

St. Nikolai Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship

At the University of Mount Union, Dewald Chapel.

Pascha Services: Saturday night 10:00 pm. Nocturns / Matins / Divine Liturgy

Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)

Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)

Mission Phone # 330 768-7633

Mission Website <http://www.stnikolaiorthodoxmission.com/> April 20, 2014: PASCHA - The Resurrection of our Lord & Savior, Jesus Christ



(at the Divine Liturgy)

(After "Blessed is the Kingdom..." and "Amen.")

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(once)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(twice)*

(The clergy then chant the Paschal verses with the choir singing the Troparion "Christ is risen..." after each verse.)

v: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: As smoke vanishes so let them vanish; as wax melts before the fire!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: So the sinners will perish before the face of God. But let the righteous be glad!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Glory to the Father, and to the Son, and to the Holy Spirit;

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

now and ever, and unto ages of ages. Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Clergy: Christ is risen from the dead, trampling down death by death,

Choir: and upon those in the tombs bestowing life!

(The Great Litany)

The First Antiphon

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Say to God: "How awesome are Your deeds! So great is Your power that Your enemies cringe before You!" *(Refrain)*

Let all the earth worship You and praise You! Let it praise Your name, O most High! *(Refrain)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(Refrain)

The Second Antiphon

God be bountiful and bless us! Show the light of Your countenance upon us and have mercy on us.

Refrain: O Son of God Who arose from the dead, save us who sing to You: "Alleluia!"

That we may know Your way upon the earth, and Your salvation among all nations. *(Refrain)*

Let the people give thanks to You, O God! Let all the people give thanks to You! *(Refrain)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

("Only-begotten Son and immortal Word of God ...")

The Third Antiphon

v: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: As smoke vanishes so let them vanish; as wax melts before the fire!

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

v: So the sinners will perish before the face of God. But let the righteous be glad!

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

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

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

Deacon: Wisdom. Let us Attend!

In the gathering places bless ye God the Lord from the springs of Israel.

O Son of God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

(After the Entrance)

Troparion *(Pascha)*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Tone 8 Hypakoe *(Pascha)*

Before the dawn Mary and the women came and found the stone rolled away from the tomb.

They heard the angelic voice: "Why do you seek among the dead as a Man the One Who is everlasting Light?

Behold the clothes in the grave; go and proclaim to the world: "The Lord is risen; He has slain death, as He is the Son of God, saving the race of man."

Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal, You destroyed the power of death. In victory You arose, O Christ God,
proclaiming: "Rejoice!" to the Myrrhbearing Women,// granting peace to Your Apostles, and bestowing
Resurrection on the fallen.

(Instead of the Trisagion, we sing:)

As many as have been baptized into Christ, have put on Christ. Alleluia.

Epistle: Acts: 1:1-8

Prokeimenon in the 8th Tone

This is the day which the Lord has made! * Let us rejoice and be glad in it!
vs. O give thanks to the Lord, for He is good, for His mercy endures forever!

Alleluia Tone

vs. Thou didst arise and have mercy on Zion.

vs. The Lord looked down from heaven and saw all the sons of men.

Gospel: John 1:1-17 (*Liturgy*)

(Instead of "It is truly meet ...," we sing:)

The Angel cried to the Lady, full of grace: "Rejoice, O pure Virgin! Again, I say: 'Rejoice, your Son is risen from His three days in the tomb!

With Himself He has raised all the dead.'" Rejoice, O ye people!

Shine, shine, O new Jerusalem! The glory of the Lord has shone on you. Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos, in the Resurrection of your Son!

Communion Hymn

Receive the Body of Christ; taste the fountain of immortality!

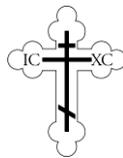
Alleluia, Alleluia, Alleluia!

Instead of "Blessed is He that comes in the Name of the Lord," we sing the troparion "Christ is risen ..." (once).

Instead of "We have seen the True Light" and "Let our mouths be filled ...," we sing "Christ is risen ..." (once each). Instead of "Blessed be the Name of the Lord," we sing "Christ is risen ..." (thrice). Instead of "Glory to You,

O Christ our God...", the priest sings: "Christ is risen from the dead, trampling down death by death," and the choir concludes: "and upon those in the tombs bestowing life." The priest gives the Dismissal, and after the singing of "Christ is risen" (thrice), we finish with: "And unto us He has given eternal life. Let us worship His

Resurrection on the third day!)



Baskets: Following the Pascha Liturgy, we will break the 7 week fast by sharing with each other the delectable edibles of our Pascha Baskets.

Pascha Invitation: The Gresh family is inviting everyone to a Pascha celebration at their home. (9135 Gans Avenue, Canton, Ohio 44721) beginning at noon, April 20. Everyone is invited to join in celebrating the Resurrection! Please bring family, a friend, along with a covered dish and if you have a favorite drink, bring that too!

THE PASCHAL HOMILY of our father among the saints John Chrysostom Archbishop of Constantinople.
If anyone is devout and a lover of God, let him enjoy this beautiful and radiant festival.

If anyone is a wise servant, let him, rejoicing, enter into the joy of his Lord.

If anyone has wearied himself in fasting, let him now receive his recompense.

If anyone has labored from the first hour, let him today receive his just reward. If anyone has come at the third hour, with thanksgiving let him keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss. If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay. For the Master is gracious and receives the last, even as the first; he gives rest to him that comes at the eleventh hour, just as to him who has labored from the first. He has mercy upon the last and cares for the first; to the one he gives, and to the other he is gracious. He both honors the work and: praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden; feast royally, all of you!

Let all partake of the feast of faith. Let all receive the riches of goodness.

Let no one lament his poverty, for the universal kingdom has been revealed.

Let no one mourn his transgressions, for pardon has dawned from the grave.

Let no one fear death, for the Savior's death has set us free.

He that was taken by death has annihilated it! He descended into Hades and took Hades captive! He embittered it when it tasted his flesh! And anticipating this Isaiah exclaimed, "Hades was embittered when it encountered thee in the lower regions." It was embittered, for it was abolished! It was embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for it was despoiled! It was embittered, for it was bound in chains!

It took a body and, face to face, met God! It took earth and encountered heaven! It took what it saw but crumbled before what it had not seen!

"O death, where is thy sting? O Hades, where is thy victory?"

Christ is risen, and you are overthrown!

Christ is risen, and the demons are fallen!

Christ is risen, and the angels rejoice!

Christ is risen, and life reigns!

Christ is risen, and not one dead remains in a tomb!

For Christ, being raised from the dead, has become the First-fruits of them that slept.

To him be glory and might unto ages of ages. Amen.

Icon of the Resurrection

The joyous event of the glorious Resurrection is expressed in Orthodox Iconography with the Descent of the Lord into Hades.

The Lord is depicted with bright garments within a transparent and interrupted circular "glory" that follows the contour of the cross-engraved crown of light around His head. The "glory" is faintly noticeable above His head. The Lord, having descended into Hades with authority, is seen with a firm footing and a powerful stance upon the gates of Hades, fallen in the shape of an X. In His left hand, Christ is holding a huge Cross, the symbol of victory. With His right hand (where "the mark of the nails" is obvious, as well as on His feet) Christ is raising out of the cave of Hades the forefather Adam, who symbolizes the human race, with a vigorous and unilateral motion. As a result of this movement, the garment of the triumphant Christ is shown as being blown upwards by the wind.

Together with Adam, Eve also stretches forth her arms in a beseeching manner. Behind them and a little higher is St. John the Forerunner, who is indicating the Lord. The space is completed with the righteous Abel, a young, beardless man with a long shepherd's staff and an ecstatic expression. In the dark cave of Hades, "the locks of death," the age-old bars and chains are seen as if shattered by a supernatural power.

At the top of the trapezoid composition two angels are bending over behind the craggy peaks and are sharing in the triumph of the cosmic and eschatological* victory of the *Theanthropos* (God-Man) Jesus Christ.
(*the doctrines concerning the human soul in its relation to death, judgment, heaven, and hell)

Celebration of the Feast of Feasts

Pascha (Greek: Πάσχα), known in Western Christianity as **Easter**, is the feast of the **Resurrection of the Lord**. *Pascha* is a transliteration of the Greek word, which is itself a transliteration of the Hebrew *pesach*, both words meaning *Passover*.

Pascha commonly falls either one, four or five weeks later than the feast as observed by Western Christians who follow a newer formula than the Orthodox, for determining the date of the feast. However, occasionally the two observances coincide.

The resurrection of Jesus Christ from the dead is the center of the Orthodox Christian faith. Ten weeks of preparation precede it. This is made up of pre-lenten Sundays, Great Lent, and Holy Week. The faithful try to make this long journey with repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study. When the feast finally arrives, it is celebrated with a collection of services combined as one.

Nocturn

After complete darkness on Saturday night, the late night service of “Nocturn” is celebrated. In a darkened church the Canon is chanted that speaks of the burial of Christ, His descent into Hades and His soon to be announced Resurrection. The “winding sheet” depicting Christ in the tomb is now on the altar table where it remains for forty days until the day of Ascension.

Matins

Paschal matins begins with the celebrants in white vestments, the bright robes of the resurrection calling the people to “*Come receive the light from the light that is never overtaken by night, and glorify Christ Who is risen from the dead.*” A procession then takes place as the faithful leave the dark church building in the same spirit as the Holy Myrrh Bearers who ventured to the tomb early in the pre-dawn hours on the third day since the crucifixion. As the procession takes place the faithful sing, “*Thy Resurrection O Christ, our Savior, the angels sing in heaven and us on the earth, do Thou account us worthy with a pure heart to glorify Thee.*”

Banners, icons, candles, and the Gospel are carried in the procession that circles the outside of the church and returns to the closed front doors. The Gospel which tells of the empty tomb is now read. Following the Gospel lesson, the Paschal Troparion is sung repeatedly “*Christ is risen from the dead, trampling down death by death and upon those in the tombs, bestowing life.*” Next the verses of Psalm 67 (68) which will begin all of the Church services during the Paschal season, are chanted with the Paschal Troparion repeated after each verse:

*Let God arise, let his enemies be scattered; let those who hate him flee from before his face!
As smoke vanishes, so let them vanish; as wax melts before the fire,
So the sinners will perish before the face of God; but let the righteous be glad.
This is the day which the Lord has made, let us rejoice and be glad in it!*

Following the “*Great Litany*,” the priest knocks on the door with the Holy Cross and initiates a dialogue with a person inside the church doors, echoing the words of Psalm 23 (24): “*Lift up your heads, O gates! And be exalted, you everlasting doors, that the king of glory may enter in!*”

The doors are opened and the faithful re-enter singing the Paschal Troparion. The church is brightly lit and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb. The Resurrection Icon stands in the center of the church, where the tomb just was. It shows Christ destroying the gates of Hades and freeing Adam and Eve from the captivity of death. Throughout the service at the censing of the Icons and people the celebrants proclaim: Christ is risen! The faithful continually respond: Truly He is risen!

Following the entrance into the church, the Paschal Canon ascribed to St. John of Damascus is chanted with the Paschal Troparion as the constantly recurring refrain. Matins ends with the Paschal stichera:
O day of resurrection! Let us beam with God's own pride! Let everyone embrace in joy! Let us warmly greet those we meet and treat them all like brothers, even those who hate us! Let all the earth resound with this song: Christ is risen from the dead, conquering death by death, and on those in the grave bestowing life!

Divine Liturgy

Next, the Paschal Divine Liturgy begins with the singing once more of the festal troparion with the verses of Psalm 67 (68). The antiphons of the liturgy are special psalm verses that praise and glorify the salvation of God. Again, the troparion is repeated over and over. And the baptismal verse from Galatians: *As many as have been baptized into Christ have put on Christ* (Galatians 3:27) replaces the Thrice-Holy Hymn.

The readings take the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, His Son Jesus Christ. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of John. It is customary on this day to proclaim the Risen Christ in numerous languages.

The Liturgy of St John Chrysostom continues as usual. To Orthodox Christians, receiving Holy Communion on Pascha is especially important. Many parishes take the Paschal Sermon of St. John Chrysostom literally and commune all Orthodox Christians who are in attendance.

Day without evening

To the Orthodox, the celebration of Pascha reveals the mystery of the eighth day. It is not merely an historical reenactment of the event of Christ's Resurrection. It is a way to experience the new creation of the world a taste of the new and unending day of the Kingdom of God.

This new day is conveyed to the faithful in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day.

ANNOUNCEMENTS:

Bright Wednesday, April 23, at 7 pm. we will celebrate a Vespereal Paschal Liturgy, with the Blessing of His Grace Bishop Alexander of the OCA Bulgarian Diocese, His Grace, Bishop Mark, OCA Bishop of the Diocese of Philadelphia and Eastern Pennsylvania, will preside, assisted by visiting clergy.

An agape meal will follow Liturgy with the entrée provided by the parish, we ask for side dishes and desserts from those attending.

CONGRATULATIONS!

Welcome to our newest member, Nolan Thomas Catania born Tuesday, April 15, 2014

COFFEE HOUR:

Thank you to the Gresh family for serving as Coffee Hour Host last week.

Sunday, April 27 will be hosted by the Krupko family

May 4 our mission is celebrating our Slava. Please sign up to bring a covered dish for the meal.

BAPTISMS:

On Saturday, May 3 the White's, Catania's and Krupko's will be celebrating the Baptism of Josephine Rose White and Nolan Thomas Catania. All are invited. Details are forthcoming

PRAYERS:

Candi (friend of John and Lynette Baier)

Wendy (friend of Lana Baier)

Jacquelyn, friend of Dan and Jake Krupko who has been diagnosed with heart problems.

Prayers for the repose of Metropolitan Philip of the Antiochian Archdiocese who passed away Wednesday March 19 from a heart attack.

Prayers for the repose of the soul of Father Joe's and Bishop Mark's dear friend, +Father Alexander Atty, who passed away March 23.

St. Nikolai of Zica, Orthodox Mission of Alliance

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