

WEEKLY SCHEDULE

BRIGHT MONDAY, APRIL 18

10:00AM - DIVINE LITURGY

BRIGHT TUESDAY, APRIL 19

9:00AM - DIVINE LITURGY

BRIGHT WEDNESDAY, APRIL 20

NO SERVICE

THURSDAY, APRIL 21

NO SERVICE

FRIDAY, APRIL 22

9:00AM - DIVINE LITURGY

SATURDAY, APRIL 23

9:00AM - DIVINE LITURGY

5:00PM - GREAT VESPERS

SUNDAY, APRIL 24



THOMAS' SUNDAY ТОМИНА НЕДІЛЯ

10:00AM - EASTER DIVINE LITURGY

PRAYER FOR PEACE IN UKRAINE

O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen courageous defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy.

O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace.

O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. Amen.



SAINT GEORGE'S UKRAINIAN CATHOLIC CHURCH УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО ЮРІЯ

opens wide its doors

to all who mourn or need comfort;
to all who are weary and need rest;
to all who seek friendship;
to all who desire to grow
in relationship with God;
to all who yearn to pray;
to all who need a Saviour,
and in the name our Lord, says:

WELCOME!

CONTACT US

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HOLY MYSTERIES

✠ CONFESSIO / СПОВІДЬ ✠
every Saturday: 4:00-4:50pm
or by appointment

✠ HOLY COMMUNION / СВ. ПРИЧАСТЯ ✠
for the sick, by appointment,
any time

✠ BAPTISM / ХРЕЩЕННЯ ✠
by appointment

✠ MARRIAGE / ВІНЧАННЯ ✠
6 months notice should be given
to the parish priest, and he should
be contacted before any other
arrangements are made

✠ FUNERAL / ПОХОРОН ✠
by appointment

APRIL 17, 2022 EASTER SUNDAY



On the Great and Holy Feast of Pascha, we celebrate the life-giving Resurrection of our Lord and Savior Jesus Christ. This feast of feasts is the most significant day in the life of the Church. It is a celebration of the defeat of death, as neither death itself nor the power of the grave could hold our Savior captive. In this victory that came through the Cross, Christ broke the bondage of sin, and through faith offers us restoration, transformation, and eternal life.

Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face. As smoke vanishes, so let them vanish as wax melts before the fire.

So let the wicked perish at the presence of God, and let the righteous ones rejoice. This is the day that the Lord has made, let us exalt and rejoice in it! Today a sacred Pascha is revealed to us. A new and holy Pascha. A mystical Pascha. A Pascha worthy of veneration. A Pascha which is Christ the Redeemer, a blameless Pascha. A great Pascha. A Pascha of the faithful. A Pascha which has opened for us the gates of Paradise. A Pascha which sanctifies all the faithful. (from Paschal Matins)

After the priest exclaims "Blessed is the Kingdom" and we have responded "Amen," the clergy sing the following Tropar once and the people repeat it. Then the clergy sing the first half, and we conclude it. This is done every day until the Wednesday before Ascension Thursday.

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. (3x)

1st Antiphon

V.1: Shout to the Lord, all the earth, sing now to His name, give glory to His praise.

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

V.2: Say unto God, "How awesome are your works! Because of the greatness of Your strength Your enemies will flatter you".

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

V.3: Let all the earth worship You and sing to You, let it sing to Your name, O Most High!

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

Glory be.... Only-begotten Son...

3rd Antiphon

V.1: Let God arise, and let His enemies be scattered; let those who hate Him flee from before His face.

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

V.2: As smoke vanishes, let them vanish, as wax melts before the fire.

Troparion: Christ is risen from the dead, ...

V.3: So let sinners perish before the face of God, but let the righteous be glad.

Troparion: Christ is risen from the dead, ...

The entrance verse is proclaimed after the priest has intoned "Wisdom! Stand aright!"

Entrance: In the churches bless God, the Lord from the fountains of Israel

Troparion: Christ is risen from the dead, ...

Glory be to the Father Now and for ever Amen.

Kontakion T.8: Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades;* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your apostles:* You, who grant Resurrection to the fallen.

Instead of "Holy God...": All you, who have been baptized into Christ, you have put on Christ! Alleluia! (3x) **Glory be... Now ... Amen.** You have put on Christ! Alleluia! All you, who have been baptized into Christ, you have put on Christ! Alleluia!

Prokimenon T.8: This is the day which the Lord has made;* let us rejoice and be glad in it.

verse: Give thanks to the Lord for He is good for His mercy endures forever.

Після того, як священник виголошує "Благословенне Царство" й люди відповідають "Амінь", священники співають Тропар один раз, а люди його повторюють. Далі священники співають першу половину, а люди завершують другу. Так робимо щодня, аж до середи перед четвергом Вознесіння.

Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (х3).

Антифон 1

Стих 1: Воскликніте Господеві, вся земле! Співайте ж імені його, віддайте славу хвалі його.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 2: Скажіте Богові: Як страшні діла твої, задля великої сили твоєї підлещуються тобі вороги твої.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Стих 3: Вся земля нехай поклониться тобі і співає тобі, нехай же співає імені твоєму, Всевишній.

Приспів: Молитвами Богородиці, Спасе, спаси нас.

Слава Отцю, Амінь....Єдинородний Сину ...

Антифон 3

Стих 1: Нехай воскресне Бог і розбіжаться вороги його, і нехай тікають від лица його ті, що ненавидять його.

Тропар: Христос воскрес із мертвих ...

Стих 2: Як іще зає дим, нехай іщезнуть, як тане віск від лица вогню.

Тропар: Христос воскрес із мертвих, ...

Стих 3: Так нехай погинуть грішники від лица Божого, а праведники нехай возвеселяться

Тропар: Христос воскрес із мертвих, ...

Вхідне співаємо, коли священник виголошує "Примудрість, прости".

Вхідне: В церквах благословіть Бога, Господа, ви – з джерел ізраїлевих.

Тропар: Христос воскрес із мертвих, ...

Слава Отцю, і Сину, і Святому Духові. І нині, ... Амінь.

Кондак гл.8: Хоч і у гріб зійшов ти, Безсмертний,* та адову зруйнував ти силу,* і воскрес еси як переможець, Христе Боже,* жінкам-мироносицям звістивши: Радуйтеся,* і твоїм апостолам мир даруєш,* падшим подаєш воскресіння.

Замість Трисвятого: Ви, що в Христа хрестилися, у Христа зодягнулися. Алілуя! (3x) **Слава ... і нині., У Христа зодягнулися. Алілуя!** Ви, що в Христа хрестилися, у Христа зодягнулися. Алілуя!

Прокімен гл.8: Це день, що його створив Господь,* возрадуємося і возвеселімся в нім.

Стих: Сповідуйтеся Господеві, бо він благий, бо на віки милість його.

A Reading from the Acts (1:1-8): In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. 'This', he said, 'is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.' So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'

Alleluia T.4:

verse: When You rise, You will have compassion on Sion.

verse: The Lord looked down from heaven to earth to hear the groans of the prisoners, to set free the sons of those put to death.

Gospel: John 1:1-18

Instead of "It is truly...": The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice!

Shine, shine, O new Jerusalem! for the glory of the Lord has risen upon you! Exult now and be glad, O Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Verse: Receive the body of Christ; taste the fountain of immortality. Alleluia! (3x).

Instead of "Blessed is He...", "We have seen the true light...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Instead of "Let our mouths...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Instead of "Blessed be the name of the Lord...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

"Christ is risen" is sung again once (using a simple chord chant) instead of "Glory be to the Father..." at the dismissal. Then the Troparion "Christ is risen" is sung as in the beginning of the Liturgy, but with an additional ending:

And to us He has granted life eternal; we bow down before His resurrection on the third day.

Діянь Святих Апостолів читання (1, 1-8): Першу книгу я написав, о Теофіле, про все, що Ісус робив та що навчав від початку аж до дня, коли вознісся, давши Святим Духом накази апостолам, яких собі вибрав. Він показував їм себе також у численних доказах живим після своєї муки, з'являючись сорок день їм і розповідаючи про Боже Царство. Тоді ж саме, як споживав хліб-сіль із ними, він наказав їм Єрусалиму не кидати, але чекати обітниці Отця, що її ви від мене чули; бо Йоан христив водою, ви ж будете хрищені по кількох цих днях Святим Духом.

Отож, зійшовшись, вони питали його: «Господи, чи цього часу знову відбудуєш Ізраїлеві царство?» Він відповів їм: «Не ваша справа знати час і пору, що їх Отець призначив у своїй владі. Та ви приймете силу Святого Духа, що на вас зійде, і будете моїми свідками в Єрусалимі, у всій Юдеї та Самарії й аж до краю землі.»

Алилуя гл.4:

Стих: Ти, воскресши, помилуєш Сіона.

Стих: Господь з неба на землю споглянув.

Євангеліє: Ів 1,1-18

Замість Достойно: Ангел сповіщав Благодатній: Чистая Діво, радуйся. І знову кажу: Радуйся. Твій Син воскрес триденний із гробу, і мертвих воздвигнув він; люди, веселіться.

Ірмос гл.1: Світися, світися, новий Єрусалиме, слава бо Господня на тобі возсіяла. Радій нині і веселися, Сіоне. А ти, Чистая, красуйся, Богородице, востанням рождення твого.

Причасний: Тіло Христове прийміть, джерела безсмертного споживіть. Алилуя (х3).

Замість Благословен, хто йде в ім'я Господнє: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував.

Замість Ми бачили світло істинне: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував.

Замість Нехай сповняться: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (х3).

Замість Будь ім'я Господнє: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (х3).

Під час відпусту "Христос воскрес" співається один раз (на просту мелодію) замість "Слава Отцю..." Тоді знову співається Тропар "Христос воскрес", як і на початку Літургії, але з додатковим закінченням.

І нам дарував життя вічне, поклоняємось його триденному воскресінню.



PARISH ANNOUNCEMENTS

On this joyful and glorious Day may the Risen Savior fill your hearts with light of Resurrection and richness of His blessings, and guide you in a spiritual renewal and an increase in faith, which will assure your salvation and resurrection into life eternal.

Christ is Risen! – Indeed Risen! Fr. Andrii & Family

◆ **EASTER GIFT OF LOVE** is a free will offering taken up in a special collection envelopes during the Easter season which is shared equally between the Bishop and the Parish Priest as a sign of love and care for our pastors. Please note that Revenue Canada does not allow Income Tax receipts for gifts to clergy. Use pink envelopes for this gift.

◆ **KNEELING DURING THE EASTER SEASON** – a reminder that traditionally from Easter Sunday until Pentecost we do not kneel during the Divine Liturgy. As a sign of our redemption and final resurrection, we offer our prayers to God while standing.

◆ **ZAHALNYTSA** – Friday after Pascha (April 22) is not a fasting day. Let us feast and rejoice

◆ **PASTORAL CARE TO THE SICK, ELDERLY & DYING** If you or anyone in your family would like to receive communion, anointing of the sick or a pastoral visit, please give a call.

◆ **DEEPEST WORDS OF GRATITUDE** to all those who made the Great Fast, Holy Week, Pascha so vibrant, prayerful and spiritual: Bakers, Cooks, Singers, Cleaners, Readers, and all those who continue financially supporting our parish. **Sunday donations: April 10th** – \$595.40, \$120.85 – Cookies, \$549.55 – pysanky fundraiser. May Our Lord reward you richly with his heavenly and earthly blessings.

◆ **PASTORAL VISIT OF HIS EXCELLENCY BISHOP DAVID (MOTIUK)**



will take place **ON SATURDAY-SUNDAY, MAY 7- 8TH.**

Saturday, May 7th:

8:30am - Divine Liturgy

5:00pm – Great Vespers followed by the festive dinner

Sunday, May 8th

10:00am - Divine Liturgy

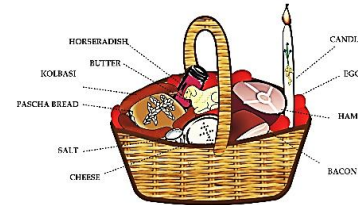
Please book this date and plan to attend.

◆ **PRAYER REQUEST: PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: **BERNICE KALTWASSER, ROSEMARIE PROKOPCHUK, BARBARA WALLACE, DAVE SULLIVAN, LARRY ZALUSKI,**

MIKE LUTZ, PAUL ROZNER, WALTER MELNYK, & all who have asked us to pray for them

◆ **CONGRATULATION TO STEFANIA STARZYK, MIRYAM OBARIANYK** who celebrate their Birthday. May the Almighty God bless them with good health and salvation. Mnohaya I Blahaya Lita!

OUR TRADITION: EASTER BASKET



For many, Easter would not be Easter without the traditional Easter Basket. Going back in time we discover that in our tradition, Lent used to be a time of strict fasting and abstaining from meat, eggs and dairy products for the whole season.

To show joy and thanksgiving at the end of Lent, the faithful took foods to be blessed at the Easter Morning Divine Liturgy and, bringing it home, the entire family shared it to "Break-the-Fast". The first food to "Break-the-Fast" was the blessed egg.

Eggs are a sign of hope and resurrection. Jesus comes from the tomb as the chick breaks the shell at birth. Because of the special meaning, it is fitting that the eggs should be decorated with symbols of Easter, and blessed.

Meats and Sausage represent the animals used for sacrifices in the Old Testament. They remind us of Christ who, in the New Testament, as a Lamb, sacrificed himself on the cross for our salvation. The sausage represents the links of the chains of death, which Christ broke by His Resurrection.

Paska (Easter Bread) is symbolic of Jesus who said: "I am the Bread of Life". He gives Himself as food in the Eucharist saying: "Whoever eats of this Bread will have life everlasting".

Horseradish represents the bitter herbs prescribed in the original Passover Meal as a reminder of the bitterness of life in the captivity of Egypt. Today it reminds us of the bitterness of Christ's Passion, the pains of crucifixion by which He entered into the glory of Resurrection.

Salt is the symbol of perseverance of faith, according to the words of Christ: "You are the salt of the earth" (Mt. 5:13).

Cheese and Butter are related to prosperity, abundance and peace in the Promised Land. They remind us of the abundance of graces and peace granted to us by the Risen Christ.

All the foods were traditionally blessed in church early Easter Morning following the Divine Liturgy... Each basket should have a lighted candle as a symbol of the radiance of the Resurrected Christ, who said: "I am the Light of the World" (Jn. 8:12).

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!

Beloved in Christ!

This year we approach the Pascha of Christ in the midst of particular challenges, suffering, cruelty, indignities, and ruin. For our people, in Ukraine and abroad, it would seem that the cross of our Lord was abruptly thrust upon our shoulders from the very beginning of Great Lent, and we have already been carrying it not for a day or two, a week or two, but continuously, day and night. For us, Holy Friday has become our daily bread, our everyday reality, and we do not know when the glorious day of victory over evil, hate, and violence will come. However, precisely today our Lord calls on us to have no doubt in the victory of light over darkness, life over death, truth over falsehood, and He assures us of His love and grace. From Him, our Risen Saviour, we draw strength in the midst of our suffering today. He is the source of our hope. Therefore, together with the apostle Paul, we say today: “We are afflicted in every way, but not crushed; perplexed, but not driven to despair... For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh” (2 Cor. 4:8,11). In that spirit with confidence, we greet one another with the victorious salutation: Christ is risen! Truly, He is risen!

You have descended into the depths of the earth, O Christ...

In His suffering and death on the cross, Christ descends into the depths of our fallen human nature. Accepting the worst cruelty—betrayal, unlawful condemnation, mockery, spitting, strikes in the face, scourging, and killing (see Mk. 10:33-34), the Son of God takes upon Himself all the consequences of human sin. He touches the furthest distance from God, the worst human downfall, the greatest defacement of dignity, for which mankind was created. Possibly, this week in the context of war, when we read or listened to the Passion Gospels, we especially felt and experienced all that our Lord underwent for our salvation.

At the same time we have become aware of how human nature remains fallen, how the devil continues to control human beings, who have no God in their hearts. He who sows hatred and instigates war against one's neighbour, opposes the Almighty. All war is a clear manifestation of

the ruinous, murderous action of the devil, for only the evil one is able to spread fear and carry death in such a manner, is able to inflict such wounds, and destruction, and pain, and loss. And even when the path to recovery and healing of trauma may seem distant, closed, or unpassable for those suffering, we must remember that with the Risen Christ there is nothing that cannot be conquered or healed.

The war of Russia against Ukraine is the latest war of a prison of nations that seeks to re-establish itself before our very eyes. The occupier once again brings to us chains, with which entire generations of our ancestors were fettered. The chains that bound the arms of cossacks who built Saint Petersburg. The chains that for centuries bound the intellectual and ecclesial life of Ukraine. The chains of serfs, chains of the Holodomor, chains of millions of deported and exiled Ukrainians, whose bones are strewn across the vast Siberian expanse “to the ends of the earth.” The ideologues of Russia's war against Ukraine state openly that our existence is a mistake of history—one that must be rectified precisely through “eternal bonds” of death and destruction. This is a war against the very right of the Ukrainian people to its own history, language, and culture, to its own independent country, its own existence.

From a spiritual perspective it has become clear how our aggressive neighbour is unable to cast aside his false idols and how in them he continues to pursue his greatness at our cost. With his cruise missiles, bombs, and artillery shells, he seeks to instill fear, to drive us into the depths of the earth and non-existence, to bind us with eternal chains. And precisely in those underground shelters a miracle takes place—one of common prayer, selfless help of neighbour, unbroken spirit, and of demonstrating the power of the presence of God.

And have broken the eternal bonds which held the captive...

Our traditional icon of Christ's Resurrection is the icon of the Descent into Hades. On it we find depicted the dislodged doors of hell and the broken chains of sin. The Resurrection of Christ is a feast of victory—victory of life over death, of Divine truth over diabolical falsehood, of love over hate. One of our soldiers wrote on his helmet the following prayer: “God, if I am killed on the field of battle, take me into paradise, for I have already been in hell!” In His resurrection Christ emerges not only from the empty tomb, but from the depths of hell and from deadly captivity for humankind. He emerges not alone, but by taking our forebearers Adam and Eve by the hand, he leads all humanity out of the bonds of death. He takes the hand of our soldiers and volunteers, our civilian population, who have seen the hell of Russian occupation—he takes the hand of Ukraine and leads it to resurrection, filling it with the paschal joy of the victorious hymn, “Christ is risen!”

Today, when Ukraine is defending itself against an insidious foe, more than ever we are called to spiritual warfare, remembering that evil can only be overcome by good. Saint Paul reminds us that we must be cautious, so that in the midst of the horrors of war we remain human and not fall into the devil's trap of malice and hate: "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery... For the whole law is fulfilled in one word: 'You shall love your neighbor as yourself'" (Gal. 5:1,14). And then he encourages each of us to open up to Divine grace and allow the Holy Spirit to bear His life-giving fruit: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Gal. 5:22-23).

Pascha is the feast of the victory of love over hatred, of joy over sorrow, of peace over war, of patience over panic, of kindness over anger, of faithfulness over betrayal, of gentleness over unrest, of self-control over voracity. Pascha is the victory of spirit over flesh, of truth over mendacity, of life over death. Christ rose from the tomb in order to raise up and grant victory to those, who have been swallowed up by death, slavery, and degradation, as once was Jonah by the whale.

And like Jonah from the whale on the third day, You arose from the tomb!

What an irony it is that the enemy planned to celebrate his victory in the capital city of Kyiv in three days! He thought that he would quickly swallow up an entire people, but his insidious plans were broken by the heroism of our armed forces. In reality, it is Christ, risen on the third day from the tomb, who grants us who believe in His resurrection, faith in victory over hell and death. St. John Chrysostom, in his paschal sermon, notes that the enemy of the human race "took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen." Similarly, our enemy took what he saw, but fell because of what he failed to see—the power of the spirit, faith, and love of our people! Our victory, the victory of Ukraine, flows from the power of the risen Christ, who leads us out of the depths of the horrors of war and death, who breaks the eternal bonds and victoriously leads us to life. To celebrate the Pascha of Christ in a time of war is to already taste our victory. Let us have no doubt!

The one who brings death is destined for defeat because Ukraine is celebrating Pascha! Again, John Chrysostom, echoing the words of the Apostle of the Gentiles (see 1 Cor. 15:55), proclaims: "O Hell, where is your victory? Christ is risen, and you are overthrown. *Voskres Khrystos*, and the demons are fallen. *Anesti Khrystos*, and the angels rejoice. Christ is risen, and life flows freely." The one who sought to enslave us by death is already defeated, for his main weapons of colonization and aggression have been

destroyed by Christ Himself through His death on the cross and glorious Resurrection.

Dear Brothers and Sisters in Christ! Today I extend to all of you my fatherly and brotherly embrace, and share with you the joy of Pascha. I embrace all who fight on different fronts—spiritual and physical, especially our unbreakable soldiers, our dedicated pastors, and tireless volunteers. I embrace with paschal joy all who have been forced to leave their home and even their native land, and pray for your speedy return in a time of peace, which will surely arrive. I embrace in prayer all the wounded, so that in your suffering you feel the support, love, and gratitude of an entire nation, but especially—God's grace and constant love. I greet all who all over the world support and assist Ukraine, in efforts both great and small. As a world community we have shown ourselves to be like a beehive, where each of us senses in spirit what he or she must do in the face of danger. I embrace those who are in occupied territories, in areas of military engagement—those who do not have the possibility to prepare an Easter basket and who sing "Christ is risen!" under the roar of cannons and exploding shells. In the hope of the resurrection, I cry and weep with all who lament their dead, from the ranks of the armed forces, and from the civilian population. May each of us today sense hope in a bright future in peace and harmony, for the Resurrection of Christ is the source of peace. May the rich symbolism of our traditional pysanka remind us that the Risen Lord is the source of heavenly gifts, of joy, goodness, victory, and eternal life.

I embrace with a fatherly love all the clergy, religious, and faithful in Ukraine and throughout the world, and sincerely wish you all 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!

+SVIATOSLAV

Given in Kyiv

at the Patriarchal Cathedral of the Resurrection of Christ,
on the Feast of the Annunciation of Most Holy Theotokos
April 7 (March 25), 2022 A.D.