

GREAT AND HOLY PASCHA
THE RESURRECTION OF OUR LORD AND SAVIOR



Icon of the Descent into Hades

***THE GLORIOUS FEAST OF THE RESURRECTION OF
OUR LORD, GOD AND SAVIOR JESUS CHRIST – PASCHA – ПАСХА***

***Христос Воскрес!
Боістину Воскрес!***

***Christ is Risen!
Truly He is Risen!***

SCHEDULE OF SERVICES FOR BRIGHT WEEK, APRIL 25 – MAY 1

MONDAY, APRIL 25 – BRIGHT MONDAY – ОБЛИВАНІЙ ПОНЕДІЛОК

9:30 AM DIVINE LITURGY

✙ Caryl Haverluk; Req: Bill Haverluk

SATURDAY, APRIL 30

6:00 PM GREAT VESPERS

SUNDAY, MAY 1 – SUNDAY OF THOMAS

9:30 AM DIVINE LITURGY

FOR ALL PARISHIONERS

Schedule Change - PLEASE NOTE: Because Mothers Day is just one week after Thomas Sunday we will combine our annual *Sviachenne* meal with our celebration of Mothers. Therefore following the Liturgy on **May 8** there will be the combined annual parish *Sviachenne* & Mothers Day meal. Mothers will not be allowed in the kitchen! *Everyone is invited!*



Share 2011

Our Lord asks us to commit ourselves to be good stewards of the gifts entrusted to us, to share our time, our talent and our treasure as an outward sign of the love and gratitude we have for Him. Please be a good steward of your gifts and share them by participating in Ukrainian Catholic Appeal – Share 2011.

Agape Vespers – Today at 5:00 PM
All are invited to return (and bring your family and friends) to the church today at 5:00 PM to continue in the great Paschal celebration with ***Agape Vespers***.

Cards for sale

Easter Cards and Birthday Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

PASCHA TO PENTECOST: 50 DAYS OF GRACE

We are celebrating the feast of the Bright Resurrection of the Son of God. These 50 days are days of light, joy, grace, and peace. We especially strive to maintain what is known as “Paschal joy.” What is this joy? Our realized happiness that we have spiritually died, been buried, and resurrected with Christ. Christ’s Death and Resurrection is at the same time our own taste of death to sin and genuine resurrection.

Saint Paul teaches us that having died to the “old man” (the ways of sin) we, through Christ, have been born again in the “New Man.” “You have been raised to life with Christ. Set your hearts, then, on the things that are in heaven, where Christ is seated at the right hand of God. Let your thoughts dwell on things there, not on things here on earth. For you have died, and your life is hidden with Christ in God. Your real life is Christ, and when He appears, then you too will appear with Him in glory.” (Colossians 3:1-4)

Newness of life has been given to us by and in Christ Jesus. It is the greatest gift. Let us hold fast to it and guard it from the devil’s envy. Let us be sure to be completely dead to our old habits of passion and sin; and alive in the righteousness of Jesus Christ. Let us continue to celebrate in word and deed, living:

A Pascha worthy of veneration,
A Pascha which is Christ the Redeemer,
A blameless Pascha,
A Pascha of the faithful!

*A Reminder about Standing on **all** Sundays and from Pascha to Pentecost*

This is not an innovation, rather it is the explicit reiteration of a long tradition and teaching of the early church about the nature of the celebration of the Lord's Day (i.e. Sunday.) This proscription of the church dates from the time of the Œcumenical Council of Nicaea (325 AD.) There was a divergence in practice in various places and the church identified the need to emphasize the resurrectional character of the Lord's Day. The fact that an Œcumenical Council discussed and eventually issued a Canon (rule) on this subject shows the importance in the eyes of the church fathers. Canon 20 of the Council (which has never been negated) states: *Since there are some communities that still bend their knees on the Lord's Day (Sunday) and on the days of Pentecost, this Holy Council decrees that the common prayers (i.e., at Liturgy) are to be rendered to God standing.*

To be very clear - This canon of the First Ecumenical Council applies to Every Sunday of the Year! One should NOT kneel during Divine Services on ANY Sunday (custom nor the practice of the Latin Church notwithstanding).

*Пригадуємо що стоїмо підчас Служби Божої
КОЖНОЇ Неділі року і кожного дня від
Великодня до Неділі П'ятдесятниці*

Це не є нова вигадка а виразне повторення стародавнього звичаю і повчання стародавньої Церкви про праведне додержування Господнього Дня (Неділя). Це повчання ще із Собору Нікеї (325р). Були різні звичаї в різних місцевостях і Церква рішила наголосити Христове Воскресення кожної Неділі . Ця справа була така важлива що Церковні Отці рішили надати закон . Канон 20 (яке ніколи небуло заперечене) каже: *Тому що є деякі громади що ще клякають в Неділю і в дні П'ятдесятниці, цей Святий Собор проголошує що в спільній молитві (Служба Божа) молимося Богові **стоячи**.*

"NOW ALL IS FILLED WITH LIGHT: HEAVEN AND EARTH AND THE LOWER REGIONS. LET ALL CREATION CELEBRATE THE RISING OF CHRIST IN WHOM WE ARE ESTABLISHED!"

"THIS IS THE BRIGHT AND SAVING NIGHT, SACRED AND SUPREMELY FESTAL. IT HERALDS THE RADIANT DAY OF THE RESURRECTION ON WHICH THE TIMELESS LIGHT SHONE FORTH FROM THE TOMB FOR ALL!"

— PASCHAL CANON

May the Lord Bless!

those who during Great Lent and Holy Week assisted with the many things which needed to be done (cleaning, singing, serving, decorating, cooking, etc). Your labors, time, and offerings are greatly appreciated!

Liturgical Notes:

This period of great festivity and joy finds its liturgical expression in the following manner:

- ❖ We greet each other with the Paschal salutation, "Christ is risen! Indeed He is risen!" for 40 days, until Ascension Day.
- ❖ We do not kneel or make prostrations either at church services or in our homes until the "Kneeling Prayers" at Pentecost.
- ❖ The Paschal Troparion, "Christ is risen from the dead" is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension.
- ❖ The prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

The Sermon Preparation

A young girl was watching her father, a pastor, write a sermon.

"How do you know what to say?" he asked.

"Why, God tells me."

"Oh, then why do you keep crossing things out?"

Do Molodi – To The Young
A Pastoral Letter of His Beatitude **Sviatoslav**,
Major Archbishop of Kyiv-Halych

“...therefore, like children, we also carry signs of victory and cry out to You the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord!” (Tropar of Palm Sunday)

Dear Beloved Youth in Christ!

On the Feast of the triumphant entry of our Lord to the capital city of Jerusalem, I address you with my first pastoral letter after my installation as the Father and Head of the Ukrainian Catholic Church.

A tradition has developed in the Catholic Church that on Palm Sunday special attention is given to youth. On this day in St. Peter's Square in Rome hundreds of your peers from around the world gather to pray together with the Holy father. I want to take advantage of this opportunity to appeal to you, by means of this letter, to reassure you my personal concern and to invite you to dialogue with the Word of God, which the Holy Church preaches.

Palm Sunday — this is a day that makes us participants of an extraordinary event. Jesus Christ comes to the culmination of his salvific mission. His crucifixion, death and resurrection are drawing near. And here, on the eve of His passion, the God of Israel in human flesh comes to His people. This advent was prefigured by King David, ceremoniously carrying into Jerusalem the Ark of the Covenant adorned with the images of the cherubim that signalled the presence of the One Who is enthroned upon the Cherubim. A visible sign of the presence of the Almighty was for the Israelites an assurance of their invincibility, because God Himself dwelt among them.

Today, Almighty God meets His People, albeit, without the assistance of some inanimate object. Today He, Son of the Heavenly Father, filled with the Holy Spirit, comes personally and in a visible form! Jesus Christ opens to us the possibility of a personal encounter with Him. It is exactly to this meeting that the Church of Christ prepares us and invites us by the words of Saint Andrew of Crete: “Come let us ascend together to the Garden of Olives to meet Christ, Who today ... freely approaches His holy and blessed suffering in order to complete the mystery of our salvation (Discourse 9 on Palm Sunday)

Venerable Andrew points out the spontaneity of such a meeting from both sides. From the side of God — this movement of love of the Creator toward His creation... a love that leads Him to suffering, a total sacrifice of the Son of God for each one of us. From the human side — this spontaneous response of young to God's approach. It is particularly the young people of Jerusalem that felt this movement of love toward them. Their reaction was spur-of-the-moment, unplanned and even unthinkable for the religious and political elite of that day. The Evangelist Luke tells us that, “some of the Pharisees, who were present in the crowd, told Him, ‘Teacher, rebuke Your disciples!’”. He answers them, “I tell you that if these were silenced, the very stones would cry out!” (Lk 19:39-40). It was

the children and the youth that recognized in Christ the incarnate God of Israel and began to shout, “Hosanna!” - which means “save us!” The desire of a young person to love and to be loved opened them to Divine Love, because to save means to give one's life in love — life eternal.

Dear Young people! Christ today approaches you too! He enters His city — Jerusalem, which is each one of our communities, each of our groups and the heart of each one of us. Today the Church needs your spontaneity and your intuitive openness to the reality of God Who is present among us. It is you are the voices by which the Church welcomes its King singing: “Blessed is He, Who comes in the name of the Lord!” (Jn 12:13).

In our day, unfortunately, this innate youthful devoutness and the search for that eternal Love, which is God - are both often wounded and purloined. It is difficult for us to allow ourselves to love, because we are afraid of being deceived or used. Moreover, sometimes we are incapable of loving. We give more value to things, virtual amusement and communication in social networks, rather than real living persons who are near to us. These characteristics of today's culture isolate us, close us into ourselves and render us incapable of meeting others. That is why the contemporary young person often feels deeply lonely even in a noisy and cheerful crowd of friends. Not having encountered the Lord, one cannot encounter oneself.

Nevertheless, today the Lord victoriously approaches Jerusalem. Let us boldly go out to meet Him! The green branches, with which we welcome Him, are a symbol of a person's victory over isolation and loneliness in relation to God and our neighbour. Oh how much we need in our day this green sign of awakening, this fresh air of spring that shatters stereotypes and prejudices, that overcomes doubts and suspicions and recognizes Him who comes to each of us. On this day, it is to us - the young Church (which the Prophets often referred to as the bride of the Lord) that the words of the Prophet Zachariah are addressed as he calls upon us not to fear, “Rejoice O Daughter of Zion, ... lo, your King comes to you, ...riding on a colt!” (Zach 9:9)

On this festal day, that brings us closer to Easter, do not be afraid to meet with Christ and do not be embarrassed to identify yourselves as Christians even before those that may want to forbid you from doing this. If you remain silent, then the stones will shout out. Regardless of how strange this may sound in the modern culture of the young, let us not fear to shout to Him, “Hosanna in the highest!” Today we do not simply take into our hands blessed branches with symbols of the springtime renewal of nature — we take into our hands symbols of victory over sin and death, and through them we receive the strength of Him, Who goes to the Resurrection. Let us experience this encounter together today — and let us become inspired with the strength of Love, with which we build our future together.

Blessed is He, who comes in the name of the Lord!”

+Sviatoslav

Issued in Kyiv at the Patriarchal Cathedral of the Resurrection of our Lord, Palm Sunday, 17 April 2011 AD

Easter message of His Beatitude Sviatoslav

To the Most Reverend Archbishops and Bishops, Reverend Priests and Hieromonks, Venerable Monks and Nuns,
Beloved in Christ Laity of the Ukrainian Greek Catholic Church

Christ is risen!

“This is the day of Resurrection. Be illumined, O people! Pascha, the Pascha of the Lord. From death unto life; and from earth unto heaven. O Christ, our God, has led us, as we sing a hymn of victory.”

Resurrection Matins, Paschal Canon

Today, on the bright Feastday of the Resurrection of Christ, the Church glorifies her Savior, Who rose from the dead, with these words from the Paschal Canon. Just as in the past, on the first day of the creation of the world, today out of the darkness of the tomb, which is certainly the darkness of nothingness, despair and hopelessness, the divine and unmade light of life has shined. “This is the day of Resurrection. Be illumined, O people!” This divine light, radiating from the torn and wounded yet resurrected body of Jesus, permeates all of us today, penetrates our personal darkness of sin, weakness, hopelessness and despondency and enlightens, enlivens and raises – it opens the door to a new life.

The Pascha of the Lord, which we celebrate today, is an invitation of the risen Christ to follow Him from death into life. Today, He, like the new Moses, is calling us to leave behind the slavery of Egypt as well as the service of everything that takes away from us the dignity of being God’s children. The Servant of God, Pope John Paul II, whose solemn rite of the admittance to the ranks of the Blessed – Beatification – is to be held on the first of May of this year, has called this modern slavery a culture of death, that is, a set of rules of modern society that promotes violence against the unborn and the sick, that spreads contempt towards the Christian family and morals, that takes away our freedom as God’s children and forces us to grovel before a variety of earthly idols and contemporary celebrities.

This year, celebrating the tenth anniversary of the pastoral visit of this holy man to Ukraine, let us recall his motto: “Christ – the way, the truth and the life!” as well as his paternal words, with which he instructed us on the path of life, recorded in God’s Ten Commandments. The Pascha of the Lord is a pilgrimage along this path; it is the beginning of a journey from earth to heaven. And this journey is fulfilled through the power of God, Who has conquered today that which is most powerful in this world – death itself. “From death unto life; and from earth unto heaven. O Christ, our God, has led us.” Let us not stand to the side of this divine path, let us not allow ourselves to be diverted to the sidelines of life by shallow allurements, because, only by walking in this Paschal procession, will we proceed, as a united People of God, with our Savior from earth to heaven.

Beloved in Christ, sons and daughters of the Ukrainian Greek Catholic Church! On this radiant day, on the road to meet the risen Christ, we do not walk silently – “we sing a hymn of victory!” How important it is for our people that live on every continent and are at times confused, dejected and despondent regarding their inherent human dignity and strength, to sing today this solemn Paschal hymn of victory! May its splendid words echo from every Ukrainian heart, permeate every body and soul, and soar to heaven, for in the risen Savior is the power, endurance and victory of the Ukrainian spirit. “The Lord is my light and my salvation – whom shall I fear?” – sings Prophet David (Ps. 26:1).

May this Paschal song of victory reverberate today in our every home and family! Along with an Easter egg and blessed bread let us carry it today to the poor and the suffering, to prisoners and those broken by hard labor, to the sick and those who mourn and weep under the burden of the crosses of daily life. May the power of the Resurrected Savior, Who triumphantly rises from the sealed tomb today, be your light, your strength and your song!

Christ is risen!

+ SVIATOSLAV

Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ on 07 April 2011 A.D., Feast of the Annunciation of the Blessed Virgin Mary



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

Святкуємо 50-років! Celebrating 50 Years!

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Great and Holy Pascha

It is the Pasch; the Pasch of the Lord.
O You, who are truly all in all!
The joy, the honor, the food and the
delight of every creature;
through You the shadows of death
have fled away,
and life is given to all,
the gates of heaven are flung open.

God becomes man
and man is raised up to the likeness of God.
O divine Pasch!
O Pasch, light of new splendor.

The lamps of our souls will no more burn out.
The flame of grace,
divine and spiritual,

burns in the body and soul,
nourished by the resurrection of Christ.

We beg you, O Christ, Lord God,
eternal king of the spiritual world,
stretch out your protecting hands
over your holy Church
and over your holy people;
defend them, keep them, preserve them.

Raise up your standard over us
and grant that we may sing with Moses
the song of victory,
for yours is the glory and the power
for all eternity! Amen

St. Hippolytus of Rome