



SAINT JOSEPH MELKITE GREEK CATHOLIC CHURCH

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APRIL 5, 2015
FESTAL TONE AND FESTAL ORTHROS GOSPEL

GREAT AND GLORIOUS PASCHA

LITURGY SCHEDULE:

SATURDAY VESPERS 5 PM
COMPLINE THURS. 8:30PM

SUNDAY ORTHROS 8:55 AM
SUNDAY DIVINE LITURGY 10:00 AM

LITURGY INTENTIONS:

April 5, 2015

Paschal Flower Intentions (see pg 10).

April 12, 2015

† Frank and George Bolus—Bonnie Bolus

† Boots Zaydon—Romaine Roman

Today's Icon: The Harrowing of Hades resurrection icon on our page first appeared around the 6th century. Christ is depicted descending into the land of the dead to fill it with his life and thus conquer death.

The icon commemorates Holy Saturday, when Christ was working for our salvation and life in death. He tramples over the destroyed gates of Hades (death), signified by the shape of the Cross over the deep abyss of the dead below with all the broken keys, locks and chains of death.

Parish Notes:

- ◆ **The Qurban** consecrated at this weekend's liturgies was baked by Anna Clark and Eva Kane
- ◆ **April 19th: The Annual Saint Joseph Breakfast** 8a-1P Adults \$7.50, Children 6-10 \$4.00 ... Tickets and St. Joseph Bread are available at the door
- ◆ **Thanks**
To Alisha Blackwell for her help with the Parish office, the Easter flowers and decorations. Thanks to Gilberto Pena for his assistance in the heavy lifting and repairing the parish sign.
To Symeon Clark, Caleb Hatton, Tom Joyce for their service at our altar during Holy Week.
To Patrick Clark, Bill Patchoski, Steve Bartnicki for their help with the readings during the Lenten Liturgies.
- ◆ **No COMPLINE** during April as Fr. Michael Recovers from surgery.
- ◆ **His Holiness, Pope Francis**, has named the **Rev. Father George Gallaro, priest of our eparchy, as Bishop** of the Eparchy of Piana degli Albanesi, (near Palermo, Sicily) Italy. This Church was formerly called Italo-Greek and is now known as the Italo-Albanian Greek Catholic Church. Axios Fr. George.. Many Years!!!!

THE VESPER LITURGY OF SAINT BASIL THE GREAT ON SATURDAY EVENING

PRIEST'S BLESSING OF THE NEW LIGHT

Lord Jesus Christ, Our God, Source of Life and Immortality, Eternal, invisible, incomprehensible, unchanging and unchangeable: You are the True Light who dwell in the Unapproachable Light and shine forth from Him. You are the Light of the Father's glory and its radiance; You are the Light of the heavenly hosts and of every man who comes into the world. O Savior, You established a law for the first man who lived in the state of light, in order to guide him and lead him to the new world of heaven and incite him to grow in the love of eternal life. But he transgressed that law and fell from that great glory in which You had established Him and by his fall he dealt death to himself and estranged himself from You, O Glorious Light. But You, O Lord and Lover of Mankind, in your great bounty and infinite mercy, submitted Yourself to death and condescended to share the lowliness of us wretched sinners, in order to lead us back to that former glory and light from which we had fallen away. For the sake of us transgressors of your divine law, You accepted to be buried, to go down into Hades, to the depths of the earth. Then, O Lord, You destroyed the gates of death, delivering and raising up those who had chained in its darkness; You filled out human nature with the light of your resurrection, bestowing upon the world a new life and a new light brighter than the sun. Merciful as You are, You restored our human nature to its former beauty and to that glorious light from which we have been exiled.

Now, O Lord and God, our Savior Jesus Christ, grant spiritual and physical light to our minds and hearts that had been blinded with worldly errors; enlighten us as You enlightened the holy Marys and the holy women who came to your tomb with spices, so they could sprinkle your holy body the source of life. Fill our hearts with your joy; fill our souls with your tranquility, with your peace, with the happiness that comes from You. Since You have raised us up and delivered us from the stain of our sins and the darkness of our transgressions, make us worthy in your loving kindness to kindle our lamps with today's light the symbol of your radiant and glorious resurrection.

Bestow this perfection of light upon your Holy, Catholic and Apostolic Church; grant to us sinners, your servants, that we may enkindle our own souls with the light of your divine commandments, and that You may fulfill your holy will in us every day of our life, so that being pure and undefiled, we may be able to receive You on the day of your awesome resurrection, and that as wise virgins, with lit candles in our hands, we may come to You, O King of Glory, into your heavenly bridal chamber to enjoy the light of the indivisible Trinity, sending up glory to the Eternal Father, to You, O Lord and to your All-Holy Spirit, now and always and forever and ever.

OLD TESTAMENT READINGS

Genesis 1:1-14

Jonas 1-4

Daniel 3:1-56 concluding with the prayer of the three holy youths and the response:

"Praise the Lord and Exalt Him above all forever"

TRISAGION

All of you who have been baptized into Christ have put on Christ. Alleluia.

A READING FROM THE EPISTLE OF SAINT PAUL TO THE ROMANS 6:3-12

And we shall do this, if only God permits or it is impossible in the case of those who have once been enlightened and tasted the heavenly gift and shared in the holy Spirit and tasted the good word of God and the powers of the age to come, and then have fallen away, to bring them to repentance again, since they are recrucifying the Son of God for themselves and holding him up to contempt. Ground that has absorbed the rain falling upon it repeatedly and brings forth crops useful to those for whom it is cultivated receives a blessing from God. But if it produces thorns and thistles, it is rejected; it will soon be cursed and finally burned. But we are sure in your regard, beloved, of better things related to salvation, even though we speak in this way. For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones. We earnestly desire each of you to demonstrate the same eagerness for the fulfillment of hope until the end, so that you may not become sluggish, but imitators of those who, through faith and patience, are inheriting the promises

THE HOLY GOSPEL ACCORDING TO SAINT MATTHEW 28:1-20

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply,

"Do not be afraid! I know that you are seeking Jesus the crucified. **He is not here, for he has been raised just as He said.** Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples.

And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

While they were going, some of the guard went into the city and told the chief priests all that had happened. They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, "You are to say, 'His disciples came by night and stole him while we were asleep.' And if this gets to the ears of the governor, we will satisfy (him) and keep you out of trouble." The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present (day).

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

CHERUBIC HYMN

Let all mortal flesh be silent: Let us stand in fear and trembling, having no earthly thought : for behold the King of Kings and Lord of Lords is coming to be sacrificed and to be given as food to the faithful. He is escorted by hosts of archangels and by all the principalities and dominions.

Escorted by the many-eyed Cherubim and the six-winged Seraphim covering their faces, all chanting : Alleluia! Alleluia! Alleluia!

HIRMOS

In you, O full of grace, all creation rejoices the orders of angels and the human race as well. O sanctified Temple, spiritual Paradise and glory of virgins from whom our God who exists before all eternity, took flesh and became a little Child. He has taken your womb his throne making it more spacious than the heavens. Therefore O full of grace, in you all creation rejoices. Glory to you!

KINONIKON

The Lord arose as one coming out of sleep. Our Savior raised us up. Alleluia

POST COMMUNION

Remember us also, O merciful One, as You remembered the thief in your heavenly kingdom.

THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM ON SUNDAY MORNING

ANTIPHON PRAYER:

O Christ God, You alone are the light and the life of all. Enlighten our spirits and our eyes as You enlightened the eyes of the Holy Marys. Gladden our hearts by Faith and Peace; and as You raised us up again from the grave of our sins and delivered us from Darkness, make us also worthy, by your great mercy, to light the lamps of our souls with the bright light of this glorious day of your Glorious Resurrection. For You are our Light, our Life and our Resurrection, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

ANTIPHONS PSALM 67

P 85

TROPARIA:

PASCHAL TROPARION

TONE 5 P. 84

PASCHAL HYPACOI

TONE 4

Mary and her companions went forth before dawn. They found the stone rolled away from the Tomb and heard the angel say "Why do you seek Him as a man among the dead, when He is in eternal splendor! Behold the shroud is folded. Hasten and proclaim to the world that the Lord is Risen and has crushed death, for He is the Son of God, the Savior of the world.

PASCHAL KONTAKION

TONE 2 P. 86

TRISAGION

All of you who have been baptized into Christ have put on Christ. Alleluia.

PROKIEMNON PS.117: 24, 1

This is the day the Lord has made: let us be glad and rejoice in it!

Stichon: Give praise to the Lord, for he is good, for his mercy endures forever.

READING FROM THE ACTS OF THE APOSTLES: 1: 1-8

In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God's kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father's promise, "of which you have heard," he said, "by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days."

Now, those gathered there questioned him, asking, "Lord, is it now that you will restore the kingdom to Israel?" But he answered them, "It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth."

ALLELUIA PS.101: 13; 32: 13

You shall arise and have mercy upon Sion,
for the time to pity her, the right time has come.

Stichon: The Lord has looked down from heaven upon all the sons of men.

THE HOLY GOSPEL ACCORDING TO SAINT JOHN 1: 1-17

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, *'He who is to come after me has been set above me, because he was before me.'*" And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

HYMN TO THE THEOTOKOS

TONE 1 P 87

KINONIKON

TONE 1 P 88

AFTER COMMUNION "CHRIST IS RISEN"

INSTEAD OF "BLESSED BE THE NAME OF THE LORD" — "CHRIST IS RISEN"



DEVOTIONS AND READINGS FOR THIS WEEK

April 6	Holy Father Eutychios, Archbishop of Constantinople	Acts 1:12-17, 21-26	John 1:18-28
April 7	Holy Martyr Calliopos and our Holy Father George, bishop of Melitene	Acts 2:14-21	Luke 24:12-35
April 8	Holy Apostles Herodion, Agabus, Rufus, Asyncritus, Phlegon and Hermes, who were among the 70 Disciples	Gal 3:23-29	John 1:35-51
April 9	Holy Martyr Eupsichius of Caesarea	Acts 2:38-43	John 3:1-15
April 10	Holy Martyrs Terence, Pompeius, Maximus and their companions	Acts 3:1-8	Luke 10:16-22
April 11	Holy Hieromartyr Antipas, Bishop of Pergamum	Gal 3:23-29, 4-15	John 15:17-27, 16:1-2

Paschal Message 2015

My Beloved Clergy and Faithful,

Christ is risen! He is truly risen!

Pascha is our celebration of Faith and Hope, our belief and trust in God's promise that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you" (1 Pt 1:3-4). Indeed, our yearning for abundant life is fulfilled by the Resurrection that gives promise for our future.

Without hope life can be very sad and painful, and we can become disillusioned in relationships, in shattered dreams, in family problems, in illness, and of course, in death. Yet Pascha proclaims an undying hope--the risen Christ comes today to bring hope and victory. He comes to bring resurrection and new life.

On Holy Friday, we heard the reading of Ezekiel's vision of an entire valley filled with dead men's bones. The Lord who is ever faithful breathes over the bones and brings His people back from death and captivity. This vision is fulfilled by the risen Christ who even today calls us back to life and clothes our dry, dead bones with purpose, hope, and eternal life!

On the night of His Resurrection, Jesus walks to Emmaus with two of his disciples who do not recognize Him immediately (Lk 24:13-35). In their sadness they tell Him: "We hoped that He was the one who would redeem Israel." They mention the women, and some other disciples, finding the empty tomb, "but Him they did not see." Jesus then interprets for them the Scriptures concerning Himself, and He opens their eyes in the "breaking of the bread." Immediately, He brings them from the darkness of despair to the joyful light of hope in Him.

Our life, too, is often filled with shattered dreams and broken hopes. Truly, our world is still filled with problems: wars, killings, injustice, hatred, and the like. So many people lose themselves in despair. But if Christ is risen, then hope is risen! If Christ is risen, death is conquered, and we live in the everlasting arms of our beloved Savior who died so we may live. In Him "we have redemption, the forgiveness of sins" (Col 1:13).

The risen Christ liberates us from all negativity and pessimism. Our lighted candles on Pascha remind us that we sing with full and joyful hope as we proclaim with St. John Chrysostom: "Christ is risen, and the demons are cast down. Christ is risen, and the tombs have been emptied of their dead. Christ is risen, and life is set freed" (Paschal Homily)!

Sartre speaks of the *silence of God*.
Heidegger speaks of the *absence of God*.
Jaspers speaks of the *concealment of God*.
Bultmann of the *hiddenness of God*.
Buber of the *eclipse of God*.
Tillich of the *nonbeing of God*.
Altizer of the *death of God*.

However, the New Testament writers--eyewitnesses--speak of the *hope of the Risen and Living Lord!* To Him be glory, honor, and worship, praise and thanksgiving for all ages. Amen.

My sincere and prayerful wishes that you will find your Hope in the risen Lord, and that your Paschal celebration and its forty-day festal season be filled with great joy. I offer all of you my prayers, blessing, and love.

X Sincerely yours in the risen Christ,
Most Reverend Nicholas J. Samra
Bishop of Newton

Pascha - The New Passover

A Lamb Without Blemish and Without Spot

“WHAT’S IN A NAME?” This question, which Shakespeare put in the mouth of Juliet, has become something of a cliché ever since. Nevertheless, it is certainly a valid question when we look at our name for the Feast of Christ’s Resurrection.

In AD 725 St. Bede the Venerable, an English monk and scholar, addressed this question in his work, *The Reckoning of Time*. He tells us that the word “Easter” was the Old English term for the month which we call April and which, in turn “*was once called after a goddess of theirs named Eostre, in whose honor feasts were celebrated in that month.*”

In most cultures with a Christian heritage the feast is called Pascha, a Greek term which itself was a transliteration of the Hebrew Pesach. While the term Easter has pagan associations, the term Pascha is rooted in the New Testament and, ultimately, the Old Testament understanding of God’s work among us.

Pesach: The Old Testament Passover

The term Pesach refers to both the determining event in Jewish history and the festival which celebrates it. Sometime in the second millennium BC, Joseph, the eleventh son of Jacob, was sold into slavery as a teenager by his own half-brothers (see *Gen 37*). Joseph was brought to Egypt and bought by Potiphar, an officer of the Pharaoh’s guard. “*The LORD was with Joseph*” (*Gen 39:2*) and he eventually became the chief of Potiphar’s household.

After a series of reversals, Joseph came to the attention of Pharaoh himself by correctly interpreting the king’s dreams and averting a famine. In gratitude Pharaoh

made Joseph overseer over his kingdom: “*You shall be over my house and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you*” (*Gen 41:40*). Joseph eventually brought his entire tribe to Egypt (see *Gen 42-50*) and they prospered there for several generations.

Then “*there arose a new king over Egypt, who did not know Joseph*” (*Ex 1:8*) and saw his tribe as a threat to Egypt. This began their period of slavery in Egypt which culminated with the call of Moses to deliver his people from Egypt in the thirteenth century BC (see *Ex 1-11*). According to the Book of Exodus, “*Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt*” (*Ex 12:40-41*).

In commemoration of their deliverance the first Passover was celebrated: “*It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations*” (*Ex 12:42*). The Passover festival recalls how the children of Israel “passed over” from slavery to freedom.

The principal observance of the Jewish Passover to this day is the Seder, the ritual meal which begins the week-long festival. Through story, song and ritual foods such as the matzoh (unleavened bread) and the bitter herbs this meal recalls the hardships the Israelites endured during the exodus as well as the protecting presence of God which delivered them. As long as the Jerusalem temple stood, the centerpiece of this meal was the Passover lamb, sacrificed in the temple and then consumed at the Seder. Ever since the temple was destroyed by the Romans, the Passover sacrifice has been symbolized by a roasted shank bone on the Seder plate.

Christ Our Passover

A few years after the death and resurrection of Christ St Paul would write from Ephesus to the Christians of Corinth, “*Christ, our Passover, was sacrificed for us*” (*1 Cor 5:7*). Paul, and perhaps others before him, saw Christ as the new Passover, the ultimate Passover

delivering not one tribe but all mankind from slavery; and not from slavery to an earthly tyrant but from a universal tormentor: the power of sin and death.

We find this Passover image echoed in the First Epistle of St Peter to the Christians of Asia Minor, which contrasts Christ's unique sacrifice of Himself with the material sacrifices that people offer: "You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt 1:18-19), qualities required in lambs destined for sacrifice at Passover.

The Gospels all express Christ's sacrifice in terms of the Jewish Passover. They all depict the Lord Jesus and His disciples going to Jerusalem for this festival. The Synoptic Gospels (Mt, Mk and Lk) depict their meal in the "upper room" as the Passover Seder. This emphasizes the Eucharist as the new Seder, the meal that connects us to the Mystical Supper and to Christ's Passover to eternal life.

The Gospel of John, however, says that Jesus' death occurred *before* the Passover. "Now it was the Preparation Day for the Passover..." (Jn 19:13), when Christ was sentenced to death and taken to be crucified. He hung on the cross until the ninth hour. "And at the ninth hour Jesus cried out with a loud voice... and breathed His last" (Mk 15:33-37).

Thus, in the imagery of St John, Christ dies in the middle of the afternoon before the Seder, at precisely the time when the Passover lambs were being sacrificed in the temple. The implication is clear: Christ is the Passover Lamb whose death nourishes all mankind.

This description of Christ as our Passover recalls the witness of John the Baptist when Jesus approached him at the Jordan, "Behold, the Lamb of God who takes away the sin of the world!" (Jn 1:29). This Lamb reappears in the Book of Revelation at the center of the author's heavenly vision: "And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain... Then I looked, and I heard the voice of many angels around the throne... saying with a loud voice:

'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!'" (Rev 5:6, 11).

The Paschal Stichera

The following hymns are chanted at Orthros and Vespers on Pascha, throughout Bright Week and every Sunday during the Paschal season, glorifying Christ as our Passover.

Our Passover Christ the Redeemer is revealed to us today as a noble Passover. He is the new and holy Passover, a mystical Passover, a blameless Passover, a glorious Passover, a Passover for the faithful, a Passover that opens for us the gates of Paradise, a Passover that sanctifies all believers.

A glorious Passover has shone upon us, a Passover of the Lord, a Passover perfectly honorable! Let us then embrace one another with joy! O what a Passover, delivering from sorrow, for Christ – coming out of the tomb as from a nuptial chamber – fills the women with joy by telling them to bring this happy news to the disciples.





The new Faith & Family TV series **AD: The Bible Continues** premieres on Easter Sunday night. The 12-part series (Sunday nights at 9/8c) is a fine example of the new era in Faith-based feature entertainment. Our hope is that this new series will win many hearts for Christ and that its reception by TV audiences will continue to change the way Hollywood entertains



**ANNUAL
SAINT JOSEPH
BREAKFAST**

 SUNDAY APRIL
 19TH 8AM-1PM
 ADULTS: \$7.50
 KIDS UNDER 10: \$4

Paschal Flower Intentions

- † Ann Kinzer Clark,
- † Anna and Frank Bolus
- † Deceased Members of Patchoski Family
- † Deceased Members of Simon Family
- † Deceased Members of Bauman Family
- † Deceased Members of Bauer Family
- † Deceased Members of Walsh Family
- † Deceased Members of Mahoney Family
- † Deceased Members of the Barron and Shehadi Families
- † Minnie and Frank Milewski
- † Edmund Jack Patchoski, Brad and Orval Vieselmeier, Mary Ann McElhenny
- † Helen Bartnicki, Joseph Bartnicki, Thomas Bartnicki Eugene O'Hop Sr., Camille Archacki Bartnicki, Kimberly Herman
- † James and Genevieve Zaydon
- † Edward and Dorothy Abda
- † Edward Barrett
- † Frank G. Bolus, George R. Bolus, Karen Murray
- † Karen Cianci
- † Mr. & Mrs. Joseph Zaydon. Baby Joseph Zaydon, Dr. John Paul Zaydon, Dr. Thomas J. Zaydon, Louis J. Zaydon
- † John R. and Louise Chally, the Chally and Nader Families
- † William and Eva Simon
- † Nicholas and Mary Cianci
- † Ann Coury
- † Father Philip Azoon
- † Margaret Fagan
- † Margaret Jolly
- † Stanley and Helen Hayward
- † Colleen and Donny Rini
- † Robert David Walsh

Peace Health and Salvation:
Patchoski Family



The Services of Holy Pascha

Hajme begins at the closed doors of the front of the church. This procession of the Christians recalls the original **baptismal procession** from the darkness and death of this world to the night and the life of the Kingdom of God. It is the procession of the **holy passover**, from death unto life, from earth unto heaven, from this age to the age to come which will never end. Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb. The celebrant intones the blessing to the “holy, consubstantial, life-creating and undivided Trinity.” The **Easter troparion** is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

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. (Troparion)

This is the day which the Lord has made, let us rejoice and be glad in it!

The people re-enter the church building and continue the service of **Easter Matins** which is entirely sung.

The **canon hymns** of Christ’s resurrection, ascribed to St John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor “trampling down death by his own death.” There is the continual singing and censing of the icons and the people, with the constant proclamation of the celebrant: **Christ is risen!** The faithful continually respond: **Indeed he is risen!**

It is the day of resurrection ! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is risen from the dead! (First Ode of the Easter Canon)

Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the **Easter Hours** are also sung. In general, nothing is simply read in the

Church services of Easter: everything is fully sung with the joyful melodies of the feast.

At the end of the Hours, before the Divine Liturgy, the celebrant solemnly proclaims the famous **Paschal Sermon of St. John Chrysostom**. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church.

The **Easter Divine Liturgy** begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God:

Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to his praise.

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O most High!

That we may know Thy way upon the earth and Thy salvation among all nations.

Let the people thank Thee, O God! Let all the people give thanks to Thee.

The troparion is repeated over and over again. The baptismal line from Galatians replaces the Thrice-Holy Hymn. 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 St. John. The proclamation of the Word of God takes the faithful back again to the beginning, and announces God’s creation and recreation of the world through the living Word of God, his Son Jesus Christ.

In the beginning was the Word and the Word was with God and the Word was God... all things were made through him... In him was life and the life was the light of men. ...

And the Word became flesh and dwelt among us full of grace and truth. .. we have beheld his glory, glory of the only-begotten Son of the Father, and from his fulness have we all received grace upon grace. ...(Jn 1:1-17).

The Liturgy of St John Chrysostom continues, crowned in holy communion with the Passover Lamb at his banquet table in God’s Kingdom. 2:8).

Prayer Requests



Rev. Deacon John Karam
 Rev. Basil Samra
 Rev. Michael Skrocki
 Rev. Father David White
 Rev. Deacon Richard Downer
 Rev. Deacon Joseph Daratony
 Rev. Charles Aboody

Michael Abda	Jennifer Evans
Nichole Barrett	Niko Mayashairo
Marie Barron	Mary McNeilly
Nikki Boudreaux	Mary Lou Mooty
George Bsales Sr.	Bryan Patchoski
Lucille Bsales	Marie Patchoski
Jayne Buckley	Ruth Sirgany
Chris Carey	Charlie Simon
Dr. Frances Colie	Sue Solsman
John Colie	Kennedy Stevenson
Carol Downer	Jane Warn

All those Serving in our Armed Forces
 The Christian Community in the Middle East

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(See John 20:1-18)

04-09-2012

WELL PLAYED

Parish Calendar

April

19 Saint Joseph Breakfast

May

10 Mother's Day

14 Ascension

24 Pentecost

Sacrificial Giving March 29, 2015

Weekly	\$ 1403.00
Monthly	\$ 40.00
Candles	\$ 7.00
Flowers	\$ 55.00
Holyday	\$ 85.00

The Weekly Quiz

The soldiers that had been guarding the tomb reported that the disciples had stolen Jesus' body. Why?

- Because they were given money.
- Because they were afraid for their lives.
- Because they were sure that was what had happened.
- We are not told why.

Last week's answer:

- Q. What did Jesus give to Judas as a sign that he was to betray Him?
 A. Bread