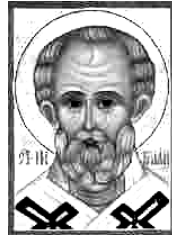


April 19, 2009

St. Nicholas Orthodox Church

320 Munson Avenue
McKees Rocks, PA 15136
412-331-1053
<http://www.stnicholas-oca.org>
info@stnicholas-oca.org



Rev. Thomas Soroka, *Rector*
(412) 299-3942
Rev. Dn. Joseph Mell, *Attached*
Ms. Doris Wasilko, *Choir Director*

Holy Pascha - The Feasts of Feasts The Resurrection of our Lord, God, and Savior Jesus Christ

Schedule of Services and Activities

Monday, April 20th – 9:30 AM	Resurrectional Divine Liturgy
Wednesday, April 22nd – 6:30 PM	Paschal Vespers
<i>The Bible Study Paschal Dinner Out will be held afterward</i>	
Saturday, April 25th – 5:30 PM	Vespers (at Soroka Residence)
Sunday, April 26th – 10:00 AM	Divine Liturgy

Mark your calendars for the Annual Paschal Open House at the Soroka Residence this Saturday, April 25th (Bright Saturday) beginning at 4:00 PM. Join us for good fellowship and delicious food! Everyone is welcomed! 207 Parliament Drive, Moon Township, PA 15108

Graves will be blessed next Sunday (weather permitting) at St Alexander Nevsky Cemetery at 1:00 PM and Mt. Calvary Cemetery at 3:00 PM.

Our next Hoagie/Wrap Sale will be Wednesday/Thursday, April 29/30. Orders need to be called in to 412 771-0176, faxed to 412 771-2444 or emailed to m.bittner@comcast.net by 7 pm. on Monday, April 27. Thank you for your support.

The annual Church School Picnic will be held at Moon Park, Saturn pavilion, on Saturday, May 16th beginning at 11:00 AM. All children and parents are invited! More details coming via email!

The Three Hierarchs Eastern Orthodox School (THEOS), our local Orthodox Christian K-8 school, will be having an Open House on Wednesday, May 6th from 9:30 AM to Noon. A presentation on the importance of Orthodox education and a question and answer session with the director will be held, as well as a tour of the school. RSVP to 412-278-1494 by May 4th to attend.

Thank you to all those who read the holy gospel in different languages today:

Greek – Fr Tom; Slavonic – Igor Jourin; Russian – Marina Petrov; Ukrainian – Valentina Barsom; Serbian – Melissa Westling; Slovak – Kristie Mertz; German – Katarina Mertz; Japanese – Matushka Martha Nakajima; Arabic – John Barsom; Latin – Frank Kutnansky.

Thank you to everyone who has made the season of Great Lent and the Paschal celebration so special. To Deacon Joseph and Matushka Nancy Mell, for their dedication in changing the covers and candles during the many services of Great Lent. A special thanks to all the singers in the choir, and to their director, Doris Wasilko, who showed the utmost dedication to glorifying God in song. Thanks also to Helene Krenitsky for leading the singing during the daily Vespers services. Many thanks to the parish council and their president, Nathan Graff, the Sisterhood and their president, Melissa Westling, for serving the parish in many unseen ways. And to all those who cleaned, served, sang, attended, and worked in any way for the glory of God, may God richly bless you for your love for His Church.

Vigil Light Donations (Please remember the following people in your prayers): **From Marsha Wasilko** for the departed servants, the fallen officers; the health of the Wasilko family, and Carol Kowalcheck. **From Doris M. Wasilko** for the departed servants (parents), Charles & Mary; for the health of the Wasilko family, Carol Kowalcheck and Helen Cobb on her birthday. **From Charles A. Wasilko** for the health of Carol Kowalcheck, Tom Robes, Pete Kerchum and sisters, Doris & Marsha. **From Helen Cobb** for the departed servants, Ray Cobb, Fr. Vladimir & Mat. Olga, Darius Walat; for the health of George, Ruth, Vic, Todd, Aleisha, Dick, Jared, Helen March Shancey, Stephanie Kowal, the Tichy, Fuller, Kasnot, Speth, Wasilko, Barsom, Soroka and Mell families. **From David Namsinak** for the departed servants, Melissa, Frank & Anna Namisnak, Fr. Vladimir and Richard Shancey; for the health of Carol Kowalcheck, Helen Shancey and Marsha. **From Carolyn Simkovich** Happy 101st Birthday to Aunt Helen Cobb! **From Marina Petrov** for the health of family, friends and Marylene. **From Dr. & Mrs. Robert Yakovac** for the health of Carol Lugin, John Mahalchak Jr., Marilyn Swiech, Ron Hoffman, Ginny, Dolly, Evelyn Paladini, Eric, Joel and Justin. **From Raisa Burd** for the departed servants, Mat. Olga & Fr. Vladimir, Agrippina, Stepan, Anna, Denis, Vassili, Vladimir, Luba, Larissa, Lena, Ivan, Nina, Zinovi, Afanassi and Motya; for the health of all our relatives & friends. **From Alexandria Tirpak** for the departed servants, (parents & grandparents) Amelia & John, Marie & Nicholas, Ann & Frank and Ann; for the health of children, Amelia, Andrea, Richard & families, John, Theodore, Rev. Fr. Basil, Blessed Pascha to our St. Nicholas Church community; special intentions. **From Helen M. Shancey** for the departed servants, her husband, Richard Shancey, Norma Jean Evans, Joyce Duster, Ray Cobb, Ann Hruch, Mat. Olga and all deceased members of the Halajcio & Shancey families; for the health of Dr. Chris Baxter & family, Halajcio & Shancey families, Jim & Leslie Wokutch, Helen Cobb, Olga Novak & son, Bittner family, Hruch family, Wasilko family, Kasnot family, Namisnak family, Barsom family, Kovacs family, Carol Kowalcheck, Robes family, Steve Meno, Reader Michael Soroka, Fr. Thomas, Rev. Dn. Joseph Mell and their families and all parishioners. God Bless America. **From Peter & Garnette Kerchum** for the departed servant, Mat. Olga Soroka; for the health grandson, Michael Lopez, Jr., Reader Michael Soroka, David Zeronksi, Peter Kerchum and Fr. Tom Soroka & family on Easter. **From John A. Tirpak** for the departed servants, John & Anne Tirpak; for the health of John A. Tirpak. **From Donya Yewisiak** for the health of Carol Kowalcheck, John Barsom and Tom Robes; special intention. **From George & Nancy Shaytar** for the health of Helen Cobb, Pete Kerchum and Carol Kowalcheck.

On the holy and great Sunday of Pascha we celebrate the life-bearing Resurrection of our Lord and God and Saviour Jesus Christ itself.

Christ going down met Hell in single fight, laden with spoils of victory he came up.

To him be the glory and the might to the ages of ages. Amen.

We call the present Feast 'Pascha', which in Hebrew means 'Passing Over'; for this is the day on which God from the beginning brought the world out of non-existence. On this same day he also made the people of Israel pass over the Red Sea and snatched them from the hands of Pharaoh. Again it was on this day that he came down from heaven and dwelt in the womb of the Virgin. And now he has snatched the whole of humanity from the vaults of Hell and made it pass upwards to heaven and brought it to its ancient dignity of incorruption. But when he descended into Hell he did raise all, but as many as believed in him were chosen. He freed the souls of the Saints since time began who were forcibly held fast by Hell and made them all ascend to heaven. And so we, rejoicing exceedingly, celebrate the Resurrection with splendour as we image joy with which our nature has been enriched by God's compassionate mercy. Likewise, to demonstrate the abolition of the enmity and the union with God and the Angels, we give one another the customary kiss.



The Lord's Resurrection took place as follows. While the soldiers were guarding the tomb, at around midnight there was an earthquake, for an Angel came down and took the stone from the door of the grave. The guards on seeing this fled and then came the arrival of the Women, late on the Sabbath, that is around midnight on the Sabbath. The Resurrection was known first to the Mother of God, who was sitting, as St Matthew says, opposite the tomb with the Magdalen. But that there might be no doubt of the

Resurrection, because of its appropriateness to his Mother, the Evangelists say, 'He appeared first to Mary Magdalen.' She also saw the Angel on the stone and leaning down again she saw the ones inside the grave, who proclaimed the Lord's Resurrection. 'For, they said, he has risen. He is not here. See the place where they laid him'. On hearing this she ran and came to the leaders of the Apostles, Peter and John, and brought them the good news of the Resurrection. As she was returning with Mary Christ met them and said 'Rejoice!'; for it was necessary that the sex which had first heard, 'In pains you will bear children' should be the first to hear also of the joy. But they, overcome with longing, came forward and touched his most pure feet, or more accurately, wanted to. The Apostles came to the tomb and Peter, having simply leaned down near the tomb, went away, but John and in and inspected more closely, and touched both the shroud and the napkin.

Again the Magdalen came around dawn with other women to verify what had been seen more accurately. She stood outside grieving, but bending down inside the tomb she sees two angels, blazing with splendour, and, as if rebuking her, saying, 'Woman, why are you weeping? For whom are you looking? Are you looking for Jesus the Nazarene, the crucified? He has been raised, he is not here'. And at once they arose, filled with fear, for they had seen the Lord. And so she, on turning round, sees Christ standing there; but, imagining him to be a gardener (because the grave was in a garden), she says, 'Sir, if you have carried him away, tell me where you have put him and I will remove him'. When she had again made a sign to the Angels, the Saviour said to the Magdalen, 'Mary'. But she, recognising the sweet and familiar voice of Christ, wished to touch him. But he said, 'Do not touch me, for I have not yet ascended to my Father, as you



reckon, understanding me to be yet a mortal. But go to my brethren and tell them all that you have seen and heard'. And the Magdalen did so. But when daylight came again she came to the tomb with the rest of the women. Those with Joanna and Salome came when the sun had risen, and, briefly, the arrival of the women at the tomb occurred at different times. Among them was also the Mother of God, for she is the one whom the Gospel calls 'Mary of Joses'. This Joses was the son of Joseph. It is uncertain at what time the Lord rose. Some say at the first crowing of the cocks, others when the earthquake took place, and others give different times.

When these events had taken place, some of the watch came and told the Chief Priests what had happened. The latter, bribing them with money, persuaded them to declare that his disciples had come by night and stolen him. That same evening, the disciples being gathered in one place for fear of the Jews and the doors being tight shut, Christ came in to them, because he had an incorrupt body, and gave them customary good greeting of 'Peace'. When they saw him they were overjoyed and through his breathing on them they received a fuller force of the all-holy Spirit.

Understand how the Lord's Resurrection was on the third day like this. Thursday evening and Friday (for this is how the Hebrews reckon the space of a full day) make one day. The Friday night and the whole of the Saturday make another full day; so this is the second day. The Saturday night and the Sunday (for the whole is understood from the part) make another full day; so that is the third day. Or it can be calculated as follows. Christ was crucified at nine o'clock on the Friday, then there was darkness from the sixth to the ninth hour, and this can be reckoned as a night. So from nine o'clock to three o'clock is counted as one full day. Then after the darkness a day and the night of Friday. This then makes two full days. The day of Saturday and the following night then makes up the three full days. Though our Saviour had promised to exercise his loving-kindness towards us on the third day, he accomplished that act of loving kindness more rapidly.

Christ is Risen! Indeed He is Risen!

To the Very Reverend and Reverend Clergy, Monastics, and Faithful
of The Orthodox Church in America

Dearly Beloved in Christ,



Beloved, let us greet one another with Paschal Joy, and exchange the kiss of peace.

Let us feast soberly, that our joy may be full. Let us not stuff ourselves to satiety with feasting, nor indulge our passions to insensibility. Most of all, let us not give ourselves over to the darkness of the fallen world from which we have sought to purify ourselves, lack of forgiveness, anger and judgment, bitterness and hatred.

Rather, let us allow our old selves to remain crucified and buried, that the New Man may live, resurrected in and with Christ. Let us live according to the Kingdom, in communion with the Holy Spirit, so that we may be renewed by the Resurrection.

Our Pascha is not simply the beautiful services and the good food. It is not just family and Easter bunnies. It is not just the fellowship and familiar old customs.

Pascha is the dawn of the Age to Come, the Kingdom of God radiating into our souls and minds and hearts. Pascha is the experience of salvation itself, the foretaste of the Messianic Banquet, and the transformation of our lives. In Pascha we behold Christ, Risen from the dead, the revelation of the Second Coming.

We have gone with Christ to His Passion, but have we been crucified with Him?

We have held vigil at His Tomb, but were we asleep, and missed Him? Did our minds betray us and we doubt His Resurrection?

Let the fruit of our Lenten efforts be the enlightenment of our minds and the renewal of our hearts that our repentance not be in vain.

Let us sing with joy together with the Angels and Archangels, and all creation which has groaned awaiting the revelation of the Son of Man. With all creation, the living and dead, the spiritual and material, and with all the saints, let us cry:

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

Христос Воскресе из мертвых, смертию смерть поправ, и сущим во гробех живот даровав!

Χριστός ἀνέστη ἐκ νεκρῶν, θάνατο θανάτου πατήσας καὶ τῆς ἐν τοῖς μνημασι ζωὴν χάρισάμενος.

With love and joy in the Risen Christ,

+JONAH
Archbishop of Washington and New York
Metropolitan of All America and Canada

Дорогие и возлюбленные о Господе Преосвященные архипастыри, всечестное пресвитерство и диаконство, боголюбивый монашеский чин и все верные чада церковные!

ХРИСТОС ВОСКРЕСЕ!



Этим радостным восклицанием ныне мы вновь приветствуем друг друга. Пасхальное ликование наполняет наши сердца, ибо Христово Воскресение — это основание жизни, победившей смерть, порок и тление. Пасху как торжество жизни мы призваны переживать не только сегодня: каждый воскресный день являет нам величие подвига Спасителя, освободившего нас от смерти и разрушившего оковы греха, который отделяет человека от Бога. Более того, каждая минута жизни истинного христианина должна быть наполнена Пасхальной радостью.

«Я есмь воскресение и жизнь, — сказал Господь, — верующий в Меня, если и умрет, оживет» (Ин. 11, 25). Воскресение Христово даровало нам подлинную свободу и наполнило бытие человека смыслом и надеждой. Самое же главное — оно открыло путь в Жизнь Вечную всякому верующему во Христа и пребывающему в Церкви. Поэтому нет причин для отчаяния, уныния, страха у тех, кто любит Христа и следует за Ним во всех обстоятельствах своего земного пути, ибо «Христос воскрес из мертвых, первенец из умерших» (1 Кор. 15, 20).

Пасхальное торжество жизни объемлет собою весь мир, все Божие творение, оживотворяя его благодатью. «Воскресе Христос, и жизнь жительствует!» — говорит святитель Иоанн Златоуст в своем пасхальном слове. Божий дар жизни, погранный и оскверненный падением ветхого Адама, вновь во всей полноте открыт нам новым Адамом — Христом.

Приобщившись к полноте этого щедрого явления Божественной милости, будем же, дорогие мои, ценить и сохранять этот дар! Там, где льется кровь и страдают люди, там, где образ Божий попирается в угоду наживе, распрям, эгоизму, — встанем на его защиту, исполняя свое христианское призвание. Пусть познание нами Истины Христовой явится прочным основанием для свидетельства о Христе Воскресшем ближним и дальним, дабы они обрели жизнь вечную.

Да укрепит Всесильный Господь нас в богопознании, во взаимной любви, в делах сострадания и милосердия. Будем ревностно прилагать усилия к тому, чтобы не только жизнь каждого из нас, но и жизнь всего общества устраивалась по Божиим заповедям, ибо только их исполнение принесет людям полноту и гармонию бытия. Именно этим мы сможем засвидетельствовать свою любовь к Богу, ведь Он Сам сказал: «Если любите Меня, соблюдайте Мои заповеди» (Ин. 14, 15).

В эти нелегкие времена явим делом свое христианское призвание, поддержим друг друга, дабы никто не чувствовал себя униженным, оставленным, бедным, ущемленным. Желаю всем вам непрестанно устремляться к Небу во всех помышлениях, поступках и намерениях, помня апостольские слова: «Итак, если вы воскресли со Христом, то ищите горнего, где Христос сидит одесную Бога» (Кол. 3, 1).

Исполняясь радости о Христе, поправшем смерть и растерзавшем узы ада, мне особенно хотелось бы обратиться к молодежи, которой предлежит широкое поле трудов, дерзаний и свершений. Вам предстоит созидать своими усилиями будущее нашего народа и нашей Церкви. Пусть же силы, таланты, способности, дарованные вам от Господа, будут использованы на благо ближних, во исполнение своего призвания, для свершения святой воли Божией.

Дорогие мои! В «сей нареченный и святой день» обнимаю и приветствую каждого из вас, разделяя свою радость со всеми, кто исповедует имя Христово, и с каждым, кто готов принять в свое сердце радость Пасхального приветствия:

ХРИСТОС ВОСКРЕСЕ! ВОИСТИНУ ВОСКРЕСЕ ХРИСТОС! Аминь.

+КИРИЛЛ, ПАТРИАРХ МОСКОВСКИЙ И ВСЕЯ РУСИ

St Nicholas Orthodox Church

320 Munson Avenue

McKees Rocks, PA 15136

A parish of the Orthodox Church in America

www.stnicholas-oca.org

info@stnicholas.org

April 19, 2009



The Resurrection of our Lord, God, and Savior Jesus Christ

Paschal Greeting

Christ is risen! Indeed, He is risen!

Christos voskrese! Voistinu Voskrese! (*Russian*)

Christos anesti! Alithos anesti! (*Greek*)

Paschal Troparion

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

v. Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Refrain: Christ is risen...

v. As smoke vanishes so let them vanish; as wax melts before the fire!

v. So the sinners will perish before the face of God. But let the righteous be glad!

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

v. Glory to the Father, and to the Son, and to the Holy Spirit;

v. now and ever, and unto ages of ages. Amen.

First Antiphon of the Feast (Psalm 66)

v. Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

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

v. Say to God: "How awesome are Thy deeds! So great is Thy power that Thine enemies cringe before Thee!"

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

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

Second Antiphon of the Feast (Psalm 66)

v. God be bountiful and bless us! Show the light of Thy countenance upon us and have mercy on us!

Refrain: O Son of God Who arose from the dead, save us who sing to Thee: "Alleluia!"

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

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

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

Third Antiphon of the Feast (Psalm 66)

v. Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Refrain: Christ is risen...

v. As smoke vanishes so let them vanish; as wax melts before the fire!

v. So the sinners will perish before the face of God. But let the righteous be glad!

Tone 8

Hypakoe of the Feast

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 man.'

Tone 8

Kontakion of the Feast

Thou didst descend into the tomb, O Immortal,
Thou didst destroy the power of death.

In victory Thou didst arise, O Christ God,
proclaiming: "Rejoice!" to the Myrrhbearing Women,
granting peace to Thine Apostles, and bestowing Resurrection on the fallen.

Instead of the Trisagion

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

Tone 8

Prokeimenon of the Feast (Psalm 19)

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

Epistle of the Feast (Acts 1:1-8)

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 of the Feast (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.

Hymn to the Theotokos of the Feast

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, O 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 of the Feast

Receive the Body of Christ! Taste the Fountain of Immortality!

Dismissal Hymn of the Feast

And unto us He has given eternal life! Let us worship His resurrection on the third day!

*While Holy Communion is reserved for Orthodox Christians
who prepare themselves by prayer and fasting,
non-Orthodox visitors are welcome to come forward to venerate the cross
and receive the Antidoron (blessed bread) at the conclusion of the service.*

*Paschal baskets will be blessed in the Church Hall immediately after the veneration of the
cross.*