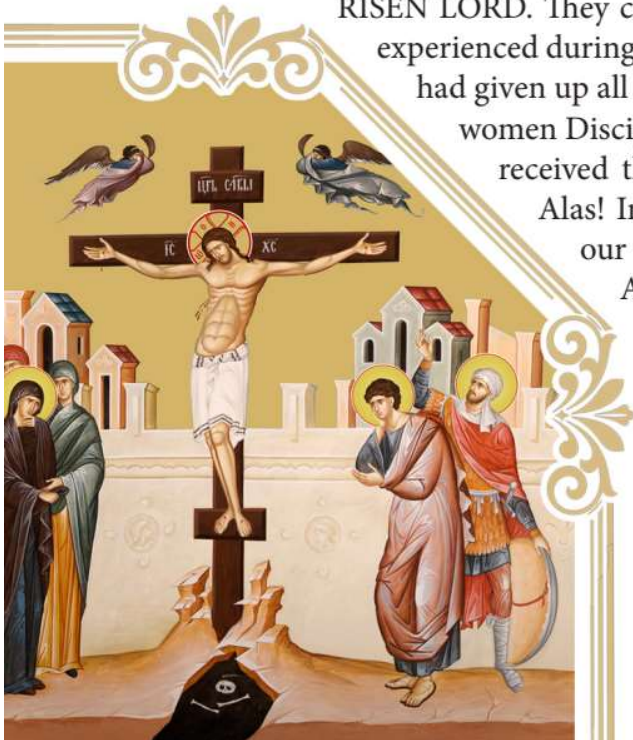
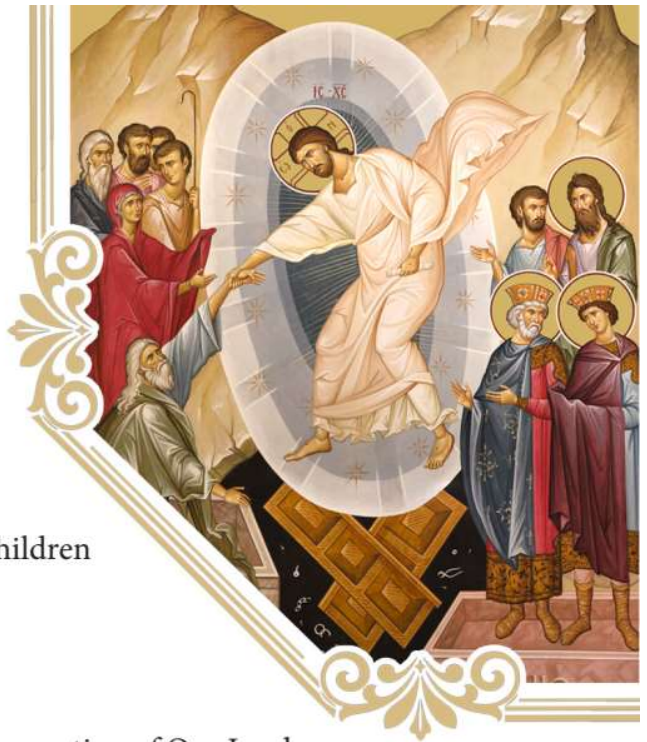
## CHRIST IS RISEN! INDEED HE IS RISEN!

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

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

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

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



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

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

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

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

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



**With heartfelt prayers and Paschal blessings,**

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

# ПАСХАЛЬНЕ АРХІПАСТИРСЬКЕ ПОСЛАННЯ

Собору Єпископів УПЦ США та Діаспори

*Улюбленому Духовенству, Чернецтву та Вірним, довіреним нашій духовній опіці в Сполучених Штатах Америки, Південній Америці, Західній Європі, Австралії та Новій Зеландії, разом з нашими улюбленими Сестрами та Братами в знову-таки багатотраждальній Україні.*

Дорогі Брати та Співслужителі, та усі наші духовні діти у Господньому винограднику,

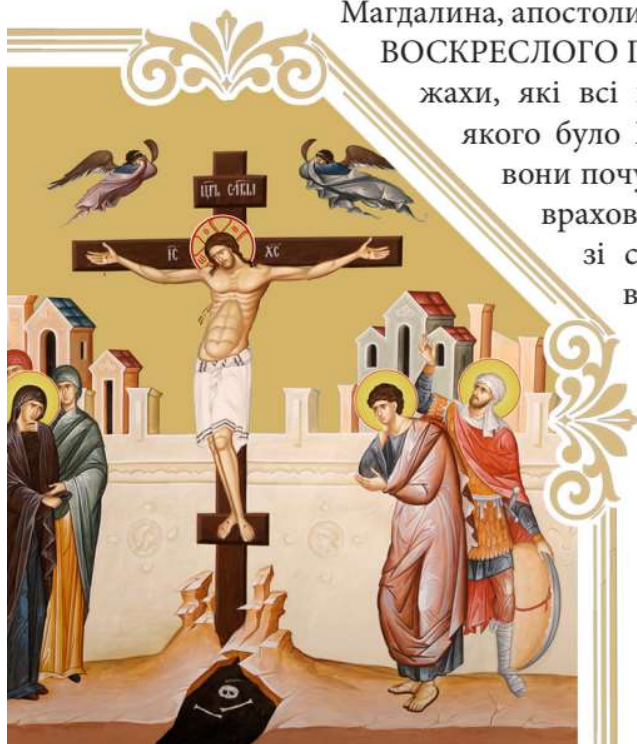
## **ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

З цієї найрадіснішої нагоди свята Воскресіння нашого Господа і Спасителя Ісуса Христа, щиро вітаємо Вас, Ваших близьких і всю нашу Українську Православну спільноту в усьому світі, бажаючи всім вам радісної та благословенної Пасхи – СВЯТО ВОСКРЕСІННЯ!

Збираючись у душі Пасхальної радості, ми нагадуємо про глибоке значення цієї священної пори. Пасха – це не просто свята Воскресіння нашого Господа і Спасителя Ісуса Христа, але й свідчення перемоги Світла над темрявою, Надії над відчаєм і ЛЮБОВІ над ненавистю.

Святкуючи цю священну пору, ми покликані увійти в радість учнів, які зустріли Господа після Його Воскресіння. Ми можемо уявити, яку неймовірну радість переживала Марія Магдалина, апостоли та учні на шляху до Емаусу, коли вони зустріли нашого ВОСКРЕСЛОГО ГОСПОДА. Вони спочатку не могли в це повірити через жахи, які всі пережили протягом Страсного тижня, кульмінацією якого було Розп'яття. Саме тоді, коли вони втратили всю надію, вони почули БЛАГУ ВІСТКУ від жінок-мироносиць! Зрозуміло, враховуючи їхні обставини, вони сприйняли цю новину зі скептицизмом, недовірою та обережністю. Але якою великою була їхня радість, серед глибини зневіри, коли наш Воскреслий Господь явився їм, проганяючи усі сумніви та страх! РАДІСТЬ їхня була безмірною!

**Справді, до цього ми й покликані цієї Пасхи – шукати Воскреслого Господа, не в темряві гробниці, а там, де ми є. Він ЖИВИЙ серед нас! Він присутній перед нами, як Він був перед Марією**



Магдалиною та учнями, які йшли до Емаусу. Проте для деякого з нас не є легко відчутти та пережити Його присутність, тому що ми справді живемо в гробницях гріховності, слабкості віри, осудливого ставлення, ненависті чи, особливо, живемо у гробниці небажання прощати іншим їхні провини. Або, можливо, нас поглинули гріхи минулого і помилки нашого життя, які ми відмовляємося відпустити через Таїнство Святого Покаяння (Сповідь) – або навіть після Покаяння, будучи прощеними. Усі ці гробниці можуть зникнути, як тільки ми радісно прийнемо Воскреслого Христа, нашого Господа, з порожнього Гробу, який тепер випромінює ВІЧНЕ СВІТЛО ВОСКРЕСІННЯ!

Посеред цієї священної радості ми не можемо ігнорувати похмуру реальність триваючого вторгнення в Україну. Битва, яка триває, є яскравим проявом вікової боротьби між Світлом і темрявою, між силами Праведності і зла. Проте перед обличчям такої темряви, ми повинні твердо триматися Вічної Істини про те, що Світло Воскресіння ніколи не згасне і віримо, що вірні України переживають його разом з нами і таким чином сповнюють нову надію.

Ми висловлюємо нашу глибоку вдячність нашим парафіяльним спільнотам і окремим особам по всьому світу за вашу непохитну віру та тверду підтримку наших братів і сестер в Україні. Ваша відданість служінню та турботі про наш народ в Ім'я Христа, нашого Господа, є прикладом Справжнього духу ПАСХИ. Збираючись у молитві та спілкуванні під час цих Найсвятіших із усіх Святих Днів, давайте черпати сили одне в одного і продовжувати сяяти світлом Воскресіння Христового в усьому світі.

Ми особливо вітаємо та обіймаємо тих наших улюблених братів і сестер з України, багато з яких є біженцями по всій території США, Південній Америці, Австралії, Новій Зеландії, Західній Європі та Діаспорі. Ми усвідомлюємо величезні виклики, з якими ви зіткнулися, і жертви, на які ви пішли. Якщо ви знайдете притулок у наших парафіяльних спільнотах, бажаємо вам відчутти тепло нашої любові та силу нашої солідарності. Ви не самотні, бо ми стоїмо з вами як брати і сестри у Христі.

Зустрівши Воскреслого Господа, подібно до учнів, ми не можемо тримати радості Доброї Вістки, Нового Життя у Христі, лише для самих себе. Ми повинні проголошувати, що Ісус Христос є Той, хто дарує життя і завжди пам'ятає, що перемога Пасхи – це не просто історична подія, а жива реальність, яка НІКОЛИ не перестає змінювати наші життя та нести надію світові.



**З щирою молитвою та Пасхальним благословенням,**

**+Антоній, Митрополит**

**+Єремія, Архієпископ**

**+Даніїл, Архієпископ**

# PASCHAL FLOWER DEDICATIONS



*Oksana Aleksandrov*

*In memory of Father Teophil*

*Renee Althaus*

*In memory of Rev. A. Gene Hasson  
In memory of Roy Gene Markham  
In honor of Jane Hasson  
In honor of Michele Kapeluck  
In honor of Rick Althaus*

*Kris Burniak*

*In memory of parents John & Eva Stasko*

*The Charest Family*

*In memory deceased loved ones of the Teper,  
Charest, Tschaiakowsky and Sokolowsky families.  
In honor of all our children! We love seeing all the  
children in church. You are dear to us!*

*Cathy Haluszczak*

*In Blessed Memory of the Haluszczak Family*

*Cynthia Haluszczak*

*In memory of grandparents Hnat & Pearl  
Haluszczak and Louis & Anna Sekelik  
In memory of parents William and Catherine*

*Holovatiuk & Reiterovych Family*

*In memory of father/grandfather Arkadiy  
For the health of mother/grandmother Olha*

*Michael & Michele Kapeluck*

*In memory of Vladimir & Sylvia Corba*

*Michael Kapeluck & Natalie  
Kapeluck-Nixon*

*In memory of father Stephen Kapeluck  
In honor of mother Beverly Kapeluck*

*Roksana Korchynsky*

*In memory of Taisija & Michael Korchynsky*

*Marina Korchynsky Morari*

*In memory of Michael Korchynsky Jr.*

*Dan & Rachel Losego*

*In memory of mother & wife Claudia Losego*

*Dan Mamula*

*In memory of Baba Stella Mamula*

*Victor & Natalia Onufrey*

*Blessed Pascha!*

*Marlane Pawlosky*

*In memory of parents Kathryn & Michael Ostaffy*

*Jim & Kathy Peyton*

*In memory of parents John & Nellie Sekelik*

*John & Josie Pontus*

*In memory of the Pontus & Barnes Families*

<i>Reinhart Family</i>	<i>In memory of Terry Reinhart In memory of Theresa, John and John R Zatezalo</i>
<i>Jim &amp; Irene Rozum</i>	<i>In memory of the Rozum Families In memory of the Guzylak Families</i>
<i>Lisa Ryan</i>	<i>In memory of Irene &amp; Gary Ryan In memory of Greta &amp; John Aleksic In memory of Regina &amp; Leo Ryan In memory of Doyle Rhynard</i>
<i>Pat &amp; Tom Sally</i>	<i>In memory of Peter &amp; Mary Kochirka In memory of Steve &amp; Anastasia Sally</i>
<i>Tracey &amp; Mike Sally</i>	<i>In memory of mother Sharon Black In memory of father Doug Black</i>
<i>Alexis Sawchuk &amp; Family</i>	<i>In loving memory of husband/father Steven In memory of Christine Ovesney</i>
<i>Alice Sivulich</i>	<i>In memory of dearly loved husband Steve In memory of John &amp; Elsie Bilewicz, beloved parents. In memory of John &amp; Katherine Bilewicz, wonderful grandparents</i>
<i>John &amp; Shirley Stasko</i>	<i>In memory of parents John &amp; Eva Stasko In memory of mother Barbara Borchers In memory of grandparents Anna &amp; Harry Makitka In memory of Godfather Matthew &amp; Rose Zalenchak In memory of cousin Greg Makitka</i>
<i>Kathy Stasko</i>	<i>In memory of Mum &amp; Dad</i>
<i>Craig &amp; Mary Stevens</i>	<i>In honor of parents Jim and Kathy In memory of parents Kay and Paul and sister Sandi Toterá</i>
<i>Bev &amp; Ron Wachnowsky</i>	<i>In memory of Wenger &amp; Wachnowsky Families</i>
<i>Howard &amp; Lynda West</i>	<i>In memory of our parents</i>
<i>Church Choir</i>	<i>In beloved memory of deceased choir members</i>
<i>St. Matrona Ladies Society</i>	<i>In blessed memory of past members In honor of present and future members</i>
<i>Sts. Peter &amp; Paul Parish Family</i>	<i>In honor of &amp; for the health and happiness of The Charest Family and Deacon Evan and Pani Matka Alice.</i>
<i>Sts. Peter &amp; Paul Parish</i>	<i>In memory of all those who perished in the war in Ukraine. Memory Eternal!</i>
<i>Sts. Peter &amp; Paul Parish Council</i>	<i>In gratitude for all our parishioners who work so hard and donate so generously toward the preservation &amp; continued growth of our beloved parish!</i>



# A TRADITIONAL Pascha basket

## Paska bread

Sweet bread made with eggs and butter. It symbolizes Christ who is our true bread.

Some cultural traditions shape their loaves into a braid, loaf, or in a can! But any shape paska bread is special + delicious!

Christ is the light of the world

## Eggs

BRIGHTLY colored or dyed red they symbolize NEW LIFE and resurrection

## Sausage

spicy, garlicky, or scrumptious, they remind us of God's favor and generosity

## Bacon

symbolizes the OVERABUNDANCE of God's MERCY to us

A SYMBOL OF Love TOWARDS OUR neighbors + THE GOODNESS OF THE faith

## Wine

## SALT

IT IS NECESSARY FOR FLAVOR AND SHOULD REMIND US OF our duty TO OTHERS.

The basket cover reminds us of Christ's burial shroud.



## CHEESE

Some enjoy a custard-like cheese that is sweet + mild, reminding us of the MODERATION we should have towards everything

## HORSERADISH with beets

bitter horseradish reminds us of Christ's suffering but sweetened because of the Resurrection

## BUTTER

often shaped like across or a lamb. REMINDS US OF THE GOODNESS OF CHRIST THAT WE SHOULD HAVE TOWARDS all things

## Ham

symbol of the joy + abundance of Pascha (because it is roasted or cured, the festivities of the day can be enjoyed by all without the burden of cooking)



# The Tradition of the Open Beautiful Gate During the Resurrection Period

By George Zavelas, Theologian

The Resurrection period of the Pentecostarion, which lasts for forty days, from the night of the Resurrection of Christ until the Wednesday of the week of the Blind Man - on the eve of the Ascension - is distinguished for its ritual idiosyncrasies, especially during Renewal Week. Among the special liturgical elements is the opening of the Beautiful Gate of the sacred bema.

This act is an informal tradition, which does not seem to be officially testified to anywhere. The priest, after opening the Beautiful Gate and leaving it to solemnly transmit the Holy Light before the Resurrection ceremony, now leaves the door of the Gate open for the period of the Pentecostarion.

Liturgical practice and experience have documented variations on the practice, both in terms of how and in terms of time, that the Beautiful Gate will remain open.

A) The way the Beautiful Gate is kept open.

Priests follow different practices, depending on the local traditions and the needs of the church:

1. The Beautiful Gate remains completely open.
2. The Beautiful Gate is blocked only by the bema doors.
3. The Beautiful Gate is dismantled, since the bema doors are completely removed from it and placed in front of the iconostasis, symbolizing the breaking of the shackles and gates of Hades, due to the Resurrection of the Lord.

B) The time of keeping the Beautiful Gate open.

The period for which the Beautiful Gate remains open is another element with variations:

1. The Beautiful Gate remains open only during Renewal Week and closes during the following weeks of the Pentecostarion.
2. The Beautiful Gate remains open until the apodosis of the Resurrection service on the Wednesday of the week of the Blind Man.
3. The Beautiful Gate remains open during Renewal Week, while throughout the Resurrection period, until the Wednesday of the Blind Man, the bema doors are closed.

The variety of relevant practices proves that there is no formal and correct choice. The absence of any testimony creates confusion and sets every example at the discretion of the officiant. The opening of the doors throughout the Resurrection period is based on the breaking of the bonds of Hades and the gates in which it held humanity captive, after the glorious Resurrection of Christ from the dead.

The broken doors and the broken locks of Hades are vividly depicted at the base of the Byzantine icon representation of the Descent of Christ into Hades. The Lord, in this depiction, stands on the doors of Hades taken out of their pilasters and placed crosswise, while He is wearing bright robes and with the visible signs of His Passion, and the keys and shackles, which held those who had known death until then, are thrown around, with Hades being the only prisoner, under the broken gates of his disintegrated kingdom.

This image seems to be the most plausible reason, from which comes the tradition of the open doors of the Beautiful Gate. It is worth noting that in early Christianity the sacred bema was open and the configuration of the iconostasis evolved gradually to the modern form dating back to the 2nd century, after first low doors were placed, which were gradually raised by placing an entablature between the columns, on which veil-curtains were placed, which were opened during the Divine Liturgy. The veils



were replaced by the icons of the iconostasis, while later other elements were added, such as the icons of the Twelve Feasts and the "mournful" ones (the Crucified One and the Theotokos with John the Theologian in prayer) at the top of the iconostasis, above the Beautiful Gate.

The opening of the Beautiful Gate, therefore, is not an element that goes deep into ecclesiastical tradition, while it is not possible to date its introduction to worship. The most appropriate version of those proposed requires its full opening during Renewal Week and the closing of only the bema doors from the Sunday of Thomas until the Wednesday of the Blind Man, with the optional opening of the curtain-veil, to leave the Gate half open. The open Beautiful Gate cannot guarantee that one will not enter the bema, especially in churches that receive crowds of pilgrims and tourists, either out of ignorance or maliciously. The above proposed practice preserves the sacred bema from the entrance of others, but also the beautiful practice of the open door, which declares in a vivid way the Resurrection of the Lord.

The opening of the bema doors and the curtain proves the distinction between the mournful and overshadowed character of Great Lent and the festive atmosphere of the Resurrection and the Bright period. The apodosis of the feast of Easter during Renewal Week does not justify, however, the opening of the door until the Ascension, since from the Sunday of Thomas other feasts are celebrated and not the Resurrection of Christ itself. The resurrection hymn, of course, is sung daily until its apodosis on the Wednesday of the Blind Man.

*Join us for a .....*

*St. Thomas Day and Mother's Day  
Coffee Hour Luncheon  
May 12, 2024*



*Prepared by the Gentlemen of the Parish  
Sponsored by Sr. UOL Chapter & St. Matronas Ladies Society*



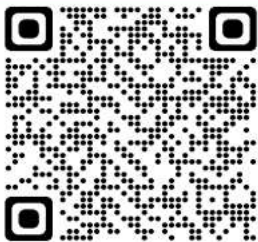
May 2024

St. Peter & St. Paul  
Ukrainian Orthodox  
Church  
220 Mansfield Blvd.  
(Mailing: PO Box 835)  
Carnegie, PA 15106



Recurring  
Monthly  
Services & Events

- ◆ Sunday 9:30 AM  
Divine Liturgy &  
Coffee Hour
- ◆ Monday: 6 PM  
Kyiv Dance Group
- ◆ Monday: 9 PM  
Online Catechumen  
Class
- ◆ Tuesday: 7 PM  
Moleben for Peace in  
Ukraine; alternates  
between our parish  
and Holy Trinity
- ◆ Thursday: 10 AM  
Parishioner Senior  
Coffee Hour
- ◆ Saturday: 6 PM  
Vespers



Parish Website



Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>*Resurrection Services</b> Nocturnes, Paschal Matins &amp; Divine Liturgy, Paschal Blessing of Baskets &amp; Agape Feast</p> 			<p>1 6 PM <b>Holy Wed. Unction Service</b></p>	<p>2 9:30 AM Commemoration of 1st Divine Liturgy 6 PM Holy Thursday Passion Gospels</p>	<p>3 9:30 AM Royal Hours 6 PM Holy Friday, Vespers, Procession &amp; Burial</p>	<p>4 9:30 AM Holy Saturday Anticipation Divine Liturgy 9:00 PM Reading Acts Apostle 9:30 PM Resurrection Services*</p>
<p>5 <b>PASCHA / EASTER</b> 11:00 AM Agape Vespers &amp; Basket Blessings</p>	<p>6 9:30 AM Bright Monday Divine Liturgy</p>	<p>7 7 PM Ukraine Moleben at Sts Peter &amp; Paul</p>	<p>8</p>	<p>9</p>	<p>10 9:30 AM Bright Friday Divine Liturgy</p>	<p>11</p>
<p>12 <i>St. Thomas Sunday &amp; Mothers Day</i> Post Easter Dinner Grave Blessings</p>	<p>13</p>	<p>14 7 PM Ukraine Moleben at Holy Trinity</p>	<p>15</p>	<p>16</p>	<p>17</p>	<p>18 8 AM St. Anthony Parish</p>
<p>19</p>	<p>20 6:30 PM Parish Council Meeting</p>	<p>21 7 PM Ukraine Moleben at Sts Peter &amp; Paul</p>	<p>22</p>	<p>23</p>	<p>24 8:00 Perogie Making (potatoes)</p>	<p>25 8 AM St. Anthony Parish 9:00 Perogie Making (pinch &amp; Cook)</p>
<p>26</p>	<p>27</p>	<p>28</p>	<p>29</p>	<p>30</p>	<p>31</p>	<p>NOTE: CALENDAR is still being finalized.</p>



# ST. THOMAS WEEKEND PILGRIMAGE



## BRIGHT SATURDAY

**MAY 11, 2024**

**10:00 AM Divine Liturgy**

St. Andrew Memorial Church

**11:30 AM Memorial Service**

at the Grave site of Metropolitan John Theodorovych

**6:00 PM Vespers/Confessions**

St. Andrew Memorial Church

## ST. THOMAS SUNDAY

**MAY 12, 2024**

**10:00 AM Divine Liturgy**

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

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

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

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

(Sponsored by the Office of Youth Ministry)

**PLEASE NOTE: MEMORIAL SERVICES ARE NOT PERMITTED DURING BRIGHT WEEK – MONDAY TO FRIDAY (MAY 6-10). THESE DAYS ARE RESERVED FOR GRAVE CLEANING AND CEMETERY PREPARATION FOR ST. THOMAS SUNDAY.**

**PARKING REGULATIONS AND INSTRUCTIONS:** As directed by the Consistory, all parking on Memorial Church and Cemetery grounds is strictly prohibited on Saturday, May 11 and Sunday, May 12. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ 08873.

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

**NOTE: THE BRIDGE CONNECTING THE CONSISTORY GROUNDS AND THE CEMETERY IS OUT OF COMMISSION. PLEASE FOLLOW SIGNS TO UTILIZE AVAILABLE SHUTTLE SERVICE.**



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

# 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 kahl!	Hakken kahl!
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!	Queshi fuhuole!
or	Ji-du-fu-huo-le!	Zhen-de Ta fu-huo-le!
<b>Coptic:</b>	Pchristos Aftooun!	Alethos Aftooun!
<b>Czech:</b>	Kristus vstal a mrtvych!	Opravdi vstoupil!
<b>Danish:</b>	Kristus er opstanden!	Kristus er opstanden!
<b>Dutch:</b>	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
<b>Dutch(Belgian):</b>	Christus is verrezen!	Hij is waarlijk verrezen!
<b>Eritrean- Tigre:</b>	Christos tensiou!	Bahake tensiou!
<b>Esperanto:</b>	Kristo levigis!	Vere levigis!
<b>Estonian:</b>	Kristus on oolestoosunt!	Toayestee on oolestoosunt!
<b>Ethiopian:</b>	Christos fensah em' muhtan!	Exai' ab-her eokala!
<b>Finnish:</b>	Kristus nousi kuolleista!	Totistesti nousi!
<b>French:</b>	Le Christ est ressuscite!	En verite il est ressuscite!
<b>Frisian:</b>	Kristus is opstein!	Wis is er opstein!
<b>Gaelic:</b>	Kriost eirgim!	Eirgim!
or	Erid Krist!	G'deyan erid she!
<b>Gaelic(Irish) :</b>	Taw Creest Ereen!	Taw Shay Ereen Guhdyne!
<b>Gaelic (Scotch):</b>	Tha Chryosd air eiridh!	Gu dearbh, tha e air eiridh!
<b>Georgian:</b>	Kriste ahzdkhah!	Chezdmari det!
<b>German:</b>	Christus ist erstanden!	Er ist wahrhaftig erstanden!
<b>Greek:</b>	Christos anesti!	Alithos anesti!
<b>Hawaiian:</b>	Ua ala hou 'O Kristo!	Ua ala 'I 'o no 'oia!
<b>Hebrew:</b>	Ha Masheeha houh kam!	A ken kam! ( or Be emet quam! )
<b>Hungarian:</b>	Krizstus feltamad!	Valoban 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 0' biliwo!
<b>Norwegian:</b>	Kristus er oppstanden!	Han er sannelig oppstanden!
<b>Polish:</b>	Khristus zmartvikstau!	Zaiste zmartvikstau!
<b>Portugese:</b>	Cristo ressuscitou!	Em verdade ressuscitou!
<b>Romanian:</b>	Cristos a inviat!	Adeverat a inviat!

<b>Russian:</b>	Khristos voskrese!	Voistinu voskrese!
<b>Sanskrit:</b>	Kristo'pastitaha!	Satvam upastitaha!
<b>Serbian:</b>	Cristos vaskres!	Vaistinu vaskres!
<b>Slovak:</b>	Kristus vstal zmr'tvych!	Skutoc ne vstal!
<b>South African:</b>	Kristus het opgestaan!	Hom het waarlik opgestann!
<b>Spanish:</b>	Cristos ha resucitado!	En verdad ha resucitado!
<b>Spanish (Baskian):</b>	Cristo berbitsua!	Benatan berbitsua!
<b>Spanish(Castilian):</b>	Crist ha ressuccitat!	En veritat ha ressuccitadoo!
<b>Swahili:</b>	Kristo amefufukka!	K weli Amefufukka!
<b>Swedish:</b>	Christus ar uppstanden!	Han ar verk ligen uppstanden!
<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

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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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# SPONSOR-A-DAY FORM

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In Honor of \_\_\_\_\_

In Memory of \_\_\_\_\_

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(Please hand all Sponsor-A-Day donations to Brittany Brettell. Forms may also be sent via email to:  
[itsbrittanyann@yahoo.com](mailto:itsbrittanyann@yahoo.com). Please make checks payable to "St. Peter & St. Paul Ukrainian Orthodox Church")

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

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