

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

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6 / 19 April 2020

THE HOLY & GREAT SUNDAY OF PASCHA

SCHEDULE OF SERVICES FOR PASCHA AND BRIGHT WEEK

HOLY PASCHA

Saturday, 18 April (5 April, n.s)

11:15 PM Midnight Office & Procession

Sunday, 19 April (6 April, n.s)

12:01 AM Paschal Matins & Divine Liturgy

The services of Agape Vespers and Bright Monday Matins will be served by Fr David in the Chapel in the Rectory.

BRIGHT MONDAY

Monday, 20 April (7 April, n.s)

9:15 AM Paschal Hours

9:30 AM Divine Liturgy

2ND SUNDAY OF PASCHA: Thomas Sunday

Saturday, 25 April (12 April, n.s)

6:00 PM Vigil Service;

Confessions

Sunday, 26 April (13 April, n.s)

9:10 AM Third and Sixth Hours

9:30 AM Divine Liturgy

ALL THE ABOVE SERVICES WILL BE SERVED privately, i.e. without parishioners. Parishioners are asked to remain home and pray there while the services go on in church or the rectory.

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 Week of 19 April

BRIGHT WEEK		
Su	PASCHA, the Bright Resurrection of Christ	
	Acts §1 (1:1-8)	John §1 (1:1-17)
	Agape Vespers Gospel: John §65 (20:19-25)	
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	
	1st Resurrectional Matins Gospel: Mt §116 [28:16-20]	
	Acts §14 (5:12-20)	John §65 (20:19-31)

THIS WEEK'S ANNOUNCEMENTS

MANY THANKS:

- **To Fr Deacon Stephanos Bibas** who served the church services and was such a help to Fr David during the services of Holy Thursday, Holy Friday, Holy Saturday, Pascha, and Bright Monday;
- **To Angelina Schidlovsky and many others** who helped with the singing at several services of Holy Week and Pascha;
- **To all of those who sang at services** and did such a wonderful job;
- **To Reader Patrick Hinds** and the servers who assisted at the services during Holy Week and Pascha;
- **To Matushka Juliana Bibas** who baked and donated the Artos for Pascha this year;
- **To those who made donations 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 donated eggs and dyed red eggs** for our parish at Pascha this year.

A word about financial support of your Parish: St Elizabeth's keeps going by relying on the stewardship of her parishioners. Many people remember the parish's financial needs when they go to church. But what of a time like this, when our parishioners are not able to come

physically to church? Please remember to continue your tithes and offerings by mail, if you are able. Of course, there will be some parishioners who are out of work and not getting paid and so are not able to contribute at this time. That is certainly understandable. But those parishioners who are working, or working from home, and so still have an income, are urged to continue to support their parish by mail. *St Elizabeth's mailing address is not our physical location in Rocky Hill.* Please send all mail to the Rectory, using the following address: St Elizabeth's Orthodox Church, 88 Eastern Avenue, Somerville, New Jersey 08876.

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.