



BEHOLD
our Risen Lord!

Saints Peter and Paul Ukrainian Orthodox Church Bulletin

1406 Philadelphia Pike
Wilmington, DE 19809

www.sspeterandpauluoc.org

www.orthodoxdelaware.org



Father Stephen Hutnick

(302) 798-4455

E-mail: otche@aol.com

HOLY MYSTERIES

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

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

BAPTISMS – Celebrated by appointment.

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

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

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

April 20, 2025
Volume 61: Number 16
Schedule of Services and Activities
Week of April 20 - 27, 2025
Celebrating our 98th year of Service to the Lord

Resurrection of Our Lord – Sunday. April 20

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 21

8:00 AM – Resurrection Matins – Divine Liturgy
6:00 PM – Post Bazaar Meeting

Sunday, April 27- 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

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

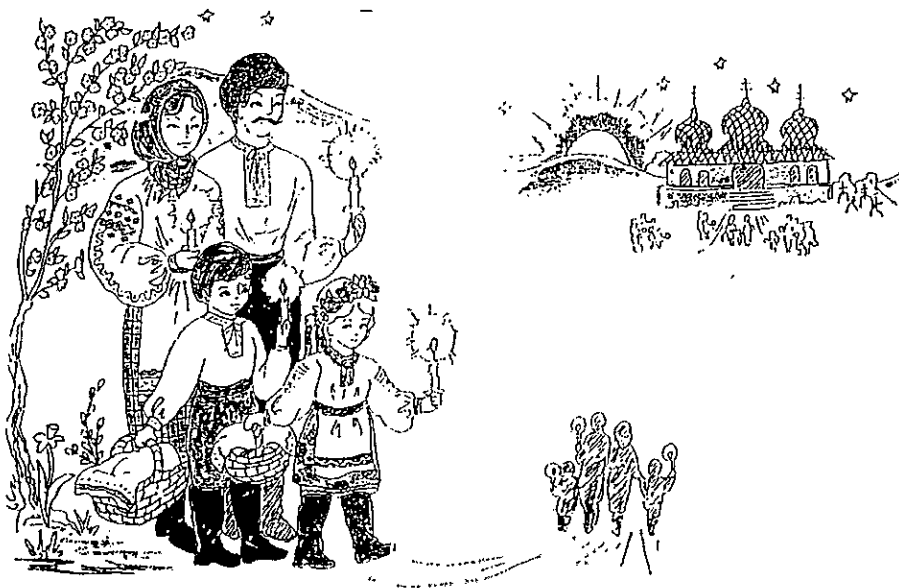
On this, the most joyous Feast of the Resurrection of our Lord and Savior, Jesus Christ, we would like to wish to His All-Holiness, Patriarch Bartholomew of Constantinople, the First Among Equals among Hierarchs and the Successor of St. Andrew; to His Eminence, our Metropolitan Antony, the Primate of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

Christ is Risen!

Indeed He is Risen!

Father Stephen Hutnick
Pastor

Executive Church Board



AN EASTER HOMILY

of our Father among the Saints, John Chrysostom



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

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



Archpastoral Reflection of the Council of Bishops of the UOC of the USA

**CHRIST IS RISEN! INDEED, HE IS RISEN!
ХРИСТОС ВОСКРЕС! ВОИСТИНУ ВОСКРЕС!**

To the beloved clergy, monastics, faithful parishioners and friends of the Ukrainian Orthodox Church of the United States of America and the Diaspora:

With the joy of the unwaning Light that bursts forth from the empty Tomb, we greet you on this Bright and Holy Day of the Resurrection of our Lord and Savior Jesus Christ with the ancient and powerful words:

CHRIST IS RISEN!

Through you, dear brothers and sisters, we proclaim this message not only to your homes and parishes, but to generations past and those yet to come. This radiant greeting echoes through centuries and into eternity. It resounds over mountaintops and through valleys of sorrow, piercing the silence of fear and despair. It brings life. It brings hope. It brings Christ Himself.

We proclaim it boldly today in the face of war, suffering, and injustice. We proclaim it from ancestral soil in Ukraine, torn and tested, where the faithful hold fast to hope in the Risen Christ even in the darkest hours. We proclaim it in every corner of the world where tears fall silently and suffering weighs heavily. We proclaim it to a world that thirsts not merely for peace but for resurrection - true and eternal.

We proclaim it because death has been conquered, because Christ has trampled down the gates of Hades, and because Light now shines where darkness thought it reigned supreme.

Christ suffered. He carried His Cross to Golgotha. He offered Himself fully and freely - for you, and for all of creation. And in doing so, He revealed the path we too must walk: not one of power and pride, but of service, sacrifice, and self-giving love.

We are called to be His followers - not in word only, but in life and deed. We are called to carry His light into the deepest shadows of our world. In the face of betrayal, blasphemy, bigotry, bullying, and brutality, we are not to remain silent. We stand in the radiant strength of the Risen Christ, proclaiming that no tomb can hold Truth, no grave can bury Grace, and no evil can extinguish the eternal Light of God.

This year we prayerfully commemorate the 1700th anniversary of the First Ecumenical Council in Nicaea. That sacred gathering gave voice to the Church's unwavering faith in the Risen Lord, in one God, and in the Holy Trinity - a faith passed down to us through the ages. Yet our task today is not merely to remember the faith of our fathers. It is to live it - to make it real and relevant in the world of the 21st century.

To do so means to carry the Cross daily and live the Resurrection hourly. Pascha is not a single day, nor is it a distant memory. It is the heartbeat of Christian life. Every act of love, every step taken in truth, every tear shared and every burden lifted is an echo of the empty Tomb and a witness to the Living Christ.

Therefore, dear brothers and sisters in the Lord, live Pascha. Let the light of the Resurrection guide your every thought, word, and action - not just today, but every day. Let the victory of Christ over death be the lens through which you see the world and respond to its needs.

Let the world know - not merely by our words, but by our lives - that Christ is Risen, and that His Resurrection changes everything.

With profound love in the Risen Lord, we greet you, we bless you, and we pray for you and your families.

**CHRIST IS RISEN! INDEED, HE IS RISEN!
ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

With prayerful wishes,

Metropolitan Antony

Primate of the Ukrainian Orthodox Church of the USA and Diaspora

Archbishop Jeremiah

Archbishop of the South American Eparchy of the UOC of the USA

Archbishop Daniel

Archbishop of the Western Eparchy of the UOC of the USA and Diaspora

Pascha – 2025
South Bound Brook, New Jersey

† **BARTHOLOMEW**
ARCHBISHOP OF CONSTANTINOPLE –
NEW ROME AND ECUMENICAL PATRIARCH

To all the fullness of the Church grace, peace and mercy in the gloriously Resurrected Christ

Most Venerable Brother Hierarchs and blessed children in the Lord,



By the mercy and power of God, having sailed in prayer and fasting the sea of Holy and Great Lent and having arrived at the universal Easter, we praise the Lord of glory, who descended even to Hades and "brought down all who were filled with joy, entering Paradise" through His Resurrection from the dead.

The Resurrection is not a memory of an event from the past, but a "good change" of our existence, "another birth, another life, another kind of life, a transfiguration of our very nature" [1].

In the Risen Christ, the entire creation is renewed together with man. When we sing the Third Hymn of the Easter Canon, "Now everything is filled with light, heaven and earth and the underworld; let all creation celebrate the resurrection of Christ, in whom He is established," then it is proclaimed that the entire universe is established and full of unfailing light. Not only for the history of the human race, but also for all creation, the "before Christ" and the "after Christ" apply.

The Resurrection of the Lord from the dead constitutes the core of the Gospel, the constant point of reference of all the texts of the New Testament, but also of the liturgical life and piety of the Orthodox.

Indeed, in "Christ is Risen" the theology of the Church is summarized. The experience of the abolition of the state of death is a source of unspeakable joy, "free from the bonds of this world." "All joy is fulfilled, for they have received the resurrection."

An explosion of "great joy," the Resurrection permeates the entire ecclesiastical life, ethos, and pastoral activity, as a foretaste of the fullness of life, knowledge, and joy of the eternal Kingdom of the Father, the Son, and the Holy Spirit. Orthodox faith and pessimism are incompatible dimensions.

Easter is for man a celebration of freedom and victory over alienating forces, an ecclesiasticization of our existence, an invitation to collaborate for the transformation of the world.

The history of the Church becomes "a great Easter," as a journey toward "the glorious freedom of the children of God." [2] The experience of the Resurrection reveals the center and the eschatological dimension of freedom in Christ.

The biblical testimonies about the Resurrection of the Savior demonstrate the power of the freedom of believers, in which alone the "great miracle" is revealed, which remains inaccessible to any coercion. "For we are willing, and not oppressed, to the mystery of salvation" [3].

The acceptance of the divine gift as the believer's "passage" to Christ is the free existential response to the loving and saving "passage" of the Risen One to man. "Without Me you can do nothing" [4].

The mystery of the Lord's Resurrection continues today to shake the positivist certainties of those who deny God as a "denial of human freedom," the followers of the "phantasm of self-realization without God," and the admirers of the contemporary "human god." The future does not belong to the entrapment in self-satisfied, shrinking, and closed-mindedness. There is no true freedom without Resurrection, without the prospect of eternity.

A source of Resurrectional joy for the Holy Great Church of Christ this year is the common celebration of Easter by the entire Christian world, together with the 1700th anniversary of the First Ecumenical Council of Nicaea, which condemned the heresy of Arius, the one who "diminished the Trinity, the Son and the Word of God," and established the method of determining the date for the feast of the Resurrection of the Savior.

The Council of Nicaea inaugurates a new period in the synodal history of the Church, the transition from the local to the ecumenical synodal level. As is known, the First Ecumenical Council introduced the "unwritten" term "homousios" into the Creed, with a clear soteriological reference, which remains the essential characteristic of the Church's doctrines.

In this sense, the celebrations of the great anniversary are not a turn to the past, insofar as the "spirit of Nicaea" is inherent in the life of the Church, the unity of which is related to the correct understanding and development of its synodal identity.

The discourse on the First Ecumenical Council of Nicaea recalls the common Christian archetypes and the importance of the struggle against distortions of our unadulterated faith and urges us to turn to the depth and essence of the tradition of the Church.

The current year's joint celebration of the "Most Holy Day of Easter" highlights the topicality of the issue, the solution of which not only expresses Christianity's respect for the decrees of the Council of Nicaea, but also the awareness that "there should be no difference in such holiness."

With such feelings, filled with the light and joy of the Resurrection and exclaiming the world-blessing "Christ is Risen," let us honor the called and holy day of Easter by wholeheartedly confessing our faith in the Redeemer who trampled death upon death, giving life to all people and to every creature, by faithfulness to the honorable traditions of the Great Church and by unhypocritical love for our neighbor, so that the heavenly name of the Lord may be glorified through us all.

At the Phanar, on Holy Easter, Sunday

† **Bartholomew**
Archbishop and Patriarch of Constantinople
Fervently devoted to the Risen Christ

Best wishes to all of you.

1. Gregory of Nyssa, On the three-day period of the Resurrection of our Lord Jesus Christ, PG 46, 604.
2. Romans 8:21.
3. Maximus the Confessor, On the prayer of the Our Father, to a lover of Christ, PG 90, 880.
4. John 15:5.



CHRIST IS RISEN! - The great event, the Glorious Resurrection of Christ, is celebrated by the Holy Orthodox Church as the greatest of all Feast days. It is the Feast of Feasts, and Celebration of Celebrations. This Feast is called Pascha (Greek for "Passover"), that is, the day on which is accomplished our passage (Passover) from death to life and from earth to Heaven. The celebration of the Resurrection of Christ continues for a whole week, and services held in the church are celebrated more festively than on all other days. On the first day of the Feast Matins begins at midnight. Before the beginning of Matins, the celebrants, vested in brilliant robes, together with the faithful, accompanied by the ringing of bells, carrying burning candles, the Cross and Icons, proceed around the church, emulating the Myrrh-bearing women who proceeded to the tomb of the Savior in the early morning. During the procession everyone sings, "Your Resurrection, O Christ our Savior, the angels hymn in the heavens; vouchsafe also us on earth with pure hearts to glorify You." The first exclamation of Matins is made before the closed doors of the church while the festal hymn "Christ is Risen..." is repeated many times; and then while singing the hymn they enter the church. The services continue all night with open Royal Doors, signifying that now, by the Resurrection of Christ, the gates of the Kingdom of Heaven are opened for all. On every day of this great feast we greet one another with the brotherly /greet each other in this way and exchange colored eggs, which symbolize the new, blessed life revealed from the Tomb of the Savior. Bells ring all Week. From the first day of Holy Pascha until Vespers of the Feast of the Holy Trinity, one is not permitted to kneel in church or make prostrations.

On the first Tuesday after Bright Week, the Holy Church, extending the gladness of the Resurrection of Christ to those who died in the hope of the general resurrection, especially commemorates the dead, and therefore this day is called Paschal Soul Day." On this day the Liturgy is celebrated with commemoration of the dead. On this day it is customary to visit the graves of one's close relatives. This custom differs in some aspects among local churches.

Besides this, the day of the Resurrection of Christ is celebrated by us on every Sunday of the year.

Troparion for the Feast of Pascha - Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life.

Kontakion for the Feast of Pascha - You descended into the grave, O Immortal One, yet You destroyed the power of Hades. Risen as Victor, O Christ our God, calling to the Myrrh-bearing women: Rejoice! And giving peace unto Your Apostles, You Who granted resurrection to the fallen.

AMAZING MIRACLES OF OUR FAITH

The Holy Light (The Miracle of Miracles)

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

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

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

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

- 1) The autopsy and exhaustive investigation of the All-Holy Tomb prior to its sealing by non-believers to certify that there is no existence of light or lit vigil lamp or material which would easily burn, etc.
- 2) The physical investigation of the Patriarch by non-believers prior to His entrance into the All-Holy Tomb to make sure that he has nothing that would impart light and in the presence of the multitude of Rulers, Authorities, Diplomats and those who work in the media of mass communication, etc.
- 3) The vigilant and close observance of the Patriarch - by an Armenian Priest, who accompanies the Patriarch as he enters the All-Holy Tomb - the former then remains in the outer courtyard.
- 4) Finally, the fragrant column ripped open by the Holy Light in 1579. This is to the left of the entrance to the Church of the Resurrection.

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

TRIUMPH AND VICTORY

Easter marks the celebration of Christ's Resurrection. This glorious Resurrection demonstrates an entirely new idea to the world, one so important that it has been celebrated for almost two thousand years.

Christ's victory over all, even death, inspires us and provides the impetus by which we can overcome our own overcoming. In examining the works and wonders of Christ's life, we find that He meant for us to take His words and actions and use them in our daily lives. He said in John 14:12; "He who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."

Easter is a spiritual celebration like no other. At Christmas, we celebrate Christ's birth. It is the time many of us let the child in us come forth in full measure to express and experience the joy and wonder of life.

Easter, however, carries a different message, one that speaks to the adult in us. Who of us has not met with rejection, suffering and pain? Who of us has not searched for the understanding of the change called death? At Easter, we overcome even the most intense of experiences, for Easter reminds us that there is no condition nor circumstance that cannot be transformed into something greater. It celebrates the miracle of the resurrecting power of life.

Jesus celebrated this power of life in His every thought, word and action, and He taught others to do the same, saying "I have come that they may have life, and that they may have it more abundantly." (John 10:10). Easter provides the perfect opportunity for us to celebrate the promise given in the Resurrection of Christ and to make His teachings our own.

The message of Christ is one of triumph and victory. He said: "I am the resurrection and the life." Encouraged by this, we, too, know that we carry the seeds of overcoming within us, that Christ is our resurrection and our life.

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. Queshi fuhuole.
 Coptic: Pikhirstof aftonf! Khen o methni aftonf!
 Coptic (Sahidic): Pchristos aftooun. Alethos aftooun.
 Czech and Slovakian: Kristus Vstal Mrtvych! Opravdu Vstoupil!
 Danish: Kristus er opstoel! Sanelly er opstoel!
 Esperanto: Kristos Levigis! Vere Levigis!
 Estonian: Kristus on surnuist ülestõusnud! Tõesti ülestõusnud
 Ethiopian: Christos Tensah Em' Muhtan! Exai' Ab-her Eokala!
 Finnish: Kristus nousi kuolleista! Totisesti nousi!
 French: Christ est ressucite! En verite Il est ressuscite!
 Gaelic: Kriost Eirgim! Eirgim!
 German: Christos ist auferstanden! In wahrheit ist er auferstanden!
 Georgian: Kriste aghsdga! Cheshmaritad aghsdga!
 Hawaiian: Ua ala hou 'o kristo - Ua ala 'I 'o no 'oia
 Hebrew: Ha Mashiyach qam! Ken hoo qam!
 Hungarian: Krisztus felta'madt! Valo'ban felta'madt!
 Indonesian: Kristus telah Bangkit! Benar dia telah Bangkit!
 Irish Gaelic: Tá 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 daaztsáádeé' nááidiidzáá. T'áá aaníí, daaztsáádeé' nááidiidzáá.
 Norwegian: Kristus er oppstanden. Han er sannelig oppstanden.
 Polish: Chrystus zmartwychstanaÓ!
 Portugese: Cristo ressuscitou! Em verdade ressuscitou!
 Romanian: Christos a inviat! Adevarat ca a inviat!
 Sanskrit: Kristo'pastitaha, Satvam Upastitaha!
 Scots' Gaelic: Tha Críod 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 uppstenden. Ja, Han dr sannerligen uppstenden.
 Syriac: Meshiha qam! Bashrira qam!
 Tlingit (Alaska): Kristos Kushvudiigut!
 Turkish: Hristos diril-Di! Hakikaten diril Di!
 Welsh: Y Christ Atgyfododd!
 Yiddish: Eybershter undser iz geshtanen! Avade Er iz ufgeshtanen!
 Zulu: Ukristu Uvukile! Uvukile Kuphela!

AN EXPLANATION OF THE RESURRECTION ICON

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!

ANNOUNCEMENTS

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

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

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

Michael Kapelus and David Lazaration for baking the Paskas

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

Altar Boys and Men – whose help is priceless

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

MAY GOD REWARD YOUR KINDNESS A HUNDRED FOLD!

A VERY HAPPY BIRTHDAY - is expressed to Robert McConaghy, 4/20; Matthew Andreas, 4/21; Daniel Boitsov, 4/21; Mariya Moldavanova, 4/21; Julianne Pecorella, 4/22; Nancy Bahr, 4/23; Laura Walsh, 4/24; Joyce Belles, 4/25; Ksenia Kaliakin, 4/25; Nathaniel Krauthauser, 4/26; Andrea Hoffman, 4/26 & Mykola Udud, 4/26. May God grant them a very happy birthday and keep them for many, happy & blessed years!

GREETER MINISTRY SCHEDULE

April 20 - Sandy Cramer

April 27 - Sonya Patronik

May 4 - David and Eve Lazaration

May 11 - Zina Twardus and Nancy Tur

May 18 - Kathy and Michael Chalfont

MEETINGS - PARISH BOARD – Tuesday, May 13 @ 6:30 PM

MEN'S SOCKS – Thank you for your donations!!!

VISITATION OF THE CEMETERIES – Sunday, April 27:

12:30 PM – Riverview

1:30 PM -Lawncroft

3:00-PM - Gracelawn

4:30 PM – Veteran Cemeter

MINISTRY SCHEDULE

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

April 20 – Sonya Patronik and John Plachuta

April 27 – Linda Hnatow and Matthew Andreas

May 4 – Linda Hnatow and Matthew Andreas

May 11 – Victor Kaliakin and Sonya Patronik

May 18 – Victor Kaliakin and Sonya Patronik

TENTATIVE CALENDER OF EVENTS - 2025

Sunday, April 20 – Resurrection of Our Lord

Sunday, May 11 – Mother's Day Dinner

Sunday, May 18 – Boy Scout Court of Honor (2PM)

Sunday, June 15 – Father's Day Dinner – Graduation Sunday

Sunday, July 13 – Patronal Feast Day

Saturday, August 2 – UOL Flea Market

Saturday, August 23 – Boy Scout Car Wash at the Church (TTBA)

READERS MINISTRY SCHEDULE

April 20 - Thomas Scholz

April 27 - John Plachuta

May 4 - Andrew Duncan

May 11 - Thomas Sulpizi

May 18 – Pani Elizabeth Hutnick

May 25 - Linda Hnatow

June 1 - Jean Roeth

CLEANING OF THE CHURCH MINISTRY SCHEDULE

Week of April 21 – John Plachuta and David Lazaration

Week of April 28 - Mark & Laura Andreas

Week of May 5 - Earle and Jennifer Robinson

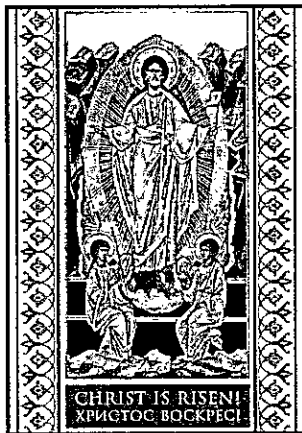
Week of May 12 - Thomas and Lynn Sulpizi

Week of May 19 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of May 26 - Earle and Jennifer Robinson

Week of June 2 - Michael Tilson & Linda Hnatow, Irene Maskaly

ST. THOMAS WEEKEND PILGRIMAGE



BRIGHT SATURDAY

APRIL 26, 2025

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 27, 2025

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 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 21-25). 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 26 and Sunday, April 27. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ 08873.

All private Panakhidas (Memorial Services) are permitted only after the conclusion of the general Panakhida.

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

FOOD AND ARTS & CRAFTS SALES WILL TAKE PLACE



REMEMBER 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 Mark Kozak, Father Andrew Molewski, Father Volodymyr Wronskyj, Father Michael Zaparyniuk, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Pani Matka Annette Zaparyniuk, Randy Allen, Carolyn Angelo, 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, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Thomas Fagan, Archantula Fanjoy, Mary Farrell, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovniou, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoziak, Jennifer Huertes, Joette Jago, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Judith Kocinski, Lorissa Kozakova, Ron Lazaration, Joan Libera, Karen Livick, 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, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, Linda Phillips, Joseph Pierson, Janilyn Pinkowicz, Bernice Pinkowicz, Daphne Pantelopulos, George Pantelopulos, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Sharon Reigh, Christopher Riehl, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Serth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Lydia Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

Pascha flowers 2025

Donated by

Special Thanks to Sandy for Her Special Donation

Sandy Cramer

In Memory of Minn and John Cramer

Sandy Cramer

In Memory of Richard and Robert Cramer

Sandy Cramer

In Memory of Michael and Anna Cramer

Sandy Cramer

In Memory of Theodore and Robert Cramer

Laura & Mark Andreas

In Memory of the Andreas family

Laura & Mark Andreas

In Memory of Muriel Becker

Bazinous family

For All in the Bazinous Family, Departed and Living

Nancy Gibas

In Memory of Father and Pani Matka John Hotrovich

Nancy Gibas

In Memory of Father and Pani Matka Peter Hotrovich

Nancy Gibas

In Memory of David Gibas

Nancy Gibas

In Memory of Joseph and Yolanda Gibas

Carl Krauthauser

For the Health of the Krauthauser-Lano Family Members

Carl Krauthauser

In Memory of Deceased Members of Krauthauser-Lano Families

Carl Krauthauser

To the Glory of God

Liz Moroz Harper

In Loving Memory of Michael Moroz

Nancy Hlywiak

In Memory of My Parents, Grandparents, and Uncle Stan

Fr. Stephen & Pani Liz Hutnick

In Memory of Hutnick and Kurtasz families

Fr. Stephen & Pani Liz Hutnick

For the Health of the Hutnik and Kurtasz Families

Fr. Stephen & Pani Liz Hutnick

For the Health of Our Parish Family

Leeza and Victor Kaliakin

For the Health of Family

Leeza and Victor Kaliakin

In Memory of Our Departed Loved Ones

Beatrice Koveleska

Eleanor Covelli, Josephine Biernoski, Richard Koveleski

Barbara Mancuso

In Memory of Dale Mancuso, Sr.

Barbara Mancuso

For the Health of Dale Mancuso, Jr.

Barbara Mancuso

In Memory of the Matzko Family

Christine and Stephen Morrison

In Memory of Father Paul & Pani-Matka Anna Hrynyshyn

Christine and Stephen Morrison

In Memory of Bijan and Hrynyshyn Families

Otamas family

In Memory of All Ukrainian Soldiers Killed in the War with Russia

Otamas family

In Memory of Mykola and Maria Otamas

Otamas family

For the Health of the Otamas Family

Pani Matka Maryann Ozlanski

In Memory of Father Gerry Ozlanski

Carol Purse

In Memory of Michael, Olga, & Michael John Bilinsky

Carol Purse

In Memory of Michael, Olga, & Michael John Bilinsky

Olena Smith family

Health of Galyna, Ivan, Oleksandr-Zahar, Natalia, Olena

Olena Smith family

Health of Kateryna, Yevgenii, Tymofiy, Galyna, Nadiya, Tatiana

Olena Smith family

In Memory of Ivan, Yevgenia, Anna, Zina, Olena, Ivana, Zahariya, Nina, Hanna, Leontiy, Grygoriy, Oleksandr

Linda Hnatow & Michael Tilson

In Memory of Departed of Hnatow Family

Linda Hnatow & Michael Tilson

In Memory of Departed of Tyravsky family

Linda Hnatow & Michael Tilson

For the Health of Our Loved Ones

Linda Hnatow and Michael Tilson
Zina Twardus
Mariya Udud
Mariya Udud
Mariya Udud
Mariya Udud
Mariya Udud
Mariya Udud

In Thanksgiving to God
In Memory of Richard Twardus
For the Health of Fr. Mykola
For the Health of Vira
For the Health of Mykhailo
For the Health of Marco
For the Health of Mariya
For the Health of Mykola

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.

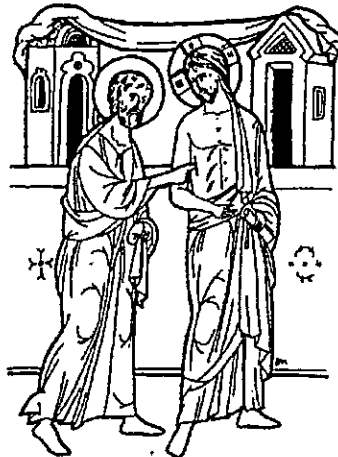
The small monastery belongs to Patriarchate of Jerusalem and has the privilege to prepare this ceremony. It is an ancient monastery, a sacred place with valuable and very old icons. The Holy Light arrive from Jerusalem on Saturday at 8:00 p.m. and after the ceremony will travel all over Greece. At every 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!

∴THE DOUBTING THOMAS∴



GOD'S ULTIMATE PROMISE FULFILLED

Throughout 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.