

## ANNOUNCEMENTS

### UPCOMING HOLY WEEK SERVICES

**BRIGHT WEDNESDAY, APRIL 15**

Paschal Divine Liturgy ~ 10am

**ANNOUNCEMENTS MAY 1 – GREAT & HOLY PASCHA** ; A heartfelt **THANK YOU** to **EACH & EVERY ONE OF YOU** who gave and gave to our kitchen!! A list of those who made donations will be in next week's bulletin; **Needed:** Sponsors for coffee hour following Divine Liturgy – please volunteer – sign up sheet above drinking fountain.

**APRIL 24 DONATIONS: In memory of (IMO):** the recently departed **NINA SHUTTER & BARBARA GIRARD** – The Timpko Family; **IMO ALEXANDER TSAKOFF**- Maria Makowski; **IMO BORIS NICOLOFF** – The Khorey Family

**For Health of Family (FHO):** Donna Sekulidis, Pete & Jann Petroff, Roderick & Valerie Lazar on Lazarus & Palm Sundays, Ryan, Linda, Nada Lazar, Angie Panzoff, Maria Makowski, Zayed Family, Glush Family, Bucukovski Family, Aleksynas Family, **FHO THE STAFF AT MANUGIAN MANOR** – Timpko Family, **FHO ELENA, TOM, JOHN, MARY, CHRISTINA, SARAH, JOANNE, NANCY, THOMAS, NICK & GREG** – Kabrovich Family; **FHO ALL THOSE WHO CLEANED THE CHURCH** – Helen Arnaut; **FHO my mother HELEN ARNAUT:** Sandra Arnaut;

**EASTER OFFERINGS:** Donna Sekulidis **FHO FAMILY**, Daria Tsakoff **IMO ALEXANDER**, Sam Petlichkoff, Norm & Violet Zayed, Don & Cheryl Travis

### UPCOMING EVENTS:

**MAY 4 – BRIGHT WEDNESDAY** – 10 a.m. – Paschal Divine Liturgy;

**Sunday, May 8 – MOTHER'S DAY** – Ladies meeting immediately following Divine Liturgy in Sunday School room – agenda: Mother's Day Dinner; ODO dinner for homeless at Sts. Peter & Paul Orthodox Cathedral pls. arrive bet. 1 & 1:30 if assisting

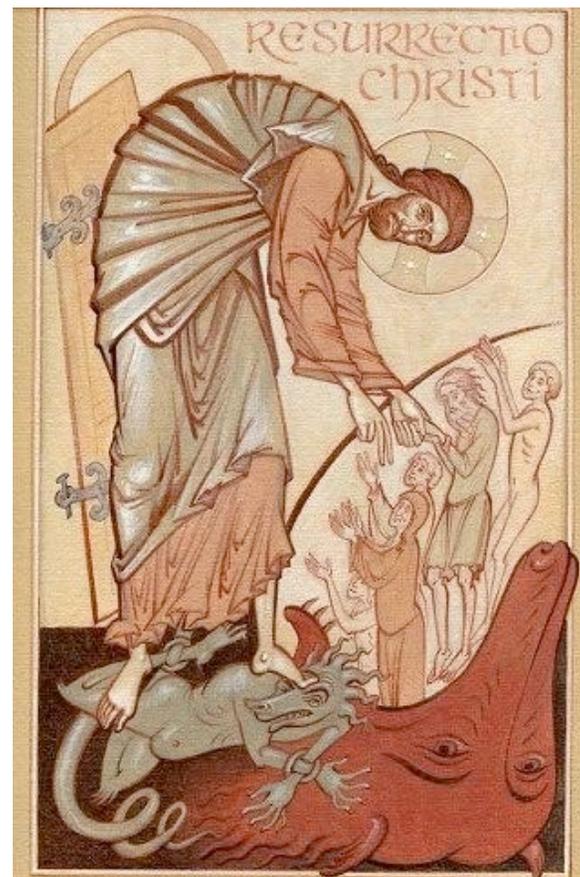
**May 15** – Church Council Meeting following Divine Liturgy

**Monday, May 16 – Mother's Day Dinner** – Park Place - \$30.00 – dinner served 6 p.m. w/doors opening at 5 p.m. – See MARY TODOROFF for tickets. If making a donation for this event, please see Delphine.

# SAINT PAUL ORTHODOX CATHEDRAL

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May 1, 2016  
Great and Holy Pascha



**TODAY WE WILL CELEBRATE PASCHAL HOCTURNES,  
MATINS AND THE DIVINE LITURGY OF ST. JOHN  
CHYSOSTOM**

## Epistle – Acts 1:1-8

In the first book, O The-oph'ilus, 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 to 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 Sama'ria and to the end of the earth."

## Gospel – 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.

## The Paschal Sermon of St. John Chrysostom

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, 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.