

ST. STEPHEN PROTOMARTYR UKRAINIAN CATHOLIC CHURCH

APRIL 5TH, 2020

Address:

4903 – 45th Street S.W.
Calgary, Alberta T3E 3W5 Canada

Office Hours (during outbreak)

Mon-Friday 9:00 am—12:00 pm
Phone enquiries only

Telephone:

403-249-4818, press 0

Pastoral Emergencies:

403-249-4818, press 9

Email:

Office@Protomartyr.ca
Coordinator@Protomartyr.ca

Parish Website:

www.saintstephencalgary.ca

Facebook:

<https://www.facebook.com/protomartyr.ca>

Eparchy Website:

www.edmontoneparchy.com

DIVINE LITURGIES

Sunday Services:

Online at
www.saintstephencalgary.ca

Weekday Services:

Canceled until further notice

Friday at Westview Lodge-
Canceled until further notice



Palm Sunday

The Lord's Glorious Entrance into Jerusalem

The Holy Martyrs Theodulus and Agathopedes and Those with Them (c. 305)

Feast of our Lord. Holy Day of Obligation.

Please note that all Public Services are canceled until further notice.

Consider following the Divine Liturgy online at www.saintstephencalgary.ca

First Antiphon

I am filled with love* for the Lord will hear the voice of my plea.

Through the prayers of the Mother of God, O Saviour, save us.

For He has inclined His ear to me,* and I will call to Him all the days of my life.

Through the prayers of the Mother of God, O Saviour, save us

The pangs of death encircled me,* the trials of Hades befell me.

Through the prayers of the Mother of God, O Saviour, save us

I met with anguish and pain,* and called upon the name of the Lord.

Through the prayers of the Mother of God, O Saviour, save us

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Only-begotten Son...

Third Antiphon

Give thanks to the Lord for He is good,* for His mercy endures forever.

Son of God, who sat upon a foal of a donkey, save us who sing to You. Alleluia*

Therefore, let the house of Israel say that He is good,* for His mercy endures forever.

Son of God, who sat upon a foal of a donkey, save us who sing to You. Alleluia*

Therefore, let the house of Aaron say that He is good,* for His mercy endures forever.

Son of God, who sat upon a foal of a donkey, save us who sing to You. Alleluia*

Let all who feat the Lord say that He is good,* for His mercy endures forever.

Son of God, who sat upon a foal of a donkey, save us who sing to You. Alleluia*

Entrance

Blessed is He who comes in the name of the Lord, we bless you from the house of the Lord,* the Lord is God and has appeared to us.

Troparia and Kontakia

Troparion: Assuring us before Your Passion of the general resurrection,* You raised Lazarus from the dead, O Christ God:* and so, like the children we also carry signs of victory* and cry to You, the



HOLY MYSTERIES

CONFESSION:

By Appointment
403-249-4818, ext. 2

MARRIAGE, BAPTISM-CHRISMATION- EUCCHARIST, FUNERALS :

Arrangements with the Pastor
403-249-4818, ext. 2

ANOIDING OF THE SICK:

For emergencies call
403-249-4818, ext. 9

DIVINE LITURGY INTENTIONS :

Arrangements with the office

CLERGY & RELIGIOUS

Pastor :

Fr. Greg Faryna
Office:403-249-4818, ext. 2
Cell: 403-700-0882
FatherGreg@Protomartyr.ca

Pastor, St. Basil's Melkite Greek Catholic Church

403-249-4818, ext. 3
stbasilmelkitecalgary@gmail.com
Facebook: St Basils Melkite Greek
Catholic Church Calgary

PARISH OFFICE

Office Administrator: Linda Buck
403-249-4818, ext. 0
office@Protomartyr.ca

Sacramental Coordinator:
coordinator@Protomartyr.ca

HALL RENTAL INQUIRIES & MAINTENANCE

John Kowal
403-249-4818, ext. 4
Cell:403-880-0577
maintenance@Protomartyr.ca

HALL & KITCHEN

403-249-4818, ext. 6

conqueror of death:* Hosanna in the highest!*
Blessed is He who comes* in the name of the Lord.

Glory be to the Father and to the Son and to the Holy Spirit.

Troparion: Buried with You through Baptism, O Christ our God,* we have been granted immortal life by Your resurrection,* and we sing Your praises, crying out:* Hosanna in the highest!* Blessed is He who comes in the name of the Lord.

Now and for ever and ever. Amen.

Kontakion: Mounted on the throne in heaven, O Christ God,* and on a colt here on earth,* You accepted the praise of the angels,* and the hymn of the children who cried to You:* Blessed are You who have come to call Adam back.

Prokeimenon: Blessed is He who comes in the name of the Lord;* God the Lord has appeared to us.

verse: Give thanks to the Lord for He is good, for His mercy endures forever. (Psalm 117:26-27)

Epistle: A reading from the Epistle of the Holy Apostle Paul to the Philippians.

Brothers and Sisters, rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. (Philippians 4:4-9)

Alleluia: Sing to the Lord a new song, for He has worked wonders.

verse: All the ends of the earth have seen the salvation of our God.

Gospel: John 12:1-18

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas

Iscaiot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,

"Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!"

Jesus found a young donkey and sat on it; as it is written:

"Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!"

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him.

Hymn to the Mother of God: O my soul, magnify Christ who seated on a foal.

Irmos: The Lord is God and has appeared to us:* together let us celebrate.* Come with great rejoicing; let us magnify Christ* with palms and olive branches, and with sings let us cry aloud to Him:* Blessed is He who comes in the name of the Lord.

Communion verse: Blessed is He who comes in the name of the Lord;* God the Lord has appeared to us.* Alleluia (x3)



Bishop David included this prayer for the faithful.
It is meant to be prayed while watching the Divine Liturgy when distribution of the Eucharist is taking place.



Prayer of Spiritual Communion

My Jesus, I believe that You are present in these Holy Gifts!
I love You above all things and I desire to receive You into my soul.

Since I cannot receive You now,
I place before You my whole life and hope, O loving Master;
and I ask, pray, and entreat You:

Make me worthy to partake in a mystical way
and with a pure conscience of Your awesome and heavenly Mysteries:
for forgiveness of sins, for the pardon of offenses,
for communion of the Holy Spirit,
for the inheritance of the kingdom of heaven,
for confidence before You,
and not for judgment or condemnation.
I embrace You as You enter and abide in me,
and I unite myself completely to You.

Permeate my soul and body,
and never permit me to be separated from You.

Amen.

Announcements

- ❖ At the Bishop's request the church is to be closed to private prayer until the end of the crisis to eliminate any chance for accidental transmission of the virus.
- ❖ The faithful are encouraged to follow the **celebration of the Sunday Divine Liturgy** through these links:
 - ❖ **Saint Stephen Parish** (Calgary) <http://www.saintstephencalgary.ca> or St. Stephen's facebook page : <https://www.facebook.com/protomartyr.ca>
 - ❖ **St. Josaphat Cathedral** (Edmonton) <http://www.stjosaphat.ab.ca>
 - ❖ **St. Basil the Great Parish Chapel**, Edmonton <http://www.stbasilschurch.com>
 - ❖ **Livestreaming Liturgical services** : <https://www.royaldoors.net/2020/03/2020-streaming-liturgical-services/>
- ❖ **Palm Sunday and Pussy willows**: Blessed pussy willows will not be distributed on Flowery (Palm) Sunday.
- ❖ **Easter Basket-blessings**: Easter baskets will be blessed via livestream, following the celebration of Resurrection Matins and Divine Liturgy. Alternatively, in these extraordinary circumstances, the faithful may recite the prayers of Easter-basket blessing yourself (available on page 8 of this bulletin or at www.eeparchy.com), sprinkling them with Holy Water, where available.
- ❖ **Easter Confessions** : As it is not possible to celebrate our "Easter" confession at this time, nor receive the Divine Eucharist on the Feast of the Resurrection of Our Lord, pray by yourself or as a family the "Prayer of Spiritual Communion," on page 4 of the bulletin
- ❖ **For Pastoral Emergencies including the Sacrament of the Sick** please call (403-249-4818, ext 9)
- ❖ **Link to COVID 19 Prevention** (<https://www.saintstephencalgary.ca>)
- ❖ **Link to Bishop David's Response** (<https://bit.ly/3bdQhPP>)
- ❖ Please consider **continuing to donate to St. Stephen's** during these unprecedented times by setting up preauthorized debit. Please contact the Office.
- ❖ **May God bless you with good health, inner peace, wisdom and love!**



DIVINE LITURGY INTENTIONS

A Divine Liturgy will be celebrated this week for:

** The repose of the souls of the servants of God:

+ Victoria Burlack,
+ Kateryna Moroz,
+ Ewhania (Jean) Chumak,
+ Edward Sakundiak

** Blessings in thanksgiving to the support group of + Vicky Klym for their prayers

St Stephen's UCWLC Scholarship for \$1000 Guidelines:



1. Eligibility : A daughter or granddaughter of a St Stephen's UCWLC Member who will be attending an undergraduate Post Secondary program. (E.g.) University, College, Apprenticeship, Technical School or Specialized program (Cosmetology, Hair Dresser, Secretarial....)
2. Age of applicant will be 16 to 24.
3. Include a resume
4. Reasons for the choice and location of the Post Secondary School.
5. Include a description of your Parish, Community and School Involvement .
6. Explain your Financial Need to receive this scholarship.
7. Include a reference letter.
8. Submit to one of the UCWLC Scholarship Committee: dewald_chris@hotmail.com, josiened@shaw.ca , spice4u@shaw.ca and the three members will review and decide on the best applicant
9. Deadline is May 15, 2020

UCWLC Babka Sale

Place your orders as they are fast disappearing.

Large babkas for \$8 (12 remaining)

Pick up will be arranged.

Contact: nettiekost@gmail.com,
403 236 8362 home, 403 829 3235 cell

Ukrainian Catholic Eparchy of Edmonton

Українська Католицька Едмонтонська Єпархія

April 1, 2020

Glory to Jesus Christ!

My Dear Parishioners,

Re: Holy Week and Easter Services

I pray that you and your families are safe and healthy. As we endure the COVID-19 Pandemic, we are evermore united as one global family – God’s family – in our efforts to battle this disease, protecting in particular our seniors and those with medical conditions. In Christ, all things are possible. We will overcome.

Over these past several weeks, I have been moved by the love and pastoral care expressed towards you by our clergy. To them, I express my heartfelt gratitude. They are praying for you daily, celebrating the Lenten liturgical services and the Divine Liturgy for your intentions, visiting the sick and dying, celebrating funerals, hearing confessions upon request, phoning and keeping in touch with you – in particular, the elderly and shut-ins – providing counselling, and so on. They have also been sending you their weekly bulletins and homily reflections, with the Sunday epistle and gospel, and changeable parts, so that you pray and reflect upon the word of God at home, alone or with your family. Although our buildings are closed, the Church continues to be open – because we are the Church!

Holy Week and Easter Services

As we prepare to mark Holy Week, Our Lord’s passion, crucifixion, death upon the cross, and then Easter and his glorious third-day Resurrection, our celebrations will be very different this year owing to the coronavirus. We simply continue doing what we’re already doing, that is, stay home to prevent the spread of the virus, and to follow the Holy Week and Easter services from home through livestream.

For this purpose, four parishes throughout the Eparchy of Edmonton have been designated to provide livestream: Easter, April 12 – Saint Josaphat Cathedral, Saint Basil the Great Parish, Edmonton, and Saint Stephen Protomartyr Parish, Calgary; and (Julian Calendar) Easter, April 19 – Saint George the Victory-bearer Parish, Edmonton. For service times and website information, visit the Eparchy of Edmonton’s website www.eeparchy.com.

When following the livestream liturgical services, it is important to stay prayerful and focused, avoiding all distractions. Set up a prayer corner in your “domestic church.” Place yourself in front of an icon. Light a candle. On the appropriate day, download a copy an icon of the Holy (Last) Supper, the Holy Shroud of Our Lord (plaszchanytsia), and the Resurrection of Our Lord (available on www.eeparchy.com). Meditate upon them.

Be assured that all our pastors will celebrate the Holy Week and Easter services for your intention, either in church by themselves or with the assistance of a cantor, or privately in their home.

Palm Sunday and Pussy willows

Blessed pussy willows will not be distributed on Flowery (Palm) Sunday. Some parishes who have already pre-ordered pussy willows, may bless and distribute them once the pandemic has passed.

Easter Basket-blessings

Easter baskets will be blessed via livestream, following the celebration of Resurrection Matins and Divine Liturgy. Alternatively, in these extraordinary circumstances, the faithful may recite the prayers of Easter-basket blessing yourself (available at www.eeparchy.com), sprinkling them with Holy Water, where available.

Easter Confessions

As it is not possible to celebrate our “Easter” confession at this time, nor receive the Divine Eucharist on the Feast of the Resurrection of Our Lord, pray by yourself or as a family the “Prayer of Spiritual Communion,” which can be found below.

Financial Support

At this critical time, your financial support is greatly appreciated. Our eparchy and parishes continue to incur expenses as we strive to fulfill the mission which God has entrusted to the Church. If you are able, you may mail a donation directly to the Eparchy of Edmonton or your parish. You may also donate online at www.eeparchy.com by clicking “Donate.” If you are donating to a given parish, specify which parish in the memo box: “Include a message for this charity.”

Continued Prayer for you and your family

Please know that your bishop and your clergy are praying for you, for family and friends; for the shut-ins and elderly; for the sick and the dying; for government leaders and officials; and for the doctors, nurses, researchers, for all care givers, and for all who provide essential services.

As we celebrate the Feast of the Resurrection of our Lord, I pray that God’s grace and love fills your heart, and that of your family and friends, and brings joy and peace to all people.

Христос Воскрес! Воістину Воскрес!
Christ is Risen! Truly He is Risen!

Sincerely in Christ,



Bishop David Motiuk
Eparchial Bishop, Eparchy of Edmonton
Apostolic Administrator, Eparchy of New Westminster

2020 HOLY WEEK & EASTER SERVICES



Saturday, April 4, 2020

LAZARUS SATURDAY

The Great Fast (40 days) ends on Friday, April 3. Lazarus Saturday and Palm Sunday form a short and joyous prelude to the days of grief which will follow. Bethany is the place where Jesus raises Lazarus from the dead and reveals Himself to be "the Resurrection and the Life." "Those who believe in Me, even though they die, will live" (John 11:25). Bethany is also the point of departure for Jesus's entry into Jerusalem. On this Saturday, we go to Bethany, to Lazarus's tomb. We want to meet Jesus at Bethany and to start Holy Week with Him, close to Him. Jesus invites us to be there, and He waits for us.

Sunday, April 5, 2020

PALM SUNDAY

The public ministry of Jesus ends with two great events: the raising of Lazarus from the dead, and the triumphant entry of Jesus into Jerusalem. These two events, witnessed by many people, give testimony to the fact that Jesus is not only the promised Messiah, but He is also the Lord, the Son of the living God. Just as the people greeted Christ with branches from the trees, so Christians also greet Christ with "palms of virtue" as He enters upon His voluntary passion.

Monday, April 6

Holy Monday

In the morning, Jesus returns to the city of Jerusalem. On the way, He finds a fig tree with no fruit. He curses it and immediately it withers away. After three years of teaching and healing, the leaders and the people of Israel have not accepted His message. Like the fig tree, they have remained barren, without fruit. With this prophetic and symbolic act, Jesus warns those in every generation of what will befall anyone who fails to listen to His message. Arriving in Jerusalem, Jesus enters the temple, where the chief priests and elders question His authority.

Tuesday, April 7

Holy Tuesday

As the chosen Lamb of God, Jesus is without blemish. He is tested and questioned by the Pharisees and the Sadducees, who hope to trap Him in some way, but they cannot find any fault in Him. Jesus's answers are astonishing. In the end, Jesus pronounces judgment upon the scribes, the Pharisees and leaders of Israel, who had the God-given authority to teach God's Law, but were personally ungodly and cold of heart.

Wednesday, April 8

Holy Wednesday

In the morning at Matins, during the reading of the Gospel, Jesus announces: "The hour has come that the Son of Man should be glorified... For this purpose, I came to this hour. Father: glorify Your name" (John 12:23-28). As Jesus says this, the voice of the Father from heaven is heard, saying: "I have both glorified it and will glorify it again" (John 12:28). Judgement is upon the world, and Satan's dominion over the world is about to be conquered. When Jesus is lifted up (His Crucifixion, Resurrection, Ascension), He will draw all peoples to Himself" (John 12:31). In the evening, the Gospel reading at the Presanctified Liturgy presents to us the contrast of two figures, two states of the soul. We remember the action of the woman, who at Bethany came to pour a jar of precious ointment on Jesus's head; and the action of the disciple, Judas, who betrayed his Master. It was Judas who protested in response to the woman's action. Jesus approved of the woman's action, because it was an act of genuine love and worship, expressed in anticipation of His death and burial. The Sacrament of Holy Anointing is administered to all who desire to receive spiritual and physical relief.

Thursday, April 9

HOLY THURSDAY

Holy Thursday takes us into the Mystery of the Passover. It commemorates and makes present to us the first part of this mystery, the part that takes place in the Upper Room. The Lord Jesus, really present both as He who distributes and as He who is distributed, gives Himself to us in the Eucharist. All faithful Catholic and Orthodox Christians believe that in Holy Communion, they receive the most holy and precious Body and Blood of Jesus Christ, their Lord and Saviour. On Holy Thursday, after the Mystical Supper in the Upper Room, we follow Jesus to the Garden of Olives: his priestly prayer, arrest, and passion.

Friday, April 10, 2020

HOLY FRIDAY

On Holy Friday, we remain with Jesus in the moments of His passion, His trial before Pilate, His scourging, His sentencing, the carrying of the cross, His crucifixion, death, and burial. During the Vespers Service, we join Joseph of Arimathea and Nicodemus, to take down Jesus's body from cross, to bind it in linen cloths with spices, to carry it in procession, and place it reverently in a new tomb, in a garden nearby. On this day, we observe a strict fast, with abstinence from all meat, eggs, and dairy products.

Saturday, April 11, 2020

HOLY SATURDAY

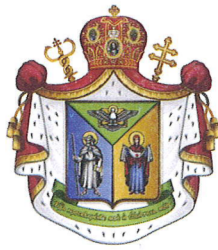
On Holy Saturday, the Church directs our attention to the tomb. Even in death, the Lord observes the Sabbath. While His incorruptible Divine Body rests peacefully in the tomb, His Divine Soul rests in Hades, dispelling its darkness with the Divine Light of His Presence, awaiting the moment of Resurrection.

Sunday, April 12, 2020

HOLY PASCHA - EASTER SUNDAY

The Sunday of the Resurrection is called the "solemnity of solemnities." It is at the heart of the Christian year. However, it is inseparable from the Mystical Supper (Thursday), and the crucifixion and burial (Friday). The word "Pascha" (from the Hebrew, Pesach) means "to pass by, to pass through." The Pascha of Jesus Christ is His "passing through" suffering and death to His glorification in the Resurrection and Ascension. In the deepest sense, Christ Himself is the Pascha (Passover), for the passage through death to life takes place in Him.





UKRAINIAN GREEK CATHOLIC CHURCH
SVIATOSLAV SHEVCHUK
MAJOR ARCHBISHOP OF KYIV-HALYCH

Page 1 of 4

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EASTER PASTORAL LETTER
OF HIS BEATITUDE SVIATOSLAV

Most Reverend Archbishops and Bishops,
Very Reverend and Reverend Fathers,
Venerable Brothers and Sisters in Monastic and Religious Life,
Dearly Beloved Laity in Christ of the Ukrainian Greek-Catholic Church

Christ is Risen!

*When those bound by chains in the realm of Hades
Saw Your boundless mercy,
They hastened to the light with joy, O Christ,
Praising the eternal Pascha.
Ode 5, Paschal Canon*

Beloved in Christ!

This year we are celebrating Christ's Pascha in particular circumstances. Many of us spent the season of Great Lent at home, isolated from others, physically distant from our churches and parish communities. Yet even in such challenging conditions, no one has the power to prevent the joyful movement of people everywhere towards the Light, in order that, with faith in Christ's resurrection, with hope in God's victory and with the love of the community of God's children, we might greet one another with a jubilant and resounding "Christ is risen!"

Over three thousand years ago the Lord heard and received the cry and lament of the sons and daughters of Israel, languishing in captivity in Egypt. On the night of Passover, by the blood of the Paschal lamb, the Lord protected his people from the angel of death and led them from the house of slavery. Subsequently, the escape from Egypt under the leadership of Moses brought another danger at the shore of the sea—deep waters ahead, the pharaoh with horses and chariots behind. And the sea parted before them! Thus, for the people of God, the Passover came to be associated with salvation from death. Every Israelite, having lived through the liberation from Egypt, experienced his God as a Deliverer: I escaped

death! All those who were saved came to see themselves as one people: we were together in slavery, together we survived death, we share one and the same God—a Saviour and Liberator. We are the People of God!

In the risen Christ the passage from death to life transcends all boundaries of human history. The Pascha-Passover of the Old Testament was limited to the salvation of a limited circle of people from a danger that was limited in time. Our Pascha, the Pascha of our Lord, the Eternal Pascha, as we sing in our Paschal Matins, is not only salvation from the temporary danger of a physical illness and mere bodily death. Today Christ grants salvation from the very cause of death—to all people, of all times and nations. We aren't speaking here merely of salvation from an emerging sickness or protection from the sword, even an angelic one, as it was in the case of the Israelites in Egypt. Having gone from suffering and death to the resurrection, Christ, in the words of the Apostle Paul, destroyed deadly sin and crucified it on the cross along with its hellish power to enslave.

The Eternal Pascha is a victory and a mockery over the very sting of death, as the Apostle proclaims today: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ." (1 Cor. 15:54-57). In his resurrection, Christ removed our enslaving chains of fear before death, and transformed that fear, by granting us paschal entrance into a new life. With the resurrection, we have opened before us a door that leads us from that which passes away to that which lasts forever. The Pascha of our Lord opens for us the door to joyful eternity. We were together in the chains of death—today, as the united People of God of the New Testament, we share in the common experience of joy in the resurrection.

When those bound by chains in the realm of Hades saw Your boundless mercy...

In the face of the global pandemic, we suddenly recognized that as humans we are weak and mortal. The coronavirus brought a deadly danger to the rich and poor, to all people, with no regard for place of residence around the globe, for race or religious persuasion. Possibly, for the first time, we came to understand that we are all equally vulnerable and in need, but we have also come to see ourselves as one human family: that, which affected people in one corner of the planet—carried over to and impacted people on the other side of the world—it personally affected each one of us.

The entire world has found itself as if bound together by the chains of Hades. The fear of becoming ill and dying, the pain of losing family members, friends and acquaintances, the darkness of loneliness and despair in circumstances of enforced isolation, the ruin of new methods of communication and the collapse of world economic systems have become our common universal chains. As shackles restrict a slave, so have the strict rules of quarantine—the only possible way to fight this deadly disease—suddenly restricted all humanity: airports have ceased to operate, trains have stopped running, borders between nations, having almost receded from our consciousness, once again have been reasserted as impenetrable iron gates.

In the midst of this darkness of fear and captivity for contemporary humankind, we have a unique opportunity to grasp anew what it means to be a Christian. As Christians, we are those, who in the Mystery of Baptism, have already died to this world and have risen together with our Saviour! We are the heirs of the apostles, who saw the Risen One with their own eyes and with their own hands touched his glorified Body, the Body that went from death on the cross to eternal life. In these circumstances, which temporarily deprived us of the possibility of fully participating in the liturgical life of our churches and communities, we rediscovered the importance of spiritual life in our Christian families, traditionally called domestic churches. Unintentionally, many of us have found ourselves thinking of the time when we celebrated Easter in the underground, how we, not having the possibility of coming together in church, were joined with the Eucharistic Christ at Divine Liturgy being broadcasted on the Vatican, and we held our Easter baskets before our radio receivers to be blessed. No one and nothing can deprive Christians of the joy of Christ's Resurrection! Families, in which Christians consciously and maturely confront today's challenges, in a special way, demonstrate their character as domestic churches, becoming for its members homes of profoundly intense prayer, blessing, sacrifice and spiritual growth, places of encounter with the living Christ. At the same time, we are discovering new methods of spiritual unity, over which no restrictive measures have any power, for that which unites us is the one spiritual body of the Church, that is, one hope that belongs to our call – "one Lord, one faith, one baptism" (see Eph. 4:4-5). It is, indeed, in this spirit of hope that today we celebrate Pascha and pray for its fulfilment in the restoration and renewal of ecclesial and spiritual life.

In response to the darkness of separation and the fear one has of the other, as a possible carrier of the virus of death, on this night we encounter the living risen Christ, who passes through all closed quarantine doors, in order to encounter us, his disciples: "On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you!'" (John 20:19). Fear before all that might be touched by a person's hand in a time of epidemic, gives way to the hand of the living God – the risen Christ, which carrying the wounds of the nails reaches out to us and reveals to us God's limitless mercy! All of our sins and illnesses, pandemics and fears are conquered by God's love. The physical chains of the present time have no power before the spiritual freedom of faith and spirit, before eternal life, given to us in Christ Jesus. In good time He will break down the doors of quarantine, take away the fear that lies ready to pounce on us behind these doors, and He will call on us to proclaim to the world, as once did the apostles, "Christ is risen!"

They hastened to the light with joy, O Christ, praising the eternal Pascha.

In celebrating Pascha, we believe and already see that the present pandemic will surely end, and humanity will emerge the better for it, with a sense of solidarity and unity among us, with a deeper understanding of the meaning and calling of human life. On this feast, Christ gives us the Light of hope, open to all people without exception. No quarantine, no

social distancing, can block our path to him. On the contrary, all of us together, those alive today, and those who have departed into eternity, as one People of God, celebrate the joy of victory over death. In our affliction and pain, we receive hope and comfort. We have been given eternal liberation from our spiritual chains. Therefore, let us praise the eternal Pascha!

Dear Brothers and Sisters in Christ! On this bright, joyful day I hasten to each of your homes, in order to share with you the joy of deliverance given us in the Resurrection. To all of you, in Ukraine and throughout the world, I send you my sincere prayers and heartfelt greeting. I bless you all: the well and the sick, the strong and the weak, the young and the old, parents and children.

I hasten also to all hospitals and care centres, in order to share with you the joyful and life-giving news and to encourage you to carry your suffering in faith, with a spirit of self-sacrifice. I especially greet and bless our doctors and medical staff—all who heroically care for the sick and those needing assistance in these extraordinary circumstances. I unite myself spiritually to all the soldiers at the front lines and their families, to the wounded, to all refugees and to those who remain in the occupied territories, to all captives and prisoners for the sake of their conscience. All of you who are alone or far from your loved ones, I embrace you with fatherly love.

May the risen Christ transform this moment of weeping and pain, universally experienced by all humankind, into the paschal joy of victory over illness and death, just as this morning he transformed the weeping of the Myrrh-bearing women into joy! May he grant us in every moment the gift of victory over sin, and a rebirth of love and hope through an increase in our lives of the divine gift of eternal life, which we all received in Baptism! I sincerely wish each of you a blessed Easter feast, a tasty sharing of our traditional blessed egg, and a Paschal joy that is full of light.

The grace of our Risen Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

Christ is risen! – Truly, He is risen!



Given in Kyiv
at the Patriarchal Cathedral of the Resurrection of Christ,
on the day of Saint Cyril, Archbishop of Jerusalem,
March 31 (18), 2020 A.D.

2020 PASTORAL LETTER OF THE UKRAINIAN CATHOLIC BISHOPS OF CANADA ON THE OCCASION OF THE FEAST OF THE RESURRECTION OF OUR LORD

To the Very Reverend Clergy, Monastics and Religious Sisters and Brothers, Seminarians and Laity of the Ukrainian Catholic Church in Canada:

Dear Brothers and Sisters in the Lord – **Christ is Risen! Христос Воскрес!**

How difficult it is during the darkness of the COVID 19 pandemic, with closed churches and empty streets, to respond with enthusiasm to this greeting of joy – **Indeed, He is Risen! Боістину Воскрес!** Rather, we might feel urged to chant the words from the psalm the Church sings on the Sundays preceding Great Lent: *“By the rivers of Babylon there we sat and wept, remembering Zion. ... How could we sing the song of the Lord on alien soil?”* [Ps. 136:1, 4]

This period of turmoil, however, is not new to the followers of Jesus Christ. Throughout its history the Church has known times of natural disasters, severe restrictions and persecutions. Many members of our Ukrainian Greek Catholic Church today still recall the years of underground existence during the Soviet period in Ukraine. Especially during the years from 1945 through to 1989 churches were locked and the faithful were forbidden to practice their faith and sing: **Christ is Risen!**

For many in Ukraine during those years the main source of spiritual life came from the Vatican Radio broadcasts where the Divine Liturgy was celebrated every Sunday and religious programs were transmitted daily from Rome. In homes throughout Ukraine a radio was placed on the kitchen table and the family gathered around to pray and sing quietly, united with those in the free world. Many of the clergy, religious sisters and seminarians living in Rome during those years took part in these broadcasts, doing what they could to uphold the faith of the people throughout Ukraine, including as well those in far off Siberia.

One of the central prayers of the Resurrection Matins celebrated on Easter Sunday is entitled: **Plottiu** – literally, “In the flesh”. The solemn melody begins low and slowly rises. It accompanies the following words: *“You have fallen asleep in the flesh as a mortal man, O King and Lord, but on the third day You arose again.”* The melody continues to rise with the words: *“You have raised Adam from his corruption and made Death powerless.”* Then the melody reaches its culmination with high notes proclaiming: *“You are the Pasch of incorruption. You are the salvation of the world.”*

This troparion has been sung for centuries every year at Easter: during times of persecution, during times of natural disasters, and during times of peace and harmony. Our brothers and sisters in Ukraine sang it over and over again during the years of underground church life.

And we too can sing this hymn during this time of pandemic, even when our spirits may be weak and fragile.

The hymn **Plottiu** speaks to us of the human nature of Jesus Christ, by which he was subject to death - his tragic death on the cross. He was buried and some mourned his passing. In solidarity with humanity Jesus took upon himself the human body to share the hardships and trials that we must endure, even to the point of death.

The narrative of Jesus would be a sad story indeed, if it were not for the power of the Father’s love for him, raising Jesus from the depths of the kingdom of Death. This is the truth of the Resurrection. This is the true joy of Easter. This is what we are called upon to celebrate in whatever way we can during this time of darkness and gloom. COVID-19 is a material evil of this finite world. Its time will pass. It is no match to the power of the love of our eternal God, revealed in the Resurrection of His Son, Jesus Christ!

Dear Beloved!

Whether we pray in glorious churches or in our humble homes – **Christ is Risen!** Whether we hear beautiful choirs or a voice crying in the wilderness – **Christ is Risen!** Whether we partake of a sumptuous Easter basket over flowing with food, or a simple sandwich and a glass of water – **Christ is Risen!**

We share the Good News of spiritual hope and joy that the Resurrection of the Lord offers to all humanity: with the lonely and the shut-ins, with the discouraged and depressed, with those without employment and with those having inadequate housing. We share the Good News of spiritual hope and joy in the Resurrection especially with all those affected by the COVID-19 pandemic: with those afflicted by the virus, with the health care workers who endanger their lives helping others, with those providing essential community services, with those who have passed on to eternal life and with all those who mourn their passing.

May you find hope and support in the Resurrection of the Lord, and the spiritual strength to proclaim: **Christ is Risen! Indeed, He is Risen! Христос Воскрес! Воістину Воскрес!**

Sincerely Yours in the Risen Lord!

+ Lawrence Huculak, OSBM, Metropolitan Archbishop of Winnipeg
+ David Motiuk, Eparchial Bishop of Edmonton, Administrator of New Westminster
+ Bryan Bayda, CSsR, Eparchial Bishop of Saskatoon, Administrator of Toronto
+ Michael Wiwchar, CSsR, Bishop Emeritus of Saskatoon
+ Severian Yakymyshyn, OSBM, Bishop Emeritus of New Westminster
+ Stephen Chmilar, Bishop Emeritus of Toronto

5/12 April 2020, Palm Sunday

ПАСТИРСЬКЕ ПОСЛАННЯ УРАЇНСЬКИХ КАТОЛИЦЬКИХ ЄПИСКОПІВ КАНАДИ 2020 р. В СВІТЛИЙ ПРАЗНИК ВОСКРЕСІННЯ ГОСПОДА НАШОГО ІСУСА ХРИСТА

Всесвітлі, всечесні і преподобні отці!

Преподобні сестри й брати в монашестві!

Дорогі семінаристи!

Дорогі миряни української католицької церкви у Канаді!

Дорогі брати і сестри, **Христос Воскрес!**

Як важко в час, коли темні хмари світової пандемії коронавірусу закривають майбутнє, у час, коли закриті церкви та порожні вулиці, із захопленням радісно і з захопленням відповісти - **Воістину Воскрес!** У цей складний час нам легше пригадати слова 136 псалма, який Церква співає у неділі, перед Великим Постом: **“На ріках Вавилонських ми сиділи й ридали згадуючи свою батьківщину, Сіон. ... Як же ж ми зможемо співати радісну Господню пісню на чужині?”** (Пс. 136: 1, 4)

Проте хіба це вперше Христові учні і Його послідовники стикаються з подібними викликами. Протягом усієї своєї історії Христова Церква була зі своїми вірними у періоди природних катаклізмів, стихійних лих, суворих обмежень та переслідувань. Сьогодні багато вірних нашої Української Греко-Католицької Церкви згадують роки існування підпільної церкви за радянської окупації України. Особливо з 1945 року по 1989 рік, коли церкви були замкнені, а вірним заборонялося свobodно визнавати свою віру і співати: **Христос Воскрес!**

В ті роки для багатьох в Україні головним джерелом духовного життя були радіопередачі Ватиканського Радіо, де з Риму транслювалися щонеділі Божественні Літургії та релігійні програми. Радіо на кухонному столі не тільки збирало усю родину, щоб тихенько співати та молитися, але й єднало у спільну молитву з вірними у вільному світі. Багато священників, сестер і семінаристів, які в ті роки проживали в Римі, брали активну участь у цих трансляціях, щоб підтримати віру людей в Україні і в далекому Сибіру.

Одна з центральних пісень Воскресної Утрени, має назву: **“Плоттію уснув”** - дослівно, “тілом заснув”. Урочиста мелодія починається низько і повільно піднімається супроводжуючи наступні слова: **“Ти тілом заснув як смертна людина, царю і Господи, але на третій день Ти воскрес”**. Мелодія продовжує наростати зі словами: **“Адама підняв Ти від тління і смерть Ти зруйнував”**. Наостанку мелодія досягає своєї кульмінації високими нотами, щоб наголосити: **“Пасхо нетління, світу спасіння!”**

Цей тропар є невід’ємною частиною Пасхальних Богослужінь протягом багатьох століть: у часі переслідувань і під час стихійних лих, у періоди миру і злагоди. Наші брати і сестри в Україні співали його знову і знову кожного року перебування нашої Церкви у підпіллі. У цей час пандемії і ми співаймо цей гімн, особливо, коли наш дух є пригніченим і вразливим.

“Плоттію уснув” говорить нам про людську природу Ісуса Христа, у якій він прийняв смерть – трагічну смерть на хресті. Його поховали і оплакували Його погребіння. Ісус, на знак своєї солідарності з людським родом, взяв на себе людську природу розділяючи наші труднощі та випробування без жодних застережень аж до смерті.

Життя Ісуса залишилося б сумною історією, якби не сила любові Небесного Отця до свого Сина, яка підняла Ісуса з глибин царства смерті. Ось, це і є правда Воскресіння. Це справжня радість Великодня. Навіть у час мороку та темряви ми, тим більше, покликані святкувати цю подію. Коронавірус – це матеріальне зло цього скороминущого світу. Час коронавірусу пройде. Цей вірус не в силі встояти перед силою любові нашого Небесного Отця, яку Він проявив до людського роду у воскресінні Свого Сина, Ісуса Христа!

Дорогі у Христі!

Немає значення чи ви молитесь у величавих церквах, чи в своїх скромних домівках, **бо Христос Воскрес!** Немає значення чи ви чуєте гарний хоровий спів, чи одинокий голос плачу в пустелі, **бо Христос Воскрес!** Немає значення чи ваш великодній кошик переповнений пасхальними стравами, чи єдине що ви маєте це простий бутерброд і склянку води – **бо Христос Воскрес!**

Нехай Добра Новина духовної надії та радості, яку Воскресіння Господнє дарує всьому людству, прийде до самотніх та немічних, до зневірених та в депресії, до безробітних та бездомних. Нехай Добра Новина духовних сподівань та торжества Воскресіння, підбадьорить усіх кого доторкнула пандемія коронавірусу: особливо, усіх хто постраждав від вірусу, усіх медичних працівників, які ціною власного життя допомагають іншим, усіх хто забезпечує життєво необхідні функції суспільства, усіх хто оплакує втрату рідних і близьких та усіх тих хто переставився у вічне життя.

Нехай Воскресіння Господа нашого Ісуса Христа дасть вам надію та духовні сили, щоб проголошувати: **Христос Воскрес! Воістину Воскрес!**

З Пасхальним благословенням!

+ Лаврентій Гуцуляк, ЧСВВ, Архієпископ і Митрополит Вінніпезький

+ Давид Мотюк, Єпископ Едмонтонський, Апостольський адміністратор Нью-Вестмінстерський

+ Браян Байда, ЧНІ, Єпископ Саскатунський, Апостольський адміністратор Торонтський

+ Михайл Вівчар, ЧНІ, Єпископ-емерит Саскатунський

+ Северин Якимишин, Єпископ-емерит Нью-Вестмінстерський

+ Степан Хміляр, Єпископ-емерит Торонтський
Квітня Неділя, 5 травня 2020



UKRAINIAN GREEK CATHOLIC CHURCH
SVIATOSLAV SHEVCHUK
MAJOR ARCHBISHOP OF KYIV-HALYCH

Page 1 of 4

Вих. BA 20/117 ENG

PASTORAL LETTER
OF HIS BEATITUDE SVIATOSLAV
TO YOUTH ON PALM SUNDAY

Beloved in Christ Youth in Ukraine and abroad!

Palm Sunday, the day of Christ's triumphant entry in Jerusalem, is traditionally for me and the entire leadership of our Church an opportunity to address you with a special letter. I always cherish this opportunity because I consider it a special privilege to reflect together and with you seek answers to questions and needs, which I have heard expressed at various encounters and conversations with you throughout the year.

This year, in spite of the unique life circumstances in which we find ourselves, you, young people, without going to church due to the restrictions that have been placed on us, can listen to or read this appeal of ours. The Church comes to you, wherever you may be: we hope that the voice which will be heard on screens of various sizes and formats, will resonate in your hearts, lift up and inspire each one of you.

It's a wonderful thing to be young, but also not easy. Being a youth means having an open heart, an inquisitive mind, and a rebellious character that reacts sharply to all forms of injustice, every distortion, any wrong, which adults have learned to ignore or even exploit. For a young person today the challenge increases with the fast pace and virtualization of the global world, the economic crisis and pandemic. For young Ukrainians there is the additional factor of an unjust war of invasion in the east of the country, a war in which for the seventh year now, sons and daughters of our Fatherland continue to die, while defending peace and the future.

Uncertainty and fear have enveloped the world. Motivational speakers will probably earn millions talking on the topic of "How to live in a time of incertitude." High-school graduates worry about how they will do their SATs and apply to places of higher learning, while university and college graduates wonder whether they will find a job in a world that seems to heading rapidly towards economic crisis. Proprietors of small coffee shops are anxious about whether they will be able to reopen once the quarantine is over, programmers – whether orders from large international companies will be cancelled, as the financial stability of their businesses depend on them. One has the impression that today

there isn't a single young person who does not worry about the uncertainty that hangs over us.

Pope Francis in his address, "Urbi et orbi" (To the City of Rome and the World), which was recently given on the occasion of Special Prayer for an end to the coronavirus pandemic, compares the current situation to a storm on the sea. The entire world is afraid, disoriented and lost, as if sitting in a single boat tossed by waves. In this storm we sense our fragility, our mortality, possibly our inexperience and arrogance.

At the same time, we, Christians, know that in this boat on a turbulent sea God Himself is with us. He became Man and died on the cross, so that we "may have life and have it abundantly" (Jn 10:10). Remembering the Resurrection keeps us from falling into despair, and helps us to continue rowing and, with trust in the Lord, overcome the waves.

The road to the Resurrection begins with the triumphant entry into Jerusalem.

The entry into Jerusalem is the beginning of a new era. In his passion, death on the cross and Resurrection our Lord established a New Covenant with all humanity. This new pact no longer involves just one people, is no longer limited to a particular land or culture, but embraces all – each and every one of you. At the Last Supper, which we will prayerfully commemorate this week, Christ gave to his disciples the Mystery of the Eucharist – the Mystery of his Body and Blood, by which this Covenant is established and sealed. He clearly stated that the Blood of the New Covenant is poured out "for you and for many" (see Mt 26:28, Mk 14:24, Lk 22:20). This is our security guarantee in unsure times – He redeemed us, made us his people, has poured out and is pouring out his Blood for us.

In greeting the Saviour who entered Jerusalem with new tree shoots, the new branches of humanity – the children of Israel – became bearers and heralds of a new time, a new era, a social paradigm, that changed the world. The history of humanity, especially the history of Europe in the second millennium, demonstrates that after dark times, after tragedies of plague and cholera, human society transforms itself, opening a new age in the development of civilization. Many understand that this is precisely what is happening before our very eyes, and that we will be witnesses to such "tectonic movements" that will change the foundations of modern states, economic systems, and methods of organizing a common world community.

The future fate of country-states, systems, and all of global society will depend, above all, on whether the "global Jerusalem" of today will open its doors for God, who in Christ the Saviour brings peace, wisdom and hope. No less important – that into this "global Jerusalem" being restored by God, the youth enter not with empty hands, as mere passive spectators or simply a "human resource." Young people must, just as at the entry of Christ into Jerusalem, express themselves, take on as a foundation authentic values that make a person human, and thus, as if with green branches, welcome the Saviour-Messiah. Only then, when the youth of today sing to him "Hosanna" will this new world become a world of and for humanity, where a culture of life, not death, will be built – a world where human life, the value of which we have rediscovered in a time of epidemic, will become the

cornerstone for democracy, international law, and new global economic relations. If this does not happen and no one picks up these young “palm branches,” then the emergence of new deadly viruses is only a matter of time. However, instead of trembling before invisible enemies, all of us, especially you, the youth, must united in faith and solidarity of action. Let us remember the words of Pope Francis: “Prayer and quiet service: these are our victorious weapons.”

Therefore, we stand before the next change of an age. We do not know what the new age will be like. However, we clearly understand, that you, in fact, are its people. Be heralds of a new social justice, of a new paradigm of mercy, of new relations of openness and service.

We approach this year’s Easter celebrations in one of the most difficult periods of humanity in a new era of globalization. Over the years we have enjoyed the benefits of networking and connectedness, and now we find ourselves in the midst of a global quarantine. This new challenge requires from us careful creativity and a developed system of service. And in this we need the assistance and support of a creative and inventive youth. You are the true experts! Many a grandson or granddaughter helped their baba follow the Liturgy online, taught their dido how to use the internet, gifted them their old computer, showed them how to pay for services online and insisted that they stay at home, while personally providing them with their necessities. How many charitable social initiatives have appeared in various corners of Ukraine to help those who are the most vulnerable!

On behalf of our elderly today, the Church says to you: “Thank you, sincerely!” Keep doing what you do and develop your service, taking due care for your own personal safety; direct your energy towards those who need it. It’s been a while since many of us have spent so much time at home – a chance to listen to all the family stories! As you find yourselves under one roof and wait out this quarantine thrust upon us, relate to one another, do things together with your loved ones. This is another chance to discover the gift of the person that is next to you! Let us not doubt that in this you will be successful.

This epidemic that our generation is experiencing is like a smack across the side of the head for an arrogant humanity – in order to separate the grain from the chaff and to become aware once again of what’s most important. We understand that the economic crisis now emerging will hit the most vulnerable the hardest – our families, the elderly, and the young. Its negative effect will be felt by all. At the same time, we are also profoundly convinced that this crisis is a test for mercy, an occasion for good and service. We would especially like for you, young people, to know that your Mother-Church will undergo these challenges together with you, embracing you and accompanying you and your loved ones with her ceaseless prayer.

We stand at the threshold of a new world. What it will be like – depends on all of us.

Today, more than ever, is the time for your boldest dreams: to tame the universe, to find a cure for cancer, to conquer epidemics, to build a just economic system, to protect the sick and helpless, to seek out alternate sources of energy, to construct means of transportation that don’t harm the planet, etc. Dare to dream! Dream big! Desire greatness!

Invite Christ into your dreams! Be certain that he will help. Jesus Christ has already conquered our greatest fear and given us himself as a limitless source of hope and life. On this day of our Lord's Entry into Jerusalem, open to Him the full expanse of your heart. In receiving our Saviour into your personal life, follow his lead into that unknown "tomorrow" which he himself will create for us, through his glorious and joyful Resurrection!

The blessing of the Lord be upon you!



Given in Kyiv,
at the Patriarchal Cathedral of the Resurrection of Christ,
on the day of Venerable St. James, the Confessor, Bishop of Catania,
April 3 (March 21), 2020 A.D.

BLESSING OF FOODS FOR THE FEAST OF PASCHA



BLESSING OF EASTER FOODS

The blessing of Easter foods normally takes place outdoors on Holy Pascha, after the celebration of the Divine Liturgy. The priest, fully vested, begins:

Blessing

PRIEST: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever and ever.

ALL: **Amen.**

Paschal Troparion

PRIEST: Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

ALL: **Christ is risen from the dead,* trampling death by death,* and to those in the tombs,* giving life.**

PRIEST: Christ is risen from the dead,* trampling death by death.

ALL: **And to those in the tombs,* giving life.**

Blessing of Bread

DEACON: Let us pray to the Lord.

ALL: **Lord, have mercy.**

PRIEST: O Holy Master, Father almighty, pre-eternal God: be pleased to sanctify this bread by Your holy and spiritual blessing, so that it might be unto salvation of soul as well as bodily health for all who eat of it. May it also protect against all illness and every attack of the enemy. Through the mercy and compassion of Your only-begotten Son, our Lord and Saviour Jesus Christ, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and always and for ever and ever.

ALL: **Amen.**



БЛАГОСЛОВЕННЯ ПАСОК

Благословення пасок й інших страв буває звичайно по Святій Літургії. Іерей, убраний в усі ризи, починає:

Благословення

ІЄРЕЙ: Слава святих, одноістотній, животворній і нероздільній Тройці завжди, нині і повсякчас, і на віки вічні.

ВСІ: **Амінь.**

Тропар Пасхи

ІЄРЕЙ: Христос воскрес із мертвих,* смертю смерть подолав,* і тим, що в гробах,* життя дарував.

ВСІ: **Христос воскрес із мертвих,* смертю смерть подолав,* і тим, що в гробах,* життя дарував.**

ІЄРЕЙ: Христос воскрес із мертвих,* смертю смерть подолав.

ВСІ: **І тим, що в гробах,* життя дарував.**

Благословення пасок

ДІЯКОН: Господеві, помолімся.

ВСІ: **Господи, помилуй.**

ІЄРЕЙ: Владико святий, Отче вседержителю, предвічний Боже! Благослови й освяти † Твоїм духовним благословенням хліб цей, щоб був він усім, хто його споживає, на спасіння душі, здоров'я тіла і захист проти всіх недуг і всякого ворожого підступу, через Господа нашого Ісуса Христа, що зійшов із неба, дає життя і спасіння світові, що з Тобою живе і царює в одності Святого Духа, нині і повсякчас, і на віки вічні.

ВСІ: **Амінь.**

Continued ...

Blessing of Meat

DEACON: Let us pray to the Lord.

ALL: **Lord, have mercy.**

ІСРЕЙ: O Lord Jesus Christ our God, look upon these various meats, and sanctify them as You sanctified the ram, which Abraham, the faithful one, brought to You, and the lamb which was offered to You by Abel as a total offering of his fruits. Sanctify them also as You sanctified the fatted calf, which You ordered to be slain for Your prodigal son when he returned to You, so that just as he was made worthy to enjoy Your goodness, we too might delight in these foods that You have hallowed and blessed to nourish us all. For You are the true Nourishment and Bestower of good things, and we render glory to You, with Your Father Who is without beginning, and Your all-holy, good, and life-giving Spirit, now and alway and for ever and ever.

ALL: **Amen.**

Blessing of Cheese and Eggs

DEACON: Let us pray to the Lord.

ALL: **Lord, have mercy.**

ІСРЕЙ: O Master, Lord our God, Creator and Builder of all things: bless these milk products along with these eggs, and preserve us in Your goodness, so that partaking of them we may be filled with Your gifts, which You, because of Your unspeakable goodness, bestow on us so ungrudgingly. For Yours is the dominion, and Yours the kingdom, the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and always and for ever and ever.

ALL: **Amen.**

Then the priest sprinkles the foods with holy water, while saying:

PRIEST: These foods are blessed and sanctified by the sprinkling of this holy water and the grace of the Holy Spirit, in the name of the Father and of the Son and of the Holy Spirit. Amen.

Paschal Troparion

ALL: **Christ is risen from the dead,* trampling death by death,* and to those in the tombs,* giving life. (We repeat as many times as necessary).**

Dismissal

PRIEST: †Glory be to You, O Christ God, our hope, glory be to You!

ALL: †**Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.* Lord, have mercy. (3)* Give the blessing!**

PRIEST: Christ our true God, (risen from the dead, trampling death by death, and to those in the tombs giving life), through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles and of all the saints, will have mercy on us and save us, for He is good and loves mankind.

ALL: **Amen.**

Благословення агня та м'яса

ДІАКОН: Господеві, помолімся.

ВСІ: **Господи, помилуй.**

ІСРЕЙ: Споглянь, Господи Ісусе Христе Боже наш, на цього агня та на всі інші м'ясні страви, і їх благослови † й освяти, як Ти благословив і освятив агня, що його привів тобі вірний Авраам, і агня, що його приніс тобі Авель на жертву від усіх плодів, і вгодоване теля, що його Ти звелів заколоти блудному і наверненому синові. І як той сподобився насолодитися Твоєї ласки, так і всі ми, споживаючи ці благословенні й освячені страви, прийmemo твоє благословення в здоров'ї, заради Твого святого хреста і на третій день воскресіння з мертвих. Бо Ти правдива Пожива й Податель усіх благ, і все благословляєш та освячуєш, Христе Боже наш, і тобі славу віддаємо, з безначальним Твоїм Отцем, і з пресвятим, добрим і животворним Твоїм Духом, нині і повсякчас, і на віки вічні.

ВСІ: **Амінь.**

Благословення молочних страв та яєць

ДІАКОН: Господеві, помолімся.

ВСІ: **Господи, помилуй.**

ІСРЕЙ: Владико, Господи, Боже наш, Сотворителю і Творче всього! Благослови † сир, масло і яйця та й інші страви, і збережи нас у Своїй благоді, щоб насолоджуючись цих Твоїх щедро поданих дарів, ми сповнилися також невимовної Твоєї доброти, задля пресвітлого на третій день воскресіння з мертвих Господа нашого Ісуса Христа. Бо Твоя є влада: Отця, і Сина, і Святого Духа, нині і повсякчас, і на віки вічні.

ВСІ: **Амінь.**

Тоді ісрей кропить страви освяченою водою, промовляючи:

ІСРЕЙ: Благословляються й освячуються всі ці страви окропленням цієї освяченої води: в ім'я Отця, і Сина, і Святого Духа. Амінь.

Тропар Пасхи

ВСІ: **Христос воскрес із мертвих,* смертю смерть подолав,* і тим, що в гробах,* життя дарував. (Повторюємо, аж поки не закінчиться благословення)**

Віднучь

ІСРЕЙ: Слава тобі, Христе Боже, надія наша, слава тобі.

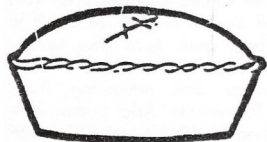
ВСІ: †**Слава Отцю, і Сину, і Святому Духові,* і нині, і повсякчас, і на віки вічні. Амінь.* Господи, помилуй. (3) * Благослови.**

ІСРЕЙ: Христос, істинний Бог наш, (що воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував), молитвами пречистої Своєї Матері, святих, славних і всехвальних апостолів, і всіх святих, помилує і спасе нас, як благий і чоловіколюбць.

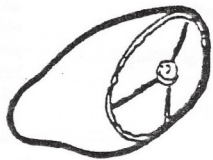
ВСІ: **Амінь.**



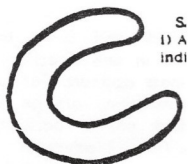
Catechesis of the Easter Basket



PASCHA - The Easter Bread (pronounced "Paska.") A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself, Who is our "True Bread." Usually a round loaf baked with a golden crust, decorated with a symbol indicative of Christ. Sometimes a cross † of dough is placed on top, encircled by a plait, giving it a crowned effect; or the Greek abbreviations for the name of Christ, IC XC (Jesus Christ), may be used. The letters XB are an abbreviation for "Christ is Risen" in Old Slavonic or Ukrainian.



HAM (Slav, "shynka") - the flesh meat popular with the Slavs as the main dish for Holy Pascha, because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer lamb or veal. These meats are usually well roasted or cooked ahead of time so that the festivity of the day will not be burden anyone with food preparation, and that all may be free to enjoy the Feast.



SAUSAGE (Kobassa). A spicy, sausage made of pork products and garlic; indicative of God's favour and generosity.



EGGS (Pysanky or Krashanky). Pysanky are eggs brightly decorated with symbols and designs made with beeswax, indicative of new life and resurrection. Krashanky are hard boiled eggs that are dyed with one bright colour, and eaten during the festive meal.

Continued ...





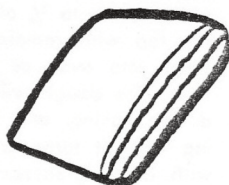
HORSERADISH (in Ukrainian, “khrin.”) Horseradish alone, and/or mixed with grated red beets. The white horseradish alone is symbolic of the resurrection. The horseradish mixed with grated red beets is symbolic of the Passion of Christ still in our minds, yet sweetened with some sugar because of the Resurrection. The bitter-sweet red coloured mixture reminds us of the sufferings Christ endured for us.



CHEESE (“Hrudka” or “Syretz.”) A custard-type cheese shaped into a ball, with a slight sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish. Both cheeses are decorated with symbols (IC XC, or XB, or the cross) using cloves or pepper balls.



BUTTER (in Ukrainian, “Maslo.”) This favourite dairy product is often shaped into a figure of a Lamb, or small cross. If set into a container, it is decorated in the same way as the cheese, using cloves or pepper balls.



BACON (in Ukrainian, “solonyna.”) A piece of uncooked bacon cured with spices. Symbolic of the super-abundance of God’s mercy and loving-kindness to us. It is also a reminder that with the New Testament, God has abolished the Old Testament dietary laws and has pronounced all foods clean for human enjoyment.



SALT (in Ukrainian, “sil.”) A condiment which gives flavour and preserves food. It is a reminder of Christ’s words, “You are the salt of the earth.” As Christians, we are called to be the “salt of the earth,” to give “flavour” and meaning to human life on earth by living according to the Gospel; and thus, to preserve human life from moral corruption and decay.



OTHER - if the origin of the people was a wine growing area, a sweet wine was also included in the basket for the blessing.

THE EMBROIDERED PASCHAL CLOTH. The articles mentioned above are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover, usually embroidered with an image of the risen Christ, the cross or another appropriate symbol, together with the words “Christ is Risen - Truly He is Risen,” is placed over the food when brought to Church. Before the blessing, the cover is removed, set on the ground or table, and the basket is placed upon the cloth for the blessing.

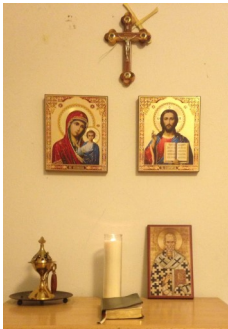
The above is a description of **TRADITIONAL EASTER FOODS** included in an Easter Basket in Central and Eastern Europe. **However, you may substitute Traditional Easter Foods with foods common to your own country of origin.** Almost every nationality has its own type of sausage or prepared meat. The important thing is that after the Great Fast, the first food you eat should be blessed food, which should be eaten and enjoyed together as a family on **EASTER SUNDAY**, after church services. Another popular custom is to let children have (or make up themselves) their own baskets, to instill in them the tradition for the future. These may be filled with eggs, chocolates, toys, etc.

Livestreaming the liturgy from home

How can we make HOME feel like CHURCH?

"Watching" Liturgy at home might feel a little strange.

Here are some ways for families to be more engaged in the process



SETUP A HOLY PLACE

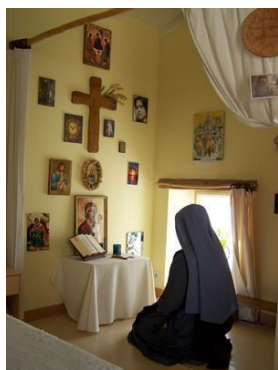
If you have an icon corner or home altar set up already, great!

Find a place to put a tablet, smartphone or laptop to watch together, as a family. If you don't have an icon corner, no problem! Setup an icon on a bookshelf or table, along with a candle and some Holy Water



MAKE IT LOOK AND SMELL LIKE CHURCH

It's going to feel strange staying at home but still "going to Church". Try lighting a candle and burning some incense, if you have some.



PRAY FOR PEOPLE IN NEED

When the priest says, "for the sick and the suffering.. For peace in the world.. For our country. The president and all those in public service... let us pray to the Lord" make sure to say a special prayer for those people! The world is hurting right now and your prayer is important



DRINK HOLY WATER

Take a sip of Holy Water at the time when Holy Communion is typically offered. This is a small blessing



KEEP YOUR ROUTINE

Wake up, brush your teeth, and get dressed just like you would if you were going to church, even though you will attend at home. This will help it feel as normal as possible



FOLLOW THE LITURGY

Follow the liturgy to stay focused. Use a service book if you have one at home. REMEMBER, we serve the Liturgy of St. Basil the Great during Lent, so there are some different prayers the priest reads aloud. Follow along with your whole family to hear how beautiful the prayers are!

Remember,
these are temporary tips to help
home feel more like church,
until we can all come back together .