



**ST. PETER & ST. PAUL  
UKRAINIAN CATHOLIC CHURCH**

**105 CLIFTON AVE  
ANSONIA, CT 06401**

**Rectory Phone 203-734-3895**

**Church Hall 203-732-2414**

**Fax 203-732-3191**

**Fr. Ed Cell 413-218-6404**

**Email: YoungE8073@aol.com**

**Web Site: [www.stspucc.org](http://www.stspucc.org).**

**Very Rev. Archpriest Edward Canon Young, Pastor**

**April 18, 2021**

Third Sunday of Pascha. Sunday of the Myrrh-Bearing Women,  
our Venerable Father John, Disciple of Gregory the Decapollitan



*Leaders of the Apostles and  
teachers of the world, pray to the  
Master of all to grant peace to the  
world and great mercy to our souls.*

**Epistle: ACTS 6: 1-7    Gospel: 15:43-16: 8    Tone: Sheet**

**DIVINE LITURGY SCHEDULE**

**WEEKDAYS: MONDAY–FRIDAY 10:00AM**

**SATURDAY: Not Now! 4:00PM (Vigil Sunday-Eng.)**

**SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)**

**Confessions are heard before each Divine Liturgy:**

**Saturday 3:00PM to 3:30 PM**

**Sunday 8:00AM to 8:30AM and  
9:30AM until 10:00AM**

**Religious Education – Saturday 10:00AM – 11:00AM  
Call Alice O'Doy @203-734-3055 for more information.**

**Preservation – Please use the form in church vestibule,  
mail it to the church or bring it to Bob Jaskilka, Michael  
Wysowski, Jr. or Fr. Edward Young**

**Address or Name Change/New Phone Number –  
Please update your records. See Bob Jaskilka, or  
Michael Wysowski, Jr. to update this info. Returned  
checks are subject to a **\$35.00 fee**.**

**Bulletin Notices – Notices for the bulletin must be  
in writing by Wednesday @6PM to be included in  
that week's bulletin.**

**Parish Council meets every 3<sup>rd</sup> Wednesday of  
every month @7:15pm in the church hall.**

**Rectory Office Hours - Thursday 10AM – Noon  
or by Appointment on other days**

**\*\*\*\*Please Note \*\*\*\***

**Mass Offerings, Sorokousty  
Mother's Day, Father's Day**

**Checks must be made out to the Fr. Young  
not the Church ! Thank You...**

**Baptism** Arrangement for baptism is to be made  
personally at the Parish Office. Please call rectory for an  
appointment.

**Marriage** – Arrangements for marriage are to be  
made at least **6 months prior** to the Wedding date.  
Please call rectory for an appointment.

**Sick Calls** – To arrange for Sacraments for the elderly  
and sick at home, please call Parish Office Fr. Young  
at 203-734-3895, **Please advise the rectory of any  
hospitalization.**

**In your Estate planning** – Remember Sts. Peter & Paul  
Church in your will.

**Stewardship** - "As each one has received a gift, use it to serve  
one another as good stewards of God's varied grace" (1 Peter  
4:10). All Catholics, should give generous support—time,  
money, prayers, and personal service according to their  
circumstances—to parish and diocesan programs and to the  
universal Church

**Special Share in the Eucharist \*– Bread & Wine**

offered for a week, month, or year. Donations: one week -  
\$20.00 Donors/intentions will be listed.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

**Eternal Light** \*- offered to light for a week \$10.00.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

**Virgin Mary's Lamp and Sacred Heart Lamp**\* also available  
for offering! Offered to light for a week is 10.00, each.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

**All start on Monday to Sunday!**

**\*Offering must be made when dates are reserved!**

A Welcome to St. Peter and St. Paul Parish to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, **please fill out the form below**. Each household **must be registered** at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name \_\_\_\_\_ Phone# \_\_\_\_\_

Address \_\_\_\_\_ E-mail \_\_\_\_\_




City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

*(Please come down to the Basement to be properly registered after or before liturgy)*

*From the Vespers of Sunday of the Myrrh-Bearing Women: Women disciples, why do you open the myrrh with tears? The stone is gone; the tomb is empty: Behold corruption destroyed by life! The seals witness that the guards of the godless have watched in vain. Mortal nature has been saved by the flesh of God. Hell is wailing. Go with joy, and proclaim to the apostles: Christ has slain death as the first-born of the dead. He awaits you in Galilee! The Myrrhbearers came early to Your tomb, O Christ, seeking You to anoint Your most pure body. Enlightened by the angel's words they proclaimed joyous tidings to the apostles: The Leader of our salvation has been raised; He has captured death, granting the world eternal life and great mercy*

**Bread and Wine Offering – None Offered**

04/17	Saturday	12:00 Noon	Special Intention
04/18	Sunday	8:30 AM 10:00 AM	Pro Populo (For Parishioners) - За Всіх Парафіян +Anna B. Petriw req. by Scott & Jean Walker & Family
04/19	Monday		No Liturgy
04/20	Tuesday	10:00 AM	DECEASED of the KOBARIAR-MELESKI FAMILY
04/21	Wednesday	10:00 AM	'+JOSEPH SNIECHOWSKY
04/22	Thursday	10:00 AM	+PETER AND EVA WISLOCKI AND DECEASED FAMILY
04/23	Friday	10:00 AM	+PETER KLIMKOWSKY
04/24	Saturday	10:00 AM	Funeral <b>Roy Primachuk</b>
04/25	Sunday	8:30 AM 10:00 AM	Pro Populo (For Parishioners) - За Всіх Парафіян Good Health of Andrew req. by Family

ETERNAL LIGHT		<i>None Offered</i>	
BLESSED VIRGIN MARY LAMP		<i>In loving memory of +Emilia Fedorko by Irene Henry</i>	
SACRED HEART OF JESUS LAMP		<i>In loving memory of +William P. Flood by Patricia &amp; Earl Holtz &amp; Family</i>	
<b>BREAD &amp; WINE OFFERING RESERVED DATES</b> 5/3/21-5/9/21 11/1/21-11/7/21		<b>ETERNAL LIGHT LAMP OFFERING RESERVED DATES</b> 4/26/21-5/02/21 5/3/21-5/9/21 5/10/21-5/16/21 5/17/21-5/23/21 5/31/21-6/6/21 6/14/21-6/20/21 8/2/21-8/8/21 8/9/21-8/15/21 9/6/21-9/12-21 9/20/21-9/26/21 11/8/21-11/14/21 11/22/21-11/28/21	
		<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 4/26/21-5/02/21 5/3/21-5/9/21 5/10/21-5/16/21 5/17/21-5/23/21 5/24/21-5/30/21 8/2/21-8/8/21 8/9/21-8/15/21 8/23/21-8/29/21 9/6/21-9/12-21 11/1/21-11/7/21 11/8/21-11/14/21	
		<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 4/26/21-5/2/21 5/3/21-5/9/21 5/10/21-5/16/21 6/7/21-6/13/21 7/26/21-8/1/21 8/9/21-8/15/21 11/15/21-11/21/21	

**2021 & Past Church Dues (Blue Book) (Kollekta)**

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after the 4:00 PM Vigil and 8:30 AM & 10AM Sunday Liturgies.

Please bring your dues book to the church hall dues will not be collected in the rectory

Back on January 25, 2005 the Parish Council voted to increase the yearly dues to \$75.00 per member. This is the first increase since 1998. The number of upcoming projects that are needed to keep the church building in good repairs, such as painting, doors, walls, fixing the roof, warranted this increase.

**Do not place dues in your weekly envelope offering !**

**Please remember - this is not our church but YOUR church!**

*Please fulfill your responsibility to your Church!!*

**Church Donations** - \$278.60 by Yaroslava Kit, Helen Zanowiak, Lydia Tchir, John Kohanski and Anonymous

**Church Donation** - \$500.00 In loving memory of **+Mary Ranno; +Irene & +Millie Motel; & +Leona Primachuk** by Michele Ranno MD

**Church Donation** - \$1,500.00 In loving memory of **+Charles J. Hemstreet** by Deborah Lester

Monthly  
PARISH COUNCIL  
Meeting  
*April 21<sup>st</sup>, 2021*



Monthly Meeting of St Peter & St Paul Board of Directors  
Wednesday evening April 21, 2021

@ 7:15 pm in the church hall

All Board members are requested to attend!!!!

**Masks are required and social distancing will be enforced !**



**+In Memory**

Please remember in your prayers parishioner **+Roy Primachuk 94**, formally of Ansonia, Passed away January 22, 2021, in Marietta, Georgia. Holy Name member who stood every Good Friday Vigil the Tomb of Jesus. Roy was past employed by the Evening Sentinel. Memorial Mass will be celebrated on Saturday, April 24, 2021 at 10:00 AM in Sts. Peter and Paul Church, 105 Clifton Avenue, Ansonia. Interment with Military Honors will follow in Sts. Peter and Paul Cemetery,

***Vichnaya jomu Pam'iat.***



**+In Memory**

Please remember in your prayers parishioner **+Paul Drake 87**, formally of Oxford, Passed away April 14, 2021, in North Carolina. Holy Name member who stood every Good Friday Vigil the Tomb of Jesus. Paul was past employed by the Kerite Company. Memorial was celebrated on Saturday, April 17, 2021 at 10:00 AM from Sts. Peter and Paul Church, 105 Clifton Avenue, Ansonia. Interment with Military Honors will follow in Sts. Peter and Paul Cemetery,

***Vichnaya jomu Pam'iat.***

**SUNDAY OF THE MYRRH BEARING WOMEN**

Epistle - ACTS 6: 1-7 ~ Gospel - MARK 15:43-16: 8

“Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.” (Troparion)

***There is one question for all of us this morning. One question, and one question alone.***

Who will roll away the stone for us? Who will roll away the sorrow of these times, which have shut us in living tombs of isolation and loneliness especially during the days of the pandemic? Who will roll away the angst, the worry, and the fear that imprison our minds and hearts day to day? Who will roll away the burden, the onus, the pressure of the needs we have to meet and the families we have to support?

The Faithful Myrrh-Bearers arrived at the Tomb in the deep dawn, to complete their mission of anointing the Body of the Lord Jesus Christ in accordance with the prevailing Jewish custom, but they did not prevail, for He had risen from the dead.

They were led by Mary Magdalene, from whom Christ had cast out seven demons. There was Salome, a daughter of Saint Joseph the Betrothed. Salome was the wife of the fisherman Zebedee and the mother of the Disciples, John the Evangelist and James. There was Joanna, the wife of Chuza, who was the steward of King Herod's household. There was Susanna, and Mary and Martha, the sisters of Lazarus. And there was Mary, the wife of Cleopas who encountered the Risen Lord on the Road to Emmaus.

The Women Disciples of the Lord were many, and they demonstrated a faith and commitment to Him in His earthly life that His Disciples could not.

Last Sunday, we witnessed the fear of the Disciples, hiding in the Upper Room behind locked doors, afraid of the Temple Authorities. And we saw how the Lord transformed their fear into peace, and the disbelief of Thomas into faith.

Today, we behold the devotion of the Myrrh-Bearers, whose love is mirrored by that of Nikodemos and Joseph of Arimathea, for together they took down the Precious Body of the Lord from the Cross, wrapped It in linen with spices, and laid It in the Tomb. But they did not

realize that even in death, the Body of the Lord was life-giving. For the Logos of God was never separated from His human soul or His human body. They did not realize that He would not be inside the Tomb, waiting to be anointed, since His anointing had been accomplished before His Passion.



Indeed, my beloved Christians, they worried about the stone, for they did not as yet understand that:

... neither death nor life, nor Angels, nor Principalities nor Powers, nor things present, nor things future, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus, our Lord!

Not anything – certainly, not a stone! So what is the answer to our question today? Perhaps our question is not phrased correctly. It is not: “Who will roll away the stone?” It is: “Why is the stone already rolled away?”

It is not about the weight of our grief, our isolation, our sadness, our fears, and our suffering. These are unavoidable; but we are not called not to focus this impossible weight. The stone was rolled away not to let the Lord out, but to let us in.

There is only one way to the Resurrection, and it is through the Cross, through the Tomb, through following our Lord Jesus Christ all the way to the end. It is when we choose to enter into the full experience of the Lord’s Resurrection, His God-Manhood, that we begin to understand what it is to die to ourselves and to live to Him. (Excerpt from homily of His Eminence Archbishop Elpidophoros, Greek Orthodox Church of America)

In the Gospels, especially the synoptics, women play a central role as eyewitness at Jesus' death, entombment, and in the discovery of the empty tomb. All three synoptics repeatedly make women the subject of verbs of seeing, clearly presenting them as eyewitnesses.

The Myrrh-bearers had brought funeral spices and ointments to finish committing Christ's body to the grave. They were the first to see the empty tomb and were instructed by the risen Lord to bring the joyful news to the apostles. Sts. Joseph of Arimathea and Nicodemus are also commemorated on this day.

There are eight women who are generally identified as the myrrh-bearers. Each of the four Gospels gives a different aspect of the roles of these eight women at the cross and at the tomb on Easter morning, perhaps since the eight women arrived in different groups and at different times. The eight were: Mary Magdalene, Mary, the Theotokos (the Virgin Mary), Joanna, Salome, Mary the wife of Cleopas (mother of James), Susanna, Mary of Bethany (sister of Lazarus), Martha of Bethany (sister of Lazarus).

These eight women had been together throughout Jesus' public ministry. Mary Magdalene, Joanna, Susanna, and others (Luke 8:3) are described as providing for Jesus out of their possessions. These same women also faithfully followed him from Galilee and came up with him to Jerusalem.

CATECHISM - CHRIST OUR PASCHA - TODAY'S EPISTLE / GOSPEL LESSON :

BELIEF: Page 84, Sections 233-235

CHARACTER: Page 190, Section 572

**NO KNEELING** – We should not kneel or make prostrations in Church or in our private prayers at home from Pascha through Pentecost (this year, May 23). Kneeling and prostrating are postures of repentance and sorrow for our sins. The brilliant solemnity of the events that we are celebrating takes precedence over such external manifestations of penitence. For our Lord's death and resurrection “blotted out the handwriting of ordinances that was against us ... nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.” (Col. 2:14,15) Accordingly, “here is therefore now no condemnation to them which are in Christ Jesus ...” (Rom. 8:1) We resume kneeling at appropriate times during the “Kneeling Vespers” celebrated after the Divine Liturgy for Holy Pentecost.

#### **LET US CONTINUE TO PRAY FOR VOCATIONS**

Our awareness and prayer for vocations should continue even more fervently and with the commitment to keep our prayers focused on the **Vocation Crisis**. We ask you to continue to fully commit to deep, sincere prayer for vocations to the priesthood, the diaconate, the monastic and religious life. As a community we should strive that our prayers be raised in unity ~ unity in mind, heart and soul, praying that the will of God will send workers into His vineyard.

#### **\*\*\*\*\* DAILY PRAYER INTENTIONS \*\*\*\*\***

**MONDAY'S INTENTION - Increased vocations to the Sisters Servants of Mary Immaculate**

**TUESDAY'S INTENTION - Prayers for all Seminarians to sustain their Vocations**

**WEDNESDAY'S INTENTION - Increased vocations to the Redemptorists**

**THURSDAY'S INTENTION - VOCATIONS TO THE PRIESTHOOD**

**FRIDAY'S INTENTION - Increased vocations to the Sisters of St. Basil the Great**

**SATURDAY'S INTENTION - Increased vocations to the Order of St. Basil the Great**

**SUNDAY'S INTENTION - Increased vocations to the Missionary Sisters of the Mother of God**

**“ Daily, please add your private and personal intentions for our Church, our Hierarchy, Clergy, Religious and all who lead and serve Christ and all His faithful.**

#### **PRAYER FOR VOCATIONS**

**W**ith the Theotokos, let us pray for an increase of vocations. Awaken among the young generation a willingness to serve God alone. Implore for us numerous vocations for the priesthood and the religious life. Every vocation comes through your intercession. You can solve the need of vocations in the Church through prayer and personal commitment. Hear us, O Mother, now and ever and forever. Amen.

*From Vespers of Sunday of the MYRRH BEARs In Tone 5, Glory...: When Joseph, together with Nicodemus,\* had taken You down from the tree,\* and beheld You dead, naked and unburied,\* though You clothe Yourself with light as with a garment,\**

that compassionate man lamented with weeping:\* Woe is me, my sweetest Jesus!\* The sun, as it beheld You upon the Cross\* hid itself in darkness.\* The earth trembled with fear; the veil of the temple was torn in two.\* Look: Now I behold You, Who for my sake freely endured death.\* How shall I bury You, my God?\* Or with what linen shall I wrap You?\* With what hands shall I touch Your pure body?\* What songs shall I sing at Your departure, merciful One?\* I magnify Your Passion!\* I glorify Your burial, singing Your Resurrection and crying,\* O Lord, glory to You!

**Now...** This is the day of Resurrection, let us be illumined by the Feast! Let us embrace each other! Let us call "brothers and sisters" even those that hate us and forgive all by the Resurrection, and so let us cry:

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

**SAINT JOSEPH OF ARIMATHEA:** The noble Joseph, a wealthy man and member of the Jewish Sanhedrin, was secretly a follower of Christ. "Now when it was evening, there came a certain rich man of Arimathea, Joseph by name, who was himself a disciple of Jesus" (St. Matthew 27:57). "Now after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus" (St. John 19:38). Together with Nicodemus, Joseph removed the body of Christ from the cross and placed it in his sepulchre. Because of this, he was shackled by the Jews and thrown into prison. But the resurrected Lord appeared to him and convinced him of His resurrection. After that, the Jews released him from prison and banished him from the fatherland. He went throughout the world to preach the Holy Gospel of Christ, and that "good news" he brought to England where he reposed in the Lord.



**HYMN OF PRAISE:** SAINT JOSEPH OF ARIMATHEA Joseph a noble and rich man, Of Christ the Crucified, (he) did not scandalize, But when the sun darkened and the earth shook, He to Pilate went and brought him news That the Lord died, the Life-giving Lord, The secret disciple thus became public. When the public one hid, the secret became public, Thus Joseph the wise, in a day became famous. And together with Nicodemus, the body of Christ In his garden in a new tomb placed it. The spies heard, reported it, The righteous Joseph in chains they placed. In the darkened dungeon, Joseph languished while his Lord in Hades glowed. Joseph pondered his remembrance of Christ,

Mentioning his miraculous works, Miracles and words and prophecies many, Before Him, he stood in the presence of God, And now darkness everywhere from without and within, Dark days, nights, evenings and mornings After a glowing flash, than the sun, more radiant, O

desperate darkness, darker than Hades! But behold suddenly in the dungeon dawned: The Resurrected One appeared to the shackled servant. O Joseph brave and noble Neither of the Resurrected One did you scandalize. About the dead Christ, you to Pilate informed And recognized and glorified the Resurrected One. Let the land of Britain honorably glorify you, You, for her, planted the first seed of salvation.



**April Reflection Developing a Eucharistic Lifestyle By Fr. Vasile Colopelnic** "This bread, indeed, requires the hunger of the inner man..." (St. Augustine, On the gospel of John XXVI, 1) The Catechism of the Ukrainian Catholic Church, "Christ our Pascha" (English ed. 2016) teaches that through the Mystery of the Holy Eucharist we "grow in the grace received in Baptism and Chrismation – the grace to be sons and daughters of God" (# 431). To belong to God's family, by virtue of being His children has implications for how we must live our lives. This notion of considering Christians "sons and daughters" of God, becomes a major challenge to everyone who seriously reflects upon their vocation of how to

become authentic followers of Jesus Christ in our modern and secularized world. In this world many are hungry for unconditional love, authentic friendship, and for a deeper meaning of life. It becomes a difficult task of developing a Eucharistic life style in our times, when we are all impacted by the hectic rhythms of modern life. However, let us remember that God remains the same, full of love for all human beings, never tired of calling man "to seek Him, to know Him and to love Him" (CCC 1). How can we do this? How can we seek, know, and love God? This can be done only through our faith in the risen Christ, the foundation upon which His Church stands! Therefore, our Christian faith must be seen through a threefold prism: it must be professed - meaning we courageously and joyfully express our knowledge of God's mysteries present in our lives; it must be lived – we are to bear fruits in our daily lives which are inspired by the faith we profess and through which we must bring others closer to God; and it must be celebrated – every time we meet as a parish community at the celebration of the Divine Liturgy we come to thank God (Eucharist in Greek means "thanksgiving") for the gift of our salvation and redemption. These three aspects of our faith and how we experience them in our spiritual life are deeply intertwined with the reality of Christ's presence in his Church through the Mystery of the Holy Eucharist. St. Hilary of Poitiers, called the Holy Eucharist "the sacrament of divinization", a central theme of eastern spirituality (Dizionario Patristico e di Antichita Cristiane, Eucharistia, Marietti 1994). Saint John Chrysostom emphasizes that the mystery of the Holy Eucharist "makes earth become heaven" (Homilies on First Corinthians XXIV, 8). In all patristic literature, the Church Fathers point out the necessity for Christ's disciples to lead an exemplary life inspired by the Mystery of Christ's presence among us. Therefore, it is indispensable that today's disciples of Christ continue to be nurtured and invigorated by Christ's presence in His Church and continue to be agents of peace, unity, and respect of

human dignity toward all of God's children. This can be accomplished when we live the life of Christ! St. Augustine exclaims: "how much more boldly ought we to say that a man is drawn to Christ when he delights in the truth, (...) blessedness, (...) righteousness (...) and in everlasting life, all which Christ is!" (St. Augustine, On the gospel of John XXVI, 4)

Prot. N. 21/151 ENG

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## **PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH ON PALM SUNDAY**

### **Beloved Youth in Christ—in Ukraine and abroad!**

Palm Sunday, the Feast of our Lord's entry into Jerusalem, is the day when our Church with special attention embraces you in her thoughts and prayers. Our tradition of engaging with you in prayer is a most important experience, especially now, when, because of quarantine restrictions and social distancing, we must make an even greater effort to keep our connection vibrant and strong. COVID-19 has impacted all of us: the old and the young, families and communities—which is why the Church wishes to stand by every human being. However, we especially want to accompany young people, who are growing and being formed in this time of immense challenges and trials.

If you are 21 years old, you have spent a third of your life under the shadow of war in East Ukraine, and for the last year and a half you are experiencing a pandemic, which the world has not seen for a century. If we add political polarization, economic hardship found in many countries where our faithful have settled, and personal restlessness, which is typical for every young person, the result is—a twisted ball of knots, or even an explosive mixture.

And yet, the Good News of Christ reassures us that in the events which we remember today, in spite of the fact that they took place two thousand years ago, there are subtle answers to the challenges of today. What is it that we celebrate and experience anew this day?

After three years of preaching and teaching in different corners of Israel, after healings, miracles, and conflicts with teachers of the law, Jesus together with his disciples goes to Jerusalem to celebrate the Passover there. This practice—to celebrate Passover in the city of the temple—was for the People of God of that time the spiritual event of the year! Let's imagine Jerusalem in the day—the capital of the country, a great city, a sea of pilgrims from all over the world, Roman legionaries, customers and merchants, all searching for their role and place. Similar to our globalized world, is it not? And here Jesus appears. He had just resurrected Lazarus. Many inhabitants and pilgrims know Him through his preaching, healings, and miracles, which he had performed earlier, and so the news of His appearance is immediately carried through the city, and the people come out to greet Him.

Whom do they greet? Christ's entry into Jerusalem is called triumphant, regal. Various signs indicate this—palm branches, which in the ancient world was considered a symbol of victory; the ass, which for the Jews embodied the fulfillment of prophecies about the Messiah, who will come to liberate the people from enslavement; the crowd, that greets Christ with exclamations of "Hosanna!" and calls him a king.

In biblical understanding, the king of Israel is the one who creates and protects the fullness of life for his nation, and is the intermediary between God and His people. In other words, through the king God continuously creates, gives life to and cares for His people. At the time of the events of which we speak, there had not been a king for centuries—captivity evolved into enslavement, revolts suffered defeats, the people grew accustomed to ever new invaders, and began to cooperate with them in order to survive. But the Jews do not lose hope, they expect a warrior-king, who will liberate the people, will end Roman rule, will restore the glory of the past, and establish prosperity.

And what ultimately happens? The king does come, but He is different from what the Jews expected and what we imagine today. The one who comes is not an intermediate, but the Lord Himself, not a warrior, but God the Creator and Saviour, who willed to become a servant for His creation. He grants victory, but enslaves no one. In His camp there are no prisoners, and the prize is for all. He conquers not a land, city or throne, as Romans and the Jewish leadership feared, but the hearts of the people—He Himself wins them over, enthalls them with His example, moves them with His Word, calls them to follow Him!

Where is Christ going and calling others to follow? Jerusalem archeologists have reconstructed the Lord's path through Jerusalem. They suggest that He entered the city through the south gate near the Pool of Siloam, a place known as "the lower city." It was a gathering place for the outcasts, the poor, the sick and crippled, those deprived of a chance at life and even the possibility to climb up the temple hill and offer sacrifice, to celebrate along with others. He goes to the downtrodden, to the ones rejected by the people, in order to open up for them the fullness of life and health, and the gift of Passover. These people are precisely the first who—together with the enthralled and excited youth—greet Him as Saviour and Messiah.

The expression, "Hosanna, blessed is He who comes in the name of the Lord, the King of Israel!" in the language of today we might translate as "Blessed is the one, who gives me a chance, the possibility to rise up from the depths, where life has thrown me, to rediscover myself in this huge and foreign megapolis." The divine power of Christ finds expression in His making the impossible possible for these people—healing those, whom the medicine of the day was unable to help, allowing those whom society and even the priestly order would denigrate and reject, to see themselves as worthy in God's eyes, and, through the resurrection of Lazarus, demonstrate that He has the authority to bring back to life those, who lack the hope and strength to live.

Christ gives all a chance! A strange King is He! He does not take the lives of His opponents; to the contrary—He offers His own life. For the final destination of Christ's triumphant entry into Jerusalem is Golgotha, and His throne—the Cross. From there He reigns not only over Judea, as the Roman soldiers mockingly inscribed, but over the entire world, conquering not earthly enemies, but sin and death itself.

The King, whom we greet today with willow branches, collects nothing from us, but gives and returns to us everything. He grants and protects "the fullness of life" for all, He fulfills all dreams of the young person of today. He not only opens up the meaning of life, as a great teacher or prophet, but gives it in a way that only God can. Today, when our world trembles because of a pandemic that has made us hostages to fear, it is so important to remember this divine power and authority—to heal and grant life. The virus kills and cripples without mercy—it is likely that each one of us has friends, family members or acquaintances, who became its victims. In addition, it targeted the very heart of human relations—today in our human imagination another person represents not mystery and possibility, but danger and threat. The world of coronavirus has already changed our reflexes and customs. Humanity has lived under a regime of self-preservation for more than a year. Strangers are no longer able to exchange the occasional smile in public transport or supermarkets, and friends refrain from spontaneous hugs of support and fellowship. In protecting our elderly family members from the disease, we

unintentionally increase the boundaries of their loneliness.

Let us not doubt that the world will be freed from the captivity of the pandemic. We, Christians, believe that rescue comes from God. However, He acts gently through the intellect, heart, and hands of others, granting them all the necessary means. Our neighbours not only represent danger, but also salvation. We think of the doctors, who selflessly fight for each life; of the volunteers, who purchase ventilators and oxygen concentrators; of benefactors, who assist with funds and materials; of those, who by following guidelines preserve humanity; of our neighbours and friends who, in spite of all the restrictions, support us with their kind thoughts, sincere prayer, daily service. The pandemic teaches us to not fear, and on the contrary—to understand that, in spite of our fragility, we are, in fact, strong.

At the same time, we do not fully comprehend how wounded we are because of the present experience, and how deep this global trauma may be. The coronavirus laid bare and sharpened the emotional and social problems of many people. We will take off our masks, but will we be able to trust others? Will not our automatic reflex be to shut off our homes and hearts to the pain of another, the moment a shadow of fear suggests that the other may be a threat? We don't have ready answers to these questions. Dear young people, it is together with you that the Church will search for them and seek to heal the wounds inflicted upon humankind by the pandemic and other challenges and problems, which the global disease has brought to the fore.

Humanity needs a Healer. Only He is capable of swooping us up, moving us, filling us with meaning, granting us the sense that we are capable of overcoming this tempest. The Lord silences the storm and at the same time teaches us to row.

"Fear not, daughter of Sion; behold, your king is coming, sitting on a donkey's colt!" (John 12:15; see Zech 9:9). Dear Ukrainian Youth, together with the entire world, you are going through so many difficulties! Possibly, because of the pandemic and quarantine, some of you have lost your job or part-time work as a student. Maybe you've been unable to enroll in the university you dreamed of joining or travelling to study abroad. Maybe you've been forced to completely change your plans and place your dreams on hold. Maybe you've suddenly lost family members and friends...

However, let us not fear. In this time of challenges our King, our Lord, is by our side, as He was with Mary and Martha when they mourned their brother Lazarus, or as He was with the rejected at the pool of Siloam. Where there is pain, fear, and hopelessness, He is there, to heal the wounds, restore hope, and create the fullness of life.

The Lord God is the kind of leader and guide who does not humiliate and conquer by force, but grants a sense of dignity and gives wings. And so, in seeking out earthly authority and teachers, give note to those, in whom there is something of Christ, who does not fear pain, but rather seeks to ease it, who does not rule, but serves, who calls others to follow by their personal example, and does not enslave. And you be the same. May the Lord in today's feast win over and touch our hearts, lead us to follow Him and grant us the strength to sing: "Hosanna in the highest. Blessed is He who comes in the name of the Lord!"

The blessing of the Lord be upon you! † **SVIATOSLAV**

Given in Kyiv

at the Patriarchal Cathedral of the Resurrection of Christ,  
on the Day of the Our Holy Mother Matrona of Thessalonica,  
April 9 (March 27), 2021 A.D.



**His Beatitude Sviatoslav at gathering of youth**  
(photo: V Yavnych: [www.ugcc.ua](http://www.ugcc.ua))



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