

The Glorious Resurrection of Our Lord



April 16, 2023

Great and Holy Pascha

Saints of the Day: Agape, Chionia, Irene, Martyrs

WELCOME TO ALL VISITORS!!!

Thank you for worshipping with us!!! Please join us for fellowship immediately following The Divine Liturgy. For those visiting an Orthodox Church for the first time, please be aware that Holy Communion is a sign of unity of faith which is only offered to Baptized or Chrismated Orthodox Christians. All present are welcome, and encouraged, to receive the antidoron (bread given to those who do not/are not able receive Holy Communion) which is distributed at the end of the service. For those interested in learning more about the Orthodox Christian faith, please feel free to speak with Fr. Demetri after the service.

**WE ENCOURAGE EVERYONE TO FOLLOW ALONG AND PARTICIPATE IN
THE DIVINE LITURGY WITH THE BOOKS PROVIDED!!!**

RESURRECTION FELLOWSHIP

*All faithful are invited to a Special Paschal Fellowship Meal directly
following the Resurrection Service and
The Divine Liturgy this morning!*

VESPERS OF LOVE – 11:00 A.M.

Followed by Pascha Scavenger Hunt for children

WEEK IN PREVIEW

Mon, Apr 17

Anagennesis
Meeting 6:30pm

Tue, Apr 18

Library Memory
Project Photo ID by
Zoom 7pm

Wed, Apr 19

Learn to Chant in
Library 7pm

Thurs, Apr 20

GLENDI Meeting
6:30pm

Sat, Apr 22

Gyro Drive-Thru
11am

*Great Vespers
for St. George 6pm*

Sun, Apr 23

*Thomas Sunday
Great Martyr George
Orthros 8:45am
Divine Liturgy 10am*

Hymns Chanted Following the Small Entrance

Resurrection Hymn in the Plagal of the First Tone

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life

Hypakoe Hymn in the Fourth Tone

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαρίας, καὶ εὔροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνήματος, ἤκουον ἐκ τοῦ Ἀγγέλου· Τὸν ἐν φωτὶ αἰδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα· δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σώζοντος τὸ γένος τῶν ἀνθρώπων

When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, "Why do you seek among the dead, as a mortal man, the One who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God who saves the human race."

Seasonal/Kontakion Hymn in the Plagal of the Fourth Tone

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ἄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

SCRIPTURE READINGS

Acts 1:1-8

In the first book, O Theophilos, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Πραξεις 1:1-8

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὣν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἣς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός, "Ὡς ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

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 was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; 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, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Ιωαννην 1:1-17

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ

ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· Οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

*CHRIST IS RISEN FROM THE DEAD
BY DEATH, TRAMPLING DOWN UPON DEATH
AND TO THOSE IN THE TOMBS
HE HAS GRANTED LIFE!*

<u>Language</u>	<u>Greeting</u>	<u>Response</u>
Greek	Christos Anesti!	Alithos Anesti
English	Christ is Risen!	Truly He is Risen!
Albanian	Krishhti Unjall!	Vertet Unjall!
Arabic	Al Masi'h ahm!	Hak'en ahm!
Chinese	Jidu fuhuola!	Queshi fuhuola!
Dutch	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
Eritrean	Christos Ten-si-OU!	Ba-Ha-ke Ten-si-OU!
Ethiopian	Christos T'ensah Em' Muhtan!	Exai' Ab-her Eokala
Finnish	Kristus Nousi Kuolleista!	Totisesti Nousi!
French	Le Christ est ressuscité	il est vraiment ressuscité!
German	Christus ist auferstanden!	Wahrhaft auferstanden!
Hawaiian	Ua Ala Hou 'o Kristo!	Ua Ala 'I 'o No 'oia!
Italian	Cristo e' Risorto!	Veramente e' Risorto!
Japanese	Ha ri su to su Fuk katsu!	Jitsu Ni Fuk katsu!
Korean	Kristo Gesso!	Buhar ha sho Nay!
Latin	Christus Resurrectus Est!	Vere Resurrectus Est!
Portuguese	Cristo Ressuscitou!	Em Verdade Ressuscitou!
Romanian	Hristus A Inviat!	Adeverat a Inviat!
Russian	Khristos Voskrese!	Voistinu Voskrese!
Serbian	Hristos Vaskrese!	Vaistinu Vaskrese!
Spanish	Cristo ha resucitado!	En verdad, esta resucitado!
Swahili	Kristos Ame Fu Fuka!	Kweli Ame Fu Fuka!
Swedish	Kristus är Upstånden!	Ja Han är Sannerligen Upstånden!
Ugandan	Kristo Ajukkide!	Chamasma Ajukkide!



Family Connections

The Resurrection of Our Lord and Savior Jesus Christ

Acts 1:1-8 & John 1:1-17

Yesterday I was crucified with Him; today I am glorified with Him. Yesterday I died with Him; today I am made alive with Him. Yesterday I was buried with Him; today I am raised up with Him... Let us become like Christ, since Christ became like us. Let us become Divine for His sake, since for us He became Man. He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin. — St. Gregory the Theologian (4th century)

EXPLORE TOGETHER:

Visit the Cemetery—Take time today or this week to stop by the cemetery. Walk through as a family singing “Christ is risen!” with your Pascha candles lit. If you have loved ones buried there, take flowers for their grave. This was a tradition in old Russia on Pascha. The priest would walk through the cemetery with the choir and altar boys singing “Christ is risen” and greeting the families who stood by their loved ones’ graves. What a beautiful way to celebrate the Resurrection of our Lord with our loved ones who have departed this life.

Bringing the Light Home—After Pascha services, plan on bringing the light of the Resurrection home. Purchase one of the five-day candles from your parish and light it with the Pascha flame as you leave the church. Keep the flame lit during Bright Week at your family iconostasion. Gather there as a family each day to pray the Paschal Hours and sing “Christ is risen.” Visit www.goarch.org for information about the Resurrection and resources to guide your family’s spiritual development.

**Before church next week, read the scripture passages for the
Sunday of Thomas**

Acts 12:1-11 & John 15:17-27; 16:1-2

FOR MORE INFORMATION FOR COUPLES AND FAMILIES, VISIT:



Center for Family Care of the Greek Orthodox Archdiocese of America
www.family.goarch.org

Εἴτις εὐσεβὴς καὶ φιλόθεος ἀπολαύτω τῆς καλῆς ταύτης καὶ λαμπρᾶς πανηγύρεως, Εἴτις δούλος ευγνώμων, εἰσελθὲτὶ χαίρων εἰς τὴν χαρὰν τοῦ Κυρίου αὐτοῦ, Εἴτις ἔκαμε νηστεύων, ἀπολαύτω νῦν τὸ δηνάριον, Εἴτις ἀπὸ τῆς πρώτης ὥρας ἐιργάσατο, δεχέσθω σήμερον τὸ δίκαιον ὄφλημα, Εἴτις μετὰ τὴν τρίτην ἦλθεν, ευχαρίστως εορτασάτω, Εἴτις μετὰ τὴν ἑκτὴν ἔφθασε, μηδὲν ἀμφιβαλλέτω, καὶ γὰρ οὐδὲν ζημιούται, Εἴτις υστέρησεν εἰς τὴν ἐννάτην, προσελθέτω, μηδὲν ἐνδοιάζων, Εἴτις εἰς μόνην ἔφθασε τὴν ἐνδεκάτην, μὴ φοβηθῇ τὴν βραδυότητα, φιλότιμος γὰρ ὢν ὁ Δεσπότης, δέχεται τὸν ἔσχατον, καθάπερ καὶ τὸν πρῶτον, Ἀναπαύει τὸν τῆς ἐνδεκάτης, ὡς τὸν ἐργασάμενον ἀπὸ τῆς πρώτης, Καὶ τὸν ὕστερον ἐλεεί, καὶ τὸν πρῶτον θεραπεύει, κακεῖνον δίδωσι, καὶ τούτῳ χαρίζεται, Καὶ τὰ ἔργα δέχεται, καὶ τὴν γνώμην ἀσπάζεται,

Καὶ τὴν πράξιν τιμᾷ, καὶ τὴν πρόθεσιν ἐπαινεί, οὐκοῦν εἰσέλθετε πάντες εἰς τὴν χαρὰν τοῦ Κυρίου ἡμῶν, καὶ πρῶτοι καὶ δεῦτεροι τὸν μισθὸν ἀπολαύετε, Πλούσιοι καὶ πένητες μετ' ἀλλήλων χορεύσατε, Ἐγκρατεῖς καὶ ῥάθυμοι τὴν ἡμέραν τιμήσατε, Νηστεύσαντες καὶ μὴ νηστεύσαντες, ευφράνθητε σήμερον, Ἡ τράπεζα γέμει τρυφήσατε πάντες, ὁ μὸσχος πολὺς μηδεὶς ἐξέληθι πεινῶν, Πάντες ἀπολαύετε τοῦ συμποσίου τῆς πίστεως, Πάντες ἀπολαύσατε τοῦ πλοῦτου τῆς χρηστότητος, Μηδεὶς θρηνεῖτω πενίαν ἐφάνη γὰρ ἡ κοινὴ βασιλεία,

Μηδεὶς οδυρέσθω πταίσματα, συγγνώμη γὰρ ἐκ τοῦ τάφου ἀνέτειλε, Μηδεὶς φοβείσθω θάνατον, ἡλευθέρωσε γὰρ ἡμᾶς τοῦ Σωτήρος ὁ θάνατος, Ἐσβέσεν αὐτόν, ὑπ' αὐτοῦ κατεχόμενος, Ἐσκόλευσε τὸν Ἀδὴν, ὁ κατελθὼν εἰς τὸν Ἀδὴν, Ἐπύκρηνεν αὐτόν, γευσάμενον τῆς σαρκὸς αὐτοῦ, καὶ τούτο προλαβὼν Ἡσαΐας, ἐβόησεν, ὁ Ἀδὴς, φησὶν,

Ἐπικράνθη συναντήσας σοι κάτω, Ἐπικράνθη, καὶ γὰρ κατηργήθη Ἐπικράνθη, καὶ γὰρ ἐνεπαίχθη, Ἐπικράνθη, καὶ γὰρ ἐνεκρώθη, Ἐπικράνθη, καὶ γὰρ καθηρέθη, Ἐπικράνθη, καὶ γὰρ ἐδεσμεύθη, Ἐλαβε σῶμα, καὶ Θεὸς περιέτυχεν, Ἐλαβε γῆν, καὶ συνήντησεν οὐρανῷ, Ἐλαβεν, ὅπερ ἐβλεπε, καὶ πέπτωκεν, ὅθεν οὐκ ἐβλεπε, Πού σου θάνατε τὸ κέντρον; Πού σου Ἀδὴ τὸ νίκος; Ἀνέστη Χριστὸς, καὶ σύ καταβέβλησαι, Ἀνέστη Χριστὸς καὶ πεπτῶκας δαίμονες, Ἀνέστη Χριστὸς, καὶ χαίρουσιν Ἄγγελοι, Ἀνέστη Χριστὸς, καὶ ζωὴ πολιτεύεται Ἀνέστη Χριστὸς, καὶ νεκρὸς οὐδεὶς ἐπὶ μνήματος, Χριστὸς γὰρ ἐγερθεὶς ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο, Αὐτὸς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

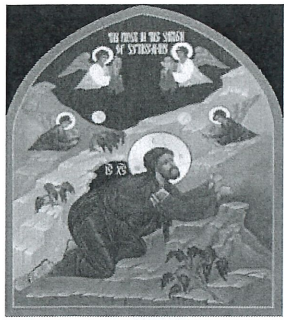
If any man be devout and loveth God, let him enjoy this fair and radiant triumphal feast! If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have laboured long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive 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 therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. And 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 honour, will accept the last even as the first. He giveth rest unto him who cometh at the eleventh hour, even as unto him who hath wrought from the first hour. And He sheweth mercy upon the last, and careth for the first; and to the one He giveth, and upon the other He bestoweth gifts. And He both accepteth the deeds, and welcometh the intention, and honoureth the acts and praises the offering.

Wherefore, enter ye all into the joy of your Lord; receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival! You sober and you heedless, honour 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 Saviour'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 thy sting? O Hell, 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 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



PRAYER LIST

Pondering on the words of St. Paul, "Let no one seek his own, but each one the other's wellbeing. (I Cor. 10:24).

Give rest to the weary, visit the sick, support the poor, for this is also worship. Aphahat

For any prayer concern (salvation, health, employment, stress and anxieties, etc.) please send baptismal names only to: office@stgeorgenh.org

We may not be able to help others materially or medically, but God does hear our prayers and always asks us to pray for each other and so build up the Body of Christ (Eph. 4:11-16).

For health, recovery from illness and surgery: Fr. Angelo, Fr. Nicholas, Fr. Peter, Leah, Thomas, Tom, Soultana, Nick, Maura, Ernie, Dean, Vasilios, Rigley, Zachary, Luke, Rachel, Daniel, Kathy, Helen, Eleftheria, Elanie, Andrew, Jamie, Megan, Stephanie, Katherine, Christos, Maureen, Vasiliki, Maria, Faye, Emily, Nicole, Olivia, Georgia

For comfort, spiritual help & strengthening of faith: Pres. Patricia and family, Pres. Diane, Pres. Sophia, Pres. Dianthe, Barbara, Nancy, Amantha and Family, Maddie, Dino, Nick, Connie, Amy

For couples, parents and their families: Neal and Elena, Paul - Kristin & Michael Francis, Penelope & Florence, Teddy, Alyssa and George, Tracy & family, Christina & Casey, Melanie and Michael

For those engaged to be married: Karleigh and Stavros, Katerina and Dennis

For conceiving of children:

For childbearing:

For those in the Armed Forces: Benjamin, Michael, Gabriel, Felipe

For those travelling abroad:

For those seeking employment: Lia, Jillian, Sophia

A Taste of GLENDI!

Drive Thru Event

St. George Greek Orthodox Cathedral
650 Hanover Street
Manchester, NH
603-622-9113

GYRO DAY

Saturday, April 22, 2023
11 am to 5 pm

Gyro Bag:

Gyro, chips and soda or water
\$10.00 per bag!
cash only





ST. GEORGE
GREEK ORTHODOX CATHEDRAL

GREAT AND HOLY PASCHA
April 16, 2023

VESPERS OF LOVE



We are looking for individuals to read the Gospel passages in as many languages as possible during this beautiful Service on Pascha!

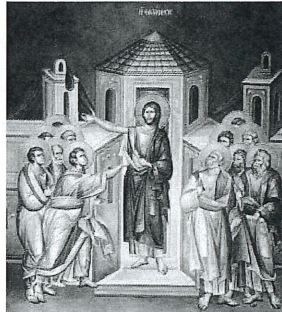
If you are interested in participating, please contact the Church office office@stgeorgenh.org

Use this QR Code to Scan to view all the languages available.



ST. GEORGE
GREEK ORTHODOX CATHEDRAL

Feast Day of St. George



Divine Services

Saturday, April 22
Great Vespers 6pm

Thomas Sunday, April 23
Orthros 845am Divine Liturgy 10am

We hope and pray all members of our Cathedral Family will be with us as we celebrate the Feast Day of our Patron Saint, George the Trophybearer.

St. George Name Day Dance

May 6, 2023

7pm to 11pm

St. George Cathedral Community Center
650 Hanover Street, Manchester, NH



Tickets are \$20 per person Children under 15 Free

Come celebrate the
Name Day of St. George Cathedral
with

DJ The Salonica Boys

Cash Bar

Appetizers

Enjoy dancing and fun for all ages!

For more information call

John at 603-851-0961

or Toulia at 603-668-6839 or

the church office 603-622-9113



PARISH ANNOUNCEMENTS

PASCHA FELLOWSHIP HOUR- All are welcome! Pascha morning after the Divine Liturgy, come, break the fast, and celebrate the Glorious Resurrection of our Lord and Savior. The Board of Directors will provide roast lamb and liquid refreshments. We also ask for help to set up and clean up. Thank you!

VESPER OF LOVE SERVICE ON PASCHA - As we have in previous years, we are looking for those who can read foreign languages to proclaim the Gospel in as many languages as possible (which is the tradition of the Church at this service). A flyer is included in this bulletin. Please write your name on the sign-up sheet.

ORATORICAL FESTIVAL - The Parish level of the St. John Chrysostom Oratorical Festival will be held at St. George on Sunday April 30. Our chairperson is Tom Tsirimokos. We thank him for leading this and we look forward to hearing the presentations.

GYRO DRIVE-THRU - Join us on Saturday, April 22 between 11am and 5pm for the Gyro Drive-Thru. Receive a gyro, a bag of chips, and a drink for \$10 (cash only).

ST. GEORGE NAME DAY CELEBRATION - Join us for Great Vespers on Saturday, April 22 at 6pm and for Orthros at 8:45am and Divine Liturgy at 10am on Sunday, April 23.

ST. GEORGE DANCE - Save the date of May 6 for the St. George Dance. More details coming soon.

OUR SAVIOR HAS CONQUERED DEATH

Who is the greatest conqueror that ever lived? Some may say Caesar, Alexander the Great or Napoleon. But all are wrong. These men weren't even worthy to be called privates when compared to the greatest of all conquerors. For the greatest of all is Death.



Death carries a black flag and he takes no prisoners. If God did not continuously create new life, this world of ours would long ago have become a lifeless planet. Generals and kings sometimes fall back and surrender some of their gains; but not so with Death. What a cruel conqueror he is! His palace is a huge space filled with dust and bones.

But the Resurrection of Christ tells us that this greatest of conquerors has himself been defeated. Death has been slain. Death has been trampled down, as we sing this day. Death has been defeated. Life has come to the land of the dead.

This is the message of the FEAST OF FEASTS. This is the news of Pascha. This is precisely the core of the Christian religion; this is precisely why it has prevailed through the centuries.

The Orthodox icon of the Resurrection profoundly tells the meaning of this victory of Christ over man's archenemy. The icon does not simply portray a Risen Figure at the empty grave; rather it shows Him entering into the Enemy Camp, the very abode of the dead. There he smashes the chains and locks of the entombed. He makes His way to the very pit of Hell, and once there grasps the first-fruits of Death, Adam and Eve, freeing them from the curse of sin.

We all have to die, to be sure, but the sting of death has been removed. We die in the knowledge that we shall rise again; we die with the words of Christ resounding in our minds: "Because I live, you shall live also."

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St. George Greek Orthodox Cathedral

650 Hanover Street, Manchester, NH 03104

Please visit our website: www.stgeorgenh.org

Office Telephone: (603) 622-9113 E-mail: office@stgeorgenh.org

Fr. Demetrios Costarakis, Cathedral Dean

Father's E-mail: frdcostarakis@stgeorgenh.org

Lord's Day (Sunday) Services:

Orthros/Matins: 8:45 a.m. Divine Liturgy: 10:00 a.m.

An electronic copy of this bulletin is available on the website.

The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, April 16, 2023

Volume 1.1, Issue 16

A Ministry of the
Orthodox Christian Network



Christ is risen!

Have you ever read a really great book...and then read a sequel to it, too? It's wonderful when the story continues!

Today, we say, "Christ is risen!" and we hear the gospels about how Jesus's disciples found the empty tomb. But what happened next? Well, now we can read ahead. The story doesn't stop there, does it?

In the Bible, we can find eleven stories about the risen Lord. Eleven stories about what happened next!

One of the best stories tells about how Jesus appeared to two of His disciples. They were walking to a nearby town, and they were very sad, because Jesus had died and had left them. While they were walking, Jesus came and walked with them! (But they didn't know it was Jesus.) Our Lord explained the parts of the Bible to them—the parts in the Old Testament that showed what was going to happen. Then they had dinner together, and when Jesus broke bread with them, they knew it was the Lord!

Then the disciples were just overjoyed to know that Christ had really risen! They said, "Didn't our hearts burn within us, while He talked with us?" Today, and every day, we can let our hearts burn with love for the Lord. We can be overjoyed too that Christ has really risen!



The risen Lord!

WORD SEARCH

Can you find these words in the jumble?

Apostles

Celebrate

Eggs

Feasting

Good News

Light

Pascha

Preach

Resurrection

Risen

Sequel

P	L	E	N	G	Y	H	V	L	S	I	D	L	G	C
X	Q	F	Q	O	E	P	A	I	M	R	E	S	N	U
K	Y	U	D	Z	I	P	D	G	J	K	E	P	I	S
N	M	Z	B	W	U	T	X	H	E	Q	R	G	T	V
B	S	G	Y	I	W	Z	C	T	U	X	Y	V	S	Y
D	E	T	A	R	B	E	L	E	C	A	S	Y	A	Z
P	N	A	Q	G	Y	H	L	F	R	G	S	N	E	P
A	A	R	I	S	E	N	G	X	G	R	Z	P	F	H
Q	P	S	Q	L	W	I	O	E	Z	X	U	O	U	P
K	Y	O	C	Y	K	R	O	Q	T	U	U	S	R	S
W	B	Z	S	H	Q	P	D	Z	G	I	Q	E	E	F
E	T	O	Y	T	A	I	N	A	H	F	A	E	G	R
W	Z	T	E	N	L	K	E	A	A	C	O	M	V	H
W	F	V	F	P	D	E	W	D	H	F	W	U	A	U
I	T	R	Q	V	X	U	S	A	I	A	H	R	P	M

WHAT'S IN THE ICON?

Here is the icon we see during the Paschal (Easter) season.

Can you find the angel? Can you find the old cloths that were on Jesus? Can you find the myrrh-bearing women?



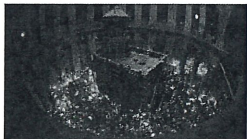
PASCHA

AROUND THE WORLD

Of course, you know what today is! It is Easter, Pascha, the Resurrection of our Lord, Jesus Christ! You probably have big plans for a big party. That's because, as Christians, we celebrate this day more than any other!

We all have our own traditions, but would you like to know how Orthodox Christians in other countries celebrate, too?

But the best way to celebrate is by going to church, singing together the beautiful "Christ is risen" hymn!



In Jerusalem, thousands of people crowd around the Church of the Holy Sepulcher, the spot of Christ's tomb. The people receive the "Holy Fire" there. Try to find out more about this miracle that happens every year!



In Ukraine and Russia and other countries in Eastern Europe, Orthodox Christians bring to the church beautiful Easter baskets full of fancy breads, eggs, and other foods. The priest blesses the baskets, and then the parties can start!



In Greece and Cyprus, most families celebrate this glorious day by roasting lambs on a grill or a spit that turns around and around to cook it.

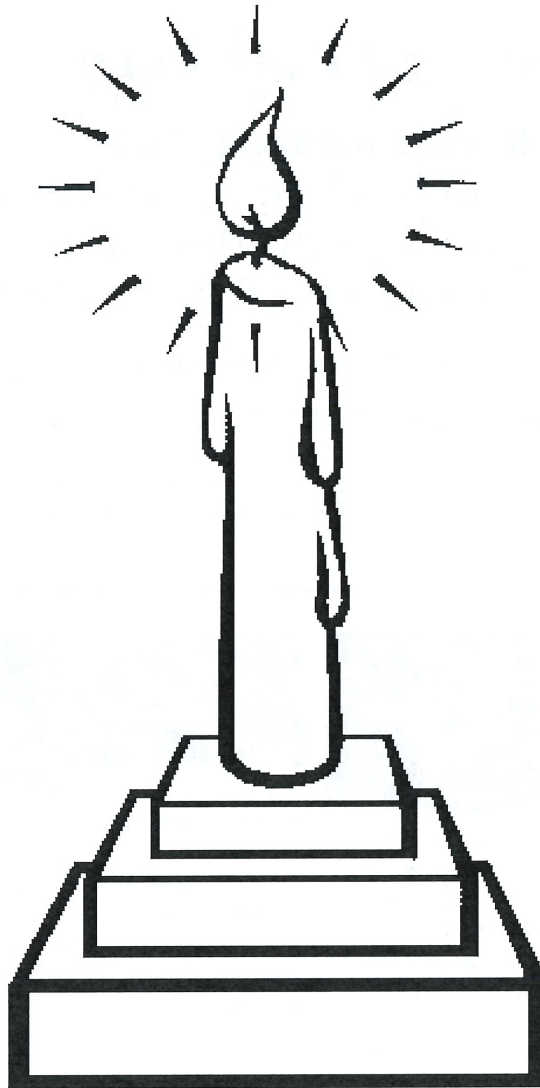
In some places, you might also find people celebrating with big bonfires!



And in the United States, lots of Orthodox Christian kids come to the Agape vespers on Sunday afternoon. Lots of churches hold an Easter Egg hunt afterwards to celebrate!

We celebrate Pascha (Easter) today, April 16th!

Come, receive the Light!



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2023 Alexandra Houck.
Email is [orthodoxchildrensword \(at\) gmail.com](mailto:orthodoxchildrensword@gmail.com). Find it each week at myocn.net.

PATRIARCHAL ENCYCLICAL

FOR HOLY PASCHA

PROT. NO. 221

Most honorable brother Hierarchs,

Dearly beloved children,

Having arrived with God's grace at the all-saving Resurrection of the Lord, through which the power of death was abolished and the gates of paradise were opened to the entire human race, we address to all of you our paschal greetings and heartfelt wishes, as we proclaim the cry "Christ is Risen" that gives joy to the world.

In all of its dimensions, the life of the Church is invigorated by the ineffable joy of the Resurrection. The "experience of resurrection" is witnessed in the labors of the Saints and Martyrs of our faith, as well as in the liturgical and sacramental life, the proclamation of the Gospel "to the ends of the earth", the devotion and spirituality of the faithful, their sacrificial love and Christian conduct, but also in their expectation of a world where "death will no longer exist, nor will there be mourning, wailing or suffering" (Rev. 21,4).

In and through the Resurrection, everything lies in a state of motion toward perfection in the Kingdom of God. This eschatological drive has always provided Orthodox Christians in the world with dynamism and perspective. Despite the claims of the opposite, as a result of the eschatological orientation of its life, the Church never compromised with the presence of evil in all its expressions in the world. Nor did it deny the reality of pain and death. Nor again did it ignore the ambiguity of human affairs. And finally, it never considered the struggle for a more just world as something foreign to its mission.

Still though, the Church always knew that pain and the cross are not the ultimate reality. The experiential quintessence of the Christian life is the conviction that, through the Cross and through the "narrow gate", we are led to the Resurrection. This faith is reflected in the fact that the core of church life, the Divine Eucharist, is essentially linked with the Resurrection of Christ. In the Orthodox tradition, as the late Metropolitan John of Pergamon emphasizes, the Divine Eucharist "is filled with joy and light ... because it is not grounded in the Cross and an idealization of passion, but in the Resurrection as the transcendence of the passion of the Cross"¹. The Holy Eucharist transports us to Golgotha not so that we may remain there, but so that we may be led through the Cross to the everradiant glory of the Kingdom of God. The Orthodox faith is the overcoming of the utopian salvation "without the Cross" and of the existential shipwreck of the Cross "without the Resurrection".

Our participation in the Resurrection of Christ through the sacrament of the Church is on the one hand a tangible abolition of every utopianism and of the false paradise promising unimpeded self-indulgence, while at the same time a definitive transcendence of hopeless self-enslavement in supposed unsurpassable negativity, because the Cross of Christ gives birth to the Resurrection, to the "endless delight", to "the enjoyment of eternal glory". The annihilation of death through the Cross and Resurrection of our Savior elevates our life to its divine-human essence and its heavenly destiny.

In Christ, we know and live that the present life is not our entire life, that our biological death does not constitute an end or obliteration of our existence. The biological boundaries of life do not define its truth. After all, the sense that life is an irreversible "journey toward death" leads to existential impasses, to depression and nihilism, to indifference for what truly matters in life. Science, and financial or social progress are unable to offer an essential solution or outlet. Christians are "those who have hope" (1Thess. 4,13), who expect the coming Kingdom of the Father and Son and Holy Spirit as a final reality, as the fullness of life and knowledge, as the fulfilment of joy, not only for the coming generations but for the entire human race from the beginning to the end of the ages.

This vision of history and eternity, the resurrectional nature of Orthodox faith, ethos and culture—namely, the unquestionable fact that the great miracle of Truth is only revealed "to those who venerate the mystery in faith"—is what we are called to witness today within a civilization that rejects the Transcendent and in the context of manifold reductions of the spiritual identity of human existence.

We give glory in chant, hymn and spiritual song to the Lord who rose from the dead and shines eternal life upon all. We participate with joy in "the feast that is common to all". And we beseech the all-powerful, all-wise and all-merciful Maker and Redeemer of all to bring peace to the world and grant all His saving gifts to humankind, so that His all-honorable and majestic name may be glorified and blessed, now and always and to the ages of ages. Amen!

At the Phanar, Holy Pascha 2023
+ Bartholomew of Constantinople
Fervent supplicant for you all
to the Risen Lord

April 16, 2023

Who will roll away the stone for us? (Mark 16:3)

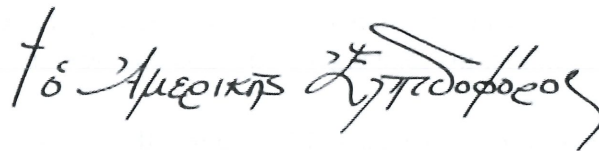
My beloved sisters and brothers in the Risen Lord,

We have finally arrived at the mystery of mysteries, and we approach the Tomb with the holy Myrrh-bearing Women. With them we ask: “Who will roll away the stone for us?” The guards have scattered, the garden is empty, and we have brought all our potions and ointments to complete His anointing for death. But He is the Anointed One — the Christ — and He has no need of any anointing. He has no need of the stone being rolled away in order to leave death behind. As the young man said to them when they went inside: “He is risen! He is not here!” So, then, why was the stone rolled away?

My beloved Christians, the stone is rolled away in every telling of the story, but not so that the Lord can emerge, but so that we might submerge. The tomb is opened so that we might enter and die to ourselves — to our egos and selfishness. And then we may say, as is chanted in the Paschal Liturgy: “Yesterday I was buried with you, O Christ; and today, I arise by Your Resurrection” (Ode 3). The tomb is our place of transformation. The tomb is the very center of our hearts, where we can fulfill the ancient saying: “If you die before you die, then you won’t die when you die.”

Therefore, dear brothers and sisters, let us not ask “who will roll away the stone for us?” Let us make the effort to roll it back ourselves! God will send His Angels to help us if we are struggling. But it is within the tomb of dying to ourselves, and dying to this world, that we are reborn in the Resurrection. The stone is heavy, laden with our sins and our heartbreaks, but God forgives all and asks us to do the same. Forgiveness is the power that lifts the stone and paves our way to love. There is a very real resurrection to be had in this life, which leads to life everlasting. The arising in our hearts of love, compassion, and mercy for everyone and everything is the sign that we are truly the children of the Resurrection. May this Pascha reveal to you this mystery of mysteries — this gateway to eternal life, through our Lord Jesus Christ.

Χριστὸς Ἀνέστη! Christ is Risen!



† ELPIDOPHOROS
Archbishop of America



AD BOOK RATES

***** DEADLINE FOR ADS IS JUNE 30! *****

For quarter-, half-, and full-page ads, please send ads by email to beth@stgeorgenh.org
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Dimensions are 7.5" wide by 10" high.

Option 3: Half-page ad \$150.00

Dimensions are: 7.5" wide by 4.75" high OR 3.5" wide by 10" high.

Option 2: Quarter-page ad \$75.00

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