



**St. George Orthodox Church**  
**2 Nottingham Terrace - Buffalo, NY 14216**  
**(716) 875-4222**  
[www.stgeorgebuffalo.com](http://www.stgeorgebuffalo.com)

THE WEEKLY MESSENGER

Published weekly in the interest of the parishioners and friends  
of Saint George Orthodox Church, Buffalo, NY  
a parish of the Diocese of New York and New Jersey  
and The Orthodox Church in America

**ST. GEORGE ORTHODOX CHURCH**

**2 Nottingham Terrace Buffalo, NY 14216**

**V. Rev. Jason Vansuch, Parish Priest**

**2 Nottingham Terrace 716-875-4222 Buffalo, NY 14216**

**Cell Phone: 609-851-3811 Email: [jvansuch@hotmail.com](mailto:jvansuch@hotmail.com)**

Archpriest Andreja Damjanovski, Attached Rev. Peter Irfan, Attached  
Mat. Katia Vansuch, Choir Director

Dr. Boris Kuvshinoff, Parish Council President

Home: 716-812-6132 Email: [boris.kuvshinoff@gmail.com](mailto:boris.kuvshinoff@gmail.com)

THE GREAT FEAST OF HOLY PASCHA — THE RESURRECTION OF OUR LORD GOD AND SAVIOR JESUS CHRIST.  
[Beginning of the Pentecostarion]

**EPISTLE:**  
**Acts 1:1-8**

Liturgy of St. John Chrysostom

**GOSPEL:**  
**John 1:1-17**

**CHRIST IS RISEN!**

**INDEED HE IS RISEN!**

**\*\*FLOWERS FOR THIS WEEK\*\***

In front of the Icon of Our Lord, In front of the Icon of The Theotokos,  
and on the Center Icon Table are donated by St. George Orthodox Church

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**Altar Vigil Candles** are offered by Anthony DelNuovo in Loving Memory  
of Thy Departed Servants of his family. May their memory be eternal.

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**TODAY'S WEEKLY MESSENGER IS SPONSORED BY:**  
**ST. GEORGE ORTHODOX CHURCH**

**WELCOME TO ST. GEORGE ORTHODOX CHURCH**

We welcome all of you to the Divine Liturgy this morning, especially those who are  
visiting with us here at St. George Orthodox Church. Everyone is invited to the Parish  
Fellowship Hall following the Divine Liturgy for Christian Fellowship. It is our prayer that  
your experience this morning was spiritually uplifting and you will return very soon to  
pray with our parish family. In the Orthodox Church, we do not practice open  
Communion. However we do invite everyone to come and participate in the Divine  
Liturgy. Hence only those Orthodox Christians who have properly prepared themselves  
through prayer and fasting may receive Holy Communion. May the Lord bless you with  
many years of good health and happiness.

## **HYMNS FOR THE DIVINE LITURGY**

### **Instead of the Trisagion**

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

### **Prokeimenon Tone 8**

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!

### **Alleluia Verses**

Thou didst arise and have mercy on Zion.

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

### **The Hymn to the Theotokos**

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin! 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, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

### **Communion Hymn**

Praise the Lord from the heavens, praise Him in the highest! Alleluia! Alleluia! Alleluia!

## **HYMNS FOR THE DIVINE LITURGY**

### **The First Antiphon (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 the 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 (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.*

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

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

### **The Introit of the Little Entrance**

Bless God in the churches, the Lord, O you who are of Israel's fountain!

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 descend into the tomb, O Immortal, Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, proclaiming "Rejoice" to the myrrhbearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

**EPISTLE LESSON FOR TODAY**

**ACTS 1:1-8**

**In Those Days :**

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.

**GOSPEL LESSON FOR TODAY**

**JOHN 1:1-17 (Feast of Holy Pascha)**

**Let us Attend!**

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.

**== Scriptural Readings for Bright Week ==**

<b>Monday</b>	Acts 1:12-17,21-26	John 1:18-28
<b>Tuesday</b>	Acts 2:14-21	Luke 24:12-35
<b>Wednesday</b>	Acts 2:22-36	John 1:35-51
<b>Thursday</b>	Acts 2:38-43	John 3:1-15
<b>Friday</b>	Acts 3:1-8	John 2:12-22
<b>Saturday</b>	Acts 3:11-16	John 3:22-33
<b>Sunday</b>	Acts 5:12-20	{St. Thomas Sunday} John 20:19-31

**FAST-FREE WEEK**

During the coming week, known as BRIGHT WEEK, there is a general dispensation from all fasting. Meat and animal products may be eaten on Wednesday and Friday.

The Royal Doors and the Deacon's Doors, remain open the entire Bright Week until Bright Saturday.

## THE SCHEDULE OF WEEKLY SERVICES and ACTIVITIES

### HOLY PASCHA – THE RESURRECTION OF OUR LORD – HOLY PASCHA

<b>Sunday</b>	<b>April 16</b>	<b>12:00 A.M.</b>	<b>HOLY PASCHA</b> <b>Procession, Resurrection Matins, Paschal Divine Liturgy</b>
<b>Following The Paschal Divine Liturgy, the Blessing of Paschal Baskets and Foods and Paschal Reception will be held in Parish Fellowship Hall</b>			
		<b>11:00 A.M.</b>	<b>Paschal Agape Vespers Service</b>

### **BRIGHT WEEK**

#### **FAST-FREE WEEK –April 17 to April 23 – FAST-FREE WEEK**

<b>Monday</b>	<b>April 17</b>	<b>BRIGHT MONDAY</b> 9:15 A.M. Paschal Hours 9:30 A.M. Paschal Divine Liturgy Pot-Luck Paschal Meal in Parish Fellowship Hall following Liturgy!! 6:00 P.M. Akathist Service in Honor of Our Lord's Resurrection
<b>Tuesday</b>	<b>April 18</b>	<b>BRIGHT TUESDAY</b> 9:00 A.M. Moleben In Honor of Holy Pascha 6:00 P.M. Akathist Service in Honor of Our Lord's Resurrection
<b>Friday</b>	<b>April 21</b>	<b>BRIGHT FRIDAY</b> 9:00 A.M. Moleben In Honor of Holy Pascha
<b>Saturday</b>	<b>April 22</b>	<b>BRIGHT SATURDAY</b> 5:00 P.M. Great Vespers with Litiya
<b>Sunday</b>	<b>April 23</b>	<b>ANTIPASCHA – 2<sup>ND</sup> SUNDAY OF PASCHA – St. Thomas Sunday/ FEAST OF ST. GEORGE</b> 9:00 A.M. Matins 10:00 A.M. Divine Liturgy with Procession around The Church Meet n Greet Parish Family Luncheon in Parish Fellowship Hall following Divine Liturgy! Church School Class in Parish Fellowship Hall following Divine Liturgy! Church School Easter Egg Hunt on Church and Rectory Property!

## ST. GEORGE ORTHODOX CHURCH EDUCATION CENTER

### THE MEANING OF PASCHA

Jesus died in order to give us new life! Through His death on the Cross, Jesus defeated the power of death. Having died as a man, Jesus descended to Hades, the place of death, to destroy death and bring life to those in the tombs. Jesus' Life was more powerful than death. At the moment of His death, the earth shook, the tombs were opened and many bodies of the saints were raised. By His Resurrection from the dead, Jesus, who is the Christ-God, gives new life to all who believe in Him and do His will. Although we will die, we know that "death can no longer hold men captive," for when Christ comes again, all those in the tombs will be raised from the dead. Christ the Lord of all will come to judge the living and the dead, and grant life eternal in the world to come, to all who believe in Him as King and as God. "Christ is Risen!"

### A Slavic Easter... The Tradition Continues

'Twas the day before Easter and all through the house,  
The Hrutka was hanging, even tempting the mouse. The beets were boiling and I was grating with care Because the horseradish aroma was filling the air. The Pascha was sticky, it was a big lump of dough I kneaded to plump it so it would grow. Raisins were added, then into the pan where inside the oven it began to brown and expand.

With baba in the kitchen and dzedo taking a nap I began cracking walnuts, leaving the shells in my lap. Opened jars of lekvar were soon everywhere, Filling rolls of kolachi were all I could bear.

Two dozen boiled eggs were waiting to cool for coloring in pastel yellow, pink, green and blue. Softening for the mold was a pound of sweet butter how I prayed that my counter would be free from this clutter.

The salt shaker was cleaned and filled to the top leaving only the meat before I could stop. Smoked kielbasa and bacon and brown-sugared ham why couldn't they just bless cans of ready-to-eat Spam?

Finally on Sunday with filled baskets in hand and while singing "Christos Voskrese" the congregation did stand. With candles and incense and blessings for us all we bidden each a Happy Pascha and left the church hall.

At home the family gathered to begin the holy meal but shortly thereafter I wondered if it was all real. Within an hour of eating everything that they were able my family was too full to clear the dishes from the table.

## THE FEAST OF FEASTS: THE RESURRECTION OF OUR LORD

A little before midnight on the Blessed Sabbath the **Nocturne** service is chanted. The celebrant goes to the tomb and removes the winding-sheet. He carries it through the royal doors and places it on the altar table where it remains for forty days until the day of Ascension.

At midnight the Easter procession begins. The people leave the church building singing: The angels in heaven, O Christ our Savior, sing of Thy resurrection. Make us on earth also worthy to hymn Thee with a pure heart.

The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter night recalls the original **baptismal procession** from the darkness and death of this world to the night and the life of the Kingdom of God. It is the procession of the **holy passover**, from death unto life, from earth unto heaven, from this age to the age to come which will never end. Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb. The celebrant intones the blessing to the "holy, consubstantial, life-creating and undivided Trinity." The **Easter troparion** is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

*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. (Troparion)*

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

The people re-enter the church building and continue the service of **Easter Matins** which is entirely sung.

The **canon hymns** of Christ's resurrection, ascribed to St John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor "trampling down death by his own death." There is the continual singing and censuring of the icons and the people, with the constant proclamation of the celebrant: **Christ is risen!** The faithful continually respond: **Indeed he is risen!**

concelebrated by many priests, then the Gospel is read in several languages as a sign that the "proclamation" concerning the Lord "went forth" unto all the people on earth.

Before the conclusion of the Liturgy the blessing of the Paschal bread, the Artos, is performed. It is distributed to the faithful on Bright Saturday following Liturgy, as a Paschal blessing.

Immediately after the Paschal Liturgy, and sometimes between Matins and the Liturgy, the Paschal bread, cheese, eggs and meat for the Paschal meals of the faithful are blessed.

After each Liturgy of Bright Week the Cross of Christ, accompanied by the ringing of bells, is carried in triumph around the church. Indeed, all during the week bells are rung as often as possible. It all serves to express the joy of the faithful and to celebrate the victory of Jesus Christ over death and hell. To emphasize this joy the Holy Fathers instituted the rule that kneeling and prostrations are forbidden in church from the first day of Pascha until the Vespers on Pentecost.

The presiding priest celebrates Vespers on the first day of Pascha in his best vestments. After the Vespers entry with the Gospel, the Gospel passage is read which describes the appearance of Jesus Christ to the Apostles on the evening of the first day of His resurrection from the dead (John 29:19-25).

On the first Tuesday after Bright Week, in order to share the joy of the Resurrection of Christ with the reposed and in the hope of the universal resurrection, the Church holds a special remembrance of the dead. After the Liturgy a general Service of Remembrance and Intercession, or Pannykhida, is said, and following a custom of the early Church, the faithful visit the graves of their relatives on this day.

Long before midnight the faithful in bright and festal clothing stream into the churches and reverently await the approaching Paschal Festival. The clergy are vested in their brightest garments. Prior to the actual moment of midnight, festive bells peal out the announcement of the coming of the great moment of the light-bearing Feast of the Resurrection of Christ. The entire clergy with crosses, candles and incense come out of the Altar and together with the people, like the Myrrhbear-ers who went very early to the tomb, circle the church and chant, "Thy Resurrection, O Christ Saviour, the angels hymn in the heavens; vouchsafe also us on earth with pure hearts to glorify Thee." During this procession, from the heights of the bell tower, as if from Heaven, there pours forth the Paschal peal. All those who have come to pray walk with lit candles, thus expressing their joy of soul in the radiant feast.

The procession pauses at the closed western doors of the church, as if at the opening to the Tomb of Christ. Here the highest ranking priest, like the angel who proclaimed the Resurrection of Christ to the Myrrhbearers at the tomb, is the first to proclaim the joyous verse, "Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life." This verse is thrice repeated by the clergy and the choir.

Then the presiding clergyman proclaims the verses of the ancient prophecy of the holy King David, "Let God arise and let His enemies be scattered...", and all respond in answer to each verse of the psalm with, "Christ is risen from the dead...." that have fallen asleep. To Him be glory and dominion unto the ages of ages. Amen."

Immediately following Matins, the Hours and Liturgy are celebrated with all the doors to the Altar open. They were opened at the beginning of Matins and will not be closed throughout the entire week as a sign

that Jesus Christ has opened the gates to the Heavenly Kingdom forever. At the Liturgy the first section from the Gospel of St. John the Theologian is read, which begins with the words, In the beginning was the Word, and the Word was with God, and the Word was God..., which is a description of the divinity of our Redeemer. If the Liturgy is

*It is the day of resurrection ! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is risen from the dead! (First Ode of the Easter Canon)*

Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the **Easter Hours** are also sung. In general, nothing is simply read in the Church services of Easter: everything is fully sung with the joyful melodies of the feast.

At the end of the Hours, before the Divine Liturgy, the celebrant solemnly proclaims the famous **Paschal Sermon of St. John Chrysostom**. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church. In some parishes the sermon is literally obeyed, and all of the faithful receive the eucharistic gifts of the Passover Supper of Easter night.

The **Easter Divine Liturgy** begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God:

*Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to his praise.*

*Let all the earth worship Thee and praise Thee! Let it praise Thy name, O most High!*

*That we may know Thy way upon the earth and Thy salvation among all nations.*

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

The troparion is repeated over and over again. The baptismal line from Galatians replaces the Thrice-Holy Hymn. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of St. John. The proclamation of the Word of God takes the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ.

*In the beginning was the Word and the Word was with God and the Word was God ... all things were made through him ... In him was life and the life was the light of men.*

*And the Word became flesh and dwelt among us full of grace and truth. .. we have beheld his glory, glory of the only-begotten Son of the Father, and from his fulness have we all received grace upon grace. ... (Jn 1:1-17).*

The Liturgy of St John Chrysostom continues, crowned in holy communion with the Passover Lamb at his banquet table in God's Kingdom. Again and again the troparion of the Resurrection is sung while the faithful partake of him "who was dead and is alive again" (*Rev 2:8*).

In the Orthodox Church the feast of Easter is officially called **Pascha**, the word which means the **Passover**. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life and from earth to heaven. It is the **Day of the Lord** proclaimed by God's holy prophets, "the day which the Lord has made" for his judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, tile day "which has no night" for "its light is the Lamb" (*Rev 21:22-25*).

The celebration of Easter in the Orthodox Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning." There is no "sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the **New Jerusalem** which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world:

*Shine! Shine! O New Jerusalem! The glory of the Lord has shone upon you! Exult and be glad O Zion! Be radiant O Pure Theotokos, in the Resurrection of your son!*

This is one of the main Easter hymns in the Orthodox Church. It is inspired by Isaiah's prophecy and the final chapters of the **Book of Revelation**, for it is exactly tile **New Creation**, the **New Jerusalem**, the **Heavenly City**, the **Kingdom of God**, the **Day of the Lord**, the **Marriage Feast of the Lamb with his Bride** which is celebrated and realized and experienced in the Holy Spirit on the Holy

Night of Easter in the Orthodox Church.

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**T**he word Pascha means "passover" or "deliverance" in Hebrew. The Jews, in celebrating the Old Testament passover, commemorated the liberation of their forebears from Egyptian slavery. Christians, on the other hand, in celebrating the New Testament Pascha, celebrate the deliverance through Jesus Christ of the entire human race from slavery to the Devil and His granting to us life and eternal blessedness. Due to the blessings which we have received through the Resurrection of Christ, Pascha is the feast of feasts and the triumph of triumphs, and therefore its divine services are distinguished by magnificence and an exceptionally solemn rejoicing.

The doors are opened, and the congregation, as once did the Myrrhbearers and the Apostles, enters into the church, resplendent with the light of candles and lamps, and chants joyously, "Christ is risen from the dead...!"

The Resurrection Matins consist primarily of the Paschal canon of St. John of Damascus. Each ode of this canon concludes with the victorious hymn, "Christ is risen from the dead." During the chanting of the canon each of the clergy in turn, holding the cross with candles and preceded by candlebearers, go around the entire church censing the risen!" The faithful all respond loudly, "Truly He is risen!" The repeated procession of the clergy from the Altar commemorates the appearances of the Lord to His disciples after the Resurrection.

After chanting the hymn "...let us embrace one another. Let us say Brethren, even to them that hate us; let us forgive all things on the Resurrection...", all the faithful begin to greet each other saying, "Christ is risen!," and replying, "Truly He is risen!" They seal this greeting with a kiss and exchange Paschal eggs which serve as a meaningful symbol of the resurrection from the grave, the resurrection of life from its very depths through the power of omnipotent God.

Then the homily of St. John Chrysostom is read which begins with the words, "If any be devout and God-loving, let him enjoy this fair and radiant triumph..." St. John summons all to joy, "Ye rich and ye poor, with one another exult. Ye sober and ye slothful, honor the day. Ye that have kept the fast and ye that have not, be glad today..."



"Let no one weep for his transgressions, for forgiveness hath dawned from the tomb. Let no one fear death, for the death of the Saviour hath set us free..."

And finally he solemnly proclaims the eternal victory of Christ over death and hell, "O death, where is thy sting? O hades, where is thy victory? Christ is risen and thou art overthrown. Christ is risen and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life flourisheth. Christ is risen, and there is none dead in the tombs (for death is not a permanent end now, but only a temporary condition), for Christ being risen from the dead, is become the first-fruits of them

*Please Come to our Annual  
Bright Saturday Paschal Liturgy*

Saturday April 22  
9:30 am Divine Liturgy with  
Archbishop Michael

Followed by Paschal Luncheon and  
Fellowship

*Hosted by St. Andrew's Camp*

1280 State Rte 49 Jewell NY \*\*

*Everyone is welcome and feel free to  
bring your family and friends !!!*

For More information Call or Text at 315 383-2686 or leave message at 315  
675-8005

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OCA & St. Andrew's Camp are pleased to announce...

# Orthodox Christian Young Adult Retreat

'Living A Balanced Orthodox Life In An Unbalanced World'



Friday MAY 19th - Sunday May 21st 2023

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\$80 for the full weekend (Housing & Meals included), \$50 for Saturday only

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Divine Liturgy @ St. Andrew's Camp Chapel - Sunday 9am

For more info/questions call or text  
203-258-5324

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Orthodox Church In America  
Diocese of New York & New Jersey

# St. Andrew's Camp and Retreat Center

Volunteers are ALWAYS needed before, during, and after the camping season. Contact us for more information.



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**St. Andrew's Summer 2023 Camp**  
**Save the Dates!**

Volunteers are ALWAYS needed before, during and after the camping season! Contact us for more information.

**Week 1: Sunday, July 2 - Saturday, July 8 -- Horse Week 1**  
**Week 2: Sunday, July 9 - Saturday, July 15 -- Mish Mash Week 1**  
**Week 3: Sunday, July 16 - Saturday, July 22 -- Horse Week 2**  
**Week 4: Sunday, July 23 - Saturday, July 29 -- Teen Week 1**  
**Week 5: Sunday, July 30 - Saturday, August 5 -- Teen Week 2**  
**Week 6: Monday, Aug. 7 - Friday, Aug. 11 -- Family Week**

[standrewscamp.org](http://standrewscamp.org)

***LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14***

***YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37***

***YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39***

***LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44***

***LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4***

***LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8***



**ST. THOMAS SUNDAY  
 SUNDAY APRIL 23**

**Immediately following the Festive Parish Luncheon  
 on the Church and Rectory Property!**

**For all children of our parish and their families!**

**Let us come together and celebrate the Glorious Feast of the  
 Resurrection of Our Lord and St Thomas Sunday by participating in  
 the Divine Services followed by some Christian Fellowship.**

**AND**

**PATRONAL FEAST OF OUR PARISH  
 SUNDAY APRIL 23, 2023**

**Saturday April 22, 2023**

Great Vespers with Litiya – 5:00 PM

**Saturday April 23, 2023**

Divine Liturgy followed  
 by Procession around the Church – 10:00 AM

Festive Pot-Luck Luncheon in Parish Fellowship Hall following  
 Divine Liturgy along with Parish Meet n Greet and Parish  
 Council Discission on Capital Campaign

**THE 2023 PASCHAL GREETINGS  
OF  
CHRIST IS RISEN!  
INDEED HE IS RISEN!**

**MONTHLY HEALING PRAYER SERVICE**

**Supplicatory Canon to St. Nektarios**

**MONDAY APRIL 24, 2023 – 6:00 PM**

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**GREETING**

CHRIST IS RISEN!  
CHRISTOS TENSIOU!  
AL MASEEH QAM!  
CHRISTOS ANESTI!  
CHRISTOS VOSKRESE!  
HRISTOS A INVIAT!  
CRISTO HA RESUCITADO!

*(Spanish)*

KRISHTI U NGJALL!  
YESU MASIH ZINDA HO GAYA HAI!  
GAYA HAI! *(Urdu)*

CHRISTOS VOSKRESE!  
CHRYSTOS UVASKROS!  
KRISTE AGHSDGA!  
CHRISTOS VOSKRES!

LE CHRIST EST RESURRECTE!  
*(French)*

HA-MESHIHA QOM!  
HARISUTOSU FUKKATSU!  
CHRISTUS IST AUFERSTANDEN!  
KRISTO ZMARTWYCKWSTAL!  
YINQA HRLYSTOS!  
KRISTO AMEFUFUKKA!  
KRISTO GESSO!  
CRISTO E' RISORTO!  
UKRISTU UVUKILE!  
KRISTUS ER OPSTANDEN!  
KRISTO AJUKKIDE!  
**KRISTO' PASTITAHA!**

**RESPONSE**

INDEED HE IS RISEN! *(English)*  
BAHAKE TENSIOU! *(Eritrean)*  
HAQQAN QAM! *(Arabic)*  
ALITHOS ANESTI! *(Greek)*  
VOISTINU VOSKRESE! *(Russian)*  
ADEVARAT A INVIAT! *(Romanian)*  
EN VERDAD, HA RESUCITADO!

VERTET U NGJALL! *(Albanian)*  
HAANYAQEENAN WOZINDA HO

VOISTINA VOSKRESE! *(Bulgarian)*  
SAPRAUDY UVASKROS! *(Belarussian)*  
CHESMARITAD AGHSDGA! *(Georgian)*  
VOISTINI VOSKRES! *(Ukrainian)*  
EN VERITE, ILEST RESURRECTE!

BE-EMET QOM! *(Hebrew)*  
JITSU NI FUKKATSU! *(Japanese)*  
WAHRHAFT AUFERSTANDEN! *(German)*  
ZAPRAWDE ZMARTWYCKWSTAL! *(Polish)*  
YINQA BEJ! *(Klingon)*  
KWELI AMEFUFUKKA! *(Swahili)*  
BUHAR HA SHO NAY! *(Korean)*  
VERAMENTE E' RISORTO! *(Italian)*  
UVUKILE KUPHELA! *(Zulu)*  
SANDELIG HAN ER OPSTANDEN! *(Danish)*  
KWELI AJUKKIDE *(Ugandan)*  
**SATVAM UPASTITAHA!** *(Sanskrit)*

