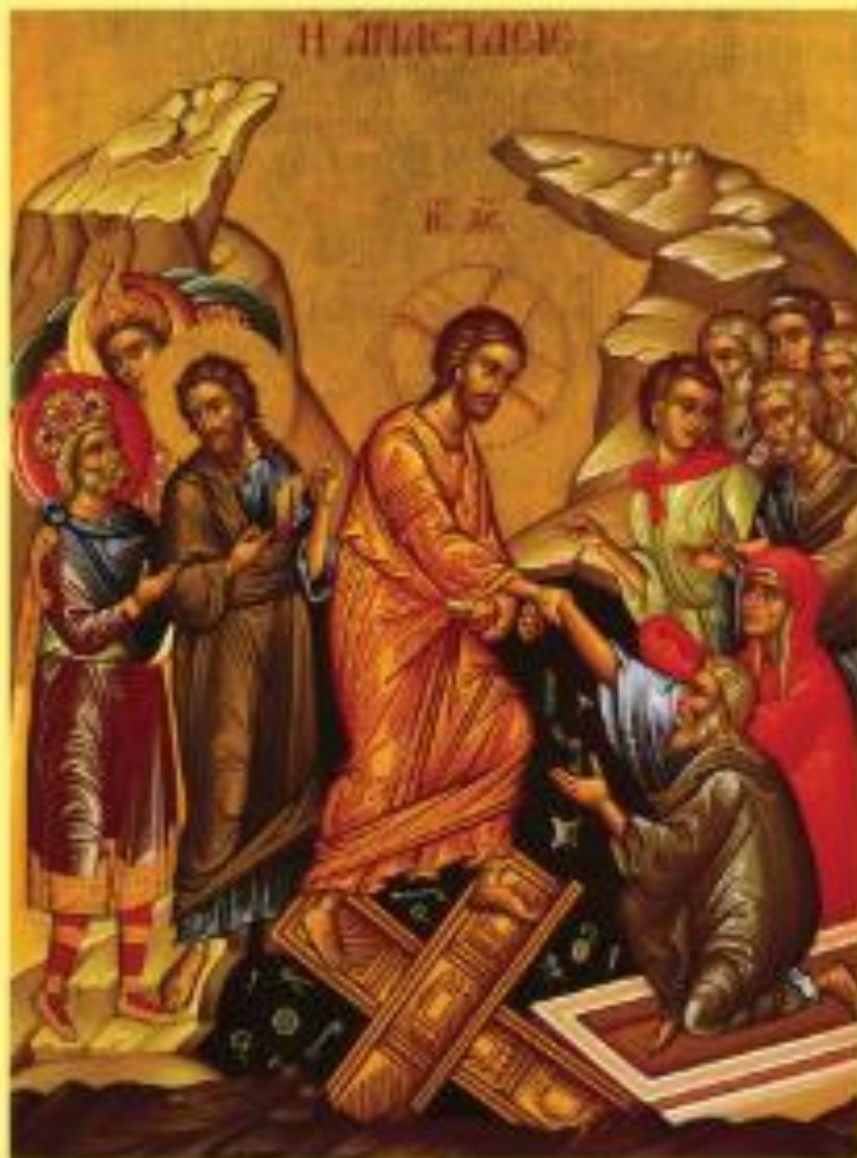


PASCHA:
THE FEAST OF THE RESURRECTION OF OUR LORD
AND GOD AND SAVIOR JESUS CHRIST



Icon of the Descent into Hades

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

05 APRIL 2026 ♦ TONE 00 EOTHINON 00 † SEVENTH SUNDAY OF THE GREAT LENT ♦ GLORIOUS RESURRECTION

GREAT DOXOLOGY:

ANTIPHONS: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel's wellsprings.

APOLYTIKIA:

Resurrection (thrice)

Hypacoi

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 laid aside. Hasten and proclaim to the world that the Lord is risen and has put Death to death, for He is the Son of God, the Savior of mankind.

KONDAKION: *Pascha*

INSTEAD OF THE TRISAGION: All of you who have been baptized...

PROKIMENON: *Psalm 117:24, 29 (Tone 8)*

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

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

EPISTLE:

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: *Psalm 101:13, 19*

You, O Lord, shall rise and have mercy on Zion. † The Lord has looked upon the earth from heaven.

GOSPEL:

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.

GIRMOS:

KINONKON :

POST-COMMUNION HYMN:

INSTEAD OF 'BLESSED BE THE NAME ...':

CONCLUSION:

Liturgy Book p. 17

Handout refers to "Services of Holy Pascha" Booklet

Handout p.56/ Liturgy Book p. 11

Handout p.56/ Liturgy Book p. 38

Handout p.56/ Liturgy Book p. 180

Handout p.57/ Liturgy Book p. 38

Handout p.3/ Liturgy Book p. 180

Handout p. 15

Handout p.28/ Liturgy Book p. 181

Liturgy Book p. 51

Handout p.57

Acts of the Apostles 1:1-9

St. John 1:1-17

Handout p. 43/ Liturgy Book p. 182

Handout p. 58

Handout p. 3/ Liturgy Book p. 180

Handout p. 3/ Liturgy Book p. 180

Liturgy Book p. 184

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in April

Saturday Evening, April 4
Vigil Divine Liturgy of St. Basil
of the Resurrection: 7:30 p.m.

Sunday Morning, April 5

HOLY PASCHA:
GLORIOUS RESURRECTION

Hajme: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Sunday, April 5 - April 12

WEEK OF RENEWAL

BRIGHT TUESDAY

DIVINE LITURGY 5:30PM

Saturday Evening, April 11

Confessions: 3:45 p.m.

Divine Liturgy: 4 p.m.

Sunday Morning, April 12

SECOND SUNDAY OF PASCHA:

THOMAS SUNDAY

Divine Liturgy: 10:00 a.m.

Potluck and

EGG HUNT following Divine Liturgy



PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow up on us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

DIVINE LITURGY INTENTIONS

05 April: Toni Abda✝
from Michael and Bertha Milewski

2026 WEEKLY COLLECTION

March

Flowers:	\$ 245.00
Weekly Offering:	\$ 1564.00
Candles:	\$ 9.00
Total:	\$ 1818.00

Thank you for your support!

PASCHAL HOMILY

ST. JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE

Let all pious men and lovers of God rejoice in the splendor of this feast. Let the wise servants blissfully enter into the joy of their Lord. Let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward.

Let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being late, for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes at the eleventh hour as well as to him who has toiled since the first.

Yes, He has pity on the last and He serves the first. He rewards the one and is generous to the other. He repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward. You rich and you poor, dance together. You sober and you weaklings, celebrate the day. You who have kept the fast and you who have not, rejoice today.

The table is richly loaded; enjoy its royal banquet. The calf is a fattened one; let no one go away hungry. All of you enjoy the banquet of faith. All of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed. Let no one weep over his sins, for pardon has shone from the grave.

Let no one fear Death, for the death of our Savior has set us free. He has destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of his flesh. When Isaiah foresaw all this, he cried out: "O Hades, you have been angered by encountering Him in the nether world."

Hades is angered because it is frustrated.

All: It is angry.

P: It is angered because it is now captive.

All: It is angry.

P: It seized a body, and lo! It discovered
God.

It seized earth, and behold!

It encountered Heaven.

It seized the visible, and was overcome
by the invisible.

O death, where is your sting?

O Hades, where is your victory?

Christ is risen and you are abolished.

All: He is truly risen.

P: Christ is risen and the demons are
cast down.

All: He is truly risen.

P: Christ is risen and the angels re-
joice.

All: He is truly risen.

P: Christ is risen and life is freed.

All: He is truly risen.

P: Christ is risen and the tomb is
emptied of the dead.

All: He is truly risen.

P: For Christ, being risen from the
dead, has become the Leader and Reviver



**2026 Pascha Flower
Donation Intentions**

In Memory of:

**Helen O'hop, Eugene O'hop
Helen, Anna, Joseph Stanley and Thomas
Bartnicki**

from Steven Bartnicki

Toni Abda

From William Abda

**Edward Dorothy and Mary Abda
James and Mary Kane**

from Karen Kane

Milewski and Simon Family

From M. Milewski

Paul & Mary Ann Bauman

from Mr. & Mrs. Paul Patchoski

Joseph Bolus

Frank and Anna Bolus

from Edward Bolus

Edward and Dorothy Abda

Edward and Marie Barret

from Tony and Kathie Barret

Marie Patchoski, Edmund Patchoski

Paul and Mary Ann Bauman

Mary Kay McElhenny

from Mr. & Mrs. Paul Patchoski

Patchoski family

By William Patchoski

Sirgany and Mille Family

from Karin Mille

John and Louise Chally

From Mary Lou Vandorick

Health and salvation of the Vito Parisi Family

From Vito Parisi

Kai Anne Hounsokou, Charles Lefler, Catherine and Pascaline Houndekon, Therese Hounkanrin Pau Morelli

Lefler family

In Thanksgiving:

Mr. & Mrs. William J. Patchoski

In honor of the Most Holy Theotokos

Lefler family

“I AM THE LIFE OF THE DEAD”

NO ONE SAW JESUS RISE from the dead. The Scriptures simply say that the tomb was found to be empty early on that Sunday morning. Later the risen Christ appeared to His disciples as we read in the Gospels, the Acts and the Epistles. This is why the Byzantine rules governing icons prohibit showing Christ rising from the dead. Instead they set forth two scenes for Paschal icons: the women at the empty tomb and the “harrowing of hell,” Christ’s descent into death.

In the description of St Peter’s first address to the people on Pentecost, we read that he applied the prophetic Psalm 16:8-11 to Christ, saying that the psalmist “... *spoke concerning the resurrection of Christ that His soul was not left in Hades, nor did His flesh see corruption*” (Acts 2:31).

Christ’s time among the dead was described with some detail in the first universal epistle of St Peter. We are told that Christ “*went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah....*” (1 Peter 3:19–20) and that “*the gospel was preached also to those who are dead, that they might be judged as men in the flesh, but live according to God in the spirit*” (1 Peter 4:6).

This concept of Christ enlightening those in the darkness of death was thought to be so central to our faith that it was included in early creeds, We still profess, when we say the (2nd century) Apostles’ Creed, that Christ “...descended into hell; the third day He rose again from the dead.” The English version translated as “hell” the Greek word *katotata* (the lowest region), the place of the dead.

Early Images in Our Liturgy

“The Descent of Christ to the Depths” is a third-century text incorporated in later writings such as the apocryphal Gospel of Nicodemus and the Acts of Pilate. This text – much abridged here – contains a dramatic scene involving Satan, Hades (the realm of death) and those held captive there.

“Behold, Satan, the prince and chief of death, said to Hades, ‘Prepare to receive Jesus, who boasts that He is the Son of God, and yet is a man afraid of death...’

“As they were speaking, suddenly there came a voice like thunder, crying ‘Remove your gates, you princes. Be lifted up, you everlasting doors, and the King of Glory shall come in.’ ... Then Hades said to his wicked ministers, ‘Shut firm the gates of brass and put on them bars of iron...’

When all the saints heard it, they answered, rebuking Hades, “Open the gates that the King of Glory may come in.”...

“Stretching forth His hand, the Lord said, ‘Come to Me, all you holy ones who bear My image and likeness...’

“And the Lord, stretched forth His hand and made the sign of the cross over Adam and over all His saints. He took the right hand of Adam and went up out of hell, with all the saints following Him... and brought them all into the glory and beauty of paradise” (From *The Descent of Christ to the Depths* 4, 5, 8, 9).

This text is the earliest source we have for our icon of Pascha. It does not attempt to describe Christ’s physical resurrection but the spiritual reality of what His Death and Resurrection accomplished. The Lord Jesus, in radiant garments, is shown standing on the brazen gates

of Hades (also called the "Doors of Death"), which are broken and have fallen in the form of a cross, illustrating the belief that by His death on the cross, Christ has trampled down death. At the bottom of the icon we see Hades as a chasm of darkness, often with various pieces of broken locks and chains strewn about.

Our paschal icon contains a second image from *The Descent of Christ to the Depths*. Christ is shown pulling Adam and Eve up out of Hades, surrounded by other righteous figures from the Old Testament, "the saints" mentioned in *The Descent*. In many versions of this icon Christ is not shown holding them by the hands, but by their wrists, to stress that mankind could not attach himself to God because of his ancestral sin; rather it is Christ's work alone which effects our recreation.

The Dialogue with Satan

This image of the brass gates in *The Descent* was taken in turn from Psalm 23, depicting a conqueror's entry into the city. In *The Descent* this psalm is used to describe Christ, the true King of Glory, breaking down the gates of Hades and leading mankind from the prison of death to paradise.

In the Middle Eastern Patriarchates this psalm is recited as the Paschal procession stands in darkness before the doors of the church. The priest outside and a "Satan," inside recreate this dialogue:

Priest: Lift up your gates, you princes; and be lifted up, you everlasting gates, and the King of Glory shall enter in.

Reader: Who is this King of Glory?

Priest: The Lord strong and mighty, the Lord, mighty in battle. Lift up your gates, you princes; and be lifted up, you everlasting gates, and the King of Glory shall enter in.

Reader: Who is this King of Glory? **Priest:** The Lord of hosts, He is the King of Glory.

The doors burst open and the congregation enters the brilliantly lit church, becoming themselves an icon of redeemed humanity.

Christ in Hades (St Epiphanius of Cyprus)

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. It trembled and is still because God has fallen asleep in the flesh and He has raised up all who have slept ever since the world began. God has died in the flesh and Hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, He has gone to free from sorrow the captives Adam and Eve, He who is both God and the Son of Eve. The Lord approached them bearing the Cross, the weapon that had won Him the victory. At the sight of Him Adam, the first man He had created, struck his breast in terror and cried out to everyone, 'My Lord be with you all.' Christ answered him: 'And with your spirit.' He took him by the hand and raised him up, saying: 'Awake, O sleeper, and rise from the dead, and Christ will give you light.

'I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. Sleeper, awake. I did not create you to be held a prisoner in Hades. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in Me and I in you; together we form one person and cannot be separated.
