CHRIST IS RISEN!

Христос Воскрес!

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PRAY FOR
UKRAINE

КВІТЕНЬ 2022
Almighty God, our Help and Refuge, Fountain of wisdom and Tower of strength, who knows that I can do nothing without thy guidance and help; assist me, I pray thee, and direct me to divine wisdom and power, that I may accomplish this task, and whatever I may undertake to do, faithfully and diligently, according to thy will, so that it may be profitable to myself and others, and to the glory of thy Holy Name. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.
Amen.
Having run the race of ascetic struggles during Holy and Great Lent and experienced with compunction the venerable Passion of the Lord, we are now filled with the eternal light of His splendid Resurrection, wherefore we praise and glorify His transcendent name, exclaiming with the joyfully message to the whole world: “Christ is Risen!”

Pascha is the feast of freedom, joy and peace. We solemnly praise the Resurrection of Christ through which we experience our own co-resurrection. And we faithfully worship the great mystery of Divine Economy and we share in “the feast that is common to all.”

In this spirit, from the see of the Church of Constantinople, which eternally participates in the Cross and Resurrection of our Lord, we address to all of you, most honorable brother Hierarchs and beloved children, our wholehearted paschal greetings, invoking upon you the grace and mercy of Christ the God of all who put Hades to death and granted us eternal life.
CHRIST IS RISEN! INDEED HE IS RISEN!

Dearly beloved Clergy, Monastics, Sisters and Brothers in PASCHA – THE RESURRECTION,

“Peace be with you!” Very dear to us in our Holy Orthodox Liturgical Tradition is this exclamation that our Lord offered to His disciples in His first meeting with them following His Resurrection (John 20:19-31). This Peace was accompanied by the revelation of the wounds on His Body, proving that He is the crucified One resurrected and alive. Thereafter, He commissioned His disciples, “as the Father sent me, so I send you” making them the Holy Apostles.

This offering of Peace was spoken to a fearful and shocked group of disciples who were comparing experiences in the aftermath of the Crucifixion and not sure what to make of the unbelievable news of PASCHA – the Holy Resurrection. This Peace our Lord offers to His troubled disciples was not the worldly peace they might have comprehended. It is a Peace – a gift from Heaven – that He offers as He breathes on them saying “Receive the Holy Spirit”, Who will guide you throughout all their Apostolic ministry. It is a Peace tied closely with the Grace imparted by the Holy Spirit into not only the Apostles in their ministry, but to each of us through the Holy Mysteries, as members of the Body of Christ – His Holy Church. It is a Peace that the world desperately needs today. It is a Peace that heals and brings new life.

This year, more so than in decades, Pascha prompts us to consider the costs of human folly and the devastating acts of the ongoing war - the massacre of our brothers and sisters in Ukraine. One cannot receive such horrific news without tears and fears. The feelings of great joy at the Feast of Feasts – the Holy Resurrection – and the sadness at the horror of our suffering brothers and sisters in Ukraine are difficult to reconcile, but the Peace offered by our Risen Lord gives us hope. Ukraine and her people, throughout history, have known so much violence, so much pain and almost incomprehensible genocide from the same aggressors who invade and violate them today. These usurpers of our history have never been able to erase our nation and people from the face of the earth – precisely because the Peace of our Lord has preserved them and their self-identity – at the depth of their souls.

Pascha also comes amid the still thriving Covid-19 pandemic, which has delivered, along with its human and economic ravages, a season of inspired soul-searching. It has created an enforced period of stillness among all of us. It has encouraged contemplation. Not least of all, it has inspired an assessment of what is vital and what is not. The Peace offered by our Risen Lord preserves us at the depth of our souls with sound faith in His desire to heal us both physically and spiritually.

There is no shame in admitting that it is a very challenging time to proclaim and live the Good News of the Resurrection of Our Lord and Savior Jesus Christ. The struggles we face are very real and complicated. We have good reason to feel confused! However, the message of Pascha comes to us loud and clear: Christ is Risen! The powers of sin and death have been defeated and always will be – even in this broken - and often frightening - world. This Pascha, in such a world, so much in need of hope and inspiration, the abiding sense of PEACE gifted to us enables us to embrace and trust God our Creator, Who will bring us through the difficulties we endure. As we celebrate our Risen Lord, let us be mindful that we also are commissioned as apostles of His Peace - not a peace won by strength and might, but one gained through our community worship and dependence upon God in the Holy Trinity – Father, Son and Holy Spirit. We have the power, together, to be the living proof that the power of the Resurrection is all-encompassing and transcends even death itself. May you know the gift of PEACE always, with the power goal of sharing it with all around you each moment of your life. Never underestimate how deeply you can affect others with this Peace.

We embrace you all in the Peace, Joy, Light and Love of PASCHA and we assure you that all you are prayed for daily with a hope that is eternal. Let us all together assure all our brothers and sisters in Ukraine and around the world that they also are prayed for daily with that same hope. We love you with all our being...

CHRIST IS RISEN! INDEED HE IS RISEN!

+ ANTONY, Metropolitan
+ JEREMIAH, Archbishop
+ DANIEL, Archbishop
Пасха також настає на тлі все ще тривалий пандемії Covid-19, яка, разом із жахливими людськими та економічними руйнуваннями, привела наші душі до роздумів та пошуку. Цей вимушений період обмежень, став періодом тиши серед усіх нас. Цей час спонукає нас до роздумів. Цей час пандемії надихнув нас усіх зробити оцінку того, що є життєво важливим, а що ні. Ми, даровані нашим Воскресім Ісусом Христом, зберігаємо нас у глибині нашої души з глибокою вірі в Іого бажання захистити нас як фізично, так і духовно.

Немає сорому у тому, щоб визнати, що живимо у дуже складний час, щоб проговорювати і жити Доброю Новиною про Воскресіння нашого Господа й Спасителя Ісуса Христа. Труднощі, з якими ми стикаємося, є дуже реальними і складними. У нас є вагомі причини почуття розу浏akіння! Але послання Пасхи доходить до нас голосно і ясно: Христос Воскрес! Сили гріха і смерті були переможені і завжди будуть переможеними – навіть у цьому викрикливому і страшному світі. Це Пасха, у світі, який так потребує надії та натхнення та постійного відчуття Миру дарованого нам, дає нам змогу звернутися та довіритися Богу, нашому Творцю, який проводив нас через труднощі, які ми переживаємо. Святкуючи Воскресення Христа, пам'ятайте, що ми також є покликані бути Апостолами Іого Миру – не миру, здобутого словами жорстокістю, але Миру, доброго покликанням Богу у Святій Троїці – Отець, Син і Святому Духові. Ми маємо змогу разом бути тим живим доказом того, що сила Воскресіння є всеохочуючою і перевищує навіть саму смерть. Нехай цей дар Миру завжди буде з усіма нами, щоб длітися ним з усіма навколо вас кожного дня свого життя. Ніколи не недооцінюйте насилля сильною ви можете вплинути на інших за допомогою цього Миру.

Ми обіймаємо вас усіх у Миру, Радості, Світлі та Любові ПАСХИ і завершамо, що за нас щодня молимося за надію, яка є вічною. Давайте разом заповнюю ясі наших братів і сестер в Україні та в усім світі, що за них також щодня молимося з такою ж надією. З любов'ю до вас з усім нашим естетом ...

ХРИСТОС ВОСКРЕСЕІ Мира ВОСКРЕСЕІ
"CREATE IN ME A CLEAN HEART, O GOD, AND RENEW A RIGHT SPIRIT UNTO ME."

In our Lord's All-Encompassing Love,

By the Grace of God, Metropolitan

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**UKRAINIAN PASchal (EASTER) TRADITIONS**

**GREAT FAST**
After Christianity came to Ukraine, the coming of Spring took on new meaning, as it also signaled the approach of the Resurrection of Christ. The forty days preceding Easter are known as the “Great Fast” (or Lenten Period) and are spent by the faithful reading themselves spiritually for the great day of Easter. The period is devoted to some kind of prayer and repentance, both personal and for the sins of one’s ancestors. This spiritual fasting may be celebrated: prayer and penitence are an important part of the “Great Fast.” The faithful deny themselves certain types of food and recreation to express remorse for their sins.

During the “Great Fast,” there are also special services held for the deceased members of each parish and family. These Memorial Services, known as “Sorokousty,” usually involve the rectoring of the names of people who have fallen asleep in the Lord. Lent was also a time when great attention was paid to the home, clothing, etc. for the celebration of the Resurrection of Christ.

**HOLY (PASSION) WEEK**
In Ukraine, the first three days of Holy Week, also called the Pure (“Chisty”) Week or Passion (“Strastny”) Week, was a very busy period. All significant housework, repairs and cooking had to be accomplished in these three days before Holy Thursday. The women and girls of the home would do house cleaning and prepare foods and the Pysanka for the basket of blessed food. This included the baking of the Paska bread.

**HOLY SATURDAY**
Holy Saturday is a day when we commemorate the Descent of our Lord Jesus Christ into Hades and the liberation of the righteous dead. We continued fasting and abstinence and prepared ourselves spiritually for Pascha, making a good confession if they have not already done so. During this time, the parishioners visit the “Paschastytsia” to worship and venerate our Lord Jesus Christ.

**RESURRECTION SERVICES**
There are two traditions in Ukraine when we start Paschal Services: one is at midnight, another - at sunrise. That is when the faithful arrive for the Resurrection Services. The service before the Divine Liturgy consists of a procession which circles the church three times. The journey is made when the priest enters the church, the women to the tomb to anoint the Body of Christ on that first Easter morning.

**VOISTYNU VOSKRES – INDEED HE IS RISEN**
Following the Easter Sunday Resurrection Services and Divine Liturgy; Ukrainian families would gather outside the church and exchange joyful greeting “Khrystos Voskres!” That would be answered with the equally cheerful “Voistynu Voskres!” Hugs and kisses for long absent friends and family would follow, as many would come great distances to be together on this holy day. The family would then return home, where the traditional blessed Easter foods basket would be brought out. The father or head of the household would then begin the Easter breakfast by taking one of the blessed hard-boiled eggs and dividing it up among the family members. As each member is given a piece of the egg, the father would proclaim “Khrystos Voskres!” The passing out and consumption of the egg was a very important start to the Easter breakfast by taking the first piece of the Paschal egg and marking oneself with the sign of the Cross.

**УКРАЇНСЬКА ПАСЧАСЬКА ТРАДИЦІЯ**

**ВЕЛИКИЙ ПІСТ**
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Служба Великого четверга або Страсного четверга наголошує на Тайну Вечерю та Воскресіння Христове. Молитвами і покаянням, будь-яке освячення або підготовка до Великодня.

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ВЕЛИКА СУБОТА

Велика субота - це день, коли ми згадуємо про зв'язки Божого до часу Воскресіння нашого ісуса Христа у пам'ять про його ослобоження долі Бога. Цей день є дивлянням для всіх, що відчувають його жертв. Вірні зобов'язані присвятичити цей день в знак глибокої пошани до Христових подвигів, які відбулися в часи його жертв. Вірні приймають участь у службі, а також відносяться до свята з величезним увагою.

п'ятниця - це особливий день, коли в нашій церкві відбувається особливий обряд. Цей день відзначається через вхід у святилище, в якому вірні можуть оточувати інші осіб, про яких відзначається їхній особистий вклад. Відомо, що вірні, які приходять в церкву, відносяться до свята з величезним увагою.

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new King; the next moment they treated Him as the worst of criminals. Death on the cross was the worse form of punishment that could be inflicted on anyone, reserved for the worse of criminals. Being found in human form, for the fulfillment of the Scriptures, Jesus humbled Himself and became obedient to the point of death, even death on the cross.

In today’s Gospel readings, we see the love of Jesus for us. He who was sinless, offered Himself on the cross for our sins so we may enjoy eternal life with Him in His Heavenly Kingdom.

Today’s readings are readings of sadness. It is difficult to fully appreciate how people could have been so blind as to crucify the Son of God. It makes us wonder, “Would we have done the same thing?” Are we even treating others as Jesus was treated by lacking in Christian love?

These days we do know a few things about darkness in today’s world. We see it from far off, we see it up close and personal. The tragedy of the war in Ukraine and the ruthless slaughter of innocent lives in Donbas and Kyiv regions; we see it in friends and family members who suffer from ailments like cancer and Alzheimer’s, we see it in young men whose lives are so broken they go on senseless shooting sprees in schools, movie theaters, churches and shopping malls.

There is darkness for those who have lost their jobs, for the child born of a mother addicted to crack cocaine, for the homeless, the hungry, the destitute and those without jobs here and around the world. For those who live under oppressive military dictatorships, for those mothers, fathers, sisters or brothers who sit on death row, for those who have COVID-19 and HIV/AIDS. We know something about darkness in this present world.

At the same time, the readings are joyful because through Christ, we now have our hope of salvation and eternal life in the Kingdom of God. They are readings that draw us on our knees in thanksgiving. In our spiritual gathering, they draw us to confess in our hearts and loudly that Jesus Christ is our Lord to the glory of God the Father.

As we go home later, we should reflect on today’s readings. We should allow the Holy Spirit to speak in our hearts, telling us what we should learn from the death of Christ, the King of kings. To one, the Holy Spirit may give a message of repentance. To another, it may be a message of joy. Yet, to others, it may be the strength they need in their hope of eternal life in the Kingdom of God.

This is the wonder of the mystery of the Word of God. While we all hear the same message, the Word of God speaks differently in the heart of each one of us to sanctify us by the power of the Holy Spirit. Blessed is the Most Holy Name of Christ Jesus, He who came in the name of the Lord!”

Serving with Vladyka Daniel were the clergy of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL: Very Rev. Fr. Ivan Lymar – pastor, Very Rev. Fr. Mykola Lymar (pastor of the Protection of the Birth-Giver of God UOC parish in Milwaukee, WI) as well as Protodeacon Andriy Fronchak of St. Volodymyr Cathedral, assisted by the seminarians of the Church Subdeacons Yaroslav Bilohan and Pavlo Vysotskiy, Reader Maksym Zhuravchyk and seminarian Roman Marchyshak.

Those, in attendance at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

Photos by Subdeacon Yaroslav Bilohan and Olena Lymar
On Good and Holy Friday (April 22, 2022), the most solemn day of the liturgical year, parishioners, relatives, and members of the community at large gathered in Holy Trinity Ukrainian Orthodox parish in Bensenville, IL, for a solemn witness of the sacrifice of the Lord in order to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for an hour. Members of the faith community in attendance were: Very Rev. Fr. Oleksiy Kasperuk and pastor of the parish’s community Daniel, who was assisted by the USA His Eminence Archbishop of the Western Eparchy of the community and the Ruling Hierarch the spiritual father of the cathedral, the most solemn day being commemorated the death of Christ.

On this holy day, the faithful witnessed the sacrificial death of Christ Jesus in the observance of His Passion by which our Lord suffered and died for our sins. This commemoration began on Thursday evening with the Matins of Holy Friday and concludes with a Vespers on Friday afternoon/evening that observes the veneration of the shroud. Great Friday and Saturday have been observed as days of deep sorrow and strict fast from Christian antiquity. Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom and the life was the light of all people. The light shines in the darkness and the darkness did not overcome it.

The final punctuation on a sentence spoken in love, spoken across space, time, through ages, prophets, patriarchs, teachers, and in these last days, spoken to us by Christ Jesus. The final punctuation on a sentence spoken, lived in love; spoken, sung, breathed, in words such as “And I, when I am lifted up, I will draw all to myself.” Words such as “Love one another as I have loved you.” Love, spoken in actions: touched and touching, taught and teaching, love reaching out, healing, embracing, lifting; calling “beloved” those called wrong, weak, small, outcast, other, sinner.

The soldiers as they turned their backs and walked away: “Finished. It is over, our unpleasant but necessary work for the day.” The crowds as they watched Jesus breathe his last and his head slump down, lifeless: “Finished. The spectate is over.”

Not so with Jesus’ final word, telestelai, which is Greek for “It is finished.” This is a word of cosmic import, a word of timeless importance, of universal significance. It is finished. Jesus’ last word. It’s just one word in the language of the Bible.

“It is finished” – his concluding declaration, his last word, the final punctuation on a sentence begun before the beginning. With this word of completion, finality – “finished” – we are reminded how all began in St. John’s gospel:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him. In him was life, and the life was the light of all people. The light shines in the darkness and the darkness did not overcome it. ... And the Word became flesh and dwelt among us, full of grace and truth. From his fullness, we have all received grace upon grace.”

The Word incarnate spoke love in words, in deeds, spoke love in handing himself over, giving himself up, pouring himself out, until there is nothing left, nothing more needed, just one last breath, one last word. God’s sentence of love spoken across time, space, boundaries, on the cross – spoke its final syllables, in gasps, in an agonized whisper, in last word. It’s just one word in the language of the Bible.

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On Holy Saturday (April 23, 2022), His Eminence Archbishop Daniel once again presided over the Vesperal Liturgy of St. Basil the Great at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, during which numerous faithful of Chicago Metropolitan area prayerfully gathered to reflect upon the great Mystery of Salvation of the Crucified Savior. The pastor of the cathedral parish family Very Rev. Fr. Ival Lymar, Very Rev. Fr. Mykola Lymar and Protodeacon Abdry Fr. Fronchak assisted Vladyka Daniel.

On Great and Holy Saturday the Orthodox Church commemorates the burial of Christ and His descent into Hades. It is the day between the Crucifixion of our Lord and His glorious Resurrection. For Orthodox Christians Great Saturday is the day between Jesus’ death and His resurrection. It is the day of watchful expectation, in which mourning is being transformed into joy. The day embodies in the fullest possible sense the meaning of joyful-sadness, which has dominated the celebrations of Great Week.

The Liturgy served on the morning of Holy and Great Saturday is that of Saint Basil the Great. It begins with Vespers. After the entrance, the evening hymn ‘O Gentle Light’ is chanted as usual. Then the Old Testament readings are recited. They tell of the most striking events and prophecies of the salvation of mankind by the death of the Son of God. The account of creation in Genesis is the first reading. The sixth reading is the story of Israel’s crossing of the Red Sea and Moses’ song of victory - over Pharaoh, with its refrain: ‘For gloriously is He glorified.’ The last reading is about the Three Children in the fiery furnace of Babylon, and their song of praise with its repeated refrain: ‘O praise ye the Lord and supremely exalt Him unto the ages.’ In the ancient church the catechumens were baptized during the time of these readings. The Epistle, which follows, speaks of how, through the death of Christ, we too shall rise to a new life.

After the Epistle, the choir chants, like a call to the sleeping Christ: ‘Aris, O Lord, Judge the earth, for Thou shall have an inheritance among all the nations... As the chanting progresses, the altar vestments as well as all sacred vestments are changed in the temple into the bright snow-white colors. The deacon carries out the Book of the Gospels, and reads the first message of the resurrection from Saint Matthew. Because the Vespers portion of the service belongs to the next day (Pascha) the burial hymns of Saturday are mingled with those of the resurrection, so that this service is already full of the coming Paschal joy.

At the conclusion of the liturgical services the bishop spoke of the mystery of Christ’s Resurrection.

“Now when Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If it has been raised to the power of death the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ - whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.” (1 Cor. 15:19)

“My brothers and sisters in Christ, may the joy and peace of the Lord Jesus fill all your hearts in this beautiful Easter Sunday that commemorates the glorious Resurrection of the Lord Jesus.

As many of you are aware, Pascha is the main feast of the liturgical year. You may wonder why Easter is the greatest of all feasts celebrated during the liturgical year? It is because it commemorates the awesome Resurrection of the Lord Jesus on the first day of the week. Based on the testimonies of “over five hundred” (1 Cor. 15:5-8) believers who have witnessed the Resurrection of the Lord Jesus, it cannot be denied that “the Lord has risen indeed.” (Lk. 24:34)

On the Feast of Easter, we commemorate the most important turning point in the history of mankind. We honor the fulfillment of the “blessed hope” of every living being “the manifestation of the glory of our great God and Savior, Jesus Christ!” (Tit. 2:13)

In order to appreciate the glorious Resurrection of the Lord Jesus, we have to consider what the outcome would have been if there had been no resurrection. Saint Paul summarizes this subject in the following words:

“Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If it has been raised to the power of death the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ - whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.” (1 Cor. 15:19)

“But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ.” (1 Cor. 15:20-22)

In fact, Christ has been raised from the dead! He was not only raised from the dead to prove to us that He is God; He was raised to prove to us that “we will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When the perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: ‘Death has been swallowed up in victory. ‘Where, O death, is your victory? Where, O death is your sting?’” (1 Cor. 15:55-56, 58)

For us Christians, Easter/Pascha is a time of joy. Our joy in Christ is manifested many ways. It is manifested through our presence at the celebration of this Liturgy on Holy Saturday during which time, with all our hearts, we praise our Lord Jesus Christ in thanksgiving. It is manifested in the warmth of the homes where family members and friends have been invited to a great feast of excellent foods. It is manifested in the laughter of the little children who will be provided with the opportunity to play games with their parents, be it searching for colored eggs or other games. For some children, this special relationship with their parents is a rare opportunity because sometimes during the year, we forget to make ourselves little so we can share in the joy of our little ones.

In the midst of all this outward joy that we are celebrating, let us not forget those who’s joy is inward. There are those who are sick in the hospital, the prisoners who have been forgotten, those who’s countries have been torn apart by warfare – especially our brothers and sisters in Ukraine that live under the threat of constant aggression and devastation, the seniors who live in solitude, all those who share their joy in their own way. Our Lord is also their Lord. Inwardly, they also share in the joy of knowing that the Lord has indeed risen.

My brothers and sisters in Christ, let us live the joy of Easter with all our brothers and sisters in Christ. Let us make a special effort to reach out to those who have no one in our way and especially those who have been forgotten so they may manifest their joy outwardly as we are doing today. As of today, may we all go forth into the world as disciples of the Risen Christ and bring the joy of the Lord to all those who touch your lives!

...Though we are surrounded by sorrows today, we know that they are temporary and that our unending joy approaches, as the Son prepares to return to renew our fallen nature. Our repentance is not in vain, for the King of Glory hears our prayers and grants us His mercy shown on His Cross with the power revealed at His Glorious Resurrection. Therefore, with firm faith and great love, let us all prayerfully prepare to shout together: Christ is Risen!”

Photos by Subdeacon Yaroslav Bilohan and Olena Lymar
У прекрасний, сонячний весняний день, хоч і ще холодний, вірні нашої парафії поспішали до храму на святкове богослужіння до свята Входу Господнього в Єрусалим. Із самого ранку вірні приходили до церкви, щоб взяти собі букети верби, зазделегідь приготовлені для освячення. Букети в’язали символічними синьо-жовтими стрічками.

У цей день до нас із архіпастирським візитом завітав Високопреосвященніший Митрополит Антоній, який очолив Святу Літургію. Перед початком Літургії Владика відвідав Недільну Школу, яка діє при парафії. Митрополит спілкувався із дітьми на тему Свята Входу Господнього в Єрусалим, а після діти задавали Владиці запитання на різні теми. У своєму заключному зверненні до дітей Митрополит Антоній усім нагадав, що кожен повинен пам’ятати звідки він походить і в особливий час випробувань для нашої неньки України молитися до Всевишнього Творця за мир та спокій в нашій державі.

Також перед початком Літургії Митрополит Антоній мав нагоду спілкуватися з настоятелем Греко-католицької громади Трьох Святителів о. Євгеном Папасом та його парафіянами. Велике прохання поступило від Греко-католицької громади, щоби почути думку Предстоятеля УПЦ США, щодо подій в Україні.

Свята Літургія почалася із привітання Митрополита Антонія в притворі храму. Традиційно першою від громади привітала Владику п. Софія Ряшнівська, а припіднесли коровай і квіти Владиці Управи п. Ігор Андрусів та Роксолана Мельник. Настоятель парафії о. Василь Шак закликав Високопреосвященнішого Митрополита Антонія помолитися перед престолом Всевишнього за мир і спокій в Україні. Співслужили Митрополиту Антонію за Божественною Літургією окрім настоятеля о. Володимира Музычка, о. Іван Чопко, о. Андрій Драпак та диякон Адриан Мазур.

За Божественною Літургією співслужили дві хори, семінарський та парафіяльний. Велика кількість людей зібrazione у храмі на це Величне Свято, щоб почути слова та науки Високопреосвященнішого Митрополита Антонія, отримати його благословення та освятити вербні галузки. Музичні два роки були для нас величним випробуванням, і також для нашої парафії через пандемію коронавірусу. Наш Владика не мав змоги відвідати нас саме на Свято Входу Господнього в Єрусалим, але сьогодні ми дякуємо Господу Богу за те, що з поверненням людей до церкви ми спільними устами і серцем прославляємо Всемилостивого Бога.

Освятивши Вербні Галузки після відпусту, церковний хор заспівав молитву Боже Великий Єдиний. Ось якщо вам подякувати словами подяки нашему Митрополиту...
Антонію за те, що розділив це Свято із своєю паствою у м. Брукліні, а також Владика отримав запрошення від усіх громади святкування цього року 20-ліття від дня заснування нашої парафії.

Відбувся також святковий обід у Церковній Залі, де наші сестриці та парафіяни приготували смачні страви. На завершення семінарський хор заспівав молитву до Богородиці “Під Твою Милість” та Високопреосвященніший Митрополит Антоній побажав усім молитовно провести Страсний Тиждень та з радістю зустріти Світле Христове Воскресіння.

Under the omophorion of the Theotokos of Bavaria (Germany), about 400 people gathered inside and around Protection of the Birth-Giver of God Ukrainian Orthodox parish in Munich, Germany for the prayerful celebration of the glorious feast of the Entrance of our Lord into Jerusalem, prayerfully entering into the Sacred and Holy Week leading to the Bright Feast of Pascha.

His Eminence Archbishop Daniel (in his capacity of the spiritual father of the Western-European Eparchy of the Ukrainian Orthodox Church in Diaspora) led the liturgical service of the day with the assistance of Very Rev. Fr. Valentyn Smoktunowicz – Dean of Germany Deanery, Rev. Fr. Victor Mandziuk and Rev. Fr. Petro Valihursky - the clergy of the Deanery, Rev. Fr. Ivan Sydor of the Orthodox Church of the Ukraine and Deacon Alexander Smoktunowicz. Vladyka Daniel arrived in Germany a few days prior, in order to oversee the order and purchase of 7 medical ambulances for Ukraine, as they are sponsored by the Ukrainian Orthodox Church of the USA.

As parishioners held palm branches and pussy willows, the hierarch explained that this is a time to celebrate Christ’s triumphant entrance into Jerusalem. “We begin with kind of a sense of the joyfulness of Christ, but within a very short period of time, the turning on Christ and his condemnation and death on the cross,” Archbishop Daniel said. It is only through embracing the cross that the resurrection is understood.

“It’s all about unleashing the Gospel,” Archbishop Daniel said during his homily. “Not only in your life, but in your world: the world of your home, the world of your workplace, the world of your neighborhood…Today is most significant time for the liturgical year for the church.” Palm Sunday marks the start of Holy Week -- the final days of Lent for Orthodox Christians and others. “This is the time where we follow the passion, the death and resurrection of Christ,” Vladyka Daniel said.
Many received the Holy Mysteries of Confession and Eucharist in preparation for the Feast of Feasts – Pascha – in a week.

Each parishioner, holding in their hands the palm branches, received a blessing from their bishop with the sprinkling of Holy Water, thus blessing the branches and prayerfully imitating the biblical act of the Entrance of our Lord into Jerusalem.

Archbishop added in his reflections:

"...This year, more so than in decades, Palm Sunday and the celebration of Pascha prompts us to consider the costs of human folly and the devastating acts of the ongoing war - the massacre of our brothers and sisters in Ukraine. One cannot receive such horrific news without tears and fears. The feelings of great joy at the Feast of Feasts – and the sadness at the horror of our suffering brothers and sisters in Ukraine are difficult to reconcile, but the Peace offered by our Lord gives us hope. The modern-day aggressor will never be able to erase our nation and people from the face of the earth – because the blessing of Lord has been with us through the history, it preserved them and their self-identity – this blessing is with us today, as we are joined by the worldwide community, fighting the evil of death, as it is being exemplified by the acts of merciless slaughter of the innocent people of Ukraine by the Russian military, their political and yes – the religious leaders as well."

The day concluded with a prayerful chanting of Ukrainian National Anthem, which was done by about 100 children in attendance, prayerfully holding palm branches and bravely exclaiming GLORY TO UKRAINE! – remembering 202 children that already lost their lives in Ukraine due to the aggression of the Russian Federation against the people of Ukraine...

As the faithful were leaving, Archbishop Daniel spoke to each person individually, encouraging them and offering prayers and blessings for the sons and husbands that serve in the Armed Forces of Ukraine.... Just a few names: Petro, Stepan, Volodymyr, Dmytro, Tymofiy, Ivan, Hryhoriy, Marko, Ostan, Oleh, Rodion, Serhiy, Andrii, Yury – the soldiers of Ukraine – yet children of mothers and fathers, husbands of wives and parents of those children in attendance.

Munich, the capital of Bavaria, located in southern Germany is Bavaria’s largest city and the third largest city in Germany (after Berlin and Hamburg). Munich lies about 30 miles north of the edge of the Alps and along the Isar River, which flows through the middle of the city. Nestled in this picturesque vista, is the Protection of the Birth-Giver-of-God Ukrainian Orthodox parish, located in a chapel dating back to the 16th century. The area is blessed to be the location of a well-known historic miracle performed by the Mother of God. In 1489 a young boy had drowned, and his mother, full of faith, brought his body and laid it at the feet of the image of the Mother of God, seeking a miracle. She was not disappointed, as her son was restored to live before many witnesses. After this miracle numerous churches were erected over the years in honor of the Virgin Mary.

Photos by Fr. Ivan Sydor and Kamila Smoktunowicz

Vladyka Daniel concluded the Divine Services of Pal Sunday with the following words: "... As in the past, with the palm branches in our hands, the society welcomes the Lord saying “Hosanna!”... but yet the same society tends to scream out loud “Crucify Him!”... And we all have done it with palms in our hands and the echoes of “Hosanna” in the air.

So, each year we need this PALM Sunday to remember this reality. And we need these palms and pussy willows as a reminder – and a challenge.

They remind us that we are called to be heralds of Christ – to celebrate Him the way they did that day in Jerusalem.

And these palms challenge us to keep crying “Hosanna,” to keep proclaiming the Good News – even when the world tempts us to do otherwise, even when it seems like it would be easier to go with the crowd and simply choose Barabbas.

These palms challenge us to not turn our back and walk away. They challenge us to not step over Christ or ignore him. And they challenge us not only to remember what we have done to him, but what he has done for us. That is what this week is about.

Before we look ahead to next Sunday, and the big plans and the big meal, etc. - look back. And look within. And look to these palms.

Look at what we are called to do... and who we are called to be.

Palm Sunday brought hundreds of faithful, both young and old – many of whom were recent refugees from Donetsk, Mariupol, Mykolaiv, Symy regions of Ukraine – to celebrate this feast together with the hierarch.
As the Russian Federation continued its assault upon the sovereign nation of Ukraine, destroying not only military installations, but countless churches, schools, hospitals, and residential areas, and taking thousands of innocent lives, the people of the United States gathered quietly inside the St. Andrew Memorial Church in South Bound Brook, New Jersey. The church, itself built as a memorial to the 10 million victims of the Holodomor, the genocide by starvation perpetrated by Soviet Russia, via a manmade famine, stood tall and bright against the darkening sky.

Joining His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, and His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy, was His Grace Bishop Saba of the Georgian Apostolic Eparchy, along with local clergy from the Ukrainian and Georgian Orthodox Churches, the hierarchs celebrated a Moleben, an intercessory Prayer Service, praying:

"Again, we pray for our God-loving and God-protected country the United States of America, for the Government and armed forces and for all the people; for our God-loving and God-protected ancestral homeland Ukraine and for all the people, that the Lord God help and aid them in all things and protect them from every enemy and adversary."

The people filing the church, all bowed their heads and prayed along as the Seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary sang the responses, their voices hauntingly weaving among the faithful in soulfully responded to the petitions, “Lord, have mercy.”

His Eminence Metropolitan Antony prayed the moving prayer for Ukraine in Ukrainian, while His Eminence Archbishop Daniel prayed the same prayer a second time in English.

“Lord our God, Great and Almighty, we Your sinful children turn to You with humility in our hearts and bow before You. We beseech Your loving kindness and abundant blessings upon the nation – the people – of Ukraine during these days of great danger to their safety and well-being.

Our brothers and sisters, Lord, are once again threatened by aggressors who see them only as simple obstacles blocking the path to the complete domination of the precious land and resources of the country of Ukraine. Strengthen the people as they face this great danger, turning to You in the immeasurably deep faith, trust and love they have placed in You all their lives. Send Your Heavenly Legions, O Lord, commanded by the patron of Kyiv, Archangel Michael, to crush the desires of the aggressor whose desire is to eradicate Your people.

Grant unity of mind, heart and soul, O Lord to all leaders in public service with those they serve. Unite them all into one, great Christian family, so that together, as brothers and sisters, they may glorify Your Majestic Name – God in the Holy Trinity – Father, Son and Holy Spirit, now and ever and unto the ages of ages. Amen.”

As the service concluded, His Eminence Metropolitan Antony turned to the people and said a few words about the current situation in Ukraine.

We bishops, clergy and people all understand each other because we have all suffered at the hands of invaders, at the hands of those who seek to destroy us, and to wipe us from the face of the earth. But, by the Grace of God we rise each time, like a phoenix from the ashes. We rise, and we build anew because it is impossible for the invaders to destroy the soul of the nation. The nation is the people. It is not the physical state, but the people. Through all the numerous invasions Ukraine has suffered, even the numerous times in this last century, the Holodomor, the Soviet repression, the expulsion of millions of Ukrainians to Siberia and imminent death, our people were hurt, they were crushed, and yet still deep inside, within their hearts and souls, they knew who they were, they knew from where they came, and they knew they had to rise up again and to rebuild everything that was destroyed. Today, we have the nation of Ukraine, who for 30 years enjoyed relative freedom and independence and is recognized by the entire world, including the Russian Federation, once again being savagely attacked, being killed by the thousands, women, innocent children, infirm elderly, being attacked simply because they are “in the way”. Being attacked because they do not wish to abide by the rules of a Totalitarian Government and armed forces...
government. They want to continue enjoying the freedom they have tasted during these last 30 years. The freedom that they had in their hearts, for nearly the last 2,000 years.

His Eminence continued by stating that his soul is constantly fed when he reads the history of what the Ukrainian, and the Georgian nations have overcome in this regard. How much they have had to fight back, and how much the nations had to rebuild. However, each time the nations only got stronger. He expressed that he believes with all his heart, that this is finally the time when the entire world will say, “no more war, no more torture, nor more killing, in Ukraine.” He continued that trying to subdue and own a free nation must come to an end. Ukraine is a free nation, and she will stand onto eternity as a free nation, and a free people.

Metropolitan Antony expressed his gratitude to Bishop Saba for his desire to come and pray with the Ukrainian Orthodox, and for being an example to all the former-Soviet block nations, in saying “this is enough.” It is important for the world to see that other nations which were also consumed by the Soviet Union are standing up against the tyrannical regime and saying “enough” – not only for Ukraine, but for the nations only got stronger. He expressed that with all his heart, that this is finally the time when the entire world will say, “no more war, no more torture, nor more killing, in Ukraine.”

As His Grace concluded, and the young voices faded, His Eminence Archbishop Daniel smiled as he gazed upon the children before him and stated that his heart is full of hope, as their young voices projected life and filled everyone’s heart. He stated that we all know that we will win the war against evil, because that is what we are fighting – a heavenly war against the evil in this world. Looking at the children, he stated that it is because of their voices, because of their eyes, because of their hope, that the adults are inspired and are convinced that the future of our nations – Georgia, Ukraine, and the USA, is bright and will be wonderful, as long as we work on it together, join forces, and offer our prayers to Almighty God.

His Eminence promised to pray for the children, and the Georgians, and asked that they in turn pray for Ukraine, for Georgia, and for the country in which we live, the United States of America. He continued by stating that as he watched the children in both Georgian and Ukrainian, he could not help but reflect upon both nations’ shared history that brings the two countries so close to each other. Our Georgian brothers lived through the same turmoil in 2008, being invaded by the Russian Federation, as the Ukrainians gathered on the Maidan also fought for independence, hoping it was for their final battle. Little did they know that in 2022 they would again be fighting for freedom in both nations.
come out as they sleep and gnaw. The horrific aspect was the rats who run out of food. However, the most common sound was the skitter of those hiding beneath. Today, His Eminence received a text message from the bishop of Mariupol, who was directly hit and collapsed upon his hearing. In his text he explained that the people who are sheltering in the basement of a building that was finally able to escape the city. His smile fading, Archbishop Daniel addressed not only Ukraine but the entire free world – asking them to wake up and stand up for freedom and defend the sacredness of life. Having asked for prayers from and promising in turn to pray for the Georgian community, Archbishop Daniel invited everyone to make their way to the Saint Sophia Seminary, where coffee, sweets and a light Lenten meal was prepared for them. As the cold breeze blew, and the flags snapped in the wind, the faithful, Ukrainian and Georgian,arm in arm, step in step, brothers in Faith, and comrades in a common battle, emerged into the darkness, carrying the Light of Christ within their hearts and souls. Through their continued commitment to Christ, through their prayers, freedom is assured, and both Georgia and Ukraine have a bright future ahead of them.

On April 9, 2022, the hierarchs, clergy and faithful of the Ukrainian Orthodox Church of the USA joined in prayer the Georgian Apostolic Orthodox Church, honoring the memory of the victims of the April 9th tragedy, also known as Tbilisi massacre, referring to the events in Tbilisi, Georgia when an anti-Soviet demonstration for independence was brutally crushed by the Soviet authorities, resulting in 21 deaths and hundreds of injuries. April 9 is now known as the Day of National Unity of Georgia.

The prayerful gathering took place at St. Grigol of Khandzta Georgian Orthodox Church in Manville, NJ. Welcoming the hierarchs, clergy and faithful of the UOC of the USA, His Grace Bishop Saba, the ruling hierarch of the North-American Diocese of the Georgian Apostolic Orthodox Church, reflected upon the tragic events of 1989 and the loss of human life due to the atrocities of the Soviet regime, which led to further unrest and invasion by the Russian Federation of the two sovereign regions of Georgia, the Black Sea coastal region of Abkhazia and the central Georgian region of South Ossetia (Tskhinvali).

Following the Memorial service, which was concelebrated by His Grace Bishop Saba, His Eminence Metropolitan Antony, His Eminence Archbishop Daniel and about 20 priests of the Ukrainian and Georgian Orthodox communities, the primate of the Ukrainian Orthodox Church of the USA and Diaspora – Metropolitan Antony, addressed the congregation of about 150 people that gathered in the evening hours of the day for a solemn prayerful commemoration.

“We share in the pain of the historical past of the Georgian community and mourn the loss of the innocent lives of 1989. As Ukrainians, we know the pain which the Soviet regime imposed on various parts of the so-called Soviet Republics. The Ukrainian people suffered the massacre of the Genocidal Famine of 1932-1933, during which about 10 million people lost their lives due to a forced starvation. We feel the pain of the Georgian community because we experienced the pain of the modern Russian massacres during the Revolution of Dignity, when the lives of over 100 people were cut short and these days, we all live through the painful 40 days and some days of the Russian Aggression against the peaceful people of Ukraine. As people of Faith, we practice what we do the best – WE PRAY for the lost lives; we pray for the men and women of our armed forces, and we are here to offer support to each other, as the saga of Russian brutality continues against the people of Georgia and Ukraine.”

Welcoming the remarks of the Consul General of Georgia in New York, Honorable Diana Zhgenti, who offered condolences to the Ukrainian Orthodox community on behalf of the Georgian-American community, Archbishop Daniel reflected upon the time of the ecclesiastical year, during which this prayer service takes place, stating:
"...we are heading towards the conclusion of the Great and Holy Lent, the most sacred time of the Holy Orthodox Church, where we all try to perfect ourselves and to change the way in which we live and behave.

These days, we are all faced with the behavior of destruction, as we commemorated the lost lives of the Georgian tragedy and the ongoing attempted invasion of Ukraine by the Russian Federation. We pray this evening for the thousands of innocent lives lost due to the hunger for power, control and domination by the political and religious leaders of Russia; we also pray for our enemies (just the way our Lord taught us to pray)... we pray that the attitude and the heart of the aggressor will change... we pray that the religious leaders of the Russian Orthodox Church would “wake up” and choose the side of life and not of the threat to the sacredness of God’s creation... we pray for the restoration of the peace and tranquility for the nations of Georgia and Ukraine...”

Chanters of the local Georgian Orthodox community and the choir of St. Sophia Ukrainian Orthodox Theological Seminary sang the prayerful responses to the Memorial Service.

Following the liturgical service, the community hosted an open Lenten dinner for those in attendance.

LET US CONTINUE TO PRAY FOR THE PEACE IN UKRAINE AND GEORGIA!

Photos by Subdeacon Yaroslav Bilohan

Because it marks the boundary of Great Lent and its joyful asceticism, the weekend of Cheesefare is always about transition; this year it also marks a transition for Michael Abrahamson as he was ordained to the priesthood by His Eminence Archbishop Daniel at the parish of the Holy Archangel Michael in Woonsocket, RI. It was a beautiful day for it, with spring-like temperatures resonating with the natural warmth of old friends and family gathering after a long winter of COVID and the graceful and boundless energy of His Eminence. All this contrasted with the dire and heartbreaking news flowing from our ancestral homeland, juxtaposing the temporary fallen world which groans in agony with the eternal kingdom that sings alleluia. The deeper magic of sacramental love reminded all the participants who they are and gave them hope in a time when the world is offering little more than suffering, violence, and despair. The pattern of the Divine Liturgy, with all of us gathered around our bishop, put us at the center of everything and allowed us to become part of the healing of Ukraine and an end to all evil forever.

It was in this context of transformational grace that Dn. Michael Abrahamson and his wife Pani Faith, along with their children, Brendan, Betsy, Andrew, Justin, and Owen, offered their lives as living sacrifices in and with our Lord Jesus Christ and that Dn. Michael made the transition from deacon, a role he was ordained to in 2015, to priest.

After the greeting of the bishop by the children of the parish, the president of the parish, Irene Shewchuk, and the priest of the parish, Fr. Borislav Kroner, His Eminence encouraged all of us to leave aside the cares of the world for the time being and enter fully into the celebration of life and the Gospel of salvation. The beauty of the architecture and iconography and the music offered by the choir, led by Donna Eichorn, gave even more power to Archbishop Daniel’s desire, as everyone’s heart was opened and they joined the Kyivan emissaries to Constantinople of bygone days in not knowing whether they were in heaven or on earth. This was especially true during the singing of the “Our Father” to an arrangement that Dn. Michael himself had composed as a prayer and offering towards God’s desire that we forsake our divisions (through forgiveness) and become one as He Himself is One. The offering of His Eminence, Archbishop Daniel further blurred the division between heaven and earth, turning everyone’s hearts to the glory of God by reminding them of the power of Liturgy and Love to reconcile and transform us.

His Eminence was assisted in the altar by many clergy; the priests Fr. Borislav, Fr. Onisie Morar (St. John the Baptist Romanian OCA in Woonsocket, RI), Fr. Roman Tarnavsky (St. Andrew UOC-USA
in Boston, MA), Fr. Andrew George (Holy Annunciation GOArch in Cranston, RI), Fr. Vladimir Aleandro (retired, OCA), Fr. John Bacon (retired, OCA), Fr. Andrii Pokotylo (St. Mary UOC-USA in New Britain, CT), Fr. Mark Sherman (retired, OCA), Fr. Stephen Masliuk (St. Mary UOC-USA in Bridgeport, CT), Fr. Anthony Perkins (Holy Resurrection UOC-USA in Waynesville, NC), Fr. Silouan Rolando (Holy Trinity UOC-USA in Goshen, IN), son of the parish Fr. John Charest (Sts. Peter and Paul in Carnegie, PA), and Fr. Michael Abrahamson (St. Michael UOC-USA in Woonsocket, RI), the deacons Archdeacon Vasyl (St. Michael UOC-USA, Woonsocket, RI), Protodeacon Anthony Szwez (St. Mary UOC-USA, New Britain, CT), Deacon Paul Cherkas (St. Michael UOC-USA, Woonsocket, RI), and Deacon Timothy Kelleher (Holy Trinity UOC-USA in Seattle, WA), the subdeacons Joshua Bourgery (St. Michael UOC-USA in Woonsocket, RI), Pavlo Vysotsky (St. Sophia Seminary, UOC-USA), and Yaroslav Bilohan (St. Sophia Seminary, UOC-USA). The Abrahamson children also assisted, holding each of the vestments as they were being presented to their father as confirmation of his ordination to the priesthood.

After the Divine Liturgy and the blessing of the flags of the United States of America and Ukraine, Fr. Michael thanked everyone for their support and encouraged us to see the good in everyone so that the divisions between us may be healed and that Christ might be manifested through us to all those who need Him.

May God bless Fr. Michael and Pani Faith Abrahamson as they begin their new ministry to Christ’s holy Church! AXIOS AND MANY BLESSED YEARS!!!
During March 18-20, His Eminence Archbishop Daniel visited St. John the Baptist Ukrainian Orthodox Parish in Portland, OR. At his arrival, Archbishop Daniel and seminarian of St. Sophia Ukrainian Orthodox Theological Seminary Subdeacon Pavlo Vysotskyi were greeted by parishioners on Friday, March 18.

Early on a sunny Saturday morning, they joined the faithful of the church in making varenyky as a fundraiser for Humanitarian Aid to Ukraine. There were a great amount of parishioners present to make and sell varenyky, as well as other items. During this event, many people from the Portland area came to support our cause. The line of supporters was so lengthy that it wrapped around to the outside of the church from 11:00 am until 2:30 pm.

In the evening, His Eminence joined the faithful for the Vespers with Litiya service. With the candles twinkling upon the Lenten purple and silver altar table, the service ebbed and flowed, as the chanter choir sang and people prayed. His Eminence delivered a short sermon at the conclusion of the service and then anointed the faithful with Holy Oil. After the service we gathered together for a fellowship. Fr. Volodymyr explained that Vespers is the first service of the Daily Cycle of divine services celebrated in the Orthodox Church. Due to the liturgical day beginning at sunset, Vespers is traditionally served in the early evening and prepares the faithful for the Divine Liturgy on Sunday morning.

On Sunday, His Eminence was guided from the church rectory to the front steps of the church where the children of the parish welcomed him with warm greetings and flowers. He was then greeted with the traditional bread and salt by the President of the parish, Serhei Nahurskyy. Gratefully accepting the warm welcome, His Eminence exchanged a few words and accepted the cross offered by parish priest, Fr. Volodymyr Yavorskyi before proceeding into the nave and beginning the service. Fr. Andriy Matlak, from Holy Trinity UOC parish in Seattle, WA also served during the Divine Liturgy.

After the reading of the Epistle and Gospel, Archbishop Daniel stood amid the faithful and stated that we all need to remain humans during this unfathomable time with the war in Ukraine. He warned us not to cross the line and to become inhuman. Compassion needs to be on our minds, whether it is about Ukraine, a homeless person, or a co-worker asking how you are doing. Concluding his sermon, Vladyka returned to the altar, and continued the Divine Liturgy.

During the Litany all of the faithful knelt as His Eminence prayed a special prayer for Ukraine. Tears were brought to the eyes of the parishioners, as we all face troubling times, God is present and listening to our prayers.

Preparing for communion, the children knelt in a line at the front of the church, praying and waiting for Holy Communion. As the dismissal prayers were read by Fr. Andriy, His Eminence gave them the final blessing.

The parish family proceeded downstairs to the parish hall for a Lenten luncheon and fellowship. After the meal everyone sat around and chatted the afternoon away.

Fr. Volodymyr Yavorskyi, Dobrodijka Ginny, along with the parishioners of St. John the Baptist UOC, extend their gratitude to His Eminence Archbishop Daniel for his visit and wish him many blessed years!

Photos by Subdeacon Pavlo Vysotskyi
Lazarus, the brother of Martha and Mary, and friend of Christ, was dead for four days before Jesus arrived. This fact ensured that the people were convinced that Lazarus was truly dead, and not just asleep.

As the people mourned the loss of Lazarus, Jesus, in His humanity was moved, and He also cried.

Lazarus lived for another 30 years and became the Bishop of Cyprus.

Jesus was crucified on Great Friday, and His Body was laid to rest in the Tomb.

While His Body lay in the Tomb, His Soul descended to Hades where He freed all the righteous souls who had been awaiting His arrival since the beginning of time. In the icon you see the very first people - Adam and Eve, being pulled out of Hades.

As the sun rose on Sunday morning, the myrrhbearing women found the tomb empty.
**DIRECTIONS**

Step 1
Combine farmer cheese, cream cheese, butter, and egg yolks in the bowl of a stand mixer fitted with a paddle attachment; mix on low speed to combine. Add sugar, vanilla extract, lemon juice, lemon zest, and orange zest; mix until Paska mixture is smooth.

Step 2
Line a sieve with dampened cheesecloth, leaving an overhang on all sides. Place over a plate that will catch any additional liquid that drains out.

Step 3
Spoon Paska mixture into cheesecloth. Fold the ends of the cheesecloth over the mixture. Cover with a plate and set a heavy weight on top.

Step 4
Chill until Paska is firm, overnight to 24 hours.

Step 5
Remove weighted plate and unfold cheesecloth ends. Use cheesecloth ends to lift Paska out. Invert onto a plate and peel away cheesecloth.

**Cook’s Note:**
Substitute almond extract for the vanilla extract if desired.

**Editor’s Note:**
This dessert is traditionally made in a pyramid-shaped mold called a “pasochnitza,” though a conical sieve or clean terra cotta flower pot with a hole in the bottom can be used to achieve the pyramid shape. A regular sieve or colander can also be used to produce a round shape.
may god grant to them many happy and blessed years!

Rev. Vasyl Pasakas 4/6/2013
V. Rev. Yuriy Shakh 4/7/1991
Dn. Michael Abrahamson 4/25/2015
Dn. John (Robert) Cummings 4/25/2021

Archbishop Orest (Ivaniuk) – April 14 1981

5th 1955 - PRIEST JOSEPH BODNAR
27th 1963 - PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 - MITRED PROTOPRIEST MYKOLA LASZCZUK
29th 1967 - MITRED PROTOPRIEST KONSTANTYN DANYLENKO
4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK
18th 1983 - PROTODEACON NICHOLAS POLISZCZUK
20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ
6th 1988 - PRIEST LEW OSTROWSKYJ
4th 1997 - PROTOPRESBYTER SEMEN HAYUK
18th 2000 - PRIEST LEONID HOFFMAN
12th 2007 - MITRED PROTOPRIEST EUGENE MESCHISEN
25th 2011 - PROTOPRIEST MICHAEL STRAPKO
29th 2014 - DEACON DENNIS LAPUSHANSKY

Do not just read the pages of the Bible and Holy Scripture, but live the pages, allowing them to lead you along the path towards God and salvation.

Archbishop Daniel
Share Your Charitable Efforts for UKRAINE

CHRIST IS RISEN!

Warmest greetings to the clergy and faithful of the Church during this joyous and bright Paschal Season!

“When the Son of Man comes in his glory... the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.’ For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you welcomed me; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.’” Matthew 25: 31-36

The Lord’s instruction to us have never been more vital or clear. With the ongoing Russian aggression against Ukraine, the need for assistance is great.

The Church, with the blessings of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, and His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchies, went into action immediately on February 24th, with the start of the hostile invasion upon the peaceful, sovereign nation of Ukraine. Not only has the Church been successful in collecting funds, but it has utilized those donations to send all manner of aid to Ukraine, and the Ukrainian refugees who have found themselves fleeing for their lives. In addition to ongoing prayerful support, Archbishop Daniel has traveled numerous times to Europe to hand-deliver and organize relief efforts including the acquisition of ambulances, the delivery of food items to those who are starving and isolated, as well as providing financial assistance to those in need.

With the blessing of Metropolitan Antony, the Church has worked in cooperation with the Orthodox Church in Ukraine, with the collaboration of Metropolitan Epiphany, Primate of the OCU, to deliver over 15,000 Paschal baskets filled with paska breads, kovbasa, eggs, and other necessities, which were delivered to the citizens and freedom fighters in Ukraine.

In addition to the Church’s efforts, various parishes and individuals are stepping forward to answer the call for assistance by holding clothing drives, fundraisers, and concerts to collect much needed funds.

We would like to feature these efforts in a special edition of the Ukrainian Orthodox Word. Therefore, if you, or your parish, have undertaken any fundraising endeavors please write a short article and submit it along with a few photos, so that we may publish and publicize the work being done by the faithful of the Church.

By advertising your efforts, other parishes and individuals might get inspired and organize their own fundraising drives.

Please submit your materials to the Editor-in-Chief of the UOW at esymonenko@uocusa.net by MAY 30, 2022

Yours in Christ,

Elizabeth Symonenko
Editor-in-Chief
Caretakers 2.0

Planned Summer Schedule

- July 3 - 9    Diocesan Church School Camp
- July 10 - 23  Teenage Conference
- August 1 - 5  Mommy/Daddy & Me
- August 5-8    St. Nicholas Program
- Aug 28- Sept 1 ASC for Adults
- September 2-5  Family Fest

Dates for work weekends or special events or for rental inquiries may be found at www.allsaintscamp.org.

Spaces are limited. For more information concerning how camp will look this year and registration schedule, please visit www.uocyouth.org.

Paid & Volunteer Staff Opportunities - Full Summer, by week, or weekends. To discover staff opportunities visit www.uocyouth.org/staffopportunities.

Опікуни 2.0

Запланований Розклад на Літо

- Липень 3 - 9    Шкільний Табір
- Липень 10 - 23  Програма для Підлітків
- Серпень 1 - 5  Мама / Тато & Я
- Серпень 5-8    Програма Св. Миколая
- Серп 28- Верес 1   Табір для Дорослих
- Вересень 2-5  Сімейне свято
  Дати робочих вихідних, спеціальних заходів чи інформацію про рент можна знайти на www.allsaintscamp.org.

Кількість місць обмежена.
Для отримання додаткової інформації щодо проведення цього року та для того, щоб зареєструватися - переходьте на www.uocyouth.org.

Також є можливість працювати, чи здійснювати волонтерську діяльність на нашому таборі протягом всього літа, декілька тижнів чи по вихідних. Щоб дізнатися більше про це - переходьте на www.uocyouth.org/staffopportunities.
SAVE THE DATE!

JULY 27-31, 2022

75th UOC Convention July 2022
St. Peter & St. Paul UOC Carnegie, PA

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75th UOL Convention | St. Peter & St. Paul (orthodoxcarnegie.org)
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OPPORTUNITIES RANGE FROM SPECIALTY EVENT TO FULL SUMMER EMPLOYMENT

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FOR A FULL LISTING OF AVAILABLE POSITIONS VISIT UOCYOUTH.ORG

BEGINNING JUNE 2022 THROUGH AUGUST

INFORMATION OR TO APPLY WWW.UOCYOUTH.ORG
QUESTIONS UOCYOUTH@AOL.COM OR
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Bank Transfer - please contact treasurer@uocofusa.org for details

Checks - made payable to UOC of the USA - and mailed to the Consistory Offices:

Ukrainian Orthodox Church of the USA
135 Davidson Ave.
Somerset, NJ 08873

Будь ласка, розгляньте можливість зробити свою пожертву для служіння УПЦ США:

В інтернеті через PayPal за допомогою кнопки DONATE на нашому веб-сайті: www.uocofusa.org

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Чеки – виписуючи на УПЦ США - і надсилаючи до: UOC of USA - 135 Davidson Ave.

Somerset, NJ 08873

MAY CELEBRATIONS
У ТРАВНІ СВЯТКУЄМО
UKRAINIAN ORTHODOX CHURCH OF THE USA
1 Antipascha - St. Thomas Sunday
Антипасха - Неділя Св. Ап. Фоми
6 Great-Martyr George
Вмч. Георгія (Юрія) Побідоносця
8 Sunday of the Myrrh-bearing Women Holy Apostle and Evangelist Mark
Неділя Жінок-Миронощці
Апостола і евангелиста Марка
13 Holy Apostle James
Св. Ап. Якова
18 Great-martyr Irene of Thessalonica
Великомучениці Ірини
19 Venerable Job of Pochaiv
Прп. Іова Почаївського

YOU CAN HELP YOUR CHURCH

Make a donation to support the Ministry of the Ukrainian Orthodox Church of the USA
Зробіть пожертву для підтримки Відділів Служіння Церкви
## Calendar of Events

Get involved in the life of your Church!
The success of all Church sponsored events depends upon your active participation!

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<td><strong>Submit articles &amp; photos of charitable activities and fundraisers for Ukraine</strong></td>
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<td><strong>UOL CONVENTION</strong></td>
<td>July 27-31</td>
</tr>
<tr>
<td><strong>Save the Date SOBOR</strong></td>
<td>October 2022</td>
</tr>
<tr>
<td><strong>UOCofUSA</strong></td>
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</tbody>
</table>

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