



PASCHA

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

Jesus Christ

6 / 19 April

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**

6 / 19 April — St Eutychius, Patriarch of Constantinople - Born in Phrygia of devout parents, he was the son of an officer. Once, Eutychius was playing with some other children of his own age, their game being to write their names on a wall and put beside them the rank that they reckoned they would have in life. When Eutychius' turn came, he wrote: 'Eutychius— Patriarch!' He became abbot of a monastery in Amasea at the age of thirty, and ten years later the Metropolitan of Amasea sent him to the Fifth Ecumenical Council in 553 as his representative. At the Council, he shone like a bright star among the Church fathers, both for his learning and his devotion. When a quarrel arose about whether heretics could be anathematized after their deaths or not, he supported his belief that they could by citing III Kings (A.V. I Kings) 13:1-8, and IV Kings (A.V. II Kings) 23:16. He became greatly liked by both Emperor Justinian and Patriarch Menas. The Emperor very frequently turned to him for advice, and Menas (at that time very rich) designated him his heir and asked the Emperor to ensure that this happened. And so it came to pass. Eutychius governed the Church in peace for twelve years. But then the devil raised a storm against him. This storm reached the Emperor Justinian himself. The Emperor was deluded and fell into the Monophysite heresy of Aphthartodocetism, which taught the falsehood that the Lord Jesus, before the Resurrection, had a divine and uncorrupting body, not feeling hunger or thirst or pain. Eutychius stood firmly against this heresy, for which the Emperor sent him into exile to his first monastery. There Eutychius lived for twelve years and eight months, being shown to be a great wonder-worker, healing people of various diseases by his prayers and by anointing with holy oil. Justinian repented and died, and his successor, Justin II, called Eutychius back to the patriarchal throne, on which this saint remained till his death, governing the Church of God in peace. In 582, at the age of seventy, he went to the Kingdom of Christ the Lord; the Lord whom he had served so faithfully and courageously all his life;

The One Hundred and Twenty Martyrs in Persia - When the Persian Emperor Sapor plundered the lands of Byzantium, he enslaved one-hundred twenty Christians. Since his attempts to persuade them to deny Christ and worship fire proved to be in vain, the emperor tossed them into the fire and burned them alive. Among those martyrs, were nine virgins dedicated to God. They all suffered honourably between the years 344 A.D. and 347 A.D. and took up habitation in the mansions of Christ the King.; St. Govan of Cornwall.

7 / 20 April — St George the Confessor - For his great virtues, which he acquired through long asceticism, George was chosen and installed as Metropolitan of Mitylene. And this saint governed his flock with zeal and wisdom to old age. But when a persecution arose under Leo V, the Armenian, who destroyed the holy icons, this holy elder was summoned by the Emperor to Constantinople, to the Council of bishops which was summoned, at the Emperor's desire, to put a stop to the veneration of icons. But George not only refused to act according to the Emperor's desire; he, together with some other courageous bishops, stood up in defence of the holy icons. For this he was held in derision by the Emperor and exiled to the region of Cherson, where, in physical pain and every sort of need, he spent the remainder of his earthly life. He died and went to immortal life in about 816. He was a wonderworker both during his life and after his death, through his great righteousness and love for the Lord Jesus.

Our Holy Father Nil Sorsky - Nil is one of the great Fathers of the Russian Church. He was the founder of the Scete way of monastic life in Russia. He died peacefully in the year 1508 A.D. His relics repose in the Sorsky Monastery. His "Rule of Life" for the "Scete" way of monastic living represents a first-class work on the spiritual and practical life of a monk;

The Holy Martyr Calliopius - an only son granted by God to a senator from Perga in Pamphylia after the senator had shed many tears in prayer. From his early youth his devout mother, Theoclea, taught him to respect God and to live a chaste life. Calliopius was still a youngster when a terrible persecution began during the reign of Emperor Maximian. To spare him from death, his mother placed him in a boat, gave him an ample amount of money and saw him off to the city of Pompeiopolis. However, God in His Divine Providence, planned it otherwise. Landing in Pompeiopolis he fell into the midst of a tumultuous polytheistic celebration. When Calliopius refused to participate in this ridiculous feast, at the insistence of the crazed mob, he was pushed toward Maximus the commander, before whom Calliopius confessed that he was a Christian. The commander ordered that Calliopius be beaten with lead canes and burned by fire. Wounded throughout, they cast him into prison. Learning about the tortures of her son, Theoclea distributed her entire estate to the poor and needy and with a paltry sum of money hurried to her son in prison. Upon entering the prison, Theoclea bowed down before her son and dressed his wounds. Finally, the commander pronounced the ultimate sentence. Calliopius was to be crucified on a cross. Joy and pain intermingled in the heart of his mother. When they brought her son to the place of execution, she slipped five pieces of gold to the executioners to have her son crucified, not as the Lord was, but rather upside down. Theoclea did this out of humility before the Lord. Calliopius was crucified upside down on Holy Thursday. His mother stood beneath the cross-giving praise to God. One the second day when they removed his lifeless body from the cross, she fell upon her son and she, herself, died. Thus, these two went before the Throne of the King of Glory together. They honourably suffered in the year 304 A.D.;

Our Holy Father Daniel of Pereyaslavl - he had, as a unique form of mortification, that of caring for the dead. Whenever he heard that someone was found frozen to death or that had died in some other manner, Daniel would hasten to bury him decently and to offer prayers to God for him. He died peacefully in the year 1540 A.D. His relics remain intact.; Our Holy Father Gregory the Sinaite.

8 / 21 April — The Holy Apostles Herodion, Agabus, Rufus, Asyncritus, Phlegon and Hermas - They were all among the Seventy, and are all mentioned by St Paul in his Epistles. Herodion was a kinsman of Paul's: 'Salute Herodion my kinsman', he writes to the Romans (16:11). Herodion suffered greatly at the hands of the Jews as Bishop of Neoparthia; he was beaten about the head, stoned on the mouth and stabbed in the legs. When they had left him for dead, St Herodion arose and continued to serve the apostles. He helped the Apostle Peter in Rome, and was beheaded along with many other Christians on the same day that Peter was crucified. St Agabus had a spirit of prophecy. Two of his prophecies are recorded in the Acts of the Apostles. First, he prophesied a great famine throughout the world, which came to pass in the time of Claudius Caesar (Acts 11:2~). The second was when he met the Apostle Paul in Caesarea. Paul was on his way to Jerusalem, and Agabus took Paul's girdle and bound himself hand and foot, saying: 'Thus saith the Holy Spirit: so shall the Jews at Jerusalem bind the man that owneth this girdle' (21:11). St Rufus was Bishop of Thebes in Greece. The Apostle Paul mentions him also: 'Salute Rufus, chosen in the Lord' (Rom. 16:13). St Asyncritus (Rom. 16:14) was Bishop of Hyrcania in Asia. St Phlegon, who is mentioned in the same place as St Rufus, was bishop in the Thracian city of Marathon. St Hermas, mentioned with the others, was bishop in Dalmatia. All these, with bee-like industry, spread the Gospel, suffering greatly for the love of Christ. They all went to the eternal Kingdom of their beloved Christ;

St Niphon, Bishop of Novgorod - distinguished by his great enthusiasm in constructing and restoring the churches of God and by showing great courage in opposing the stances of the tyrannical princes. Thirteen days before his death, St. Theodosius appeared to Niphon and announced his imminent passing over to the other world. He died in the year 1156 A.D.; St Celestine, Bishop of Rome.

9 / 22 April — The Holy Martyr Euppsychius - He was of gentle birth and was reared in faith and devotion. In the time of the Emperor Julian the Apostate, when St Basil the Great was governing the Church in Caesarea, Euppsychius married a girl of good family. But he was not given even one day to live in wedlock, for, on his wedding day itself, there was a pagan festival with sacrifices to the idol of Fortune. Euppsychius went out with some others and smashed all the idols in the temple, then pulled down the temple itself. Julian was furious, and commanded that the culprits be beheaded, that many Christians be taken into the army, that an enormous levy be imposed on Christians, the proceeds of which were to be used to rebuild the Temple of Fortune, and that the town cease to be called Caesarea (as it had been named by Claudius Caesar), and revert to its former name, Maza. Euppsychius was first bound to a tree and cruelly tortured, and then beheaded, in 362. A little after this time, the

wicked Emperor Julian visited that town on his way to Persia, against which he was waging war. St Basil went to meet him, bearing three barley loaves as a sign of honour and welcome. The Emperor ordered that, as a return gift, the saint be given a fistful of hay. Basil said to the Emperor: 'You ridicule us now, O King; we bring you bread, by which we are fed, and you give us miserable food which you, with all your power, are not able to turn into nourishment for men!' To this the Emperor replied: 'You can be sure that I will feed you with this hay when I return from Persia!' But the wicked apostate did not return alive from Persia, but perished there by a fitting and un-natural death;

Our Holy Father Vadim the Martyr - During the reign of the Persian Emperor Sapor, Vadim, the abbot of a certain monastery and a man famous for his generosity was cast into prison with seven of his disciples. With them in prison was a certain Prince Nirsan who was also a Christian. Everyday they were taken out and beaten. Prince Nirsan became terrified and promised to deny the Faith and worship the sun. This was gratifying to Sapor and he promised to give Nirsan, among other things, the entire estate of Vadim's monastery if he would behead Vadim by his own hand. Nirsan agrees to this. With a quivering hand and frightened by the majestic countenance of St. Vadim, he struck this holy man with the sword many times on the neck until he finally beheaded him. Shortly after that, Nirsan succumbed to despair and stabbed himself with the sword and received at his own hand, the due punishment for the murder of the righteous one. St. Vadim suffered in the year 376 A.D.; St. Woutruide.

10 / 23 April — The Holy Martyrs Terence, Africanus, Maximus; Pompeius and 36 others with them - They suffered for Christ and were crowned with wreaths of glory in the time of the Emperor Decius. By the Emperor's orders, the governor of Africa notified all the people that they must offer sacrifice to idols. In the case of opposition, the governor was to put the stubborn to harsh torture. Hearing this threat, many lapsed from the Faith and worshipped idols. But these forty martyrs remained steadfast, for which they were put to torture. St Terence encouraged his companions with these words: 'Let us, my brethren, keep ourselves from denying Christ our God; that He may not deny us before His heavenly Father and the holy angels.' The governor divided them into two groups; thirty-six of them, after flogging and having salt rubbed in their open wounds, he beheaded. But the first four he cast into prison with heavy chains round their necks and on their hands and feet. An angel of God appeared to them in the prison and touched their chains, which fell from them. Then the angel brought them a table abundantly heaped with food, and fed them. They were again taken out and tortured, and again shut up in the prison. Also, the governor ordered sorcerers to gather as many poisonous reptiles as possible, such as snakes and scorpions, and to shut them up with the martyrs. But the reptiles would not touch the men of God, but huddled together in one corner, where they remained for three days. When the prison was opened on the third day, the reptiles fell on the sorcerers and bit them. At last the governor passed sentence of death on these four martyrs. When they were taken to the scaffold, they joyfully sang psalms and hymns of thanksgiving to God, who had accounted them worthy of a martyr's death. They suffered with honour and attained to the Kingdom in the year 250.;

The Six Thousand Martyrs in Georgia - In the wilderness of David-Garejeli in Georgia, there were twelve monasteries in which many monks practiced and lived the ascetical life for centuries. In 1615 A.D., the great king of Persia, Shah Abbas I, attacked Georgia, devastated it and beheaded many Christians. Once while hunting early in the morning on the Feast of the Resurrection, Shah Abbas noticed many lights in the mountains. They were the monks from the twelve monasteries in procession around the Church of the Resurrection with lighted tapers in hand. When the Shah discovered that they were monks, he asked in amazement: "Has not all of Georgia been given over to the sword?" He then ordered his soldiers to immediately go and behead all the monks. At that moment an angel of God appeared to Abbot Arsenius and informed him of impending death. Arsenius informed his brethren. They all received Communion of the All-Pure Mysteries and prepared themselves for death. Suddenly, the assailants arrived and hacked to pieces, first of all, the abbot, who came before the others and, after that, all the rest. They all suffered honourably and were crowned with incorruptible wreaths in the year 1615 A.D. Thus, ended the history of these famous monasteries which, for more than a thousand years, served as the spiritual hearth of enlightenment for the Georgians. Only two of the monasteries exist today: St. David and St. John the Forerunner. The Georgian Emperor Arcil gathered the relics of the monks and honourably interred them. Even today, these relics emit a sweet-smelling Christ (oil) and heal the sick.

11 / 24 April — The Hieromartyr Antipas, Bishop of Pergamum - He is mentioned in the Book of Revelation as 'Antipas My faithful martyr, who was slain among you where Satan dwelleth'(Rev.2:13)—the city of Pergamum. The inhabitants of this town dwelt in the darkness of idolatry and in the depths of impurity: they were slaves to their passions, slanderers, bullies, incestuous; in brief, slaves of Satan. There among them lived Antipas 'as a light in the midst of darkness, as a rose among thorns, as gold in mud'. He who would seize and kill a Christian was regarded as good and just. The whole of their idolatrous faith consisted in soothsaying, the interpretation of dreams, the service of demons and the extreme excesses of debauchery. In terror of Antipas as of fire, the demons appeared to the pagan priests in their dreams and told them how greatly they were in fear of him, and how this fear was driving them from the city. The priests stirred up the multitude, and they began to torment him and to press him to deny Christ and worship idols. Antipas said to them: 'When your so-called gods and lords of the universe are afraid of me, a mortal man, and have to flee the city, why do you not learn from this that all your faith is in vain?' And the saint spoke further with them of the Christian faith as the only true and saving Faith. But they became incensed like wild beasts and dragged the aged Antipas before the temple of Artemis, where there stood an ox cast in bronze. They heated the ox and threw the servant of God inside. St Antipas, inside the red-hot ox, glorified God with thanksgiving, like Jonah in the whale and the Three Children in the burning fiery furnace. Antipas prayed for his flock and for the whole world until his soul parted from his exhausted body and went to join the angels in the Kingdom of Christ. He died under torture and was crowned with unfading glory in the year 92: The Holy Martyrs Processus and Martinian.

St. Guthlac, hermit of Crowland (714) - as a young man Guthlac had been a soldier, fighting for Ethelred, the King of Mercia. At the age of twenty-four he renounced both violence and the life of the world and became a monk in an abbey (inhabited by men and women) at Repton and ruled by an abbess named Elfrida. Even in these early years his discipline was of an extraordinary kind. Some of the monks in fact disliked him for refusing any wine or cheering drink. After two years in the

monastery it seemed to him far too agreeable a place. He found a wet, remote, unloved spot on a bed of the River Welland in the Fens, and there lived for the rest of his life as a hermit, seeking to imitate the rigours of the old desert saints. His temptations rivalled theirs. Wild men came out of the forest and beat him up. Even the ravens stole his few possessions. But Guthlac said we should be patient, even with wild creatures. Bit by bit the animals and birds came to trust him as their friend. A holy man named Wilfrid once visited Guthlac and was astonished when two swallows landed on his shoulders and then hopped all over him. Guthlac told him, "Those who choose to live apart from other humans become the friends of wild animals; and the angels visit them too - for those who are often visited by men and women are rarely visited by angels."

12 / 25 April — Our Holy Father Isaac II of Syria - St Gregory the Dialogist writes about this Isaac. He went to Italy in the time of the Goths and went into the church in the town of Spoleto to pray. He asked the verger to leave him locked in the church all night, and thus spent the night in prayer without moving from that place. He spent the next day and night in the same way. The verger called him a hypocrite and struck him a blow—and lost his reason at that same moment. Seeing how the verger was so fiercely tormented, Isaac bent over him and the evil spirit fled from him, leaving him whole. People came to hear of this happening, and the whole town thronged around this wonderful old man. They offered him money and goods, but he refused them all and would accept nothing. Instead, he withdrew to a forest, where he built himself a cell which quickly became transformed into a large monastery. Isaac became famous for his miracles, especially for his discernment. One evening he told the brethren to take all the hoes out to the vineyard and leave them there. The next day, the brethren set out for the vineyard, taking their lunch, as they had no workers. When they got there, they found as many people working as there were hoes to work with. It transpired that these people had come as thieves to steal the hoes, but, by the power of God, they were constrained to work all night. On another occasion, a couple of almost-naked men came seeking clothing from Isaac. He sent a monk to a hollow tree at the end of the road, to bring what he found there. The monk went off, found some clothing and brought it back to the monastery. The abbot took the clothing and gave it to the beggars. They were profoundly ashamed as they recognised their own clothing, which they had concealed in that tree. A man once sent two beehives to the monastery. A monk hid one of them on the way, and brought the other to the abbot. The saint said to him: 'Be careful when you go back to that beehive you hid on the way. It's been taken over by poisonous snakes. Take care they don't bite you!'
St Basil the Confessor; Our Holy Father Acacius; Our Holy Mother Athanasia.