



## PASCHA

# The Bright and Glorious Resurrection of our Lord and God and Saviour

## Jesus Christ

19 April / 2 May

### ODE ONE

Heirmos: IT is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia: LET us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

FOR meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

Katavasia: It is the day of Resurrection . Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. (Thrice) JESUS, having risen from the grave as He foretold, hath

granted us life everlasting and great mercy. These last two hymns are chanted thus after each Ode.

Then the Little Litany, with the exclamation : For Thine is the dominion, and Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

### ODE THREE

Heirmos: COME, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia: NOW are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

YESTERDAY I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Katavasia: Come, let us drink a new drink . . .

Then the Little Litany, with the exclamation: For Thou art our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

### THE HYPAKOE - Fourth Tone

WHEN they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

And a reading from the Theologian, beginning with the words, It is the Day of Resurrection, and my beginning hath good auspices.

### ODE FOUR

Heirmos: LET the Prophet Habakkuk, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia: CHRIST revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha. for He tasted not corruption; and since He is truly God, perfect was He proclaimed. CHRIST, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

DAVID, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfilment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Katavasia: Let the Prophet Habakkuk, the proclaimer of divine things . . .

Then the Little Litany, with the exclamation: For a good and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

### ODE FIVE

Heirmos: LET us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia: WHEN those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

BEARING lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Katavasia: Let us arise in the deep dawn . . .

Then the Little Litany, with the exclamation: For hallowed and glorified is Thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

#### **ODE SIX**

Heirmos: THOU didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia: HAVING kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O MY Saviour the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will, hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Katavasia: Thou didst descend . . .

Then the Little Litany, with the exclamation: For Thou art the King of Peace, and the Saviour of our souls, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

KONTAKION - Tone 8: THOUGH Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

OIKOS: THE myrrh-bearing maidens anticipated the dawn, seeking, as it were day, the Sun Who was before the sun and Who had set in the tomb, and they cried out one to another: O friends, come, let us anoint with sweet-smelling spices the life-bringing and buried Body, even that Flesh which raiseth fallen Adam, who lieth in the grave. Let us go hence, let us make haste like the Wise Men, and let us adore and offer before Him myrrh as it were a gift to Him, Who is no longer wrapped in swaddling bands, but in a winding-sheet. And let us make lamentation and cry aloud in exclamation: Arise, O Master, Thou Who dost grant resurrection to the fallen.

The Synaxarion of the Menaion, then the following: On this, the holy and great Sunday of Pascha, we celebrate the life-bringing Resurrection of our Lord and God and Saviour Jesus Christ.

Verses: Christ, going down alone to the struggle with Hades, Came forth again and brought with Him plenteous spoils of victory. To Him be glory and dominion unto the ages of ages. Amen.

Then there is chanted in Tone 6: LET us who have beheld the Resurrection of Christ worship our holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to the whole world. Forever blessing the Lord, we praise His Resurrection. He endured the Cross for us, and by death destroyed death. (Thrice)

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy. (Thrice)

#### **ODE SEVEN**

Heirmos: THE only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia: THE godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

WE celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

TRULY sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Katavasia: The only blest . . .

Then the Little Litany, with the exclamation: Blessed and glorified be the dominion of Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

#### **ODE EIGHT**

Heirmos: THIS chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia: COME on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

CAST thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, from the West, the North, the Sea, and the East have thy children assembled unto thee, blessing Christ unto the ages.

O FATHER Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages. We praise, we bless, and we worship the Lord.

Katavasia: This chosen and holy . . .

Then the Little Litany, with the exclamation: For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. The choir: Amen.

The deacon: The Theotokos and the Mother of the Light, let us magnify in song.

And the choirs chant the hymns of the ninth Ode:

#### **ODE NINE**

Megalynarion: Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day.

Heirmos: SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Megalynarion: Magnify, ... And again the Heirmos:

Shine, shine, O new Jerusalem . . .

Megalynarion: Christ is the new Pascha, the living sacrificial Victim, the Lamb of God that taketh away the sin of the world.

Troparion: O THY divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: Today the whole creation is glad and doth rejoice, for Christ is risen, and Hades hath been despoiled.

And again the Troparion: O Thy divine and beloved . . .

Glory. Megalynarion: Magnify, O my soul, the dominion of the Undivided Godhead of Three Hypostases.

Troparion: GREAT and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom. Both now.

Megalynarion: Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O most glorified one, for thy Son hath arisen from the grave on the third day.

And again the Troparion: O great and most sacred Pascha . . .

Megalynarion: The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.

Katavasia: SHINE, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. (Thrice)

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

Then the little litany with the exclamation: For all the hosts of the Heavens praise Thee, and unto Thee do they send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages. The Choir: Amen.

EXAPOSTILARION, Second Tone: WHEN Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption ! O Salvation of the world! (Thrice)

#### FROM THE OCTOECHOS, First Tone:

Verse: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

WE praise Thy saving Passion, O Christ, and glorify Thy Resurrection.

Verse: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

THOU Who didst endure the Cross, and didst abolish death, and didst arise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent.

Verse: Praise Him with timbrel and dance, praise Him with strings and flute.

THOU Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

GLORIFYING Thy God-befitting condescension, we praise Thee, O Christ; for thou wast born of a Virgin, and yet Thou wast inseparable from the Father. Thou didst suffer as man, and didst endure the Cross willingly. And as one coming forth from the bridal chamber, Thou didst rise from the grave that Thou mightest save the world. O Lord, glory be to Thee.

#### THE STICHERA OF PASCHA WITH THEIR VERSES, Tone 5:

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

A SACRED Pascha hath been shown forth to us today; a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer; a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that hath opened unto us the gates of Paradise, a Pascha that doth hallow all the faithful.

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

COME from that scene, O women, bearers of good tidings, and say to Sion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance, and be glad, O Jerusalem, for thou hast seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

THE myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life; they found an Angel sitting upon the stone, and he, addressing them, in this manner did say: Why seek ye the Living among the dead? Why mourn ye the Incorruptible amid corruption? Go, proclaim it unto His disciples.

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

A PASCHA of delight, Pascha, the Lord's Pascha, an all-venerable Pascha hath dawned for us, a Pascha whereon let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ hath shone forth from the tomb as from a bridal chamber, and hath filled the women with joy, saying: Proclaim it unto the Apostles.

GLORY; BOTH NOW, Plagal of First Tone

IT is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those that hate us: Let us forgive all things on the Resurrection; and thus let us cry: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

*Then Christ is risen is repeated thrice more, and we continue chanting it until the brethren have greeted each other.*

## **Homily of our Father among the Saints John Chrysostom, Archbishop of Constantinople For the Holy and Radiant Day of the Glorious and Saving Resurrection of Christ our God**

Master Bless - If any be pious and a lover of God, let him delight in this fair and radiant festival. If any be an honest servant, let him come in and rejoice in the joy of his Lord. If any have wearied himself with fasting, let him now enjoy the recompense. If any have worked from the first hour, let him receive today his just reward. If any have come after the third, let him feast with thankfulness. If any have arrived after the sixth, in no wise let him be in doubt; in no way shall he suffer loss. If any be later than the ninth, let him draw nigh, let him not waver. If any arrive only at the eleventh, let him not be fearful for his slowness, for the Master is munificent and receiveth the last even as the first; He giveth rest to him of the eleventh even as to him who hath wrought from the first hour. He is merciful to the last and provideth for the first; and to this one He giveth, and to that one He showeth kindness. He receiveth their labours and acknowledgeth the purpose, and He honoureth the deed and praiseth the intention. Wherefore, enter ye all into the joy of our Lord, and let the first and the second take part in the reward. Ye rich and ye poor, join hands together. Ye sober and ye heedless, do honour to this day. Ye who fast and ye who fast not, be glad today. The table is full: do ye all fare sumptuously. The calf is ample: let no one go forth hungry. Let all enjoy the banquet of Faith. Let all enjoy the wealth of righteousness. Let no one lament his poverty, for the Kingdom is made manifest to all. Let no one bewail transgressions, for forgiveness hath dawned forth from the tomb. Let no one be fearful of Death, for the death of the Saviour hath set us free. He hath quenched Death by being subdued by Death. He Who came down into Hades, despoiled Hades; and Hades was embittered when he tasted of Christ's Flesh. Isaiah, anticipating this, cried out and said: Hades was embittered when below he met Thee face to face. He was embittered, for he was set at nought. He was embittered, for he was mocked. He was embittered, for he was slain. He was embittered, for he was cast down. He was embittered, for he was fettered. He received a body, and encountered God. He received earth, and met Heaven face to face. He received what he saw, and fell whither he saw not. O Death, where is thy sting? O Hades, where is thy victory? Risen is Christ, and thou art overthrown. is Christ, and the demons are fallen. Risen is Christ, and the Angels rejoice. . Risen is Christ, and life doth reign. Risen is Christ, and there is none dead in the tomb. For Christ is raised from the dead, and is become the first-fruits of them that slept. To Him be glory and dominion unto the ages of ages. Amen.

Then we chant the Dismissal Hymn of Saint John Chrysostom, Tone 8: GRACE shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.  
After the dismissal the Liturgy begins:

### **Epistle: The Acts of St Apostles 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 baptised with water, but you shall be baptised 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."

### **TO WHOM HE PRESENTED HIMSELF ALIVE**

But why did He appear... only to the Apostles? Because to the many it would have seemed a mere apparition, inasmuch as they did not understand the secret of the mystery. For the disciples themselves were at first incredulous...and needed the evidence of actual touch with the hand, and of His eating with them...For this reason therefore, by the miracles wrought by the Apostles, He renders the evidence of His resurrection unequivocal...All men thereafter should be certain ...that He was risen...But they did not, you say, perform miracles? How then was our religion instituted?

*St. John Chrysostom. Homily I on Acts I, B#55, p. 5.*

### **The Gospel According To St. 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.

## AND THE WORD WAS GOD

Now this is a proof that Christ is God the Word, and the Power of God. For whereas human beings cease, and the word of Christ abides, it is dear to all eyes that what ceases is temporary, but that He who abides is God, and the true Son of God, His only begotten Word.

*St. Athanasius of Alexandria. On The Incarnation, 55. B#7, p. 109.*

Through the incarnation of God the Logos, there entered into human nature the all- perfect Divine Wisdom, the all- perfect Divine Logic, and the all-perfect Divine Mind. 'The Word became flesh,' which means: all the transcendental Divine values became internal to human nature, for they are congenial to the essence of man's godlike soul. All the eternal Divine values, incarnated in man, ultimately merge into one immeasurable and insuperable value: the God-man Christ. Consequently, the God-man is the first, the greatest, the most basic, and the supreme value in the world of man. For nothing is more human than the Lord Christ, who personifies in Himself the most ideal perfection of all that is truly human, truly manlike. Furthermore, He, as the God-man, is the most perfect synthesis of the Divine and the human ...of the natural and the supernatural, of the physical and the metaphysical, of the real and the ideal. In Him, being the God-man, there was created and preserved in the most ideal way an equilibrium between the Divine and the human; and preserved together with this was the autonomy of what is of man and human, as well as the autonomy of what is of God and divine ...

What especially makes the God-man Christ the value above all values is the fact that He is the first and only one to solve completely the problem of life and death ...having actually demonstrated in His Divine-human person incarnate, humanised immortality and life eternal. He demonstrated and proved this powerfully indeed by His resurrection from the dead and ascension into the eternal life of the Godhead ...

'He came into His own.' Yet how are they His people unless by reason of their godlike soul? ...By acknowledging the God-man, we indirectly acknowledge the Christlikeness of man. the divine descent of man, the divine elevation of man ...The struggle for the God-man is the struggle for man. Not humanists, but men of divine-human faith and life are struggling for true man, godlike and Christlike man.

*Archimandrite Justin Popovic. The Supreme Value and Infallible Criterion, B#80A, Vol. 4, pp. 114,116,138.*

And He is called the Word, because He is related to the Father as word to mind ...Perhaps, too, this relation might be compared to that between the definition and the thing defined since this also is called logos. For, it says, he who has mental perception of the Son (for this is the meaning of 'has seen') has also perceived the Father; and the Son is a concise demonstration and easy setting forth of the Father's nature. For everything that is begotten is a silent word of Him who begat it ..He is also called Wisdom, as the knowledge of things divine and human...And Power, as the sustainer of all created things and the furnisher to them of power to keep themselves together. And Truth...and as the pure seal of the Father and His most unerring impress. And the Image, as of one substance with Him...For this is the nature of an image, to be the reproduction of its archetype.

*St. Gregory of Nazianzus. Fourth Theological Oration, 20. B#7, p. 191.*

Since the exile from paradise and the dispersion of Babel, human language has lost its transparency. Words have become void of truth ...But the Word of God was made flesh, has become human word. It was a becoming which was prepared step by step from the creation right up to the fiat of the Virgin, prepared through continuous and successive revelations ...The image of God has never been totally erased from mankind by the primal transgression and fall. In its incarnation, the Word of God - clothed in human flesh and in human language - possesses an efficacy which is both spiritual and sacramental...

The primary aim [of Christian language] is to express and describe the mystery of Christ: the mystery of His incarnation, of his redemptive Passover, and of His sacramental presence in the Church for the life of the world, until His second glorious coming...We may affirm quite clearly that the trinitarian revelation in its entirety proceeds from the coming and the presence of Christ, in whom and through whom and by whom we discover the love of the Father and the power of the Spirit. In the first place, all names, titles, attributes of God, all biblical types and figures pertain to Jesus, the divine Logos.

*Archpriest Boris Bobrinskoy, Revelation of the Spirit, Language beyond Words. Sobornost, Vol. 8 No. 1,1986.*

A Paschal ppistle of Archbishop John [Maximovitch]

To the Western European And East Asian Flock And To All His Spiritual Children, 1956, Paris.

Let us cleanse our senses and see through the gleaming, unapproachable light of Christ's Resurrection.

Now is everything filled-full with light — the heavens, the earth, and the underworld. All is presently bathed in light: Christ is risen from the dead. The heavens make merry, the earth rejoiceth, the underworld exulteth.

The Angels in Heaven hymn Thy Resurrection, O Christ-Saviour. Do Thou make us, on earth, also worthy to glorify Thee with a pure heart.

The Angelic Choir, horrified at seeing Its Creator and Master dead, doth now, in joyous song, glorify Him resurrected. Today doth Adam exult, and Eve rejoiceth; and with them do the Prophets and Patriarchs sing worthy songs to the Creator of all and to our Deliverer, Who did descend into the underworld for our sake.

The Giver of Life doth lead men out of hell this day, and up-lifteth them to Heaven; He layeth low the powers of the enemy and breaketh down the gates of hell by the Divine power of His authority.

On earth, the Angels announce the gladsome tidings to men and declare Christ's Resurrection. Attired in gleaming white robes, the Angels ask the Myrrh-bearing Women: "Why seek ye the Living One amongst the dead? He is risen; He is not here! Come, see the place where the Lord did lie."

The Myrrh-bearing women rush to the Apostles, bearing to them the joyous news. And through the Apostles and the Gospel is Christ's Resurrection preached unto all the world today.

Not all the Apostles immediately saw the risen Christ through spiritual eyes. Two disciples travelling to Emmaus did see Jesus walking with them, but did not recognize Him till such time as He had warmed their saddened hearts; and then were their spiritual eyes opened. Mary Magdalene conversed with Christ in the garden, but neither recognized Him nor was cognizant of the mystery of the Resurrection, until the voice of her beloved Teacher touched her heart and illumined her soul, which had been given to thinking in worldly fashion.

It was the beloved disciple John, whose heart was pure and undimmed by, timidity, who before all others descried the light of the risen Christ through spiritual eyes; and with his bodily eyes did he behold the manifested Lord.

Scattering and dispersing the dark and gloomy tempest of sin, Christ, the Sun of Righteousness, shone forth, gleaming not in the hearts and souls of the Apostles only, but in those of all who draw near to Him with faith, salvation seeking.

"Blessed are those who have not seen and have believed," Christ sayeth; "blessed are those who have perceived Me not with bodily eyes, but with the eyes of the heart."

It was with his spiritual eyes that Archdeacon Stephan, the Proto-martyr, saw the heavens opened and the Lord Jesus at the right hand of God the Father. It was with eyes of faith that the risen Lord was beheld by Great-martyr George the Trophy-bearer and by all the other martyrs who laid down their earthly lives for Christ, in order that they might receive from Him life eternal. It was upon Him that *podvizhniki* ["athletes"-of-the-spirit] did fix their spiritual gaze; despising earthly pleasures, they were crowned in the heavens with glory unfading.

But neither the scribes nor the pharisees, His enemies, saw the resurrected Christ. Nor did the tormentors of the martyrs see Him, strengthening the martyrs. Neither did, nor do, all those whose spiritual gaze is dimmed by unbelief, whose heart is befouled with sins and vices, whose will is directed only toward the earthly, ever see the light of the glory of the risen Christ.

Let us cleanse our hearts from all filth and foulness, and our spiritual eyes will be enlightened.

The light of Christ's Resurrection will flood and fill our souls, in like manner as the Church of the Resurrection, yearly, throughout the centuries, on Great Saturday, is illumined with light when the Orthodox — and only the Orthodox Patriarch receives the Heavenly Fire.

Let us lift up our hearts! Let us forsake everything worldly; let us rejoice in this day and be exceeding glad!

Christ is risen from the dead, having trampled death by death.

Christ is risen!

*Archbishop John, the Pascha of Christ, 1956, Paris*

### **Saints of the Week** **Bright Week – Fast Free Week**

**19 April / 2 May — Our Holy Father John of the Ancient Caves** - lived a life of asceticism in the so-called "old caves," the "old Lavra" of Chariton the Great in Palestine. Having loved Christ the Lord with all his heart, with all his soul and with all his mind, John, at an early age, began to travel to the holy places and to listen to the instructions and counsels of the holy men. Finally, he settled in the Caves of Chariton, where he gave himself to rigorous asceticism spending days and years in fasting, prayer, vigils, continuously meditating on death, and teaching himself humility. As a good ripened fruit, he was plucked by death and took up habitation in Paradise. He lived and died in the eighth century;

**The Holy Martyrs Christopher, Theonas and Antoninus** - young officers serving under Emperor Diocletian. When St. George the Great Martyr was being tortured, they witnessed his sufferings as well as the miracles which occurred at that time. Seeing all of this, they came before the emperor, laid down their arms, removed their military belts and bravely confessed the Name of the Lord Jesus. For that, they were subjected to great torture and finally were tossed into the fire, where their bodies were consumed while their souls went to God into eternal joy. They honourably suffered in Nicomedia in the year 303 A.D.;

**St Tryphun, Patriarch of Constantinople** - The Emperor Romanus, who reigned over Byzantium at the beginning of the tenth century had a son, Theophylact, who was sixteen years old when Patriarch Stephen died. The emperor wanted his son to be elevated as patriarch for he had promised him [his son] this spiritual calling from his youth. Because his son was a minor, the emperor was ashamed to do this. The patriarchal throne was assumed by Tryphun a simple but chaste and pious old man. Tryphun remained on the throne for three years. When the son of the emperor reached his twentieth year, the emperor thought, to remove Tryphun at any price and to install his son as patriarch. The saint of God, Tryphun, did not want to relinquish his throne voluntarily, for no other reason, because he considered it to be a great scandal that such a young man be

elevated to such a responsible and burdensome position as that of being patriarch. Through the intrigue of a nefarious bishop, the signature of the innocent Tryphun was extracted on a blank sheet of paper. Later on, in the imperial court, above that signature, the alleged resignation of the patriarch was written which the emperor decreed. As a result of this, there arose a great confusion in the Church, for the laity and the clergy stood by Tryphun, the godly man. The emperor then forcibly removed the aged patriarch and sent him to a monastery and, his son, Theophylact, was elevated as patriarch. St. Tryphun lived as an ascetic in this monastery for two years and five months and presented himself before the Lord in the year 933 A.D.. Our Holy Father, the Martyr Agathangelos; Our Holy Father Simeon the Barefoot;

**Hieromartyr Alphege, archbishop of Canterbury (1012)** - he became a monk at Deerhurst but after some years retired to be a hermit in Somerset. In 984 he became bishop of Winchester and he became known for his personal austerity and lavish almsgiving. In 994 King Ethelred sent him to parley with the Danes Anlaf and Swein, who had raided both London and Wessex. The Anglo-Saxons paid tribute but Anlaf became a Christian and promised he would never again come to England 'with warlike intent.' This promise was kept. In 1006 he succeeded Aelfric as archbishop of Canterbury. Meanwhile the Danes continued to overrun southern England. They besieged Canterbury and imprisoned Alphege and others and demanded a ransom of 3000 pounds. Alphege refused to pay and forbade his people to do so. The Danes were so infuriated that, after a feast at which they got drunk, and killed him with the bones of oxen: an axeman delivered the final blow. His was originally buried in St. Paul's Cathedral, London however in 1023 his body was translated to Canterbury Cathedral. In 1105 his body was found to be incorrupt.

**20 April / 3 May — Our Holy Father Theodore Trichinas** - A citizen of Constantinople, he was the son of wealthy parents. He left parents, home and riches while still a young man and settled in a remote monastery in Thrace, where he undertook the most rigorous ascetic life. He slept on a stone so that he might have less sleep; he was always bareheaded and dressed in a hair-shirt, from which he was called 'Trichinas' or 'hairy'. Because of his great and self-inflicted sufferings for the sake of his soul's salvation, God granted him the gift of working miracles, both in his lifetime and after his death, and he died peacefully in about 400. Healing myrrh flowed from his relics.

**The Holy Apostle Zacchaeus** - At first, Zacchaeus was a tax collector and a sinner. When our Lord saw him in Jericho in a tree and entered his home, Zacchaeus was brought to repentance. Later on, Zacchaeus followed the Apostle Peter who appointed him bishop of Caesarea in Palestine where he faithfully served the Gospel and died peacefully; Blessed Anastasius the Sinaite, Patriarch of Antioch; Blessed Gregory, Patriarch of Antioch; Our Holy Father Anastasius of Sinai; Our Holy Father Athanasius of Meteora;

**St. Caedwalla, king of the West Saxons (689)** - he became king by conquest being notoriously violent but then abdicated and went to Rome to become a Christian. He was baptised on Holy Saturday 689 being given the name Peter by Pope Sergius. Soon afterwards he was taken ill and died, still wearing his white baptismal robes. He was aged 30.

**April 21 / May 4 — The Hieromartyr Januarius and those with him** - This saint was Bishop of Benevento in Italy. In the time of a persecution under Maximian, he was brought before the judge and tormented with various tortures, which he endured patiently. When they threw him into the flames, they were cooled by an invisible dew and the martyr stood uninjured in it and sang the praises of God. Then they flayed his body with iron flails until the bones showed white, but the martyr patiently endured all. His deacon, Faustus, and his reader, Desiderius, were watching the torture and wept for their spiritual father. Then they too were bound and taken with their bishop to the town of Pozzuoli, and cast into prison. There were in the same prison for the sake of Christ the Puetolian deacons Proclus and Sossus and two simple, Christian men, Eutychius and Acutius. All seven were thrown next day to the wild beasts, but the beasts would not touch them. They were all then beheaded, and the Christians of the city of Naples secretly took the body of St Januarius to their city and buried it in the church. To this present day innumerable wonders are worked at this saint's grave. One among many remembered is this: a poor widow, whose only son had died, took the icon of St Januarius out of the church and laid it on her dead son, weeping and imploring the saint's aid, and her son was restored to life. St Januarius suffered with honour in 305; The Holy Martyr Theodore;

**St. Beuno, abbot of Clynnog Fawr, England (c.640)** - born and educated in Herefordshire before founding his main monastery. When he died a stone oratory was built over his tomb; later his relics were translated to a new church (Eglwys y Bedd) where miracles were reported. He is considered to be the most important local saint of North Wales. Remains of the primitive oratory were excavated in 1914.

**St. Maelrubba (642-722) Apostle of the Picts** - born in Ireland he became a monk at Bangor; later founded a monastery at Applecross on the west coast of Scotland. From there he evangelised Skye and penetrated as far north as Loch Broom. He also build a church on an island in Loch Maree, where his spring was famous for its healing properties.

**St. Ethilwald, hermit of Farne (d. 699)** - he was a monk and a priest of Ripon, who succeeded Cuthbert in the Inner Farne hermitage in 687. Almost nothing is known of him. Once Guthrid, the future abbot, with two monks of Lindisfarne, visited him by boat; on the return journey they were saved from shipwreck in a sudden storm by his prayers. Many miracles have been reported due to his intercession.

**April 22 / May 5 — Our Holy Father Theodore the Sykeote** - His birthplace was the village of Sykeon in Galatia, because of which he was named 'the Sykeote'. While still a ten-year-old boy, Theodore gave himself to strict fasting and night-long vigils under the eye of an elder, Stephen, who lived in his house. His mother, Maria, was a rich widow and intended her son to devote himself to a soldier's calling. But St George appeared to her in her sleep and told her that Theodore was destined for the service, not of an earthly king, but of the King of heaven. St George also appeared to Theodore many times, either to instruct him or to save him from some danger in which the evil demons had placed him. He also had several visions of the most holy Mother of God. Theodore's asceticism exceeded in its severity the asceticism of all the other ascetics of his time. He tormented his body in hunger and thirst and iron girdles and standing all night in prayer. All this—only to link his soul in love to God and to achieve total mastery over his body. The merciful Lord's love responded to Theodore's love. He gave him great power over evil spirits and over all the ills and pains of men. He became known on all sides as a miraculous healer. For his great purity and devotion, he was chosen against his wishes as Bishop of Anastasioupolis. He spent eleven years in episcopal service, and then begged God to release him from this service in order to devote himself again to his beloved asceticism. After that, he returned to his monastery, where, in old age, he gave his soul to the Lord for whose sake he had undergone so much voluntary suffering. He died at the beginning of the reign of the Emperor Heraclius, in about 613. The Holy Martyr Leonidas;

**Our Holy Father, the Monk Vitalis** - During the time of the Alexandrian Patriarch John the Merciful, a young monk appeared who, as soon as he arrived, compiled a list of all the prostitutes in Alexandria. The mortification (asceticism) of this young monk was exceptional and unique. During the day he would offer himself for hire to do the most difficult jobs and at night, he would enter the houses of ill repute, gave the earned amount of money to some prostitute and close himself in the room with her the entire night. As soon as they were locked up, Vitalis would beg the woman to lie down and sleep and he would spend the entire night in a corner of the room in prayer to God for that sinner. Thus, he would save the woman from sinning at least one night. The second night, he would go to a second, the third night to a third and so on until he had visited them all, and then, he again returned to the one with whom he started. By his counselling, many of the sinners abandoned their sullied trade. Some of them married, others entered convents and still others turned to a respectable work and income. Vitalis forbid all of these women to reveal the reason why he was visiting them. Because of this, Vitalis became a scandal for all of Alexandria. The men began to scold him, spit upon him and to openly beat him on the streets. He bore all patiently, making known his good works to God and concealing them from men. When he died, everything about him became known. Many miracles of healing occurred over his grave. People from different places began to bring their sick to his grave. Spat upon by men, he was and remained glorified by the Omniscient God.

**April 23 / May 6 — The Holy and Great Martyr George** - This renowned and glorious martyr was born in Cappadocia, the son of rich and God-fearing parents. His father suffered for Christ, after which his mother moved to Palestine. When George grew up, he went into the army, in which he rose, by the age of twenty, to the rank of tribune, and as such was in service under the Emperor Diocletian. When this Emperor began a terrible persecution of Christians, George came before him and boldly confessed that he was a Christian. The Emperor threw him into prison, and commanded that his feet be put in the stocks and a heavy weight placed on his chest. After that, he commanded that he be bound on a wheel, under which was a board with great nails protruding, and thus be turned. He then had him buried in a pit with only his head above the ground, and left there for three days and nights. Then, through some magician, he gave him deadly poison, but in the face of all these tortures, George prayed unceasingly to God, and God healed him instantly and saved him from death, to the great amazement of the people. When he also raised a dead man to life by his prayers, many embraced the Christian faith. Among these was the Emperor's wife, Alexandra, and the chief pagan priest, Athanasius, the governor Glycerius and Valerius, Donatus and Therinus. Finally, the Emperor commanded that George and the Empress Alexandra be beheaded. Blessed Alexandra died on the scaffold before being killed, and St George was beheaded. This happened in the year 303. The miracles that have been performed at his grave are without number. Also are his appearances in dreams to those who, thinking on him, have sought his help, from that time up to the present day. Consumed by love for Christ, it was not difficult for holy George to leave all for this love—his status, wealth and imperial favour, his friends and the whole world. For this love, the Lord rewarded him with a wreath of unfading glory in heaven and on earth, and with eternal life in His Kingdom. The Lord further endowed him with the power to help in need and distress all who honour him and call on his name; The Holy Martyr Lazarus the New.

**St. Ethelbert, king of East Angles** - he was venerated as a martyr because of his violent death for political reasons at the hand of Offa, king of Mercia, whose daughter Aelfthryth he visited with a view to marriage. The body was buried by the river Lugg at Marden and later translated to Hereford where it remained until the Danes burnt it in 1050. Fragments of the original shrine at Hereford still remain - it was the second most popular pilgrimage centre of the times.

**April 24 / May 7 The Holy Martyr Sabbas Stratelates** - This famous Sabbas lived in Rome in the time of the Emperor Aurelian, and held a general's rank. He was of a noble Gothic family. He often visited Christians in prison, helping them from his abundance. Through his great purity and fasting, God gave him power over unclean spirits. When he was charged with being a Christian, he stood courageously before the Emperor, cast his officer's belt before him and publicly confessed Christ the Lord. He was tortured in various ways: flogged, flailed with iron rods, burned with torches. But he did not succumb to these deadly tortures, and was seen to be alive and well. His comrades, the soldiers, seeing clearly that God was helping Sabbas, accepted the Christian faith, and seventy of them were immediately beheaded at the Emperor's command. Christ the Lord Himself appeared to Sabbas in the prison in great light, and strengthened His martyr. Then Sabbas was condemned to death by drowning. He was thrown into a deep river, where he gave his soul to God in the year 272. And his soul went to the Lord to whom he had remained faithful under many tortures; Our Holy Mother Elisabeth; The Holy Martyrs Eusebius, Neon, Leontius and Longinus; The Holy Martyrs Pasocrates and Valentine; Our Holy Father Thomas the Fool for Christ; The Holy New Martyrs Luke and Nicolas;

**St. Egbert of Lindisfarne (729)** - a Northumbrian monk, born of noble parentage c. 639; d. 729. In his youth he went for the sake of study to Ireland, to a monastery, says the Venerable Bede, "called Rathmelsigi", identified by some with Mellifont in

what is now County Louth. There, when in danger of death from pestilence, he prayed for time to do penance, vowing amongst other things to live always in exile from his own country. In consequence he never returned to England, though he lived to the age of ninety, and always fasted rigorously. Having become a priest, he was filled with zeal for the conversion of the still pagan German tribes related to the angles, and would himself have become their apostle, if God had not shown him that his real calling was to other work. It was he, however, who dispatched to Friesland St. Wigbert, St. Willibrord, and other saintly missionaries. St. Egbert's own mission was made known to him by a monk, who, at Melrose, had been a disciple of St. Boisil. Appearing to this monk, St. Boisil sent him to tell Egbert that the Lord willed him instead of preaching to the heathen to go to the monasteries of St. Columba, "because their ploughs were not going straight", in consequence of their schismatic practice in the celebration of Easter. Leaving Ireland therefore in 716, Egbert crossed over to Iona, where the last thirteen years of his life were spent. By his sweetness and humility he induced the Iona monks to relinquish their erroneous mode of computation; in 729 they celebrated Easter with the rest of the Church upon 24 April, although their old rule placed it that year upon an earlier day.

**April 25 / May 8 — The Holy Apostle and Evangelist Mark** - Mark was a companion and helper of the Apostle Peter in his journeys. Peter, in his first Epistle, calls him his son, not after the flesh but after the spirit (I Pet. 5:13). When Mark was with Peter in Rome, the faithful begged him to write down for them the saving knowledge of the Lord Jesus, His miracles and His life. So Mark wrote his Gospel, which the Apostle Peter himself saw and testified to as true. Mark was chosen by the Apostle Peter to be bishop, and sent to Egypt to preach. And so Mark was the first preacher of the Gospel and the first bishop in Egypt. Egypt was oppressed by a thick darkness of paganism, idolatry, divination and malice. But, with the help of God, St Mark succeeded in sowing the seed of the knowledge of God in Libya, Ammonia and Pentapolis. From Pentapolis, he went to Alexandria, whither the Spirit of God led him. In Alexandria, he succeeded in establishing the Church of God, in giving her bishops, priests and deacons and in rooting everything firmly in faithfulness and devotion. Mark confirmed his preaching with many great miracles. When the pagans brought accusations against Mark as a destroyer of their idolatrous faith, and when the governor of the city began to search for Mark, he fled again to Pentapolis, where he continued his earlier work. After two years, Mark again returned to Alexandria, to the great joy of his faithful, whose number had already increased very greatly. The pagans took the opportunity to seize Mark, and they bound him firmly and began to drag him over the cobblestones, crying: 'We're taking the ox to the stall!' They threw him into prison all injured and bloodstained, where there appeared to him first an angel from heaven, who encouraged and strengthened him, and then the Lord Himself. Jesus said to him: 'Peace to thee, Mark My Evangelist!', to which Mark replied: 'And peace to Thee, my Lord Jesus Christ!' On the next day, the wicked people hauled Mark from prison and again dragged him through the streets with the same cry: 'We're taking the ox to the stall!' Utterly spent and enfeebled, Mark said: 'Into Thy hands, O Lord, I commend my spirit', and thus breathed his last and went to the better world. His holy relics were given burial by Christians, and through the ages they give healing to people from every pain and ill;

**St Anianus, Second Bishop of Alexandria** - When Mark stepped out of the boat on dry land in Alexandria, the sandal on one foot became torn. Then, he saw a cobbler to whom he gave his sandal for repairs. In mending the sandal, the cobbler pierced himself with the needle in his left hand and blood began to flow and the cobbler screamed in pain. Then the apostle of God mixed some dust with his spittle and anointed the wounded hand and suddenly the hand became whole again. Astonished at this miracle, the cobbler invited Mark to his home. Hearing Mark's homily, Anianus [for that was the cobbler's name] was baptized; he and his entire household. Anianus displayed so much virtue and so much zeal for the work of God that St. Mark consecrated him bishop. This holy man was the second bishop of the Church in Alexandria.