

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

Number 31

2 / 15 April 2018
SECOND SUNDAY OF PASCHA
Thomas Sunday

SERVICES THIS WEEK

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

3RD 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 Week of 15 April

Day	Date	Commemoration & Type of Fast
<i>Wednesday</i>	18 April (5 April, o.s.)	MM Theodulus & Agathopodes Fast: wine, & oil permitted
<i>Friday</i>	20 April (7 April, o.s.)	St George, Bp of Mytilene Fast: wine, & oil permitted

SCRIPTURE READINGS Week of 15 April

SECOND WEEK OF PASCHA		
<i>Su</i>	Second Sunday of Pascha: Thomas Sunday	
	<i>1st Resurrectional Matins Gospel:</i> Matt. §116 [28:16-20]	
	Acts §14 (5:12-20)	John §65 (20:19-31)
<i>M</i>	Acts §9 (3:19-26)	John §6 (2:1-11)
<i>Tu</i>	Acts §10 (4:1-10)	John §10 (3:16-21)
<i>W</i>	Acts §11 (4:13-22)	John §15 (5:17b-24)
<i>Th</i>	Acts §12 (4:23-31)	John §16 (5:24-30)
<i>F</i>	Acts §13 (5:1-11)	John §17 (5:30b-6:2)
<i>Sa</i>	Acts §15 (5:21-33)	John §19 (6:14-27)
THIRD WEEK OF PASCHA		
<i>Su</i>	Third Sunday of Pascha: the Myrrh-bearing Women	
	<i>3rd Resurrectional Matins Gospel:</i> Mark §71 (16:9-20)	
	Acts §16 (6:1-7)	Mark §69 (15:43-16:8)

THIS WEEK'S ANNOUNCEMENTS

Today we will receive pieces of the 'Artos.' Artos is the Greek word for (leavened) bread. It is the symbolic 'Bread of Life' that was blessed at the end of the Holy Liturgy on the night of Pascha. The Artos is then left in the Church before the Iconostasis for all of Bright Week and carried in any procession made during the course of that Week. On Bright Saturday a special prayer is said at the conclusion of the Liturgy, the Artos is broken and then prayerfully distributed to the people. The breaking and distribution of the Artos is often delayed until Thomas Sunday in parishes where the Liturgy is not served on Bright Saturday.

Fr David & Matushka Faith would like to express their thanks to the parishioners of St Elizabeth's for the loving notes and messages written on their Pascha card and the generous gift given to their family at Pascha. As in previous years this gift has covered the expenses for the week that Straut family will spend on vacation at the New Jersey Shore. May God bless you for your love and generosity!

Fr Deacon Seraphim & Matushka Anna Gail and Fr Deacon Stephanos & Matushka Juliana would like to thank everyone at St Elizabeth's for the wonderful Cards and generous Gifts at Pascha and the Christian love demonstrated by them. This love has touched them greatly.

Reader Gregory and Claudia Maxey express their heartfelt thanks to the parish for the joyous Paschal greetings and generous gift they gave them for Pascha.

MANY THANKS:

- **To the servants of God** who did so much to set up our basement Hall for our Paschal Meal;
- **To those who made and brought** Paschal Foods for our Agape Meal after the Holy Liturgy on the night of Pascha, as well as to **those who stayed to clean up** after the Paschal Meal;
- **To those who donated sweets and filled eggs** for the children's egg hunt after Agape Vespers this year;

- **To Anna Straut and all who helped organize** the children's egg hunt on Pascha and enforced the rules.

celebration of Pascha, wine and olive oil being permitted on these days.

Orthopraxis **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, but 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 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.

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 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.

On Wednesdays and Fridays from Thomas Sunday until Pentecost, the fast is mitigated due to the