



BEHOLD  
our Risen Lord!

## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

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### **HOLY MYSTERIES**

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

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

**BAPTISMS** – Celebrated by appointment.

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

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

**SUNDAY COLLECTIONS** – For the Needs of the Parish; 2<sup>nd</sup> Youth Ministry

**April 12, 2026**  
**Volume 61: Number 15**  
**Schedule of Services and Activities**  
**Week of April 12 - 19, 2026**  
**Celebrating our 98<sup>th</sup> year of Service to the Lord**

**Resurrection of Our Lord – Sunday. April 12**

**Sts. Peter and Paul**

12 Midnite – Divine Liturgy

Bless Baskets – Coffee Hour

**St. Nicholas**

8:00 AM – Resurrection Matins

Divine Liturgy – Bless Baskets

**Saints Peter and Paul**

10:00 AM Divine Liturgy – Agape Vespers

Blessing of Baskets – Coffee Hour

**Bright Monday, April 13**

8:00 AM – Resurrection Matins – Divine Liturgy

6:00 PM – Post Bazaar Meeting

**Bright Wednesday, April 15**

10:00 AM – Deanery Divine Liturgy

**Sunday, April 19- Sunday of St. Thomas**

8:30 AM – Confessions

9:15 AM – Hours

9:30 AM – Divine Liturgy for the Faithful

Coffee Hour – See Schedule for Cemeteries

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**SCRIPTURE READINGS**

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

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

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

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

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

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

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

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

## GREETINGS FOR PASCHA

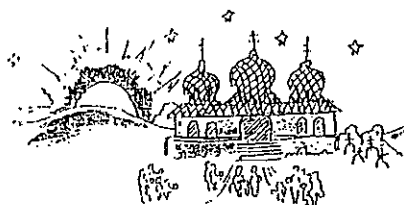
On this, the most joyous Feast of the Resurrection of our Lord and Savior, Jesus Christ, we would like to wish to His All-Holiness, Patriarch Bartholomew of Constantinople, the First Among Equals among Hierarchs and the Successor of St. Andrew; to His Eminence, our Metropolitan Antony, the Primate of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

**Christ is Risen!**

**Indeed He is Risen!**

Father Stephen Hutnick  
Pastor

### Executive Church Board



## AN EASTER HOMILY

of our Father among the Saints, John Chrysostom



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

He shows mercy on the last, and He cares for the first; He

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

**PASCHAL ARCHPASTORAL LETTER of the Council of Bishops**  
of the Ukrainian Orthodox Church of the United States of America and the  
Diaspora

Beloved brothers in the Holy Priesthood, dear brothers and sisters in the Lord,  
faithful of our Ukrainian Orthodox communities in the United States of America  
and throughout the Diaspora:

**Christ is Risen!**

**Indeed He is Risen!**



With hearts filled with ineffable joy and radiant hope, we greet you on the Great and Glorious Feast of the Resurrection of our Lord, God, and Savior Jesus Christ - the Feast of Feasts and the Triumph of Triumphs!

On this holy and life-giving day, the Church proclaims to the world that Christ has conquered death, shattered the gates of Hades, and granted us the promise of eternal life. The empty tomb stands as an eternal witness that darkness cannot overcome light, and that love, sacrificial and divine, is stronger than death itself.

As we prayerfully enter into the mystery of the Resurrection, our minds and hearts are drawn to that sacred moment when the Risen Lord appeared in the midst of His disciples - those who were fearful, uncertain, and burdened by the realities of their time. Standing among them, He spoke words that echo through the centuries and into our present moment: "Peace be with you."

This peace - the peace of Christ - is not as the world gives. It is not temporary, nor is it dependent upon the absence of conflict. It is the deep, abiding presence of God within the human heart - a peace that heals wounds, restores hope, and transforms fear into faith.

Today, humanity stands in desperate need of this divine peace. Our world is wounded by division, shaken by violence, and burdened by the tragedies of war. The ongoing suffering in Ukraine, the unrest in the Middle East, and conflicts  
Barbara Mancuso In Memory of +Dale Mancuso, Sr.

across the globe reveal not only political and social fractures, but also a deeper spiritual crisis - a loss of the Christ-centered life rooted in humility, love, and truth.

In place of peace, we too often encounter pride. In place of love, anger. In place of selflessness, a consuming pursuit of power and control.

And yet, in the midst of this brokenness, the Risen Christ continues to stand among us - quietly, patiently - offering once again His eternal greeting: "Peace be with you."

Beloved in the Lord, this Paschal message calls each of us not only to receive this peace, but to become bearers of it - to become peacemakers in a world longing for healing.

In a particular way, we turn our hearts to the youth of our Church - the young souls entrusted to our care, who are growing and searching for meaning in a complex and often confusing world. They are not only the future of the Church; they are the living members of the Body of Christ today.

They look at us. They learn not only from what we say, but from how we live. If we desire for them to walk in the way of Christ, we must first become examples of that way.

Parents, clergy, and all faithful are called to embody lives of faith, morality, and piety - to create homes and communities where Christ is not only spoken of, but truly present. Our families must become small domestic churches, places where prayer is lived, forgiveness is practiced, and love is sacrificial.

Let us remember: Our children are in the Church - and they are learning the life in Christ by looking at us.

May we be mindful of our words, our actions, and the witness we offer. For in shaping the next generation, we participate in the sacred work of God Himself.

On this radiant Feast of Pascha, let us renew our commitment to live as true disciples of the Risen Lord - rejecting the darkness of sin and division, and embracing the light of peace, reconciliation, and love.

Let us bring the peace of Christ into our homes, our parishes, and our world. Let us become, in truth, witnesses of the Resurrection.

With heartfelt prayers for each of you, we ask the Risen Lord to bless your families with health, strengthen you in faith, grant peace to Ukraine and to all suffering lands, and fill your hearts with the unending joy of His victory over death.

May the light of the Resurrection guide your every step and remind you always that Christ is among us - now and forever.

**Christ is Risen!**

**Indeed He is Risen!**

With archpastoral love in the Risen Lord,  
+Antony  
Metropolitan of the UOC of the USA and Diaspora

+Jeremiah  
Archbishop of the Ukrainian Orthodox Eparchy of South America

+Daniel  
Archbishop of the Ukrainian Orthodox Church of the USA and Western Europe



## † BARTHOLOMEW

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

TO THE ENTIRE PLENITUDE OF THE CHURCH:

GRACE, PEACE, AND MERCY FROM CHRIST, RISEN IN GLORY

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Most honorable brother Hierarchs and blessed children in the Lord,



Having arrived, through fasting, prayer, and solemnity, at the radiant and all-festal day of Holy Pascha, we hymn and glorify the world-saving Resurrection of our Lord and God and Savior Jesus Christ, which marks the manifest victory of life over death, renews all creation, and opens to humanity the way of deification by grace. The Church of Christ preserves the paschal experience in her liturgical life, in the labors of the Saints and Martyrs of the faith, in the eschatological impulse of monasticism, in the proclamation of the Gospel "to the ends of the earth," in theology and the ecclesial arts, in the good witness of the faithful in

the world, in the culture of love and solidarity, and in the immovable certainty that evil does not have the final word in history.

The Resurrection of the Lord is lived as a Christ-bestowed freedom, which inspires, nourishes, and strengthens the creative powers of the human person and the good struggle for "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable," [1] while reminding us all that the journey toward the Resurrection is inseparably bound to the Cross. The joy of the Cross and the Resurrection has preserved the people of God from identifying themselves with the spirit of this world, while at the same time safeguarding them from barren insularity and a spirituality devoid of dynamism and hope-bearing breath. The life of the faithful, in the crucified and risen Christ "for us men," still today refutes every alien narrative of Christian ethos as a "morality of the weak," supposedly embodied in humility, forgiveness, sacrificial love, asceticism, the Lord's saying "but I say to you, do not resist the evil one," [2] and other principles and dispositions that belong to the very core of our identity. Nothing could be further from the truth than this reading of the ethos of Christianity — of sacrificial love that "does not seek its own," a love interwoven with courage, boldness, and existential authenticity. Pascha is a hymn to this

freedom, to faith "working through love," [3] which is not our own achievement but grace and a gift from above, and which is lived in the holy Sacraments of the Church and in the "mystery" of service to one's neighbor. Indeed, "love for God does not in any way tolerate hatred toward one's fellow human being." [4]

The Church of Christ — the "salt of the earth," the "light of the world," the city "set on a hill," the lamp placed "on the lampstand" [5] — bears active witness in the world, before the signs of the times, about the grace that has come and "the hope that is in us." [6] The message of the Cross and the Resurrection resounds today as a Gospel of peace, reconciliation, and justice. War, hatred, and injustice stand opposed to the fundamental Christian principles for whose realization and establishment the people of God pray and labor each day. In the light of the Resurrection, we beseech the Lord on behalf of the victims of wartime violence, the orphans, the mothers who mourn their children, and all those who bear in body and soul the effects of human cruelty and callousness. "Christ is risen" is a denial and condemnation of violence and fear and an invitation to a life of peace. War brings forth lamentation and death; the Resurrection conquers death and bestows incorruptibility.

Before the daily images of the cruelty of war, the Church raises her voice and proclaims the sacredness of the human person — of every concrete human being anywhere on earth — and the duty of absolute respect for that dignity; and she calls upon us to "know our own worth, honor the Prototype, recognize the power of the mystery, and understand for whose sake Christ died." [7] The Resurrection of the Lord is the restoration of the human being to his pre-eternal calling. As the "beginning of another eternal life," it heals alienating relationships and establishes the peace "which surpasses all understanding" [8] — a peace that encompasses worldly reconciliation and pacification.

Inspired by God, the Holy and Great Council of the Orthodox Church — the tenth anniversary of whose convocation we honor this year — underlined the duty of the Church "to encourage whatever truly serves the cause of peace (Rom. 14:19) and opens the way to justice, brotherhood, true freedom, and mutual love among all the children of the one heavenly Father, as well as among all peoples who make up the one human family." [9]

Holy Pascha is the whole of our spiritual civilization, the very core of our piety. The Resurrection of the Lord is also our own resurrection in the present age, and at the same time a prefiguration and foretaste of the "common resurrection of all human beings" and of the renewal of the whole creation. Illuminated by the all-

radiant light of the face of the Risen Christ, and glorifying in psalms and hymns and spiritual songs His all-holy Name — the Prince of Peace, who is with us “always, unto the end of the age” [10] — we wish you a blessed Resurrection, a paschal season filled with divine gifts, and every day of your lives likewise, crying out the universal proclamation of joy: “Christ is risen! Truly the Lord is risen!”

**Phanar, Holy Pascha 2026**  
**† Bartholomew of Constantinople**  
***fervent supplicant for you all to the Risen Lord***

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*To be read in church during the Divine Liturgy of the feast of Holy Pascha, after the Holy Gospel.*

[1] *Phil. 4:8.*

[2] *Matthew 5:39.*

[3] *Galatians 5:6.*

[4] *St. Maximus the Confessor, Chapters on Love, I.15. PG 90, 964.*

[5] *Matthew 5:13-15.*

[6] *1 Peter 3:15.*

[7] *St. Gregory the Theologian, Oration 1, On Holy Pascha and on Tardiness, PG 35, 397.*

[8] *Phil. 4:7.*

[9] *The Mission of the Orthodox Church in Today's World, C, § 5.*

[10] *Matthew 28:20.*



## **Easter is a celebration of the resurrected life.**

### **Greetings and Responses for Pascha**

Christ is Risen! Indeed He is Risen!

Ukrainian: Kristos Voskres! Voistinu voskres!

Old Slavonic: Christos voskrese! Voistinu voskrese!

Greek: Christos Anesti! Alethos Anesti!

Albanian: Krishti u ngjall! Vertete Ungjall!

Aleut (Unangan from Aleutian Islands): Xristusak agglagikux!

Anglo-Saxon: Crist aras! Crist sodhlice aras!

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

Arabic: Almaseeh qam! Hakkan qam!

Armenian: Christos harjav i merelotz! Orhniale harutjun Christosi!

Chinese: Helisituosi fuhuole. Qeshi fuhuole.

Coptic: Pikhirstof aftonf! Khen o methni aftonf!

Coptic (Sahidic): Pchristos aftooun. Alethos aftooun.

Czech and Slovakian: Kristus Vstal Mrtvych! Opravdu Vstoupil!

Danish: Kristus er opstoel! Sanelly er opstoel!

Esperanto: Kristos Levigis! Vere Levigis!

Estonian: Kristus on surnuist ülestõusnud! Tõesti ülestõusnud

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

Finnish: Kristus nousi kuolleista! Totisesti nousi!

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

Gaelic: Kriost Eirgim! Eirgim!

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

Georgian: Kriste aghsdga! Cheshmaritad aghsdga!

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

Hebrew: Ha Mashiyach qam! Ken hoo qam!

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

Indonesian: Kristus telah Bangkit! Benar dia telah Bangkit!

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

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

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

Italian: Cristo è risorto! E' veramente risorto!

Japanese: Haristos Fukkatsu! Jitsu ni Fukkatsu!

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

Kikuyu: Kristo ni muriuku! Ni Muriuku nema!

Korean: Kristo Gesso! Buhar ha sho Nay!

Latin: Christus resurrexit! Vere resurrexit!

Nigerian: Jesu Kristi Ebiliwo! Ezia o' Biliwo!

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

Norwegian: Kristus er oppstanden. Han er sannelig opstanden.

Polish: Chrystus zmartwychstanaÓ!

Portugese: Cristo ressuscitou! Em verdade ressuscitou!

Romanian: Christos a inviat! Adevarat ca a inviat!

Sanskrit: Kristo'pastitaha, Satvam Upastitaha!

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

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

Serbian: Hristos Vaskrese! Vaistinu Vaskrese!

Spanish: Cristo ha Resucitado! En Verdad ha Resucitado!

Swahili: Kristo amafufuka! Quaylee amafufuka!

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

Syriac: Meshiha qam! Bashrira qam!

Tlingit (Alaska): Kristos Kushvudiigt!

Turkish: Hristos diril-Di! Hakikaten diril Di!

Welsh: Y Christ Atgyfododd!

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

Zulu: Ukristu Uvukile! Uvukile Kuphela!

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### **The Holy Light is a mystery... a miracle.**

Every Holy Saturday noon, in the Sacrosanct Temple of Resurrection in Jerusalem, the **GREAT WONDER OF THE HOLY LIGHT** is repeated, which shocks, touches, delights, gives joy and faith to those honored and blessed to be present to the ceremony of the Holy Light.

The Holy Light's ceremony is performed at midday, 12 o'clock, of the Holy Saturday and is consisted by three stages: a. The Procession, b. The Patriarch's entrance in the Holy Tomb and, c. The Patriarch's prayers in order for the Holy Light to appear.

In accordance to tradition, at midday of the Holy Saturday, the Orthodox Patriarch with his escort – archpriests, priests and deans - and also with the Armenian Patriarch, enter the Sacrosanct Temple of Resurrection, while the bells ring dolefully. Before the Patriarch's entrance, the Sacristan of the Sacrosanct Temple brings the unsleeping candle, extinguished for this day, in order to be lighted by the Holy Light.

From the internal entrance of the Temple of Apostle Jacob, the Patriarch enters the Holy Podium of the Catholic and seats in the patriarchic throne. There the representatives of the Armenians, the Arabs, the Copts and the rest go and kiss the Patriarch's hand in order to receive the Holy Light. In accordance to the privileges, if they do not kiss the Orthodox Patriarch's hand they do not have the right to receive the Holy Light from his hands. After that, the Holy Procession commences, which revolves three times around the Holy

Sepulcher and then the Patriarch stops in front of the Holy Sepulcher, where the officials are located as well.

After the Procession, the Holy Sepulcher is unsealed and the Patriarch removes the archpriest uniform he is wearing and stays only in the white rochet. Following that, the commander of Jerusalem and the chief of police examine carefully the Blessed Patriarch in front of everybody, in order to verify that he is not carrying on him anything that could transmit light.

After the examination, the Blessed Patriarch of Jerusalem receives the extinguished torches and enters with the Armenian Dragoman the Holy Cabin. All the candles are extinguished and nothing is lit in the Holy Temple and in the Holy Sepulcher.

Inside the Holy Sepulcher, the Patriarch on his knees performs an archdiocesan's pray by reading special benedictions and by imploring Jesus Christ to send His Holy Light as a blessing gift to the people. In the absolute quiet, during the Patriarch's pray, a hiss is sounded and almost at the same time, white-blue flashes of the Holy Light appear everywhere, like millions of photo flashes, and the candles are lit on their own. Within the Holy Sepulcher, the torches held by the praying Patriarch are also lit on their own by the Holy Light. Simultaneously the crowd starts cheering while tears of joy and faith appear on its faces.

For a few moments, the Holy Light does not have the properties of fire. This occurs during the first moments, when the Patriarch exits the Holy Sepulcher and gives the Holy Light to the believers. Anyone may touch the flame of 33 candles and not get burnt! After the passing of almost 33 minutes, the flame is normal.

Only the Greek Orthodox Patriarch has the privilege and the power to come out with the Holy Light. In the past attempts have been made by other doctrines to come out with the Holy Light but they failed.

A flash appears near Kuvuklia. It is of blue color in contrast to photoflash. Duration of the flash is about 0,12 that is much more than duration of a photoflash. Sometime later another flash appears in another part of the church - at the side of Kuvuklia. Take into account that blue light has direction from top to bottom.

The Holy Light symbolizes but also reminds with a miraculous way the Resurrection of Jesus. It is a God-given miracle, which lasts through the ages from the Light of the world, which for Christians is Jesus for the world.

Science cannot explain this great miracle and this time, to its honor, has not even tried to produce a theoretical explanation. In any case, what could science be able to say in the case of a true miracle?

Many watch every year the Holy Light and feel God's presence between them. This is the purpose of the Holy Light: to light the whole of mankind for a better tomorrow.

I like to be in Jerusalem at this Ceremony and it is my dream I hope to make it true when the time will come but for last year I welcomed the Holy Light at the first place that stopped when it arrived in Greece. I went to the small Monastery in Plaka to welcome the Holy Light when this came from the Holy Land, Jerusalem.

The small monastery belongs to Patriarchate of Jerusalem and has the privilege to prepare this ceremony. It is an ancient monastery, a sacred place with valuable and very old icons. The Holy Light arrive from Jerusalem on Saturday at 8:00 p.m. and after the ceremony will travel all over Greece. At every big or small church at midnight of Saturday to Sunday the Holy Light will be spread to all Orthodox Christians believers. The lights of the church at the Liturgy of the Resurrection will switch off and the Priest will come out from the church's sanctuary with a candle with the Holy Light. The Holy Light that traveled after the miracle from Jerusalem.

When this liturgy finish the happy crowd will be spread out everywhere with all these candles trying to bring the Holy Light and the message of the Resurrection at each home. That is the best part of the "Greek Easter"... "Elliniko Pascha".

The Holy Light for me symbolizes the message that God gives us every time. The message of Love. I am not a religious person but I have the God inside my heart. God exists in every heart of every live being. Last year I understood something more. When you have Love inside you, Love that God spreads generous to all of us ( but we have to clean our heart to see and feel it) is easy to forgive. Forgiveness was the message of last Easter for me. I will open my heart this year, this Pascha, this Easter to feel the message which will bring to me.

**CHRISTOS ANESTI - ALITHOS ANESTI!**

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## THE SIGIFICANCE OF EASTER EGG COLORS

The colors of our traditional Easter Eggs (pysanky) fairly glow with meaning. The following are explanations given for the symbolism of some of the colors found on the pysanky:

**RED** – the most colorful and beautiful, reminds us of the blood shed by our Lord, the precious blood that makes our life more beautiful and more bountiful, and colors our life indelibly, if only we allow the ego to accept the dye – the dying of Christ’s precious blood.

**PURPLE** – The color of sorrow and penance, the mood of the Lenten journey. It is also the color of royalty, the reminder of Christ the King and Lord of all.

**GREEN** – Is the sign of new life in spring, when nature is freshly growing and renewing itself. It is the sign of hope for the future, after the bareness and barrenness of winter and the seeming death of nature. So, too, we have hope in Christ of renewed life after death, of supernatural life after this natural life.

**YELLOW** – is the radiance of the Resurrection, the bright reflection of Christ’s divinity (gold is symbolic of divinity). It is a sign of the brightness and colorfulness that Christ brings to the ordinariness and monotony of our existence.

**BLACK** – Reminds us of the bleakness of our destiny without the life of faith, without the presence of Christ. Scientifically, black is the absence of light and color; so too spiritually, black, represents the absence of the light of Christ, of Christ’s “coloring” – the “coloring” of faith in His life and death and Resurrection – which makes our own lives bleak, hopeless and black.

**BLUE** – is for courage, strength, stability and loyalty (true blue) and reminds us that Christ is our strength. He gives us courage and stability in life’s journey, especially in the struggles and sufferings of life, and in the passage through dying and death. Loyalty to Christ ensures for us eternal life.

**ORANGE** – is the warmth of the sun and reminds us of the warmth of God’s presence, the warmth of the Son, so that we can say with Peter, James and John on Mt. Tabor, “Lord, it is good for us to be here!” We recognize the transfiguration that this Christ-coloring brings to our daily lives.

Let the heavens properly rejoice, and let the earth be glad; and let the visible and invisible worlds celebrate; for Christ, our eternal Joy is risen!

(Third Stichera of the First Ode of the Paschal Canon)

## **AN EXPLANATION OF THE RESURRECTION ICON ON THE FRONT COVER**

The crown of the Liturgical year is the feast of the Resurrection of our Lord Jesus Christ. Iconographers throughout the ages have tried to capture this glorious day in art. However, because the Gospels are silent on the manner and the exact moment of the Resurrection of our Lord, they usually portray His descent into the Abyss, the realm of death, or the visit of the Myrrh-bearing women.

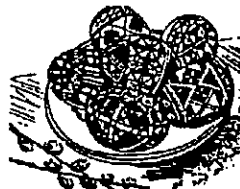
The Icon of the Descent into the Abyss reflects the Irmos of the sixth ode of our Resurrection Matins: "You have descended into the realm of death, O Christ, and have broken the ancient bonds which held the captives and like Jonah from the whale on the third day You rose from the tomb."

The very depth of the earth is shown as a dark, open, gaping pit. Christ, standing in the center, is clothed in resplendent garments. A radiant halo, the symbol of glory, encircles His head. Rays of light emanate from His body and pierce the darkness. He stands upon the broken gate of the kingdom of death thus indicating His victory over death by His own death and Resurrection. Satan, the prince of darkness, is depicted in some icons as he lies bound hand and foot to portray the destruction of his power and the power of death. Broken chains, bolts and keys are scattered about to signify the freeing of those held captive and the breaking of death's hold over all.

Christ is seen raising Adam and Eve from the grave. In freeing our first parents, Christ also frees all souls from the darkness of death to the Kingdom of Light, where there is no pain, sorrow, nor mourning but only life everlasting, for Christ is Risen! Indeed He is Risen!

*"Christ is Risen from the dead, Trampling down Death by death  
And to all those in the tombs, Bestowing life!"*

***Christ is Risen!  
Indeed He is risen!***



### **Pascha flowers 2026 - Donations**

- Fr. Stephen & Pani Elizabeth Hutnick In Memory of +Hutnick & +Kurtasz Families  
Fr. Stephen & Pani Elizabeth For Health of the Hutnick & Kurtasz Families  
Fr. George & Pani Lisa Drozdowski In Memory of the +Drozdowski Family  
Fr. George & Pani Lisa Drozdowski In Memory of the +Osmi Family  
Fr. Constantine & Pani Georgia Christo For the Health of Fr. Gus, Pani Georgia &  
Their Family  
Pani Matka Maryann Ozlanski In Memory of +Father Gerry Ozlanski  
Laura & Mark Andreas For the Health of the Andreas Family  
Laura & Mark Andreas In +Memory of the +Andreas & +Becker families  
Sandy Cramer In Memory of +Minn & +John Cramer  
Sandy Cramer In Memory of +Richard, +Theodore, & +Robert Cramer  
Sandy Cramer In Memory of +Michael & +Anna Cramer  
Angelo, Gibas, & Fenstermaker Families In Memory of +Archpriest John & Matuska  
+Anna Hotrovich  
Angelo, Gibas, & Fenstermaker Families In Memory of +Protopresbyter Peter and Pani  
Matka Hotrovich  
Angelo, Gibas, & Fenstermaker Families In Memory of +David Gibas  
Angelo, Gibas, & Fenstermaker Families In Memory of +Joseph & +Yolanda Gibas  
Angelo, Gibas, & Fenstermaker Families In Memory of +John & +Anna Kobasz  
Angelo, Gibas, & Fenstermaker Families In Memory of +Peter & +Mary Hotrovich  
Angelo, Gibas, & Fenstermaker Families In Memory of +Alexander & +Jennie Angelo  
Angelo, Gibas, & Fenstermaker Families In Memory of +Daniel Fenstermacher  
Angelo, Gibas, & Fenstermaker Families For the Health of Susan Fenstermacher  
Stephen Herman In Memory of the +Herman Family  
Stephen Herman In Memory of +Catherine (Kate) Herman  
Nancy Hlywiak In Memory of My +Family  
Linda Hnatow & Michael Tilson In Memory of Departed of +Hnatow Family  
Linda Hnatow & Michael Tilson In Memory of Departed of +Tyrawsky family  
Linda Hnatow & Michael Tilson In Thanksgiving to God  
Carl Krauthauser God's blessing for the Krauthauser-Lano Family Members  
Carl Krauthauser In Memory of Deceased Members of +Krauthauser-Lano Families  
Leeza and Victor Kaliakin For the health of Children (Yanni, Megan, Dimitri, Maya, Jan,  
and Xenia)  
Leeza and Victor Kaliakin In Memory of +Inna, +Irene, +Nikolai, and +Victor  
Leeza and Victor Kaliakin To the Glory of God!  
Alisa Moldavanov In +Memory of Ukrainian People Who Lost Their Lives in the War  
with Russia  
Alisa Moldavanov God's Blessing on Ukraine

Barbara Mancuso For the Health of Dale Mancuso, Jr.  
 Barbara Mancuso In Memory of +Matzko Family  
 Christine & Stephen Morrison In Memory of +Father Paul & +Pani-Matka Anna  
 Hrynyshyn  
 Christine & Stephen Morrison In Memory of +Bijan & +Hrynyshyn families  
 Otamas Family In Memory of All +Ukrainians Killed in the War with Russia  
 Otamas Family In Memory of +Mykola and +Maria Otamas  
 Otamas Family For the Health of the Otamas Family  
 Barry Pinkowicz In Memory of the +Pinkowicz Family  
 Carol Purse In Memory of the +Bilinsky Family  
 Jennifer & Earle Robinson In Memory of +Kathleen J Trahan  
 Jennifer & Earle Robinson In Memory of +Mary Lou Trahan  
 Theodora Szeremeta In Memory of +Wasył Szeremeta  
 Nancy Tur In Loving Memory of the +Tur and +Maier Families  
 Nancy Tur In Loving Memory of the +Michalcewiz & +Dattilo Families  
 Zina Twardus In Memory of +Richard Twardus  
 Mariya Udud For the Health of Matinka Vira  
 Mariya Udud For the Health of Father Mykola

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### ANNOUNCEMENTS

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

**Pani Elizabeth Hutnick, Pani Maryann Ozlanski and Sarah Hutnick** - for chairing the Easter Egg Hunt for our Youth on Palm Sunday.

To **Father George and Father Constantine** for concelebrating the services.

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

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

**Linda Hnatow** – for coordinating and chairing the Paschal Flower Drive.

**Sandy Cramer** – for ordering the flowers for Paskha and for her help with decorating the Church with the help of Linda Hnatow, Pani Elizabeth, Thomas Sulpizi, Christos Kyprianou and Steven.

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

**Altar Boys and Men** – whose help is priceless

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

**MAY GOD REWARD YOUR KINDNESS A HUNDRED FOLD!**

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**BELLEVUE COMMUNITY CENTER** – 510 Duncan Road is sponsoring a DEA Drug take back event on Saturday, April 25 from 10AM -2PM as a way to dispose any unused prescription drugs. For more information, call (302) 762-1391.

**A VERY HAPPY BIRTHDAY** - is expressed to Luba Szeremeta, 4/17. May God grant her a very happy birthday and keep her for many, happy & blessed years!

**VISITATION OF THE CEMETERIES – Sunday, April 19:**

12:30 PM – Riverview  
1:30 PM -Lawncroft  
3:00 PM - Gracelawn  
4:30 PM – Veteran Cemetery

**MINISTRY SCHEDULE**

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

April 12 – Linda Hnatow and Matthew Andreas  
April 19 – Linda Hnatow and Matthew Andreas  
April 26 – Victor Kaliakin and Sonya Patronik  
May 3 – Victor Kaliakin and Sonya Patroniik  
May 10 – John Plachuta and Linda Hnatow  
May 17 – John Plachuta and Linda Hnatow  
May 24 – Matthew Andreas and Victor Kaliakin

**CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of April 13 - Thomas and Lynn Sulpizi  
Week of April 20 - Nancy Hlywiak, Jean Roeth, Zina Twardus  
Week of April 27 – John Plachuta and David Lazaration  
Week of May 4 - Earle and Jennifer Robinson  
Week of May 11 - Michael Tilson & Linda Hnatow, Irene Maskaly  
Week of May 18 - Mark & Laura Andreas  
Week of May 25 - Earle and Jennifer Robinson

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

**100th ANNIVRSARY** – will be held on Saturday, July 17th, 2027 with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of T-shirts (\$10) polo shirts (\$15 ) and sweat shirts (\$20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

**MEETINGS**

**Parish Board** – Tuesday, April 21 @ 6:30 PM

## **READERS MINISTRY SCHEDULE**

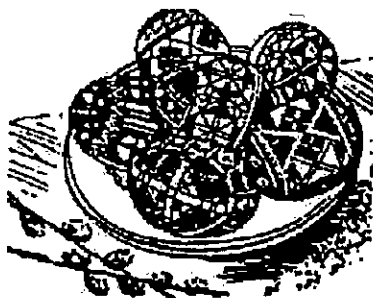
April 12 - Thomas Sulpizi  
April 19 - John Plachuta  
April 26 - Linda Hnatow  
May 3 - Jean Roeth  
May 10 - Andrew Duncan  
May 17 - Thomas Scholz  
May 24 - Pani Elizabeth Hutnick

## **CALENDER OF EVENTS - 2026**

Sunday, April 12 – Resurrection of the Lord  
Sunday, April 19 – St. Thomas Sunday – Visiting Cemeteries  
Sunday May 10 – Mother’s Day Dinner  
Sunday, May 31 – Pentecost  
Monday, June 8 – Apostle’ Fast  
Saturday, June 13 – Hall Rented  
Sunday, June 21 – Father’s Day Dinner  
Sunday, July 12 – Feast of Sts. Peter and Paul – Patronal Dinner  
Saturday, August 1 – UOL Flea Market  
Saturday, November 7 – Fall Bazaar  
Saturday, November 28 – St. Philip Fast  
Sunday, December 20 – UOL Cookie Sale

## **GREETER MINISTRY SCHEDULE**

April 12 - Zina Twardus and Nancy Tur  
April 19 - David and Eve Lazaration  
April 26 - Sandy Cramer  
May 3 - Sonya Patronik



**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan**

Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevsky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father Anthony Ugolnik, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, George Daniels, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Nancy Hlywiak, Daniel Holoviak, Jennifer Huertes, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, Karen Livick, Sara Long, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Sandy Roeder, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Sth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Cynthia Stepovij, Nicholas Stepovij, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Brysen Tomei, Dominic Tomei, John Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook



CHRIST IS RISEN!  
ХРИСТОС ВОСКРЕС!



ST. THOMAS WEEKEND PILGRIMAGE

## BRIGHT SATURDAY

APRIL 18, 2026

**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

APRIL 19, 2026

**10:00 AM Divine Liturgy**

St. Andrew Memorial Church

**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 Chernobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the U.S.A, as well as our fallen soldiers throughout the world, especially the fallen heroes of the Ukrainian Revolution of Dignity – the Heavenly Hundred, and those who have died in the present war with the Russian Federation.

**3:00 PM: Ice Cream Social - St. Sophia Seminary**  
(Sponsored by the Office of Youth Ministry)

PLEASE NOTE: MEMORIAL SERVICES ARE NOT PERMITTED DURING BRIGHT WEEK - MONDAY TO FRIDAY (APRIL 13-17). THESE DAYS ARE RESERVED FOR GRAVE CLEANING AND CEMETERY PREPARATION FOR ST. THOMAS SUNDAY.

PARKING REGULATIONS AND INSTRUCTIONS: AS DIRECTED BY THE CONSISTORY, ALL PARKING ON MEMORIAL CHURCH AND CEMETERY GROUNDS IS STRICTLY PROHIBITED ON SATURDAY, APRIL 18 AND SUNDAY, APRIL 19. 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.

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

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

## GOD'S ULTIMATE PROMISE FULFILLED

**T**hroughout the course of history, God promised His people many things. He promised the Israelites a land of their own, and after wandering in the wilderness for forty years, they received their promised homeland. God promised that He would send a Messiah to an anxious world, and He did so in the Person of Jesus Christ, His Only-begotten Son. God's greatest promise to mankind was given through Christ, when He said: **"THE SON OF MAN WILL BE DELIVERED TO THE CHIEF PRIESTS AND SCRIBES, AND THEY WILL CONDEMN HIM TO DEATH AND DELIVER HIM TO THE GENTILES. THEY WILL MOCK HIM AND SPIT UPON HIM, AND SCOURGE HIM AND KILL HIM. AND AFTER THREE DAYS, HE WILL RISE AGAIN."**  
(Mark 10:33-34)

Pascha is, indeed, the fulfillment of this wonderful promise. Throughout Holy Week, we walked the way of the Cross with our Savior. We witnessed His arrest and trial. We were present when He was beaten and humiliated. We were there when He breathed His last breath as He hung on the Cross.

Today, we bask in the glory of Christ's Resurrection. Death could not defeat Him! The grave could not hold Him! The empty tomb will forever testify to the undisputable fact that our Lord kept His promise: He DID rise again!

On this Feasts of Feasts, may we all remember that Christ's victory is OUR victory as well. Death will not have a permanent hold on us either. Eternal life in the Kingdom of Heaven awaits all of Christ's faithful followers. Let us all lift up our voices today and proclaim: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

*The Orthodox Weekly Bulletin* . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.