

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

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26 March / 8 April 2018
THE HOLY & GREAT SUNDAY OF PASCHA

SERVICES THIS WEEK

HOLY PASCHA

Saturday, 7 April (25 March, o.s.)

11:15 PM Midnight Office & Procession

Sunday, 8 April (26 March, o.s.)

12:01 AM Paschal Matins & Divine Liturgy;
Paschal Trapeza (Meal)

BRIGHT MONDAY

Sunday, 8 April (26 March, o.s.)

2:00 PM Agape Vespers;
Children's Egg Hunt

Monday, 9 April (27 March, o.s.)

8:30 AM Paschal Matins and Hours
10:00 AM Divine Liturgy

BRIGHT FRIDAY

Thursday, 12 April (30 March, o.s.)

6:00 PM Paschal Vespers & Matins
Confessions

Friday, 13 April (31 March, o.s.)

9:15 AM Paschal Hours
9:30 AM Divine Liturgy

2ND SUNDAY OF PASCHA: Thomas Sunday

Saturday, 14 April (1 April, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 15 April (2 April, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee Hour

FASTING DAYS THIS WEEK

Bright Week (the week following Holy Pascha) is an immediate joyful extension of the Sunday of Pascha. The services on each day of this glorious week are substantially the same as on the Sunday of Pascha. Because of our overflowing joy in the Resurrection of our Saviour, no fasting is permitted during this week. All foods may be eaten, even on Wednesday and Friday.

SCRIPTURE READINGS THIS WEEK

BRIGHT WEEK		
Su	PASCHA, the Bright Resurrection of Christ	
	Acts §1 (1:1-8)	John §1 (1:1-17)
	<i>Agape Vespers Gospel: John §65 (20:19-25)</i>	
M	Acts §2 (1:12-17, 21-26)	John §2 (1:18-28)
Tu	Acts §4 (2:14-21)	Luke §113 (24:12-35)
W	Acts §5 (2:22-36)	John §4 (1:35-51)
Th	Acts §6 (2:38-43)	John §8 (3:1-15)
F	Acts §7 (3:1-8)	John §7 (2:12-22)
Sa	Acts §8 (3:11-16)	John §11 (3:22-33)
SECOND WEEK OF PASCHA		
Su	Second Sunday of Pascha: Thomas Sunday	
	<i>1st Resurrectional Matins Gospel: Matt. §116 [28:16-20]</i>	
	Acts §14 (5:12-20)	John §65 (20:19-31)

MANY THANKS:

- **To our Deacons**, Fr Seraphim Komleski and Fr Stephanos Bibas who served the church services and were such a help to Fr David during Great Lent, and Holy Week;
- **To Claudia Maxey and Jennifer Mary Hotz** who helped with the singing at every service in Great Lent, Holy Week, Pascha, and Bright Week;
- **To Reader Gregory Maxey** who directed our Choir on the Sundays and Holy Days of Great Lent, Holy Week, and Pascha;
- **To all of our other choir members** who faithfully rehearsed, attended, and sang at services, and to **our faithful Readers and Servers** who assisted at the services during Great Lent, Holy Week, and Pascha;
- **To Claudia Maxey who baked** and donated the Artos for Pascha again this year;
- **To those who made contributions for Flowers** to beautify the church, as well as to **those who decorated the church**, for Palm Sunday, Holy Friday, and Pascha;
- **To the servants of God who cleaned the church** during Great Lent and Holy Week;
- **To those who dyed many dozens of red eggs** and donated them to our parish at Pascha this year;
- **To Reader Nicolas Schidlovsky** who once again put together and donated many beautiful Paschal luminaries to brighten the outside of the church on the night of Pascha.

Orthopraxis

During the Pascha and Bright Week

Why do we dye Easter eggs red? Red is symbolic of Christ's Passion and is the traditional color for Easter eggs in the Orthodox Church. This custom goes back to the earliest days of the Church. Holy Tradition records that St Mary Magdalene traveled to Rome

where she presented Tiberias Caesar with a red egg and greeted him with the words "Christ is risen!"

The Paschal Office, a short service of prayer, replaces the daily services of the Hours, Compline, and the Midnight Office during Bright Week and on the Leave-taking of Pascha. The faithful also say the Paschal Office as a replacement for their morning and evening prayers on these days. In Russian practice, the Paschal Office is always sung, never simply read, thereby underscoring our overflowing joy in Christ's Resurrection. The Office consists of the Paschal Troparion, the hymn *Having beheld the resurrection of Christ...*, the Hypakoë and Kontakion of the Feast, and a few other paschal hymns. The Paschal Office is a beautiful distillation of the joyful prayer of the Feast. You may find the text of the Paschal Office in *The Jordanville Prayer Book*

The Order of Preparation for Holy Communion is modified during Bright Week. The Office begins with the opening prayer, *Through the prayers of our holy fathers...* and a three-fold singing of the Paschal Troparion, *Christ is risen from the dead....* The usual first part of the Office is omitted (the first Trisagion prayers, the three psalms, the troparia, and Psalm 50) and the Canon for Holy Communion is read immediately. The remainder of the Office is then read, as usual. The paschal megalynarion, *Shine, shine, O New Jerusalem...*, may appropriately replace *It is truly meet...* at the conclusion of the canon. After the Trisagion prayers following the canon, the Paschal Troparion is sung instead of the penitential troparia. The Order concludes with the Pre-Communion Prayers.

The entrance prayers before the Liturgy during Bright Week are performed in the following manner. After the usual initial exclamation, *Blessed is our God...*, there is read: *Christ is risen from the dead...* thrice, and the Hypakoë and Kontakion of Pascha. Instead of the penitential troparia, *Have mercy on us, O Lord, have mercy on us...*, the troparia of the Paschal Hours are read: *In the tomb bodily...*, *Glory...*, *How life-bearing...*, *Both now...*, and the theotokion: *O sanctified and divine tabernacle....* Then: *We worship Thine immaculate icon, O Good One...* and *As thou art a well-spring of compassion...* Then the prayer: *O Lord, stretch forth Thy hand...*; and instead of the psalm *I shall go into Thy house...*, the troparion of Pascha is said many times.

During the Paschal Season

The introductory prayers *Glory to Thee, our God. Glory to Thee!* and *O heavenly King...* are not said either in the liturgical services or in prayers at home

from Holy Pascha until the Feast of Pentecost, according to the tradition of the Church.

During the forty days from the Sunday of Pascha until its Leave-taking, according to the tradition of the Church, the prayers *Glory to Thee, our God. Glory to Thee!* and *O Heavenly King...* are replaced by the triple repetition of the paschal troparion. In services during the Paschal Season that do not begin with *O heavenly King...* and the Trisagion Prayers, but instead with the *O come, let us worship and fall down before God our King...*, the paschal troparion is repeated three times instead of *O come, let us worship...*

We sing the words of the paschal troparion *Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life!* many times in the liturgical services for forty days from the Sunday of Pascha. Like the paschal greeting, the paschal troparion proclaims our faith in the triumph of Christ over death. Because of this, we should not only sing it in church, but also at home. Appropriate times to sing *Christ is risen...* are before meals throughout the Paschal Season and at the beginning of our morning and evening prayers from Thomas Sunday until the Leave-taking of Pascha.

The paschal greeting, *Christ is risen!*, and the response, *Truly, He is risen!*, are exchanged many times during the services of the Church from the Sunday of Pascha until the Leave-taking of the Feast, thirty nine days later. But this paschal greeting is not a mere liturgical formula. It is a greeting to be exchanged daily during the entire Paschal season between all believing Christians as a proclamation of our faith in the risen Lord!

We do not kneel or make prostrations either in services at church or during prayer at home during the Fifty Days between Pascha and Pentecost (as well as all the Sundays of the year). Following a tradition that comes down from the holy Apostles, Orthodox Christians have ever held that kneeling is incompatible with the joy of the Resurrection we experience during the Fifty Days and on all Sundays. Whenever we would ordinarily kneel or make a prostration during prayer on these days, we make a bow from the waist (*metania*) instead.

