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On "Lord I Call" the Saturday Resurrectional stichiras of Tone 1 are sung, followed by the special stichiras of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate Victory of God, prophesied in the victorious Song of Moses after the crossing of the Red Sea ("Let us sing to the Lord, for gloriously has He been glorified"), the salvation of Jonah, and that of the three youths in the furnace.

Then the epistle is read, the same epistle that is still read at Baptism (Romans 6:3-11), in which Christ's death and resurrection become the source of the death in us of the "old man," the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, "Arise, O God, and judge the earth," the dark lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel the light of Resurrection is truly made visible in us, the "Rejoice" with which the Risen Christ greeted the women at the grave is experienced as being directed at us.

The Liturgy of Saint Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb, introducing us into the ultimate reality of Christ's Resurrection, communicating His life to us, the children of fallen Adam.

One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one: the Vespers and Liturgy of Saint Basil the Great and Holy Saturday is truly the liturgical climax of the Church. If one opens one's heart and mind to it and accepts its meaning and its light, the very truth of Orthodoxy is given by it, the taste and the joy of that new life which shines forth from the grave.

Rev. Alexander Schmemmann

Christos Anesti!
Alithós anésti!

Greek

HOLY PASCHA: The Resurrection of Our Lord Commemorated on April 24

Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness. (Sermon of Saint John Chrysostom, read at Paschal Matins)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. Saint Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (I Cor. 15:14). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they met the risen Christ, the doors being shut (John 20: 19). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (Acts 2-4): ". . . for a spirit has not flesh and bones as you see that I have" (Luke 24:39).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth.

Then I saw a new heaven and a new earth. . . the holy city, new Jerusalem. And I heard a great voice from the throne saying "Behold, the dwelling place of God is with men. He will dwell with them, and they shall be his people. . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away (Rev. 21:1-4).

In His death and resurrection, Christ defeats the last enemy, death, and thereby fulfills the mandate of His Father to subject all things under His feet (I Cor. 15:24-26).

Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing (Rev. 5: 12)

THE FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God's free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical ***Con't Next Pg***

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Effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church's liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon).

PREPARATION

Twelve weeks of preparation precede the "feast of feasts." A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. "Through the cross joy has come into all the world," we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ. Today I arise with Thee in Thy resurrection. Yesterday I was crucified with Thee: Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people,

led by the bearers of the cross, banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted.

The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, "Christ is risen from the dead...", many times. Even before entering the church the priest and people exchange the paschal greeting: "Christ is risen! Indeed He is risen!" This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that "He is not here; for He has risen, as He said" (Matt. 28:6).

In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: "The light shines in darkness, and the darkness has not overcome it" (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

Bearing life and more fruitful than paradise Brighter than any royal chamber, Thy tomb, O Christ, is the fountain of our resurrection (Paschal Hours).

MATINS

Matins commences immediately. The risen Christ is glorified in the singing of the beautiful canon of Saint John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Matins the paschal verses are sung. They relate the entire narrative of the Lord's resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God:

This is the day of resurrection. Let us be illumined by the feast. Let us embrace each other. Let us call "brothers" even those who hate us, And forgive all by the resurrection. . . *Con't Next Pg*

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The sermon of Saint John Chrysostom is then read by the celebrant. The sermon was originally composed as a baptismal instruction. It is retained by the Church in the paschal services because everything about the night of Pascha recalls the Sacrament of Baptism: the language and general terminology of the liturgical texts, the specific hymns, the vestment color, the use of candles and the great procession itself. Now the sermon invites us to a great reaffirmation of our baptism: to union with Christ in the receiving of Holy Communion.

If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast. . . the table is fully laden; feast you all sumptuously. . . the calf is fatted, let no one go hungry away. . .

THE DIVINE LITURGY

The sermon announces the imminent beginning of the Divine Liturgy. The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is to go away hungry. The service books are very specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after paschal Matins. Foods from which the faithful have been asked to abstain during the lenten journey are blessed and eaten only after the Divine Liturgy.

THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

O Christ, great and most holy Pascha. O Wisdom, Word and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom (Ninth Ode, Paschal Canon).

The V. Rev. Paul Lazor, New York, 1977

Saint John Chrysostom, Archbishop of Constantinople The Paschal Sermon

The Catechetical Sermon of St. John Chrysostom is read during Matins of Pascha.

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon **Con't Next PG**

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the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

About St. John Chrysostom:

St. John Chrysostom ("The Golden Tongue") was born at Antioch in about the year 347 into the family of a military-commander, spent his early years studying under the finest philosophers and rhetoricians and was ordained a deacon in the year 381 by the bishop of Antioch Saint Meletios. In 386 St. John was ordained a priest by the bishop of Antioch, Flavian.

Over time, his fame as a holy preacher grew, and in the year 397 with the demise of Archbishop Nektarios of Constantinople—successor to Sainted Gregory the Theologian—Saint John Chrysostom was summoned from Antioch for to be the new Archbishop of Constantinople.

Exiled in 404 and after a long illness because of the exile, he was transferred to Pitius in Abkhazia where he received the Holy Eucharist, and said, "Glory to God for everything!", falling asleep in the Lord on 14 September 407.

Archpastoral Message of His Beatitude, Metropolitan Tikhon

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

Dear Beloved Children in the Lord,

CHRIST IS RISEN! INDEED HE IS RISEN!

I greet you in the joy of the Resurrection on this "chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days" (Paschal Canon, Ode 8). Great and Holy Pascha truly is the "king and lord of days." On this day our Lord, God, and Savior Jesus Christ shines

with the victory of life over death, life which is given by Him as a gift to the whole human race. Amidst the daily news that prompts feelings of anxiety and despair, the present feast offers us our only true help. We take comfort that, in His great love for mankind, our Lord has forever banished the futile senselessness of death, which is the "last enemy" (1 Cor 15:26). Our slavery to fear and sin and death is abolished by the King of Glory, "The Lord, strong and mighty, the Lord mighty in battle" (Ps 23[4]:8).

The dark and gloomy grave is now filled with light. We have no need to fear death—our Lord has vanquished it. At this time, the world seems to lie in the darkness of conflict, pain, and grief. Yet, even now, with God helping us, we can face whatever our circumstances may be with the holy joy and Paschal strength that comes from firm conviction and faith in the Risen Christ.

In the overwhelming might of Christ's Resurrection, the strong man is bound forever (Mk 3:27); and in God's providence, we know that He will "make the evil to be good by [His] goodness" (Anaphora of Saint Basil the Great). It is our Lord's unfailing promise of new and eternal life which allows this day to rule all of the days which God may give us on earth. In the brightness of Pascha, even these dark days we now endure are mere servants to this feast of feasts.

On this Paschal day, my prayer is that you allow the joyful light of Christ fully into your hearts. In the coming days of celebration, let all men and women see this spiritual light shining from you, and let them hear your evangelical proclamation that "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."

I remain sincerely yours in Christ,

+ TIKHON

Archbishop of Washington & Metropolitan of All America and Canada

**מֶקֶם תְּמַאֵב !מֶקֶם חַיִּשְׁמָה!
(HaMashiach gam!
Be'emet gam!)**

Hebrew (modern)

Remembering Archbishop John of Chicago on his 40th Anniversary of Repose

Forty years is a long time. Many who will be reading this were not yet born when Archbishop John died. Since that time, five bishops have been at the helm of the Diocese of the Midwest. Much has changed during that space of time. Yet the impact of Archbishop John's diocesan administration was substantial and is still discernable. However, as years have gone by and as many of those who worked with him have passed away, his contributions to the Orthodox Church in America and the diocese are not as well known as they should be.

He was the ruling bishop of the Diocese of the Midwest for almost thirty years, if we count from the time he was "Bishop of Cleveland and Detroit" in 1952. When he became "Bishop of Chicago" in 1956, "Cleveland and Detroit" were incorporated into the "Diocese of Chicago and Minneapolis." He lived at the Holy Trinity Cathedral Rectory until 1973 when he relocated to the Diocesan Center which we then in Burr Ridge. Retiring in 1978, he spent the last years of his life between his small "datcha" in Camp Lake, Wisconsin and with Fr. Sergei and Matushka Alexandra Garklavs, in the rectory of St. Panteleimon Church, Argo-Summit, IL. It was there, early on Palm Sunday morning, April 11, 1982, after saying his morning prayers in front of the Tikhvin Icon of the Theotokos, that he sat down on the couch in the living room to read the Akathist to the Guardian Angel. At some point, he leaned his head back, closed his eyes and "fell asleep." When my father woke, he saw the Archbishop sitting on the couch and at first thought he was resting. It was a prayed-for Christian ending of life.

"Home is where one starts from," so said T.S. Eliot. For Archbishop John, his "home" from his childhood was the Church, and so his death in a rectory next to a church on the Feast of the Entrance of Christ into Jerusalem, had all the marks of a well-deserved and glorious "homecoming." Between his birth in Latvia, in 1898 and death in America in 1982, there was a life of contrasts and challenges, journeys and adventures, war and peace, exodus and exile, emigration and immigration, service and vocation, priesthood and episcopacy, and through it all, a love of God, of people, of work, of family and of life itself. He was born to poor Latvian Orthodox farmers, in as humble circumstances as could be.

Never denying or forgetting those dismal beginnings, through hard work, dedication, patient effort and fortitude, he became a person of noble character and cultured sensibilities, comfortable with both the lowly and the elite. He was, as in the words of a prayer, "compassionate and patient, willing to listen and care, and courageous and diligent, able to speak and to share."

Although he was an ethnic Latvian he was born in what was then the Russian Empire, and that combination of factors formed in him a comfortable identity that he bore with pride and dignity all his life. He lost his father while still a boy. His mother was a woman of strong faith and instilled in him Christian ethics and religious devotion as practiced in the Orthodox Tradition. After serving in the Russian Army during the First World War, he returned to his native village to help his mother and assist at the Orthodox parish as Psalm-Reader and Choir Director. Not having sufficient funds to pay for a seminary education, he worked in a tailor's shop, a skill he enjoyed later in life, doing needlepoint and sewing for recreation and practical purposes.

After studies at the Riga Orthodox Seminary he was already in his thirties when ordained to the priesthood in 1936. The period between wars was a tumultuous time in the Latvian Orthodox Church. For several years he was a travelling priest, covering three country parishes, and also working on the side to make ends meet. When the Germans began their assault on the Eastern Front in 1941, the need for pastoral care dramatically escalated. Wartime miseries precipitated a real thirst for spiritual comfort. In addition to the local Orthodox, thousands of refugees fleeing Russia came to the Baltics. An urgent need arose for a bishop to oversee the pastoral needs in the Latvian Church. In this chaotic and unstable situation, it fell to the humble, celibate country priest, John Garklavs, to take up the challenge. His unassuming background, one would think, were not qualities of a capable administrator. In fact, he became just that. Although his tenure as Bishop of Riga was short-lived, his episcopal ministry was put to the test during five complicated years of displacement in post-war Germany. When he came to the United States in 1949, he joined what was then the Russian Orthodox Greek-Catholic Church of North America, the "Metropolia" as it was called. At that time there were no real diocesan structures as the entire Metropolia was in effect one, large diocese. *Con't Next Pg*

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Upon his appointment to Chicago, he saw as his mission the formation of a healthy diocesan structure. Under his initiative and direction the Diocese of Chicago and Minneapolis developed, with departments, committees and programs, becoming the fully-functioning ecclesiastical body known today as the Diocese of the Midwest.

There are several episodes in Archbishop's life that could provide material for a thrilling movie, full of actions, dangers and suspense. Among those, the story of his becoming caretaker of the Tikhvin Icon of the Theotokos stands out. The Icon's journey is an epic tale, from its confiscation from Tikhvin by the German Army in 1941, its association with the miraculous Pskov Mission during World War II, its being brought by the Germans to Latvia, five years of uncertain wandering through war-torn Europe, to the final arrival in America in 1949. Archbishop John first met the Tikhvin Icon when he welcomed it to the Orthodox Cathedral in Riga. Becoming the Icon's faithful steward for almost forty years, he often had to bear disparagements and tolerate difficulties. The Icon itself inspired him to preserve with courage and wisdom. Throughout his life Vladyka had a deep veneration for the Theotokos who was his guide, intercessor, and protector; a fact confirmed by his wish to be buried in blue vestments.

He regarded his immigration to the United States as divine providence and was grateful to this country, becoming a citizen in 1964. He came to love Chicago and he loved Holy Trinity Cathedral. Archbishop John, who never drove a car, became a regular in the Cathedral's Humboldt Park neighborhood. In his day, the area had a sizeable Eastern European population and he felt quite at home walking down Division Street to do his shopping, getting to know the various merchants by name. He especially enjoyed the Russian-Turkish Baths which were in easy walking distance. And he got familiar with getting around Chicago on the CTA, making occasional trips to the Loop.

Although he appreciated the New World to which God brought him, Vladyka's personal affections were for the Old World's customs and traditions. He had a great love for Orthodox worship, for the liturgical services, traditions, customs, and a special affection for liturgical singing. The

fullness of Orthodox Church life was for him, "life itself." His celebration of the Hierarchical Divine Liturgy, when it had the proper complement of priests, deacons, subdeacons, servers and a good choir, was an unforgettable experience. For the Archbishop Orthodox services were a visible manifestation of Orthodox theology, tradition and culture coming alive in real time in majestic celebration. When not officiating at the altar, he himself would stand at the Cathedral's kliros to sing and read with whoever else was present. Those who saw him serve were always struck by his bearing and appearance; he was fastidious about detail, disciplined in execution, and mindful that the form and content of the services always had to convey both beauty and meaning. Throughout the diocese his visitations to parishes were always grand affairs and many remember those fondly to this day. At times his liturgical manner gave the impression of a strictness, which gave some altar boys a bit of trepidation. But as young servers got to know him, they came to see that his affection for liturgy was conveyed to people as well. He was eager to meet and encourage young servers who might have a priestly vocation and several of them eventually were ordained and are still serving in this diocese and elsewhere.

Archbishop John's conception of liturgy was not a superficial affection for external ritual. His understanding of Orthodox Church life and liturgy was "sacramental," by which I mean that he saw that liturgy and traditions were the means by which the Church was the haven of healing, making broken people whole. He was trained in the classic Russian Orthodox theological tradition which placed prominence on the Church's "ustav," the liturgical regulations as spelled out in the Typicon. But his pastoral vision was not static. He understood that pastoral and liturgical practices would have to be adjusted for people living in modern times. He supported the translation of liturgical texts into English, and he made the efforts to learn enough English, it being his fourth language, after Latvian, Russian and German. He welcomed changes in Eucharistic practices which encouraged laity to receive Holy Gifts regularly and not just once a year. His love of the Orthodox Church's traditions and his vision of pastoral life were inspirational, and influenced many to love God and serve the Church.

As an Orthodox bishop he was exemplary, observing the traditions required of his office, following proper decorum, fasting strictly as prescribed by the Church, praying and reading the *Con't next Pg*

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Scriptures daily, immersing himself in the writings of the Fathers, and in general being a model of episcopal conduct. However Vladyka had qualities which were not ecclesiastical in nature but enhanced his life as bishop and as person. He had a public side which was light-hearted and easy-going. He was warm and welcoming, making friends easily, offering consolation and affection to countless people. He exemplified traditional Orthodox hospitality, himself enjoying cooking and entertaining. With unassuming wit and a sense of humor, guests, old and new friends, were always comfortable in his presence. He enjoyed participating at Church conventions or gatherings because it brought him in contact with people. His faltering English in no way held him back from conversations and socializing. On festive occasions he would encourage singing of liturgical hymns or folk songs, leading with his sonorous melodic voice. There was also a family dimension. About this all that needs to be said here is that he was for my siblings and myself the only real grandfather we had. He fulfilled that role with grandfatherly love, attention and support, and we in turn, loved him as only a doting grandfather can to be loved.

Archbishop John was 84 years old when he died. Measured in years, his life was long, filled with many events and people. His life can also be measured by challenges and accomplishments, of which there were many. But in the end, his life must be measured by his being a real Christian. For Vladyka this meant being an Orthodox Christian, a man who from his youth sought to love and please God by word and deed, and to love neighbors as himself. By that measure, Archbishop John fulfilled his life in excellent fashion, leaving the Church an inspiring legacy and for us a wonderful example of an Orthodox Christian.

Fr. Alexander Garklavs

April 10, 2022

Acts 1:1-8 (PASCHA Epistle)

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 baptized with water, but you shall be baptized 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."

John 1:1-17 (PASCHA Gospel)

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.

Christus resurrectus est; Vere resurrectus est.

Latin