

Easter Sunday: The Holy Pascha: “DO NOT LAMENT”

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 light 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 Saint 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!

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 Saint 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 Saint 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 **Con’t Page 16**

Easter Sunday Con't

from His fullness have we all received grace upon grace
(Jn 1.1–17).

The Liturgy of Saint 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, the 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 the 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.



IT IS FINISHED...

Saint John Chrysostom, Archbishop of Constantinople

The Paschal Sermon

The Catechetical Sermon of St. John Chrysostom is read during Matins of Pascha.

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, **Con't Page 17**

Sermon of St John Con't

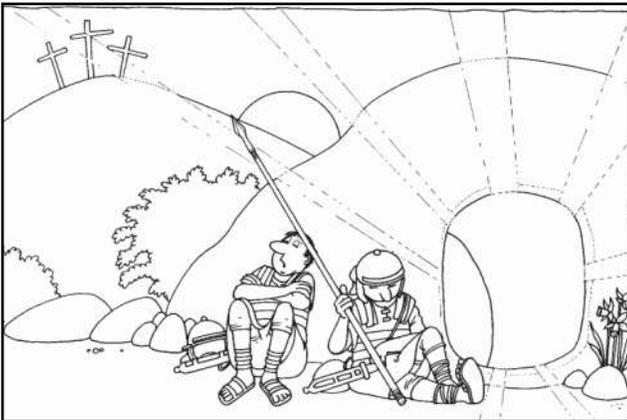
and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

About St. John Chrysostom:

St. John Chrysostom (*"The Golden Tongue"*) was born at Antioch in about the year 347 into the family of a military-commander, spent his early years studying under the finest philosophers and rhetoricians and was ordained a deacon in the year 381 by the bishop of Antioch Saint Meletios. In 386 St. John was ordained a priest by the bishop of Antioch, Flavian.

Over time, his fame as a holy preacher grew, and in the year 397 with the demise of Archbishop Nektarios of Constantinople—successor to Sainted Gregory the Theologian—Saint John Chrysostom was summoned from Antioch for to be the new Archbishop of Constantinople.

Exiled in 404 and after a long illness because of the exile, he was transferred to Pitius in Abkhazia where he received the Holy Eucharist, and said, "Glory to God for everything!", falling asleep in the Lord on 14 September 407.



Convocation Con't

Liturgical services, including the singing of the Akathistos Hymn before the reproduction of the Tikhvin Icon of the Mother of God currently enshrined in Chicago's Holy Trinity Cathedral and Small Compline, Vespers, Matins and the Divine Liturgy, will be celebrated during the gathering. Clergy will also have the opportunity to participate in the sacrament of Confession. There also will be ample time for fellowship. And those clergy wishing to place vestment orders may do so with [Nikita Borisov](#), well known ecclesiastical tailor, who will be available during the convocation.

On Wednesday, Bishop Paul will preside at the Council of Presbyters.

Coptic Pope con't

dated April 10, 2017, to Pope Tawadros,

Metropolitan Tikhon's Letter of Condolence to Coptic Pope Tawadros II Marking the Bombing of Churches in Egypt on Palm Sunday

April 10, 2017

Your Holiness,

Beloved Brother in Christ,

During these days when we walk with our Lord Jesus Christ on the way to His voluntary Passion, we are filled with great sorrow at learning of the tragic news of yet another atrocity perpetrated against the innocent and peaceful Orthodox Christians of Egypt.

The constant violence which targets our brothers and sisters in the Middle East is always unbearable, but the pain is even more acute when it happens at the sacred time that we celebrate the Entrance of the King of Peace into Jerusalem. On the very day when the children welcome our Lord and Savior Jesus Christ with shouts of praise and joy, we find ourselves mourning the loss of life of innocent children, women and men.

The bishops, monastics and faithful of the Orthodox Church in America mourn with Your Holiness and the clergy and faithful of your land. We also offer our most sincere and heartfelt condolences for those who lost their lives, and our prayers for comfort and recovery of those injured. We are at a loss to add anything more than the words of the Apostle Paul read on the Feast: "The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" [Philippians 4:5-7].

May these words of peace be a reminder of the promise of the eternal Paradise into which we shall all enter through the destruction of Hades and death through the Cross and Resurrection of our Lord, God and Savior, Jesus Christ.

With deepest love and prayers,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

Exhibition on the life of St. Herman opens at Moscow's St. Catherine Representation Church

A unique exhibition—"In the Footsteps of Saint Herman of Alaska"—opened at the Orthodox Church in America's [Representation Church of the Great Martyr Catherine](#), Moscow, on Wednesday, April 5, 2017. Organized in conjunction with the 150th anniversary of the sale of Alaska to the US in 1867, the exhibition features a variety of historical items and contemporary photographs of places associated with Saint Herman's earthly life, copies of archival documents, and the results of recent research into his life and missionary work.

Among those welcomed to the exhibition by Saint Catherine's Archpriest Christopher Hill was His Eminence, Metropolitan Kliment of Kaluga and Borovsk, who chairs the Publishing Department of the Russian Orthodox Church. Presentations were offered by the exhibition's organizers—M. G. Malakhov, Chairman of the Ryazan Regional Branch of the Russian Geographical Society, and A. N. Kapitanov, Director of the Ryazan Museum of Travelers—in which recently researched archival data offering new information on Saint Herman's early life was shared. Until recently, they noted, little was known of the saint's life prior to his arrival in Kodiak, AK in 1794.

At the opening of the exhibition, which runs through April 26, Father Christopher read greetings from His Beatitude, Metropolitan Tikhon.

"The opening of the exhibit dedicated to Saint Herman of Alaska testifies to the spiritual and historic links between the Russian Orthodox Church and the Orthodox Church in America, between Russia and the United States of America," Metropolitan Tikhon said. "The 150th Anniversary of the Sale of Alaska to the United States, observed this year, means that the exhibit has special significance.

"We would like to welcome His Eminence, Metropolitan Kliment of Kaluga and Borovsk to Saint Catherine's Church on the occasion of the opening of the exhibit," he continued. "His Eminence resided in New York for many years as Administrator of the Parishes of the Moscow Patriarchate in the USA. His experience in America led him to publish important works on the Russian Orthodox Mission in Alaska, based on his own research. It is therefore particularly significant that he is honoring the opening of the exhibit.

"Saint Herman of Alaska came to Alaska in 1794 as a member of the Russian Orthodox Mission," Metropolitan Tikhon noted. "He remained in Alaska until his repose in 1837, earning the deep love of the native people. Their love for him was their response to his selfless love for them. In the person of the Monk Herman, the lasting and permanent foundation of the Orthodox mission to all of America is expressed in love and holiness.

"The granting of autocephaly to the Orthodox Church in America by the Russian Orthodox Church in April 1970 was followed by the canonization of Saint Herman in August of the same year," Metropolitan Tikhon added. "The canonization was accomplished by decision of the Holy Synod of the Orthodox Church in America. Therefore the ministry in the United States and Canada of the Orthodox Church in America has a living connection to Saint Herman and his way of bearing witness to the Orthodox Faith.

"May the present exhibit at Saint Catherine's Church serve as testimony to the enduring and holy memory of Saint Herman – a memory which enriches the present and future Orthodox witness in Alaska, in all of the United States, and in Canada."

Kenyan Archbishop Makarios expresses gratitude to Bishop Paul, MW faithful for motorcycle donation

In mid-March 2017, His Grace, Bishop Paul received a letter from His Eminence, Archbishop Makarios of Kenya, formally thanking him and the Diocese of the Midwest for the donation of additional motorcycles for his clergy. As [widely reported](#), it was in November 2015 that Bishop Paul had initiated a diocesan-wide drive to raise funds to purchase ten motorcycles for Orthodox Christian clergy ministering in Kenya, in partnership with the [Orthodox Christian Mission Center](#) [OCMC].

While the initial goal of the drive aimed at raising \$10,000.00, the project resonated so well with diocesan parishes and faithful that over \$31,000.00 was donated, making it possible to purchase some three dozen motorcycles. The clergy from two Kenyan dioceses were the recipients of motorcycles that had been delivered in 2016, while the most recent motorcycles will be used by clergy in the country's third diocese.

"This evening I am delighted to address to you this e-mail and to inform you about your great contribution towards our missionary work here in Kenya," Archbishop Makarios wrote to Bishop Paul. "When I met you two years ago in Chicago and we had the chance to discuss missionary activities here in Kenya, you requested me to tell you a specific project that you could assist us with, especially with our priests. With a lot of joy and appreciation, this evening I am able to convey to you on behalf of all the priests who have received the motorcycles."

Archbishop Makarios said that receiving the motorcycles "was a real celebration for our priests, those especially who come from far distances. *Con't Page 19*

**ARCHPASTORAL MESSAGE OF HIS
BEATITUDE
METROPOLITAN TIKHON
PASCHA 2017**

To the Venerable Hierarchs, Reverend Clergy, Monastics,
Distinguished Stewards, and the entire family of the Orthodox
Church in America:

CHRIST IS RISEN! INDEED HE IS RISEN!

The radiant day of the Resurrection of Christ has dawned and our Paschal celebrations have bathed us in the glorious light of renewal and regeneration. Today is a completely new day, a day which began when the divine brilliance pierced and dispelled the darkness of Hades and ended with the remarkable explosion which took place when Eternal Life crushed death and corruption.

On this new and bright day, our faith is renewed along with that of the **Myrrhbearing Women standing by the open tomb; our hope is confirmed along with that of the Apostles on the road to Emmaus; and our love is strengthened along with that of the Mother of God who remained ever at the side of her Son. Even if we count ourselves among the numbers of those who previously denied or deserted the crucified Lord, such hesitation or shame cannot withstand the force of the new life of this day.**

We know too well that there is no human being who lives and yet does not sin, and the consequences of the Fall are reflected in a world overshadowed by war, terrorism, and human misery. Nevertheless, this dark reality loses its hold on us today because we have tasted of the new drink from the fountain of incorruption which fills us with spiritual courage and divine hope.

This courage and hope are not simply fleeting emotions of the moment but rather an experience of the life of the risen Lord Who fills our hearts with such joy that every day and every moment of our existence we can sing paschal hymns such as this:

How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us To the end of the world. Having this as our anchor of hope, we the faithful rejoice! With my archpastoral blessing and love in the Risen Lord,

+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

Kenyan Archbishop Con't

“They have received your gift through the generosity of your parishes,” the Archbishop added. “And through me they come and they express their deep appreciation and gratitude for your love and concern towards their missionary work. From my understanding, it seems that your people are really appreciating our work, especially the work done by our priests, which is why they responded with such great enthusiasm.

“Please assure your faithful that our priests will be praying for you and for your parishes, to give you many years and good health, so you may think perhaps once more to assist our work here in Kenya,” Archbishop Makarios concluded. “I cannot find words to express to you our gratitude. The only thing we can do for you and your people is to pray to our mighty God on your behalf to keep you healthy and to serve in the vineyard of His Church here on earth for many more years.”



40 DAYS REMEMBRANCE

- April 30: Marilyn / Terror Attack London
- May 7: Vera
- May 14: Terrorists attacks that happened in Russia & Syria; Shirley; John
- May 21: Terrorist attack victims from Egypt; San Bernardino, CA school shootings; Judge Raymond



Father Andrew's Paschal Greeting

Dear Parishioners & Friends,

CHRIST IS RISEN! INDEED HE IS RISEN!

**CHRISTOS VOSKRESE! VOISTINNU
VOSKRESE! (Carpatho-Russian)**

CHRISTOS ANESTI! ALITHOS ANESTI (Greek)

**HRISTOS A INVIAT! ADEVARAT A INVIAT!
(Romanian)**

**HRISTOS VASKRESE! VAISTINU VASKRESE!
(Serbian)**

A Blessed Feast to all of you and your families. This is the day which the Lord has made! Let us rejoice in it! I hope and pray that the Risen Lord showers all of you with many blessings. Enjoy the Fast Free Week!

Kristus vstal zmrty'ch! Skutec ne vstal!

Czech

Kristus er opstanden! Ja, sandelig opstanden!

Danish

Christus is opgestaan! Hij is waarlijk opgestaan!

Dutch

Kristus nousi Kuolleista! Totisesti Nousi!

Finnish

Tá Críósd ar éirigh! Go deimhin, tá e ar éirigh!

Irish Gaelic

Kriste aghsdga! Cheshmaritad aghsdga!

Georgian



Khristus Zmartvikstau! Zaiste Zmartvikstau!

Polish

Hristos a Inviat! Adevarat a Inviat!

Romanian

Khristos voskres! Voistinu voskres!

Russian

Kristus vstal zmr'tvy'ch! Skutoc ne vstal!

Slovak

Kristos Voskres! Voistinu voskres!

Ukrainian