



Holy Ghost Orthodox Church

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CHRIST IS RISEN! CHRISTOS VOSKRES! CHRISTOS ANESTI! AL MASEEQ AM!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Archbishop Jovan, Metropolitan Savas, Father Paul & Pani Judy Stoll, Father Joseph Kopchak, Father Elias Warnke, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Paisius McGrath, Father Michael Smolynech, Father Lawrence Daniels, Father Joe & Protinica Linda Cervo, Father John Harrold [Saint Sylvester], Igumen Patrick, Father Jim Orr, Father Rick Seilier, Panimatka Laryssa Charest, Father Vasyl Sendeha, Father George & Dobrodijka Oksana Bazylevsky, Father Angelo Artemas, Father John Haluszczak, Dr. Christina Nellis, Father Joshua [Anna], Father Justin (Todd) Mokhiber, Pani Cathy Danczak, Protopresbyter Gerald Ozlanski, Father James Norton, Monk Andrew, Father Dan & Matushka Myra Kovalak, Father Joe Uzar, Father Deacon James & Diakonissa Kari Rossetti, Pastor Terry & Lisa Polen, Chaplain Rachelle Zazzu, Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Theresa Ditto, Mary Ann Musial, Yvonne Christy, Father Deacon Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Gaele Kelly, Irma McDivitt, Robin Young,

Mckayla, Rachel, Carl & Margaret Reed, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Gene Blair [Pani Gina's dad], David Hoenshell, Barbara Macino, Shelley Hill, Linda Cawley, Gerald Cogley, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Michelle, Patrick, Linda Morris, Chris, David Hiles, Jennifer, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaugenhaupt, Louis & Terri Berceli, Tom Nolan, Silvia Martin, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Joe Samchuck—vocations, Stephen Popichak—Fr. Bob's brother, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat & Jan Jennings, Mike Ruzzi, Mary Kay Ludovicy, Pastor Sara Irwin, George Dilendorf, Sharon Torick, Carol Behun, Erv Frye, William Lusherand, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Paul Riley, Tonee & Sydnee Turner, Annette Paluh, Theresa Paluh, Cathy Lotinsky, Jeff

& Buschra Kerr, Margaret Sekelsky, Robert Sekelsky, Robert Rodriguez, Rita & Joe Mrvos, Alexandra & Bowen, Katherine Kulik, Eleanor Kitt, Stacie & Gary, Maria Warholak, Stacie & Gary, Anna Sekelik, Christy, Mariruth, Rich & Judy Previc, Ben Williams, Tim—surgery, John Wakin, Olivia—girl with a brain tumor, Rick & Sharon Morgan, John Stasko, John, Kris, & Kait, Kristi Wilson, Wendy LaGamba, Melissa Gross [hip replacement], Amy Forbeck, David Salazar, Kitty Mary, Dr. Paul Riley, David Hess, Serena, Wyatt, Makenzie, Jennifer, Alexandra Roberts, Candace, Dave, Jared, & Beth Irvin, Carol Muschick, Grace Love [knee replacement], Stacie Riley, Joseph Paul Cervo, Jr., Elizabeth, Susan & Greg Heinen & Jeannie, Paul Simpson [Father Bob's cousin], Sharon Curtis Rivas, Kathy Milcic, Lisa Bolan, David G. [cancer], Donna [dementia] & Darla, Adam Snow, the McKenna family, David Gazella, Brian & Michele Cannone, the Rodrigues family, Michael Welsh, Nick Solominsky, Samantha & Lisa Houser, Sarah Stepanovich Clark, Julia Baloga, Brett Crosby, Randy Lapuh, Henry Tkacik, Diane & Arthur Chaklis, Denny Mader, Zoe Oswalt—Fr. Bob's cousin [cancer], Barbette [cancer] & Scott, Kristin [cancer], Erm Hartmann, Barbara Bookser [cancer], Bob Mazzuca [cancer], Marko, Taylor, Terri Crosby-Vega, Christine Mohamed & family, Sue Demko, Tammy Marsico, Terry & David Hartnett, Jamie Ball, Kay Williams, Hannah Stewart, Jim Wyko—Alex's friend, Dan Losego, Lisa Bruce, Yvette, Barry Bender, Scott McDougall, Andrew Zelleznick, Byron & Cecilia Scott, Vespina, Michelle Russo, Julie Tripodi, Alby Oxenreiter, Debbie—HTUCC, Kathy, Brian, & Heather Simpson, Jackie May, Barbara Morvay, David Salsar, N&O, Randy & Adrienne Kuny, Vince Berardinelli, Mason Martin [Karns City HS QB] & family, Martin Mrvos, Jeff McCoy, Lauren & Sloane Valentina Persico, Alexis & baby Colton Rosati, Jessica Shirley, Mark [kidney cancer], Steve Milcic, Wilbert Wagner, Bob Wojciechowski, Ashley, Beth & Cindy Skowvron, Sharon Svitek, Laura, Christopher, & Baby Jane Dickson, Luke D, Diane Murphy, Kristin Vaughn [Harry's daughter], George Petronsky, Doug & Darcie Burkholder, Michael, Jeane, and Katie Byerly, Acolyte Photios & family [Joanne, Richard, Heather, Keith, James, Debbie, James, Sophia, Zachary, Tabitha, Arqynios, Barbara, Aristotle, Alexander, Kalev, Nina, Elias, Elijah, Jessica], Richard Scharba [Metropolitan Antony's brother], George Lawrence, Edie McGrath, Samantha Lopez, Bob [cancer], Syble Elliott, Maria Ancevski, Krystyna, John, & Jeffrey, Dottie & family, Bonny Diver & Ashley Smock, Steve, Jill Morocco, Mike Pelino, Maddie Stewart, Hutchinson Family, David Urban, Vicky Moore, Casi [cancer], Ashley & Andy, Marion Mamula, Dominic [cancer], Diane Hughes, and Lauren, Dan, & the baby... We pray that God will grant them all a speedy recovery.

On behalf of the Holy Ghost Parish family, we wish you all a most Blessed and Joyful Paschal Season. May the Risen Savior fill your heart, mind, and soul with HIS LOVE AND GRACE! God Bless us one and all! In His Love, Pani Gina, Reader Alex & Sydney, EMT Matt, and Fr. Bob...

If the person repents, he is not punished; Christ is merciful and forgiving. *Saint Paisios of Mount Athos, Spiritual Councils IV: Family Life p.263*

Dear Brothers and Sisters in Christ... There is NOTHING to keep us from praying...for each other, for our family and friends, and most of all for the first responders—EMTs, nurses, doctors, firefighters, police officers, and members of our military who keep us safe. Be well and be SAFE!!! God Bless!

Please remember ALL American service men and women in your prayers. May God watch over them and ALL service men and women—and bring them all home safely!

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. *If you have a question, please ask Father Bob.*

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 956-6626.

SERVICES IN SLICKVILLE

**SUNDAY, April 20 PASCHAL DIVINE LITURGY—SAINT JOHN CHRYSOSTOM—UPSTAIRS
10:30 AM**

PASCHA—RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

Acts 1:1-8

John 1:1-17

*******BLESSING OF BASKETS AND PASCHAL FOODS DOWNSTAIRS AFTER
LITURGY*******

**SUNDAY, April 27
AM**

OBEDNITZA—SAINT JOHN CHRYSOSTOM—UPSTAIRS

10:30

2ND SUNDAY OF PASCHA; ANTIPASCHA; SAINT THOMAS SUNDAY; SAINT MARTIN THE CONFESSOR-POPE OF ROME; MARTYR ARDALION THE ACTOR; MARTYR AZAT THE EUNUCH & 1,000 MARTYRS IN PERSIA; MARTYRS ANTHONY, JOHN, & EUSTATHIUS OF VILNIUS-LITHUANIA

Tone 1

Acts 5:12-20

John 20:19-31

Litany in Blessed Memory of Lillian Skowvron—Fr. Bob

SUNDAY, May 04

NO SERVICE IN SLICKVILLE—FR. BOB AT ALL SAINTS CAMP

3RD SUNDAY OF PASCHA; SUNDAY OF THE MYRRH-BEARING WOMEN; RIGHTEOUS JOSEPH OF ARIMATHEA & NIKODEMUS; HIEROMARTYR JANUARIUS & COMPANIONS-FESTUS, PROCIOUS, & SOSIUS-DEACONS, DESIDERIUS-READER, EUTYCHIUS, & ACUTIUS

Tone 2

Acts 6:1-7

Mark 15:43-16:8

BULLETIN INSERT FOR 20 APRIL 2025

PASCHA—RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

*******Page 179 in the Black Divine Liturgy Book*******



The Pascha/Easter basket holds a cherished place in Christian cultures, and in the Ukrainian Orthodox tradition, it is both a deeply spiritual and beautifully symbolic custom that blends faith, folk heritage, and the joy of Christ's Resurrection. Its history and development reflect the journey of the Church through time, with

roots stretching back to early Christian practices, shaped by centuries of Ukrainian religious life and culture.

The tradition of bringing food to church for blessing dates back to the earliest centuries of Christianity. In the early Church, particularly during the time of fasting in Great Lent, Christians abstained from meat, dairy, and rich foods. When Pascha (Easter) arrived, it was customary to bring these now-permitted foods to the church to be blessed before breaking the fast. Over time, this evolved into the ritual of preparing a basket filled with foods that had been forbidden during Lent. The custom spread throughout the Christian world, but in Slavic lands - especially Ukraine - it developed unique characteristics enriched by local piety, symbolism, and artistry.

In Ukraine, the Easter basket (Великодній кошик) became a central feature of Pascha celebrations. By the medieval period, especially with the Christianization of Kievan Rus' in 988 under Holy Equal-to-the-Apostles Great Prince Volodymyr the Great, the blessing of food was integrated into liturgical and parish life. Throughout centuries, the tradition was preserved through war, occupation, and diaspora. It flourished in village churches and was lovingly maintained by Ukrainian immigrants around the world, including in the Ukrainian Orthodox Church of the USA.

Contents and Symbolism

Each item in the Ukrainian Easter basket has symbolic meaning rooted in the Christian faith:

- **Paska:** A round, sweet bread adorned with crosses or braids, symbolizing Christ, the Bread of Life.
- **Kovbasa (*sausage*):** A symbol of God's generosity and abundance, now permissible after Lent.
- **Cheese and Butter:** Represent the richness and joy of the Resurrection.
- **Salt:** A biblical symbol of purity, preservation, and the covenant with God.
- **Horseradish with beetroot:** Signifies the bitterness of Christ's Passion tempered with the joy of His Resurrection.
- **Hard-boiled or decorated eggs (*especially pysanky and krashanky*):** Represent new life and the Resurrection, with *pysanky* bearing elaborate, prayerful designs.
- **Candles:** Placed in the basket and lit during the blessing, representing the light of Christ risen from the tomb.
- **A white cloth (*often embroidered*):** Covers the basket and signifies purity and the burial shroud of Christ.

After the Paschal Divine Liturgy, or in some parishes on Holy Saturday evening, faithful bring their baskets to be blessed by the priest. The priest chants prayers and sprinkles the baskets with holy water, joyfully proclaiming "Христос Воскрес!" (Christ is Risen!), to which the faithful respond, "Воістину Воскрес!" (Indeed He is Risen!).

The blessing is often accompanied by singing, bells, and a sense of community celebration. In Ukraine, people might gather outside the church in long rows; in diaspora parishes, gymnasiums, church halls, or outdoor spaces echo with the joy of the Resurrection.

Today, the Pascha/Easter basket is a vibrant expression of Ukrainian Orthodox identity. Whether in Kyiv, Lviv, South Bound Brook, Los Angeles, Washington, DC, Chicago, or Sydney, the faithful carefully prepare their baskets with reverence and gratitude. Many families teach children the meaning behind each item, passing on not just a tradition, but a living faith.

In Ukrainian Orthodox parishes across the USA, like St. Andrew Ukrainian Orthodox Memorial Church in South Bound Brook, NJ or throughout the Western and Eastern Eparchies, the basket remains a sign of continuity, spiritual richness, and the triumphant joy of Pascha.

PASCHAL BASKET

Each item in the Ukrainian Easter basket has symbolic meaning rooted in the Christian Faith:



Paska: A round, sweet bread adorned with crosses or braids, symbolizing **Christ, the Bread of Life**. The bread is round representing the eternity of God and is leavened representing that Christ has "risen" from the dead.



SALT: A biblical symbol of **purity, preservation, and the covenant with God**. Christ instructed us to be the "Salt of the Earth", preserving the Faith.

KOVBASA (SAUSAGE):

A symbol of **God's generosity and abundance**, now permissible after Lent. Meat symbolizes God's favor and generosity to us as seen in the Parable of the Prodigal Son for whom a fatted calf was prepared upon his return to his Father's house.



CHEESE & BUTTER:

Represent the **richness and joy of the Resurrection**.



HORSERADISH WITH BEETROOT:

Signifies the **bitterness of Christ's Passion** tempered with the joy of His Resurrection. The redness of the beets represents the blood the Lord shed.



CANDLE:

Placed in the basket and lit during the blessing, representing the **Light of Christ** risen from the tomb.

HARD-BOILED/DECORATED EGGS (PYSANKY AND KRASHANKY):

Represent **new life and the Resurrection**, with pysanky bearing elaborate, prayerful designs. The shell of the egg is like a tomb, that when opened reveals the yolk (life).

A WHITE CLOTH (OFTEN EMBROIDERED):

Covers the basket and signifies purity and the burial **Shroud of Christ**.





**CHRIST IS RISEN! INDEED, HE IS RISEN!
ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!**

*To the beloved clergy, monastics, faithful parishioners, and friends of the
Ukrainian Orthodox Church of the United States of America and the
Diaspora:*

With the joy of the unwaning Light that bursts forth from the empty Tomb,
we greet you on this Bright and Holy Day of the Resurrection of our Lord
and Savior Jesus Christ with the ancient and powerful words: **CHRIST IS
RISEN!**

Through you, dear brothers and sisters, we proclaim this message not
only to your homes and parishes, but to generations past and those yet to
come. This radiant greeting echoes through centuries and into eternity. It
resounds over mountaintops and through valleys of sorrow, piercing the
silence of fear and despair. It brings life. It brings hope. It brings Christ
Himself.

We proclaim it boldly today in the face of war, suffering, and injustice.
We proclaim it from ancestral soil in Ukraine, torn and tested, where the
faithful hold fast to hope in the Risen Christ even in the darkest hours. We
proclaim it in every corner of the world where tears fall silently and
suffering weighs heavily. We proclaim it to a world that thirsts not merely
for peace but for resurrection—true and eternal.

We proclaim it because death has been conquered, because Christ has
trampled down the gates of Hades, and because Light now shines where
darkness thought it reigned supreme.

Christ suffered. He carried His Cross to Golgotha. He offered Himself
fully and freely—for you, and for all of creation. And in doing so, He
revealed the path we too must walk: not one of power and pride, but of
service, sacrifice, and self-giving love.

We are called to be His followers—not in word only, but in life and deed. We are called to carry His light into the deepest shadows of our world. In the face of betrayal, blasphemy, bigotry, bullying, and brutality, we are not to remain silent. We stand in the radiant strength of the Risen Christ, proclaiming that no tomb can hold Truth, no grave can bury Grace, and no evil can extinguish the eternal Light of God.

This year, we prayerfully commemorate the 1700th anniversary of the First Ecumenical Council in Nicaea. That sacred gathering gave voice to the Church's unwavering faith in the Risen Lord, in one God, and in the Holy Trinity—a faith passed down to us through the ages. Yet our task today is not merely to remember the faith of our fathers. It is to *live it*—to make it real and relevant in the world of the 21st century.

To do so means to carry the Cross daily and live the Resurrection hourly. Pascha is not a single day, nor is it a distant memory. It is the heartbeat of Christian life. Every act of love, every step taken in truth, every tear shared, and every burden lifted is an echo of the empty Tomb and a witness to the Living Christ.

Therefore, dear brothers and sisters in the Lord, live Pascha. Let the light of the Resurrection guide your every thought, word, and action—not just today, but every day. Let the victory of Christ over death be the lens through which you see the world and respond to its needs.

Let the world know—not merely by our words, but by our lives—that Christ is Risen, and that His Resurrection changes everything.

With profound love in the Risen Lord, we greet you, we bless you, and we pray for you and your families.

CHRIST IS RISEN! INDEED, HE IS RISEN!
ХРИСТОС ВОСКРЕС! ВОИСТИНУ ВОСКРЕС!

With prayerful wishes,

Metropolitan Antony

Primate of the Ukrainian Orthodox Church of the USA and Diaspora

Archbishop Jeremiah

*Archbishop of the South American Eparchy of the Ukrainian Orthodox
Church of the USA*

Archbishop Daniel

*Archbishop of the Western Eparchy of the Ukrainian Orthodox Church of the
USA and Diaspora*

Pascha – 2025 South Bound Brook, New Jersey



BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE – NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENITUDE OF THE CHURCH
MAY THE GRACE AND PEACE
OF OUR LORD AND SAVIOR JESUS CHRIST,
TOGETHER WITH OUR PRAYER, BLESSING AND FORGIVENESS BE WITH ALL
* * *

Most honorable brother Hierarchs and blessed children in the Lord,
Once again, with the will and grace of God the giver of all good things, we are entering Holy and Great Lent, the blessed period of fasting and repentance, of spiritual vigilance and journey with the Lord, as He comes to His voluntary passion, in order to reach the veneration of His splendid Resurrection and become worthy of our own passage from earthly things to "that which no eyes have seen and no ears have heard and no human heart has ascended" (1 Cor. 2.9).

In the early Church, Holy and Great Lent was a period of preparation of catechumens, whose baptism took place during the Divine Liturgy of the Paschal Feast. This connection with baptism is also preserved by the comprehension and experience of Great Lent as the period par excellence of repentance that is described as "a renewal of baptism," "a second baptism," "a contract with God for a second life," in other words a regeneration of the gifts of baptism and promise to God for the beginning of a new way of life. The services and hymns of this season associate the spiritual struggle of the faithful with the expectation of the Lord's Pascha, whereby the forty-day fast radiates the fragrance of the paschal joy.

Holy and Great Lent is an opportunity to become conscious of the depth and wealth of our faith as "a personal encounter with Christ." It is rightly emphasized that Christianity is "extremely personal," without this implying that it is "individualistic." The faithful "encounter, recognize, and love one and the same Christ," who, "alone and only, revealed the true and perfect human person" (Nicholas Cabasilas). He invites all people—and

each person individually—to salvation, so that the response of each may always be "grounded in the common faith" and "at the same time be unique."

We recall the words of St. Paul that "it is no longer I who live, but Christ who lives in me?" and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2.20). In this case, the words "in me," "me," and "for me" do not contradict the words "in us," "us," and "for us" with reference to our "common salvation." Ever grateful for the heavenly gifts of his regeneration in Christ, the Apostle of freedom "makes what is shared his own," as if the pre-eternal Word of God became incarnate, was crucified, and was resurrected "for him personally."

Our experience of faith is "unique" and "profoundly personal" as a freedom given to us by Christ, as something that is at the same time "essentially ecclesiastical," an experience "of common freedom." This most genuine freedom in Christ is expressed as love and applied support to our concrete neighbor, as this is described in the Parable of the Good Samaritan (Luke 10.30–37) and in the passage about the Last Judgment (Mt. 25.31–46), but also as respect and concern for the world and the eucharistic approach to creation. Freedom in Christ has a personal and holistic nature, which is especially revealed during Holy and Great Lent in its understanding of asceticism and fasting. Christian freedom, as existential authenticity and fullness, does not involve a gloomy asceticism, a life without grace and joy, "as if Christ never came." Moreover, fasting is not only "abstinence from food," but "renunciation of sin," a struggle against egotism, a loving departure from the self to the brother in need, "a heart that burns for the sake of all creation." The holistic nature of spirituality is sustained by the experience of Great Lent as a journey towards Pascha and as a foretaste of "the glorious freedom of God's children" (Rom. 8.21).

We pray that our Savior Jesus Christ may render all of us worthy of walking the way of Holy and Great Lent with ascesis, repentance, forgiveness, prayer, and godly freedom. And we conclude with the words of our spiritual father, the late Metropolitan Meliton of Chalcedon, during the Divine Liturgy of Cheese-fare Sunday in 1970 at the Metropolitan Cathedral of Athens: "As we enter Holy Lent, what awaits us at the end is vision, miracle, and the experience of the Resurrection, the foremost experience of the Orthodox Church. Let us proceed toward this vision and experience but not without having received and offered forgiveness, not with a fast purely from meat and oil, not with a sense of hypocrisy, but with divine freedom, in spirit and truth, in the spirit of truth, in the truth of the spirit."

Holy and Great Lent 2025

✠ **BARTHOLOMEW of Constantinople**
Fervent supplicant for all before God

The Paschal greeting in various languages

- [Indo-European languages](#)
 - [Germanic languages](#)
 - [Anglic languages](#)
 - [English](#) – Christ is Risen! Truly He is Risen! *or* Christ is Risen! Indeed, He is Risen! *or* He is Risen! He is Risen indeed!
 - [Church of England](#) – Alleluia! Christ is Risen! He is risen indeed! Alleluia!^[1]
 - [Old English](#) – Crist aras! Crist soþlice aras! (Lit: Christ arose! Christ surely arose!)
 - [Middle English](#) – Crist is arisen! Arisen he sothe!
 - [Rastafarian](#) – Krestos a uprisin! Seen, him a uprisin fe tru!
 - [Danish](#) – Kristus er opstanden! Sandelig Han er Opstanden!
 - [Frisian](#) – Kristus is opstien! Wis is er opstien!
 - [German](#) – Christus ist auferstanden! Er ist wahrhaftig auferstanden!
 - [Icelandic](#) – Kristur er upprisinn! Hann er sannarlega upprisinn!
 - [Low Franconian languages](#)
 - [Dutch](#) – Christus is opgestaan! Hij is waarlijk opgestaan! ([Netherlands](#)) *or* Christus is verrezen! Hij is waarlijk verrezen! ([Belgium](#))
 - [Afrikaans](#) – Christus het opgestaan! Hy het waarlik opgestaan!
 - [Norwegian](#) – Kristus er oppstanden! Han er sannelig oppstanden!
 - [Swedish](#) – Kristus är uppstånden! Han är sannerligen uppstånden!
 - [Italic languages](#)
 - [Latin](#) – Christus resurrexit! Resurrexit vere!
 - [Romance languages](#)
 - [Aromanian](#) – Hristolu unghia! Daleehira unghia!
 - [Catalan](#) – Crist ha ressuscitat! Veritablement ha ressuscitat!
 - [French](#) – Christ est ressuscité! Il est vraiment ressuscité!
 - [Italian](#) – Cristo è risorto! È veramente risorto!

- [Portuguese](#) – Cristo ressuscitou! Em verdade ressuscitou!
- [Provençal](#) – Lo Crist es ressuscitat! En veritat es ressuscitat!
- [Romanian](#) – Hristos a înviat! Adevărat a înviat!
- [Romansh](#) – Cristo es rinaschieu! In varded, el es rinaschieu!
- [Sardinian](#) – Cristu est resuscitadu! Aberu est resuscitadu!
- [Sicilian](#) – Cristu arrivisciutu esti! Pibbiru arrivisciutu esti!
- [Spanish](#) – ¡Cristo ha resucitado! ¡En verdad ha resucitado!
- [Walloon](#) – Li Crist a raviké! Il a raviké podbon!
- [Greek](#) – Χριστός ἀνέστη! Ἀληθῶς ἀνέστη! (Khristós Anésti! Alithós Anésti!)
- [Slavic languages](#)
 - [Church Slavonic](#) – Хрїсто́сь воскрѣсе! Воистину воскресе! (Christos voskrese! Voistinu voskrese!)
 - [Belarusian](#) – Хрыстос уваскрос! Сапраўды ўваскрос! (Chrystos uvaskros! Sapraŭdy ŭvaskros!)
 - [Bulgarian](#) – Христос възкръсна! Наистина възкръсна! (Hristos vyzkryсна! Naistina vyzkryсна!), or (old style): Христос воскресе! Во истину воскресе! (Hristos voskrese! Voistina voskrese!)
 - [Croatian](#) – Krist uskrsnu! Uistinu uskrsnu!
 - [Czech](#) – Kristus z mrtvých vstal! Opravdu z mrtvých vstal! (only literally, not used actually)
 - [Macedonian](#) – Христос воскресе! Навистина воскресе! (Hristos voskrese! Navistina voskrese!)
 - [Polish](#) – Chrystus zmartwychwstał! Prawdziwie zmartwychwstał!
 - [Russian](#) – Христос воскрес! Воистину воскрес! (Christos voskres! Voistinu voskres!)
 - [Serbian](#) – Христос васкрсе! Ваистину васкрсе! (Hristos vaskrse! Vaistinu vaskrse!)
 - [Slovak](#) – Kristus z mŕtvých vstal! Skutočne z mŕtvých vstal! (also not used; the Slovak of eastern religions use Church Slavonic version: Christos voskrese! Voistinu voskrese!)
 - [Ukrainian](#) – Христос воскрес! Воистину воскрес! (Chrystos voskres! Voistynu voskres!)

- [Baltic languages](#)
 - [Latvian](#) Kristus (ir) augšāmcēlies! Patiesi viņš ir augšāmcēlies!
 - [Lithuanian](#) – Kristus prisikėlė! Tikrai prisikėlė!
- [Celtic languages](#)
 - [Goidelic languages](#)
 - [Old Irish](#) – Asréracht Críst! Asréracht Hé-som co dearb!
 - [Irish](#) – Tá Críost éirithe! Go deimhin, tá sé éirithe!
 - [Manx](#) – Taw Creest Ereen! Taw Shay Ereen Guhdyne!
 - [Scottish](#) – Tha Crìosd air èiridh! Gu dearbh, tha e air èiridh!
 - [Brythonic languages](#)
 - [Breton](#) – Dassoret eo Krist! E wirionez dassoret eo!
 - [Cornish](#) – Thew Creest dassorez! En weer thewa dassorez!
 - [Welsh](#) – Atgyfododd Crist! Yn wir atgyfododd!
- [Indo-Iranian languages](#)
 - [Hindi-Urdu](#) – يسوع مسيح زنده ہو گیا! ہاں یقیناً، وہ زندہ ہو گیا ہے! (Yesu Masih zinda ho gaya hai! Haan yaqeenan, woh zinda ho gaya hai!)
 - [Marathi](#) – (Yeshu Khrist uthla ahe! Kharokhar uthla ahe!)
- [Albanian](#) (Tosk) – Krishti u ngjall! Vërtet u ngjall!
- [Armenian](#) – Քրիստոս յարեալ ի մեռելոց՝ Օրհնեալ է Յարուրիւնս Քրիստոսի (Christos haryav i merelotz! Orhnial e Haroutiunn Christosi! – Christ is risen! Blessed is the resurrection of Christ!)
- [Turkic languages](#)
 - [Turkish](#) – İsa dirildi! Hakikaten dirildi!
 - [Uyghur](#) – ئەيسا تىرىلدى! ھەقىقەتەنلا تىرىلدى! (Əysa tirildi! Həqıqətinla tirildi!)
 - [Azeri](#) – Məsih dirildi! Həqiqətən dirildi!
 - [Chuvash](#) – Христос чӗрӗлнӗ!! Чӑн чӗрӗлнӗ! (Khristós chərəlñə! Chæn chərəlñə!)
- [Austronesian languages](#): Malayo-Polynesian
 - [Carolinian](#) – Lios a melau sefal! Meipung, a mahan sefal!
 - [Chamorro](#) – La'la'i i Kristo! Magahet na luma'la' i Kristo!
 - [Fijian](#) – Na Karisito tucake tale! Io sa tucake tale!
 - [Filipino](#) – Si Kristo ay nabuhay! Siya nga ay nabuhay!
 - [Hawaiian](#) – Ua ala a'e nei 'o Kristo! Ua ala 'i'o nō 'o Ia!
 - [Indonesian](#) – Kristus sudah bangkit! Dia benar-benar sudah bangkit!
 - [Malagasy](#) – Nitsangana tamin'ny maty i Kristy! Nitsangana marina tokoa izy!
- [Basque](#) – Cristo Berbistua! Benatan Berbistua!

- [Dravidian languages](#)
 - [Malayalam](#) – ((ക്രിസ്തു ഉയിർത്തെഴുന്നേറ്റു! തീർച്ചയായും ഉയിർത്തെഴുന്നേറ്റു!) (Christu uyirthezhunnettu! Theerchayayum uyirthezhunnettu!))
- [Eskimo-Aleut languages](#)
 - [Aleut](#) – Kristus aq ungewektaq! Pichinuq ungewektaq!
 - [Yupik languages](#) – Xris-tusaq Ung-uixtuq! Iluumun Ung-uixtuq!
- [Japanese](#) – ハリストス復活！実に復活！ (Harisutosu fukkatsu! Jitsu ni fukkatsu!)
- [Korean](#) – 그리스도께서 부활하셨습니다! 참으로 부활하셨습니다! (Geuriseudokkeseo Buhwalhasheotne! Chameuro Buhwalhasheotne!)
- [Na-Dené languages](#)
 - [Athabaskan languages](#)
 - [Navajo](#) – Christ daaztsáá'déé' nááidiizáá. T'áá aaníí daaztsáá'déé' nááidiizáá.
 - [Tlingit](#) – Xristos Kuxwoo-digoot! Xegaa-kux Kuxwoo-digoot!
- [Niger-Congo languages](#)
 - [Ganda](#) Kristo Ajukkide! Kweli Ajukkide!
 - [Swahili](#) – Kristo Amefufukka! Kweli Amefufukka!
 - [Gikuyu](#) – Kristo ni muriuku! Ni muriuku nema!
- Quechuan Languages
 - [Quechua](#) – Cristo causarimpunña! Ciertopuni causarimpunña!
- [Afro-Asiatic languages](#)
 - [Semitic languages](#)
 - [Arabic \(standard\)](#) – !المسيح قام إحقا قام! (al-Masīḥ qām! Ḥaqqan qām!)

المسيح قام إحقا قام! (al-Masīḥ qām! Belḥāqiqāti qām!)

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▪ Aramaic languages

- [Syriac](#) – !ܡܫܝܚܐ ܩܡܐ ܝܚܩܐ ܩܡܐ (Mshiḥa qām! sharīrāith qām! ; Mshiḥo Qom! Shariroith Qom)
- [Neo-Syriac](#) – !ܡܫܝܚܐ ܩܡܐ ܝܚܩܐ ܩܡܐ (Mshikha qimlih! bhāqota qimlih!)
- [Turoyo-Syriac](#) – !ܡܫܝܚܐ ܩܡܐ ܝܚܩܐ ܩܡܐ (Mshiḥo qāyem ! Shariroith qāyem!)

▪ Ethiopian languages

- [Tigrigna](#) – (Christos tensiou! Bahake tensiou!)
- [Amharic](#) – (Kristos Tenestwal! Bergit Tenestwal!)

- [Hebrew \(modern\)](#) – באמת קם! המשיח קם! (Hameshiach qam! Be'emet qam!)
- [Maltese](#) – Kristu qam! Huwa qam tassew! OR Kristu qam mill-mewt! Huwa qam tassew!
- [Egyptian](#)
 - [Coptic](#) – ΠιΧριστος αϕτωνϕ! Ήεν ουμεθμι αϕτωνϕ! (Pikhristos Aftonf! Khen oumethmi aftonf!)
- [Sino-Tibetan languages](#)
 - [Mandarin](#) – 基督復活了 他確實復活了 (Jidu fuhuo-le! Ta qeshi fuhuo-le!)
- [South Caucasian languages](#)
 - [Georgian](#) – ქრისტე აღსდგა! ჭეშმარიტად აღსდგა! (Kriste aḡsdga! Č'ešmarit'ad aḡsdga!)
- [Uralic languages](#)
 - [Estonian](#) – Kristus on üles tõusnud! Tõesti, Ta on üles tõusnud!
 - [Finnish](#) – Kristus nousi kuolleista! Totisesti nousi!
 - [Hungarian](#) – Krisztus feltámadt! Valóban feltámadt!
- [Constructed languages](#)
 - [International auxiliary languages](#)
 - [Esperanto](#) – Kristo leviĝis! Vere Li leviĝis!
 - [Ido](#) – Kristo riviveskabas! Ya Il rivivesakabas!
 - [Interlingua](#) – Christo ha resurgite! Vermente ille ha resurgite! (or) Christo ha resurrecte! Vermente ille ha resurrecte!
 - [Quenya](#) – Ἰγὺρ ἰοῖοῖ ἰοῖοῖ ἰοῖοῖ (Hristo Ortane! Anwave Ortanes!)
 - [Klingon](#) – Hu'ta' QISt! Hu'bejta'! taHbej peplu'ta'!
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“If you find that there is no love in you, but you want to have it, then do deeds of love, even though you do them without love in the beginning. The Lord will see your desire and striving and will put love in your heart.”
St. Ambrose of Optina