

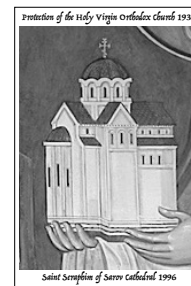
quenchable light of Life, the Life Divine. The *Descent into Hades* is the manifestation of Life amid the hopelessness of mortal dissolution, it is victory over death. “It was not from any natural weakness of the Word that dwelt in it that the body had died, but in order that in its death might be done away by the power of the Savior,” says St. Athanasius. Holy Saturday is more than Easter-Eve. “This is the most Blessed Sabbath, this is the day of rest, whereon the Only-Begotten Son of God has rested from all His works” (hymn of Holy Saturday). “I am the first and the last: I Am He that liveth, and was dead: and behold, I am alive for evermore. Amen. And I have the keys of death and of Hades” (Rev. 1:17-18).

Christ is risen! Indeed (truly) He is risen

Greek:.....Christos Anesti.....Alithos Anesti
 Arabic:.....Al-Masi-H QamHakan Qam
 Slavonic:Christos VoskreseVoistinu Voskrese
 Tigrinia:Christos tensiou!Bahake tensiou!
 Georgian:Khriste aghsdgaJeshmaritad aghsdga
 Romanian:.....Hristos A Inviat.....Adevarat A Inviat
 Spanish:.....Christos Ha ResucitadoEn Verdad Ha Resucitado
 German.....Christus ist auferstanden! ...Er ist wahrhaftig auferstanden!
 ItalianCristo è risorto!È veramente risorto!
 Norwegian.....Kristus er oppstanden!Han er sannelig oppstanden!
 SwedishKristus är uppstånden!Han är sannerligen uppstånden!
 Swahili.....Kristo Amefufukka!Kweli Amefufukka!

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



April 16, 2023

PASCHA ☩ The Resurrection of our Lord and God and Savior Jesus Christ

- PROCESSION HYMN, Tone Six:
Thy Resurrection, O Christ our Savior, the Angels in Heaven sing; enable us on earth to glorify Thee in purity of heart.
- TROPARION OF PASCHA, Tone Five:
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

THIS WEEK

- Holy Fri., April 14: *Strict Fast Day*
9 AM, Royal Hours
3 PM, Great Vespers of Holy Friday with bringing out of Shroud (*Epitaphios*)
6 PM, Matins of Holy Saturday with the Lamentations and Procession

- Holy Sat., April 15: *Strict Fast Day*
12:30 PM, Exorcisms for Catechumens
1 PM, Vespers, Divine Liturgy and Baptisms
of Catechumens
Decoration of Church (floral team and helpers)
11:30 PM, Nocturn Service
Midnight: PASCHAL Matins and Liturgy
Blessing of Paschal Baskets after Liturgy
- PASCHA, April 16: 1 PM, Paschal Vespers and *BBQ* (see flyer)
- Bright Mon., April 17: 9 AM, Paschal Hours and Divine Liturgy
- Bright Tues., April 18: 6 PM, Paschal Vespers
- Bright Wed., April 19: 6 PM, Paschal Vespers
6:30 PM, Book Club

• DEAR BROTHERS AND SISTERS, Christ is Risen!

In His mercy, the Savior has granted that we may live one more time until this very special and most important day in our lives—the Day of Resurrection. The Day of the New Creation, when the whole world is renewed, one more time. One more time, to us and to the entire universe, the chance is given to be risen along with Christ Jesus to new life, Life in God. This renewal, this new birth in God, can be conceived in our hearts. It is difficult to imagine a person who comes to the Orthodox Church on a Pascha night—and feels nothing. The warmth in our hearts, the joy of the faith we all experience during this Holy Night—is real. This is what it means, to believe. This desire to “embrace each other joyously,” as we sing in the *Paschal Verses*, this desire to share the joy of Resurrection—this is the real experience of our faith. This is the true indication of our involvement and participation in the joy of the Holy Church. To illustrate this, I would like to retell here an episode in the life of St Dionysius, the anchorite of the Cave Monastery in Kiev. It was Pascha night in 1463, and as always during the Pascha celebration, clergy were unceasingly going around the temple and the entire monastery complex with the censers, proclaiming the glorious Resurrection of the Lord. When it was the turn of Father Dionysius to cense, this monk-priest went to the Caves where the relics of monks rested in peace. With overflowing joy in the Resurrection, he cried out upon going into the caves:

“My holy fathers and brethren, Christ is risen!” At that, a voice like thunder rose from the tombs: “Indeed, He is risen!” This is a wonderful story, but the real miracle here is not the incredible response the elder received. What really amazed me was the Paschal manifestation of faith so plainly depicted here. Venerable Dionysius surely knew there were no “living” creatures in those caves, he saw around himself dry skulls and bones. But, he descended into the Caves from the temple, filled with the “electricity” of Paschal celebration, and in his ears the “Paschal Homily of St John Chrysostom” still resonated: *Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave!* In the fulness of faith, St Dionysius delivered this message to his fathers and brethren. And his faith is the true hero of this story. We, Orthodox Christians, celebrate the Resurrection of Christ fifty-two times each year. Every Sunday (in Russian, *Voskresenie*, means the Day of Resurrection), we are given an opportunity to be born again, to be refilled with this joy that we experience usually only once a year. But, this limitation is our own, self-inflicted. For Saint Seraphim of Sarov, for example, “Christ is Risen!” was an every-day salutation, and he lived accordingly, paschally, so to speak, in the true joy of one who believes in Christ. We can—and should!—live all the days of our life in the presence of Christ Jesus, remembering His Resurrection and expecting His Second and Glorious Coming.

—*Paschal Message 1997, Archpriest Victor Sokolov (reposed March 12, 2006)*

• ON HADES (Fr. Georges Florovsky):

“He lays down His life, but He has the power to take it again; and the veil is rent, for the mysterious doors of Heaven are opened; the rocks are cleft, the dead arise. He dies, but He gives life, and by His death destroys death. He is buried, but He rises again. He goes down into Hades, but He brings up the souls” (St. Gregory of Nazianzus). This mystery of the resurrecting Cross is commemorated especially on Great Saturday. It is the day of the Descent into Hades. And the *Descent into Hades* is already the Resurrection of the dead. By the very fact of His death Christ joins the company of the departed. It is the new extension of the Incarnation. Hades is just the darkness and shadow of death, rather a place of mortal anguish than a place of penal torments, a dark “sheol,” a place of hopeless disembodiment and disincarnation, which was only scantily and dimly fore-illuminated by the slanting rays of the not-yet-risen Sun, by the hope and expectation yet unfulfilled...Not a “place” at all, but rather a spiritual state: “the spirits in prison” (1 Peter 3:19)...Amid the darkness of pale death shone the un-