

St. Nikolai Orthodox Church, Divine Liturgy, 9:30 / Saturday Vespers, 5 pm.
Book study/Christian Education following Vespers
Parish Council meetings 2nd Wednesday of the month, 7pm (*open to parishioners*)
9837 State Street, Louisville , Ohio 44641
Right Rev. Bishop Alexander, Bishop of Toledo, Orthodox Church in America
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (OCA)
May 1, 2016: The Resurrection of Our Lord, God & Savior Jesus Christ-Pascha
Website: <http://www.stnikolaiorthodoxmission.com>
Facebook page: "<http://www.facebook.com/SaintNikolaiOrthodoxMission> of Alliance

*Welcome to Visitors. Thank you for coming and praying with us today. In the Orthodox Church, **Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and confession during Great Lent.** We invite you to introduce yourself to Father Joe and Deacon James at the end of the Liturgy and receive a piece of the blessed bread and join us for fellowship and Christian education. We look forward to seeing you again and encourage you to learn more about the Orthodox Faith.*

(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!

(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!”

SERVICE SCHEDULE

Thursday, April 28, Matins for Great and Holy Friday with 12 Passion Gospels, 6:30 pm.

Friday, April 29, Royal Hours, 10 am./Great Vespers, 4 pm./Matins with Lamentations 6:30 pm.

Saturday, April 30, Holy Saturday Liturgy, 9:30 am.

Saturday, April 30, Nocturnes, Rush Service, Paschal Matins & Liturgy, 10 pm.

If you wish to list someone on the parish prayer list, you must advise Father..

PRAYERS requested:

For The Health and Salvation of;

Andrea Bartol (Steve & Sandy Bozeka’s daughter)

Letitia Bella (Lynette Baier’s mother)

Olympia Tillman (Father David’s mother)

Helen (Father David’s aunt)

Carl (friend of Father David)

Lisa “

Kitty “

Father David & Family

Father John Zdinak & Family

Gregory Cervo

Ann Cervo

Harper (13 yr. old waiting for heart transplant)

For The Repose of the Souls of the newly departed Servants:

+Paul (friend of Fr. David)

+Bruce “ “ “

+Khouria Marguerite Shaheen

+Helen (Step-Mother of Fr. Bill Evansky)

Baskets: Following the Pascha Liturgy, we will break the 7 week fast by sharing with each other our Pascha food Baskets that are blessed at the conclusion of Liturgy.

THE TRADITION OF RED PASCHA EGGS

Why are Pascha eggs red? The truth is that nobody knows for sure. They just are. But if you don’t like that answer, there are plenty of others!

MARY MAGDALENE AND THE EMPEROR TIBERIUS

My favorite story is that, when Mary Magdalene went to Rome, she arranged an audience with the Emperor Tiberius. As she spoke about Jesus, about his death and resurrection, she picked up an egg from the table. Perhaps she used it to illustrate the stone that had sealed the tomb. Perhaps she was just fidgeting with it. Whatever the reason, she was holding the egg and telling Tiberius about the Resurrection. And at that point, Tiberius had had enough: “A man can’t come back from the dead any more than that egg in your hand can change from white to red!” And as he spoke those words, the egg in Mary’s hand changed from white to red. Mary held the egg up for all to see, saying, “Christ is risen from the dead!” And so, in honor of her, and in honor of the Resurrection, Christians have dyed eggs red at Pascha ever since. So that’s one story.

THE DOUBTING WOMAN

According to another story, one of the women disciples, like Thomas, didn’t believe it when she was told that Jesus had been raised from the dead. Thomas said, “I won’t believe it unless I can touch the wounds on his hands and put my hand into his side.” The woman said, “I won’t believe it unless all the eggs in this basket turn red.” And, in that story, all the eggs turned red.

THE HISTORY OF PASCHA EGGS

It appears, from historical sources, that eggs were first dyed red at Pascha by Christians in Mesopotamia, perhaps as early as the second or third century. From there, the tradition spread to Greece and then throughout the Christian world.

At that time, Ukraine already had a strong and ancient tradition of making intricately decorated eggs, called pysanky. When the tradition of making red eggs for Pascha arrived in Ukraine, people did not quit making pysanky. Instead, they adapted their existing customs into the celebration of Pascha.

THE TRADITION OF PASCHA FOOD BASKETS

Today, most of us think that bringing of Pascha baskets loaded with meat and cheese and other rich foods to church is a Slavic custom. But it wasn’t always so. It was once the universal practice of the Church. In the early days of the Church, on the Great Feasts, families brought baskets of food to church, where the baskets would be blessed and the food shared. We see that custom still on the Feast of Transfiguration, when the baskets of grapes and fruit are blessed.

A TRADITION LOST AND THEN FOUND

The custom of bringing baskets of food to church on Pascha was mostly lost in Greece during the 400 years of Turkish rule, although it persisted in a few villages in northern Greece and in the Peloponnesos region. In England and America, the custom was lost in the 17th century, when the celebration of Easter and other holy days was banned. But, as in Greece, it was not entirely lost. In America, when the holy days were restored, Easter baskets returned, but not as they had been. They came back as small baskets filled with eggs and sweets for children. But the ancient practice lived on in the Slavic countries. Wicker baskets are loaded with rich foods and meats, decorated with bows and flowers, and covered with [beautifully embroidered cloths](#). They’re brought to the church before Nocturnes on Pascha eve, and a candle is tucked into each basket to be lit when the priest blesses the baskets at the end of the services.

THE TRADITIONAL FOODS FOR PASCHA BASKETS

What goes in Pascha baskets? That depends, almost anything that you enjoy, particularly those items that you have abstained from for the 7 week Fast. In the Slavic countries, there is a traditional list of foods for the baskets, a list that hasn't changed much since the days when the baskets were still a universal custom. Some people still include all of these foods in their baskets. Some people don't. If you want to, here's the traditional list:

- **A rich eggy bread and a sweet cheese spread.** The bread is called paska and the cheese is called kulich. Unless you're Russian, in which case the bread is kulich and the cheese is paska. No, I don't know why. If you do, please let me know!
- **Ham, bacon, and kielbasa.** These rich meats remind us of the extravagance of God's love and our redemption. They're pork to remind us that, in Christ's death and resurrection we're freed from the Old Law and the curse of sin. Some people also include roast beef or other roasted meats in their baskets.
- **Butter.** It's often molded in the shape of a lamb or a tri-bar cross, to represent the goodness of God's gifts to us.
- **Eggs,** boiled and **dyed red** or intricately decorated. The eggs symbolize the Resurrection.
- **Wine,** which God gave us to make our hearts glad.
- **Salt,** to remind us that we are to be the salt of the earth through our good works in Christ Jesus.
- **Horseradish mixed with grated beets and sweetened with sugar.** This blood-red mixture symbolizes the bitterness of Christ's passion, which we do not forget even as we celebrate the Resurrection. But because of the Resurrection, the bitterness of death is now sweetened with the hope of eternal life.
- **A candle,** which is lit when the priest blesses the baskets.

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 Lord.