

**Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship  
at University of Mount Union, Dewald Chapel. Divine Liturgy, 9:00 am.  
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)  
Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)  
March 17, 2013: Sunday of Cheesefare - The Expulsion of Adam from  
Paradise/ Venerable Alexius the Man of God/St. Patrick of Ireland/  
Repose of St. Nikolai of Zhicha (March 17-18)**



*Ashamed for the sin that they committed by eating the fruit from the tree of the knowledge of good and evil, Adam and Eve now stand before Christ.*

**Tone 8      Troparion      (Resurrection)**

You descended from on high, O Merciful One!  
You accepted the three day burial to free us from our sufferings!//  
O Lord, our Life and Resurrection, glory to You!

**Tone 4      Troparion (St. Nikolai Velimirovich)**

Thy righteous acts have revealed thee to thy flock  
As a model of faith, a reflection of humility.  
And a teacher of abstinence, O Father Bishop Nikolai;  
Therefore, through humility thou hast obtained exaltation and through poverty, riches; Pray to  
Christ God to save our souls.

**Tone 3      Troparion (St. Patrick)**

Holy Bishop Patrick, / Faithful shepherd of Christ's royal flock, / You filled Ireland with the radiance of  
the Gospel: / The mighty strength of the Trinity! / Now that you stand before the Savior, / Pray that He  
may preserve us in faith and love

*Glory to the Father and to the Son and to the Holy Spirit*

**Tone 8      Kontakion      (Resurrection)**

By rising from the tomb, You raised the dead and resurrected Adam.  
Eve exults in Your Resurrection,//  
and the world celebrates Your rising from the dead, O greatly Merciful One!

**Tone 3      Kontakion**

Born at Lelich in Serbia, / you served as archpastor at the church of Saint Nahum in Ochrid. /  
You presided on the throne of Saint Sava at Zhicha, / teaching the people of God and  
enlightening them with the Gospel, / bringing them to repentance and love for Christ. / And  
for His sake you endured suffering at Dachau. / Therefore, Nicholai, we glorify you as one  
newly well pleasing to God.

*Now and ever and unto ages of ages. Amen.*

**Tone 6      Kontakion** (from the Lenten Triodion)

O Master, Teacher of wisdom, Bestower of virtue,  
Who teaches the thoughtless and protects the poor,  
strengthen and enlighten my heart!

O Word of the Father, let me not restrain my mouth from crying to You:  
"Have mercy on me, a transgressor, / / O merciful Lord!"

**Epistle:** Romans 13:11-14:4

**Tone 8      Prokeimenon** (Resurrection)

Pray and make your vows before the Lord, our God!  
*v. In Judah God is known; His name is great in Israel.*

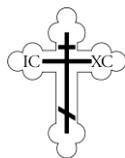
**Tone 6      Alleluia, Alleluia, Alleluia!**

*v. It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.  
v. to declare Your mercy in the morning, and Your truth by night.*

**Gospel:** Matthew 6:14-21

**Communion Hymn**

Praise the Lord from the heavens! Praise Him in the highest!  
Alleluia, Alleluia, Alleluia!



**Schedule:** There will be **NO** Divine Liturgy here next Sunday, March 24. The Orthodox Churches of Stark County will be closed to celebrate the Sunday of Orthodoxy together. Liturgy will be at 10 am at St. Haralambos Greek Orthodox Church, Canton. We will resume our regular Liturgy schedule here at Mt. Union on Sunday, March 31, at 9 am.

**Presanctified Liturgy:** Liturgy will be served at Mount Union on Wednesday, March 20 at 7 pm. Liturgy will be served by Father Joe at St. Haralambos on Wednesday, March 27 at 6:30 pm.

**Donations:** For those desiring to make a contribution to this missionary effort, please make your check payable to "Orthodox Mission of Alliance."

**Coffee Social:** Will take place following the Divine Liturgy, in the fellowship room on the left side, down the hall from the chapel; please join us.

**Procedure for receiving Holy Communion:** In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and regular confession. Those who have done so should approach the chalice with their arms crossed over their chest. Do not make the sign of the cross while standing in front of the chalice; state your baptismal first name; open your mouth wide (do not stick out your tongue), tilt your head back and allow the priest to deposit the holy gifts into your mouth (no need to close your mouth on the holy spoon).

**Welcome to our non-Orthodox visitors:** As stated above, Holy Communion is reserved only for prepared Orthodox Christians. We invite all visitors to introduce yourself to Fr. Joe and Fr. Deacon James at the end of the liturgy and to come forward to receive a piece of the blessed bread (which is given “instead of Holy Communion,” especially to those Orthodox not prepared to receive the Eucharist and to those who are not Chrismated Orthodox). We look forward to seeing you again and encourage you to learn more about the historic Orthodox Christian Faith.

**Thought for the Day:** “The arena of the virtues has opened; those who desire to compete may enter, girding themselves with the good struggle of fasting.” (*Triodion, Cheesefare Sunday*) Or, better, the arena has always remained open, from the time that the All-Merciful Lord of Glory deemed it worthy to assume our human nature. Since then, through His Church, He invites every person to participate in the boundless gifts of the grace of the Holy Spirit, particularly during the blessed period of Holy and Great Lent.

This spiritual struggle is ongoing for every faithful. Therefore, it requires us to start anew each day, each moment. “The time has come for the beginning of spiritual struggle, the victory over demons, the armor of virtue, the conduct of angels, the boldness before God.” (*Matins Praises, Cheesefare Sunday*) (Great Lent precisely resembles a constant beginning of spiritual regeneration and renewal. This is why the hymnographer of the Triodion correctly orientates us toward its proper content, stating that bodily fasting by renouncing certain foods alone, cannot result in healing and is even despised by God as false, unless it is accompanied by purifying actions that result from renouncing sinful passions (*Matins Praises, Wednesday of Cheesefare Week*).

Frequently, those who cannot understand the great mystery of this piety consider the Orthodox tradition of abstinence as negative and as leading to deprivation of creativity, of freedom, of enjoyment in life’s pleasure. Nothing could be further from the truth. All that was created by God was created “very good” and offered to delight us and to motivate us to give continual glory to our Divine Benefactor. The commandments of God guide us and inform us in the proper use of these divine gifts, so that our body, mind and soul, together with all the material gifts, may be truly joyful and beneficial for our life. On the contrary, the arrogant, independent and contemptuous use of material gifts offered to us by the Creator result in entirely different goals to God’s expectations, leading us to stress, anxiety, depression, and misfortune, even though appearing to satisfy human desires temporarily.

Upon entering Holy and Great Lent, we must not be afraid or lazy in assuming the most important task of our life, namely the arena of spiritual work. Instead, let us be courageous and strong, so that we may purify our souls and bodies of sin in order to reach the Kingdom of God, which is granted already from this life to those who seek it with sincerity of heart, mind and soul. May the grace of God and His boundless mercy be with us in our Lenten journey to the empty tomb of Christ.