



APRIL 19, 2020

# THE RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST

## STREAMING SERVICES THIS WEEK

- Holy Pascha: 10 PM, Saturday April 18 – Sunday, April 19  
*Midnight Office, Paschal Matins and Divine Liturgy*  
1 PM, Paschal Hymns and Gospel Reading
- Bright Monday: 5 PM, Monday, April 20 ~ Paschal Hour (hymns)
- Tues.– Sat: 8 AM & 5 PM, Paschal Hymns
- Thomas Sunday: 9:30 AM, Divine Liturgy



## CHRIST IS RISEN ~ TRANSLITERATED

Arabic:	Al-Masi-H Qam	Hakan Qam
Slavonic:	Christos Voskrese	Voistinu Voskrese
Ethiopian:	Christos T'ensah Em' Muhtan!	
Georgian:	Khriste aghsdga	Jeshmaritad aghsdga
Greek:	Christos Anesti	Alithos Anesti
Romanian:	Hristos A Inviat	Adevarat a Inviat
Spanish:	Christos Ha Resucitado	en Verdad ha Resucitado
German:	Christus ist erstanden!	Wahrlich ist er erstanden!
French:	Christ est Ressuscité!	En Vérité, Il est Ressuscité!

- ON THE RESURRECTION:

Christ was Risen, and so we too must be resurrected with Christ, in order to ascend with Him. Our Resurrection [now] is two-fold: in body and in spirit. Our bodily Resurrection will take place on the Last Day. We speak of this when we recite the Creed, the Symbol of Faith: “I look for the Resurrection of the dead.” To be resurrected spiritually is to depart from our sins, to turn away from the vanities of this world, and to abide in true repentance and faith; to take up the struggle against any sin, to do the will of our Heavenly Father, to live His truth, and to follow Christ, the Son of God, with humility, love, meekness, and patience. This is the new creation of which the Holy Apostle speaks when he says, “...if any man be in Christ, he is a new creature....” (II Corinthians 5: 17); a new person, renewed through repentance and faith, a true Christian, a living member of Christ and an heir to the Kingdom of God. — *St. Tikhon of Zadonsk*

- CHRIST IS RISEN!

What does this mean? This means that salvation is truly wrought. For, human nature has joined with Divine nature in the person of Christ, “unmingled, unchanged, undivided, and inseparable.” It is not God Who has passed through the gates of death, and not before God were the “eternal chambers open wide,” not for God’s sake was the stone rolled away from the doors of the tomb, but for the sake of the God-Man. Together with Christ, our human nature has passed through the mysterious gates of death. Death reigns, but not forever!

Death was terrible to the human race before Christ’s death, but after Christ’s resurrection, man became terrible to death, for One of us has conquered death; He did not remain in the tomb, and did not see corruption. Passover was the freeing of Israel from Egypt. Our Pascha frees us from the slavery of death and corruption. Christ is risen! I now know that my salvation is truly wrought. I know that God truly appeared on earth. There have been great people, conquerors of the elements, conquerors of nature; but death cut them all down and revealed our common nothingness. Who has passed through the doors of death? It can only be God. This means that God was truly incarnate on earth, truly brought the healing cure against the corruption that corrodes and torments me. Incarnation and resurrection are united into one. The incarnation gave meaning to the resurrection, and the resurrection irrefutably convinces us of its truth and reality as something that is not a phantom or a dream. Now I am no longer frightened by death, for I have seen the victory over corruption. I also see a different law other than the law of life working in me—I see the law of death and corruption. I see how sin reigns over me at times. But I know that this reign has been shaken, that my situation is not hopeless. I can now hope for victory, I can hope to overcome sin, I can hope for freedom from slavery to corruption. Now I can look with joy upon the podvig of struggle with sin and passions, for the enemy has been conquered many times by ascetical strugglers. The saints of God shine in the heavens of the Church like stars—those who lived on the earth, conquered sin, attained purity and chastity, which is incorruption, and therefore

departed rejoicing upon the way of all the earthly. Incorruption, that is, purity and chastity, gives joy. Blessedness is not an external reward, as unfortunate Catholic hirelings reason with their minds. Blessedness is the inner consequence of virtue. Virtue is a healthy soul, and a healthy person is always happier than a sick one. My sinful illness is curable—the resurrection of Christ convinces me of this. To me is opened the blessedness of paradise. Let no one lament his poverty when entering the Kingdom of all! Joy has come to all, because hope for incorruption, for redemption from sinful corruption, has also come. Christ God has brought us out of death into life. Egypt is left behind, Pharaoh has perished, and the Promised Land and incorrupt Kingdom lay ahead—where there are many abodes, and where the rejoicing is endless! Pascha of incorruption! Salvation of the world! Christ is Risen! —*New Hieromartyr Hilarion (Troitsky), Archbishop of Verey*

- OF THINE OWN WILL THOU WAST CRUCIFIED:

All those hymns which mention the duplicity and fears of the Jewish leaders, the Roman authorities and Judas which led Christ to His voluntary and life-giving death, are not about them—they are dead and gone; historical figures. In that sense, the Church hymns, following St. Paul, teach us that Christ died for our sakes, and it is because of our sins and death that He willingly gave Himself to be crucified. The hymns invite us into the mystery of the Passion so that we might see our own sins and betrayals, denials, fears and faithlessness. The Lord redeems all that for us in His suffering, death and resurrection. —*Fr. Lawrence*

- PASCHAL PRAYERS OF BLESSING:

**O** Master, Lord our God, Creator and Fashioner of all things: through the prayers of our holy fathers, do thou bless this curdled milk and also these eggs, and preserve us in thy goodness, so that, partaking of them, we may be filled with thy gifts, ungrudgingly bestowed, and with thine ineffable goodness. For thine is the might, 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 ages of ages. Amen.

**O** Lord Jesus Christ our God, look down upon this flesh meat and sanctify it, as thou didst sanctify the ram which faithful Abraham brought unto thee, and the lamb which Abel offered unto thee as a whole-burnt offering, and likewise also the fatted calf which thou didst command to be slain for thy prodigal son when he returned again to thee: that as he was counted worthy to delight in thy good things, so we might also delight in those things that are sanctified and blessed by thee for the nourishment of us all. For thou art the true Nourishment and the Giver of good things, and unto thee do we send up glory, together with thy Father, who is without beginning, and thine all-holy, good, and life-giving Spirit, now and ever and unto ages of ages. *Everyone responds: "Amen. Christ is risen! Indeed He is risen!"*