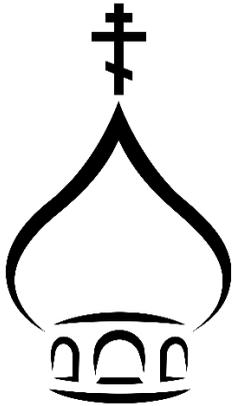


Paschal Vigil and Divine Liturgy

Saturday, May 1 & Sunday, May 2, 2021

GREAT AND HOLY PASCHA



SAINT NICHOLAS
RUSSIAN ORTHODOX CHURCH

Due to corona virus precautions, please take this printed copy of the service book home with you. Please do not leave used printed materials in the church.



SAINT NICHOLAS
RUSSIAN ORTHODOX CHURCH

Reverend Matthew Joyner, Rector
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Very Reverend James Mason, Attached

Reverend Timothy Hasenecz, Attached

Deacon Geoffrey LoBalbo

Mr. Bryan Distefano, Parish Council President

Reader Nicholas Lezinsky, Choir Director

Jennifer Bzik, Administrative Assistant
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Note to our Guests and Friends Visiting St. Nicholas:

We offer a most sincere and heart-felt welcome to St. Nicholas Church! Please be advised that according to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared themselves to receive the Holy Sacrament.

(Please note - Information to be included in next Sunday's bulletin must be submitted by noon on Thursday. Thank you! ~ Jennifer N. Bzik)

980 Bridle Path Road | Bethlehem, PA 18017-3120 | T: 610-867-0402
stnicholasoca.org

Schedule for the Week of May 2, 2021

HOLY PASCHA – THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST. [Beginning of the Pentecostarion]. St. Athanasius the Great, Patriarch of Alexandria (373). Translation of the Relics of the Holy Passionbearers Boris and Gleb (in Baptism Roman and David–1072 and 1115). St. Athanasius of Lubensk, Patriarch of Constantinople (1654). Martyrs Hesperus, Zoë, and their sons, Cyriacus and Theodulus, at Attalia (2nd c.). St. Boris (in Baptism Michael), Prince of Bulgaria (906-907).

Weekly & Upcoming Calendar

Please note that due to Covid-19 precautions, all confessions will be heard by appointment only. Please contact Fr. Matthew by phone or text to schedule.

(All Parishioners must review and follow the St. Nicholas Church Reopening Guidance when attending services in person.)

****Live Stream will also be available for all services.****

Sunday, May 2, 2021

GREAT AND HOLY PASCHA

11:00 am - Agape Vespers

Monday, May 3, 2021

Bright Monday

8:50 am - Reading of the Hours

9:00 am - Divine Liturgy

10:00 am - Communion for Parish Children

Thursday, May 6, 2021

12:00 pm - Deadline to RSVP for services on the upcoming Saturday, Sunday & Monday

Saturday, May 8, 2021

6:00 pm - Great Vespers

Sunday, May 9, 2021

St. Thomas Sunday

9:10 am - Reading of the Hours

9:30 am - Divine Liturgy

10:00 am - Communion for Parish Children

Sunday School Easter Egg Hunt after Liturgy (rain date May 16)

2:00 pm - Blessing of the Graves

Paschal Vigil and Divine Liturgy

Saturday, May 1 & Sunday, May 2, 2021

GREAT AND HOLY PASCHA

Midnight Office of Pascha

The priest, assisted by the deacon, says the Entrance Prayers in preparation for celebrating the Holy Liturgy before the beginning of the Midnight Office, standing before the tomb. The prayer O heavenly King... is not read.

The artos, a large loaf prepared for Pascha, has a cross engraved on the top, or an image of the Resurrection affixed to it. It is placed on a special table near the iconostasis before the beginning of the Midnight Office on Pascha night.

The priest comes before the tomb.

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Glory to Thee, our God, glory to thee.

O heavenly King, the Comforter, the Spirit of Truth, who art everywhere and fillest all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(thrice)*

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

O most holy Trinity, have mercy on us. O Lord, cleanse us from our sins.

O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. *(thrice)*

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

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*twelve times*)

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

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God. (*with three bows*)

The priest returns to the altar.

Psalm 50

Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I know my fault, and my sin is ever before me.

Against thee only have I sinned, and done evil before thee, that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was conceived in wickedness, and in sins did my mother bear me. For behold, thou hast loved truth; the hidden and secret things of thy wisdom hast thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; thou shalt wash me, and I shall become whiter than snow. Thou shalt give joy and gladness to my hearing; the bones that have been humbled will rejoice. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy salvation, and stablish me with thy governing Spirit. Then shall I teach thy ways unto the wicked, and the ungodly shall be converted unto thee. Deliver me from blood-guiltiness, O God, the God of my salvation, and my tongue shall rejoice in thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise. For if thou hadst desired sacrifice, I would have given it; but thou delightest not in burnt offerings. The sacrifice unto God is a contrite spirit; a contrite and humble heart God shall not despise. O Lord, be favorable in thy good will unto Zion, and let the walls of Jerusalem be builded up. Then shalt thou be pleased with the sacrifice of righteousness, with oblation and whole-burnt offerings; then shall they offer young bullocks upon thine altar.

First Ode

Irmos, Sixth Tone

Choir: He who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once he saved. But as the maidens let us sing unto the Lord, for he is greatly glorified.

The following troparia may be read by one or two readers. If multiple priests are serving, concelebrants may assist in the reading for every ode. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

O Lord my God, I will sing to thee a funeral hymn, a song at thy burial: for by thy burial thou hast opened for me the gates of life, and by thy death thou hast slain death and hell. R.

All things above and all beneath the earth quaked with fear at thy death, as they beheld thee, O my Saviour, upon thy throne on high and in the tomb below. For beyond our understanding thou dost lie before our eyes, a corpse yet the very Source of Life. R.

To fill all things with thy glory, thou hast gone down into the nethermost parts of the earth: for my person that is in Adam has not been hidden from thee, but in thy love for man thou art buried in the tomb and dost restore me from corruption. R.

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

Katavasia, Sixth Tone

Choir: He who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once he saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

Third Ode

Irmos, Sixth Tone

Choir: When the creation beheld thee hanging in Golgotha, who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: "There is none holy save thee, O Lord."

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

Signs and tokens of thy burial thou hast disclosed in a multitude of visions; and now, O Master, as both God and man, thou hast revealed thy hidden secrets unto those in hell who cry: "There is none holy save thee, O Lord." R.

Thou hast stretched out thine arms and united all that before was separated; wrapped in a winding-sheet, O Saviour, and buried in a tomb, thou hast loosed the prisoners, and they cry: “There is none holy save thee, O Lord.” R.

O thou whom nothing can contain, of thine own will thou wast enclosed and sealed within the tomb: but through thine energies thou hast as God revealed thy power to those who sing: “There is none holy save thee, O Lord who lovest mankind.” R.

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

Katavasia, Sixth Tone

Choir: When the creation beheld thee hanging in Golgotha, who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: “There is none holy save thee, O Lord.”

Sessional Hymn

First Tone

Choir: The soldiers keeping watch over thy tomb, O Saviour, became as dead men in the presence of the shining angel, who proclaimed the Resurrection to the women. We glorify thee, for thou hast destroyed corruption. We fall down before thee, risen from the tomb, our only God.

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

The soldiers keeping watch...

Fourth Ode

Irmos, Sixth Tone

Choir: Foreseeing thy divine self-emptying upon the Cross, Habakkuk cried out marvelling: “Thou hast cut short the strength of the powerful, O gracious and al- mighty Lord, and preached to those in hell.”

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

Today thou dost keep holy the seventh day, which thou hast blessed of old by resting from thy works. Thou bringest all things into being and thou makest all things new, observing the sabbath rest, my Saviour, and restoring thy strength. R.

Thou hast gained the victory by thy greater strength: thy soul was parted from thy body, yet by thy power, O Word, thou hast burst asunder the bonds of death and hell. R.

Hell was filled with bitterness when it met thee, O Word, for it saw a mortal deified, marked by wounds yet all-powerful; and it shrank back in terror at this sight. R.

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

Katavasia, Sixth Tone

Choir: Foreseeing thy divine self-emptying upon the Cross, Habakkuk cried out marvelling: “Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.”

Fifth Ode

Irmos, Sixth Tone

Choir: Isaiah, as he watched by night, beheld the light that knows no evening, the light of thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: “The dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.”

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

Becoming a creature formed from dust, O Creator, thou makest new those born on earth. The winding-sheet and tomb point, O Word, to the mystery that is within thee. For the honourable counsellor fulfils the counsel of thy Father, who has gloriously refashioned me in thee. R.

By death dost thou transform mortality, and by thy burial, corruption. With divine power thou makest incorruptible the nature thou hast taken, rendering it immortal; for, O Master, thy flesh saw not corruption, nor was thy soul left in hell as that of a stranger. R.

Coming forth from a birth without travail and wounded in thy side with a spear, O my Maker, thou hast brought to pass the recreation of Eve. Becoming Adam, thou hast in ways surpassing nature slept a life-giving sleep, awakening life from sleep and from corruption by thine almighty power. R.

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

Katavasia, Sixth Tone

Choir: Isaiah, as he watched by night, beheld the light that knows no evening, the light of thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: “The

dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.”

Sixth Ode

Irmos, Sixth Tone

Choir: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of thee, who hast suffered and wast buried in the tomb, he leapt forth from the monster as from a bridal chamber and he called out to the watch: “O ye who keep guard falsely and in vain, ye have forsaken your own mercy.”

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

Thou wast torn but not separated, O Word, from the flesh that thou hadst taken. For though Thy temple was destroyed at the time of thy Passion, yet the Person of thy Godhead and of thy flesh is but one; in both thou art one Son, the Word of God, both God and man. R.

The fall of Adam brought death to man but not to God. For though the earthly substance of thy flesh suffered, yet the Godhead remained impassible; that which was corruptible in thy human nature thou hast transformed to incorruption, and by thy Resurrection thou hast revealed a fountain of immortal life. R.

Hell is king over mortal men, but not for ever. Laid in the sepulchre, mighty Lord, with thy life-giving hand thou hast burst asunder the bars of death. To those from every age who slept in the tombs, thou hast proclaimed true deliverance, O Saviour, who art become the firstborn from the dead. R.

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

Katavasia, Sixth Tone

Choir: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of thee, who hast suffered and wast buried in the tomb, he leapt forth from the monster as from a bridal chamber and he called out to the watch: “O ye who keep guard falsely and in vain, ye have forsaken your own mercy.”

Kontakion

Sixth Tone

He who closed the abyss lies before us dead; and as a corpse the Immortal is wrapped in linen with sweet spices and laid in a tomb. The women come to anoint Him with myrrh, weeping

bitterly and crying: “This is the most blessed Sabbath on which Christ sleeps, but on the third day he shall rise again.”

Ikos

Reader: He who holds all things in unity was lifted on the Cross, and the whole creation wept to see him hanging naked on the Tree. The sun hid its rays and the stars cast aside their brightness; the earth shook in mighty fear, the sea fled and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hell groaned below and the Jews considered how to spread false tidings against Christ’s Resurrection. But the women cried aloud: “This is the most blessed Sabbath on which Christ sleeps, but on the third day he shall rise again.”

Seventh Ode

Irmos, Sixth Tone

Choir: Wonder past speech! He who delivered the holy children from the fiery furnace, is laid a corpse without breath in the tomb, for our salvation who sing: O God our Deliverer, blessed art thou.

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

Hell was wounded in the heart when it received him whose side was pierced by the spear; consumed by divine fire it groaned aloud at our salvation who sing: O God our Deliverer, blessed art thou. R.

O happy tomb! It received within itself the Creator, as one asleep, and it was made a divine treasury of life, for our salvation who sing: O God our Deliverer, blessed art thou. R.

The Life of all submits to be laid in the tomb, according to the law of the dead, and he makes it a source of awakening, for our salvation who sing: O God our Deliverer, blessed art thou. R.

In hell and in the tomb and in Eden, the Godhead of Christ was indivisibly united with the Father and the Spirit, for our salvation who sing: O God our Deliverer, blessed art thou. R.

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

Then follows the katanasia, sung by the choir:

Katavasia, Sixth Tone

Choir: Wonder past speech! He who delivered the holy children from the fiery furnace, is laid a corpse without breath in the tomb, for our salvation who sing: O God our Deliverer, blessed art thou.

Eighth Ode

Irmos, Sixth Tone

Choir: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken. For lo, he who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

The most pure Temple is destroyed, but raises up the fallen tabernacle. The second Adam, he who dwells on high, has come down to the first Adam in the depths of hell. Him do ye children bless, ye priests praise, and ye people exalt above all for ever. R.

The disciples' courage failed, but Joseph of Arimathaea was more bold; for seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: him do ye children bless, ye priests praise, and ye people exalt above all for ever. R.

O strange wonders! O love and infinite forbearance! He who dwells on high is sealed beneath the earth with his own consent, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people exalt above all for ever. R.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord, now and ever, and unto ages of ages. Amen.

Katavasia, Sixth Tone

Choir: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken. For lo, he who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

The priest opens the curtain and holy doors. The priest and deacon exit through the holy doors and cense around the epitaphion three times.

Ninth Ode

Irmos, Sixth Tone

Choir: Weep not for me, O Mother, beholding in the sepulchre the Son whom thou hast conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

The following troparia may be read by one or two readers. Up to four troparia may be read (repeat if necessary).

Reader: R. Glory to thee, our God, glory to thee.

“O Son without beginning, in ways surpassing nature was I blessed at thy strange birth, for I was spared all travail. But now beholding thee, my God, a lifeless corpse, I am pierced by the sword of bitter sorrow. But arise, that I may be magnified.” R.

“By mine own will the earth covers me, O Mother, but the gatekeepers of hell tremble as they see me, clothed in the bloodstained garment of vengeance: for on the Cross as God have I struck down mine enemies, and I shall rise again and magnify thee.” R.

“Let the creation rejoice exceedingly, let all those born on earth be glad: for hell, the enemy, has been despoiled. Ye women, come to meet me with sweet spices: for I am delivering Adam and Eve with all their offspring, and on the third day I shall rise again.” R.

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

Katavasia, Sixth Tone

Choir: Weep not for Me, O Mother, beholding in the sepulchre the Son whom thou hast conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

At For I shall rise..., the priest takes up the epitaphion from the tomb, carries it through the holy doors, goes around the holy table, and places the epitaphion upon the holy table. The deacon leads the priest with the censer. The priest then censes around the holy table three times. The epitaphion remains on the holy table through the Leavetaking of Pascha.

The doors and curtain are now closed.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. **(thrice)**

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

O most holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. **(thrice)**

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

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Second Tone

Choir: When thou didst descend to death, O Life Immortal, thou didst slay hell with the splendor of thy Godhead, and when from the depths thou didst raise the dead, all the powers of heaven cried out: O Giver of Life, Christ our God, glory to thee.

Then the priest (not the deacon), standing before the holy doors, says this litany:

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

Choir: R. Lord, have mercy. **(thrice)** *(And so after each of the following petitions.)*

Priest: Again we pray for our Metropolitan N., and for our Bishop [or Archbishop] N.R.

Priest: Again we pray for this country, its President, for all civil authorities, and for the armed forces. R.

Priest: Again we pray for our brethren and for all Christians. R.

Priest: For thou art a merciful God and lovest mankind, and unto thee we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Glory to thee, O Christ our God and our hope, glory to thee.

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

Lord, have mercy. **(thrice)**

Father bless.

Priest: May he who rose from the dead, Christ our true God, through the prayers of his most pure mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us, for he is good and loves mankind.

Choir: Amen.

We now begin ringing the blagovest (a single bell rung with some time between peals).

All lights in the temple are extinguished but one in the altar. We await the beginning of the Matins of the Resurrection.

The Procession

At the stroke of midnight, the blagovest ceases. The main celebrant takes up in his left hand the hand Cross and triple candlestick (the troitsa) and takes the censer in his right hand. The troitsa is lit from the one light in the altar. The priest slowly censens around the holy table, and, by himself or with the other clergy, softly sings:

Priest: Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify thee with purity of heart.

The procession stops before the main doors of the temple (in other words, outdoors). The bells cease their ringing.

The Deacon brings the Gospel book to the Priest, and says,

Deacon: And that we may be accounted worthy to hear the Holy Gospel let us pray to the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel!

Priest: Peace be unto all.

Choir: And to thy Spirit.

Priest: The Reading is from the Holy Gospel according to St. Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Priest: Let us attend!

Mark 16:1-8

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" And looking up, they saw that the stone had been rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not

here. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

The priest takes the censer from the deacon (or, if no deacon is serving, the altar server), and censens the Cross, icons, Gospel, banners, other clergy, and the people.

The priest makes the sign of the Cross with the censer and says,

Matins

Priest: Glory to the holy, consubstantial, life-giving, and undivided Trinity, always, now and ever and unto ages of ages.

Choir: Amen.

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

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

Clergy: V. Let God arise, and let his enemies be scattered. Let those who hate him flee from before his face. R.

V. As smoke vanishes, so let them vanish: as wax melts before the fire. R.

V. So the sinners will perish before the face of God, but let the righteous be glad. R.

V. This is the day that the Lord has made: let us rejoice and be glad in it. R.

V. Glory to the Father and to the Son and to the Holy Spirit. R.

By popular tradition, at this point (and sometimes, at every verse), the people are censens as the priest three times says, Christ is risen! The people respond, Indeed, he is risen! This often occurs in as many languages as possible.

V. Both now and ever and unto ages of ages. Amen. R.

The priest comes to the doors and makes the sign of the Cross with the troitsa over the doors, as he sings:

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

Choir: And upon those in the tombs bestowing life!

The Priest gives away the censer. The Priest, hold the Troitsa in his left hand, knocks thrice on the closed doors of the church, saying in a loud voice these verses from Psalm 23:

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

Response: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again the priest says:

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

Response: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again, the Priest says:

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

Response: Who is the King of glory?

Opening wide the doors of the Church, the priest says:

Priest: The Lord of hosts, he is the King of glory!

Divine Liturgy begins immediately.

Paschal Troparion

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

Paschal Verses, Psalm 68

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!

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

The First Antiphon, Tone 2 , Psalm 66

Make a joyful noise to God, all the earth!

Sing of His name, give glory to His praise!

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

Say to God: How awesome are Thy deeds!

So great is Thy power that Thy enemies cringe before Thee

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

Let all the earth worship Thee and praise Thee!

Let it praise Thy name, O Most High!

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

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

now and ever and unto ages of ages. Amen.

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

The Second Antiphon, Tone 2, Psalm 67

God be bountiful to us and bless us!

Show the light of Thy countenance upon us and have mercy on us!

O Son of God who arose from the dead, save us who sing to Thee: ALLELUIA!

That we may know Thy way upon the earth, and thy salvation among all nations!

O Son of God who arose from the dead, save us who sing to Thee: ALLELUIA!

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

O Son of God who arose from the dead, save us who sing to Thee: ALLELUIA!

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, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and was crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

The Third Antiphon, Psalm 68

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!

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!

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!

Hypakoe

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 men.”

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

now and ever and unto ages of ages. Amen.

Kontakion, Tone 8

Thou didst descent into the tomb, O Immortal. Thou didst destroy. The power of death! In victory didst Thou arise, O Christ God, proclaiming “rejoice” to the myrrh-bearing women, granting peace to Thy apostles and bestowing resurrection on the fallen.

Instead of the Trisagion:

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

Prokeimenon, Tone 8, Psalm 118

This is the day which the Lord has made!

Let us rejoice and be glad in it!

O give thanks to the Lord, for He is good,

for His mercy endures forever!

EPISTLE

Acts of the Apostles 1:1-18

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Alleluia Verses, Psalm 102 & 33

Thou didst arise and have mercy on Zion.

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

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

GOSPEL LESSON FOR PASCHA

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 nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all

through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become 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 became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

The Hymn to the Theotokos

The Angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin! And again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself he has raised all the dead!

Rejoice, all ye people!

Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now and be glad, Zion!

Be radiant, O Pure Theotokos, in the Resurrection of your Son.

Candle Offerings for Sunday, April May 2, 2021

Vigils in Altar

In Memory of Rosemary Ziegenfuss, Offered by Laurel Riley

Vigils in Altar

In Memory Of Delphina Paciluyko, Offered by Laurel Riley

Votives in Altar

In Memory Of Mihai Dimonie, Offered by Victoria Dimonie

Crosses

In Memory Of Peter Kohudic

Vigils on the Tetrapod

In Memory Of Rosemary Ziegenfuss, Offered by Her Children

Vigils - Icon of the Virgin Mary

Happy Birthday Riley Slivka

Offered by Grandparents Michael & Francine Slivka

Votives - Icon of the Virgin Mary

In Memory Of Michael & Mary Stetz, Offered by Pat & Joan

Vigils - Icon of St. John the Baptist

In Memory Of Michael & Mary Stetz, Offered by Pat & Joan

Altar Candles for Great and Holy PASCHA

In Memory Of Michael & Mary Stetz, Offered by Pat & Joan

Flowers to Adorn the Icon of Great and Holy PASCHA

In Memory Of Archpriest Eugene Vansuch, Offered by Mat. Fran Vansuch

Pascha Flower Donations

Fresh Flower Donations

Medium Baskets for Iconostas

In Memory Of Michael & Mary Stetz, Offered by Pat & Joan

Small Baskets for Iconostas

In Memory Of Radio and Tomsic Families, Offered by Greg & Rosalie

Potted Flower Donations

In light of the unforeseen difficulties associated with the ordering of potted flowers this season due to the lateness of Pascha and the effects of Covid-19 on the floral industry, Parish Council would like to acknowledge with grateful appreciation, the following who made special donations for the Paschal flowers to adorn the tomb of Our Lord. Your patience and understanding during this time has been deeply appreciated.

In Memory Of Natalie & Stephan Danchenko, Offered by Halina Danchenko

In Memory Of Natalie & Stephan Danchenko, Offered by Halina Danchenko

In Memory Of Natalie & Stephan Danchenko, Offered by Halina Danchenko

In Memory Of Ray Pasquel, Offered by The Pasquel Family

In Memory Of Stephan & Johanna Chomko, Offered by The Pasquel Family

In Memory Of John & Elizabeth Fera, Offered by The Dorosh Family

In Memory Of Michael & Elena Dorosh, Offered by The Dorosh Family

In Memory Of The Departed of the Kasmer & Chrin Families
Offered by Terry Butler

For Health Of the Ill of St. Nicholas Parish, Offered by Terry Butler

For Health Of The Kasmer, Butler & Chrin Families, Offered by Terry Butler

In Memory Of Peter Kohudic

In Memory Of Guydan/Dupay& Antoniak/Kaminsky Families
Offered by Subdn Michael & Michele Guydan

For Health Of Guydan/Dupay& Antoniak/Kaminsky Families
Offered by Subdn Michael & Michele Guydan

In Memory Of Roland Miller, Eliz, Boris, Michael Grigoruk
Offered by Catherine Miller

In Honor Of Fr. Matthew, Matushka Ashley & Family, Offered by The Gydans

For Health Of The Brusko Family

Paschal Greetings from Around the World

From <https://www.oca.org/orthodoxy/paschal-greetings>

Language	Greeting & Response
Aleut:	Khristus anahgrecum! Alhecum anahgrecum!
Aleut:	Khris-tusax agla-gikux! Agangu-lakan agla-gikux!
Albanian:	Krishti U Ngjall! Vertet U Ngjall!
Alutuq:	Khris-tusaq ung-uixtuq! Pijii-nuq ung-uixtuq!
Amharic:	Kristos tenestwal! Bergit tenestwal!
Anglo-Saxon:	Crist aras! Crist sodhlice aras!
Arabic:	El Messieh kahm! Hakken kahm!
Armenian:	Kristos haryav ee merelotz! Orhnial eh harootyunuh kristosee!
Athabaskan:	Xristosi banuytashch'ey! Gheli banuytashch'ey!
Bulgarian:	Hristos voskrese! Vo istina voskrese!
Byelorussian:	Khrystos uvaskros! Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole! Queshi fuhuole!
Coptic:	Pchristos aftooun! Alethos aftooun!
Czech:	Kristus vstal a mrtvych! Opravdi vstoupil!
Danish:	Kristus er opstanden! Ja, sandelig opstanden!
Dutch:	Christus is opgestaan! Ja, hij is waarlijk opgestaan!
English:	Christ is risen! Indeed He is risen!
Eritrean-Tigre:	Christos tensiou! Bahake tensiou!
Esperanto:	Kristo levigis! Vere levigis!
Estonian:	Kristus on üles tõusnud! Ta on tõesti üles tõusnud!
Ethiopian:	Christos t'ensah em' muhtan! Exai' ab-her eokala!
Finnish:	Kristus nousi kuolleista! Totisesti nousi!
French:	Le Christ est réssuscité! En verite il est réssuscité!
Gaelic:	Taw creest ereen! Taw shay ereen guhdyne!
Georgian:	Kriste aghsdga! Cheshmaritad aghsdga!
German:	Christus ist auferstanden! Wahrlich Er ist auferstanden!
Greek:	Christos anesti! Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo! Ua ala 'I 'o no 'oia!

Hebrew:	Ha Masheeha houh quam! Be emet quam!
Hungarian:	Krisztus feltamadt! Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo! Ezia o' biliwo!
Indian (Malayalam):	Christu uyirthezhunnettu! Theerchayayum uyirthezhunnettu!
Indonesian:	Kristus telah bangkit! Benar dia telah bangkit!
Italian:	Cristo e' risorto! Veramente e' risorto!
Japanese:	Harisutos Fukkatsu! Jitsu ni Fukkatsu!
Javanese:	Kristus sampun wungu! Tuhu sampun wungu!
Korean:	Kristo gesso! Buhar ha sho nay!
Latin:	Christus resurrexit! Vere resurrexit!
Latvian:	Kristus ir augsham sales! Teyasham ir augsham sales vinsch!
Lugandan:	Kristo ajukkide! Amajim ajukkide!
Norwegian:	Christus er oppstanden! Sandelig han er oppstanden!
Polish:	Khristus zmartwyckwstal! Zaprawde zmartwyckwstal!
Portuguese:	Cristo ressuscitou! Em verdade ressuscitou!
Romanian:	Hristos a inviat! Adevărat a înviat!
Russian:	Khristos voskrese! Voistinu voskrese!
Sanskrit:	Kristo'pastitaha! Satvam upastitaha!
Serbian:	Hristos vaskrse! Vaistunu vaskrse!
Slovak:	Kristus vstal zmr'tvych! Skutoc ne vstal!
Spanish:	Cristo ha resucitado! En verdad ha resucitado!
Swahili:	Kristo amefufukka! Kweli amefufukka!
Swedish:	Kristus är uppstånden! Han är sannerligen uppstånden!
Syriac:	M'shee ho dkom! Ha koo qam!
Tlingit:	Xristos Kuxwoo-digoot! Xegaa-kux Kuxwoo-digoot!
Turkish:	Hristos diril - di! Hakikaten diril - di!
Ugandan:	Kristo ajukkide! Kweli ajukkide!
Ukrainian:	Khristos voskres! Voistinu voskres!
Welsh:	Atgyfododd Crist! Atgyfododd yn wir!
Yupik:	Xris-tusaq Ung-uixtuq! Iluumun Ung-uixtuq!
Zulu:	Ukristu uvukile! Uvukile kuphela!

A Note of Thanks

Dear Fr. Matthew & Friends,

Christ Is Risen! Indeed He Is Risen!

I want to thank you for your prayers and other kindnesses during my recent surgery/recovery. I sincerely appreciate them! May Our Risen Lord Bless you for your care!

In Christ,
Subdeacon Michael (Frank) Guydan

Raisin and Plain Paska Breads Available

We still have some raisin and plain paska breads available. These breads were baked last year and have been frozen since that time. Please contact Maxine Marsh at 610-837-8063 if you are interested in the breads. Donations accepted.

Sunday School Easter Egg Hunt

The Sunday School Easter Egg Hunt will be held immediately following the Divine Liturgy on Sunday, May 9, 2021 (rain date May 16, 2021). All children are welcome. Please contact Karen Gowarty for more information.

Heavenly Father...

Physician of our souls and bodies, Who has sent Your only-begotten Son to heal every sickness and infirmity, visit and heal us, Your Servants, from all physical and spiritual ailments, through the grace of Your Son, Jesus Christ. Grant to us patience in this sickness, strength of body, and recovery of health. Lord, You have taught us through Your Word to pray for each other that we may be healed. For You are the source of healing, and to You we give glory; Father, Son and Holy Spirit. Amen.

Prayers for the Health of the Servants of God:

Metropolitan Herman

Igumen David Lewis

Archpriests: Thomas Edwards, John Perich, Rodion Pfeifer, James Mason, Claude Vinyard, Dimitri Oselinsky, David Shewczyk, Dennis Swenki, James Weremedic

Priests: Matthew Joyner, Ian Shipley, John Nightingale

Deacons: Geoffrey LoBalbo

Subdeacons: Michael (Frank) Guydan

Matushki: Ashley Joyner, Marie Mason, Johanna Bohush, Evelyn Edwards, Paraskeva Vansuch, Myra Kovalak, Gloria Martin, Maryann Oselinsky, Priscilla Shipley, Katia Vansuch, Lisa Weremedic

Servants: Bethany Bruder, Mary Brzuchalski, Helen Cotirgasanu, David G. Cudlic, Roberta Cusick, Val Danchenko, Judi Diaz, Betty Fedora, Christopher Felix, Olga Frimenko, Patricia G. Fu, Walter Grigoruk, Rachel Hardesty, Nicholas Hazzard, Jonathan Hontz, Sherry Hromiak, Michael H. Isbansky, Sarah Jubinski, Pauline Kasick, Mary K. Koretski, Stephanie Koretski, David Lezinsky, Judy Lezinsky, Victoria Lustig, Olga Maksimova, Lanelle Mikolaitis, Catherine Miller, Nicolae & Doina Marian, Kylie Pinho, Ryan Pinkowicz, Kiera Pheiffer, Gordon Roberts, Clara Roman, Victoria Ross, Mary Ruzila, Nancy A. Sabol, Robert Schainfeld, Cate Shea, Francine Slivka, Michael Slivka, Julia Smith, Julia G. Smolenski, Dorothy Stafiniak, Natalie Stepanoff, Mary Strohecker, Ola Tatusko, Irene Witaneck

Child of God: Emily Estrin

Handmaidens of God: Corinne Gahles Stuckey, Amanda Riley, and their unborn children

Please remember them and all our homebound and nursing home parishioners in your daily intercessory prayers.