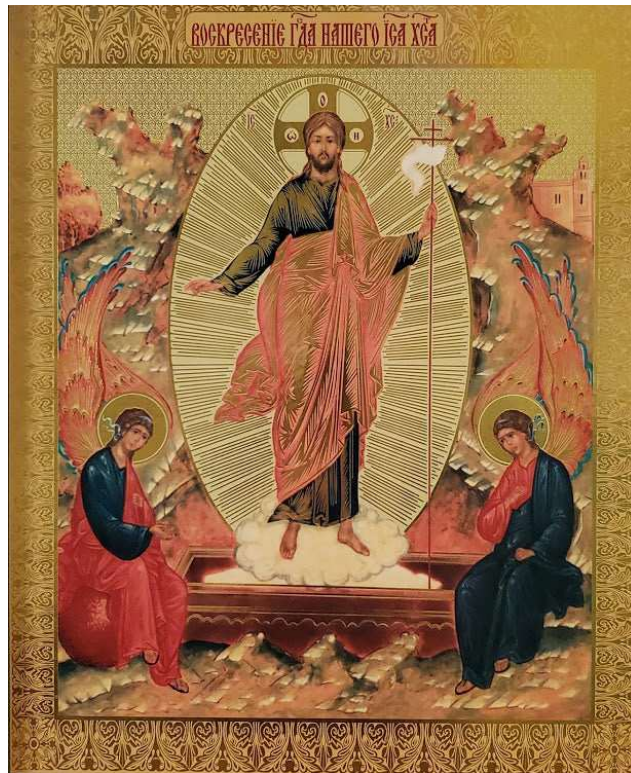


St. Nicholas Orthodox Christian Church
30 Cross Street - Auburn, New York 13021 (www.stnicholasauburn.com)

Sunday, April 20, 2025 - Holy Pascha



Christ is Risen! Indeed He is Risen

Χριστος voskrese! Voistinu voskrese!

Christos anesti! Alithos anesti!

El Messieh kahm! Hakken kahm!

**May you all experience the Joy of Christ's Holy
Resurrection and Keep it in Your Hearts Always!**

- Aleut* | *Khristus anahgrecum! Alhecum anahgrecum!*
- Aleut* | *Khristusax agla-gikux! Agangu-lakan agla-gikux!*
- Albanian* | *Krishti U Ngjall! Vertet U Ngjall!*
- Alutiq* | *Khristusax ung-uixtuq! Pijii-nuq ung-uixtuq!*
- Amharic* | *Kristos tenestwal! Bergit tenestwal!*
- Anglo-Saxon* | *Crist aras! Crist sodhlice aras!*
- Arabic* | *El Messieh kahm! Hakken kahm!*
- Armenian* | *Kristos haryav ee merelotz! Orhnial eharootyunuh
kristosee!*
- Athabaskan* | *Xristosi banuytashtch'ey! Gheli banuytashtch'ey!*
- Bulgarian* | *Hristos voskrese! Vo istina voskrese!*
- Byelorussian* | *Khrystos uvaskros! Saprawdy uvaskros!*
- Chinese* | *Helisituosi fuhuole! Queshi fuhuole!*
- Coptic* | *Pchristos aftooun! Alethos aftooun!*
- Czech* | *Vstal z mrtvých Kristus! Vpravdě vstal z mrtvých!*
- Danish* | *Kristus er opstanden! Ja, sandelig opstanden!*
- Dutch* | *Christus is opgestaan! Ja, hij is waarlijk opgestaan!*
- English* | *Christ is risen! Indeed He is risen!*
- Eritrean-Tigre* | *Christos tensiou! Bahake tensiou!*
- Esperanto* | *Kristo levigis! Vere levigis!*
- Estonian* | *Kristus on üles tõusnud! Ta on tõesti üles tõusnud!*

Ethiopian | *Christos t'ensah em' muhtan! 'Exai' ab-her eokala!*

Finnish | *Kristus nousi kuolleista! Totisesti nousi!*

French | *Le Christ est réssuscité! En verite il est réssuscité!*

Gaelic | *Taw creest ereen! Taw shay ereen guhdyne!*

Georgian | *Kriste aghsdga! Cheshmaritad aghsdga!*

German | *Christus ist auferstanden! Wahrlich Er ist auferstanden!*

Greek | *Christos anesti! Alithos anesti!*

Hawaiian | *Ua ala hou 'o Kristo! Ua ala 'I 'o no 'oia!*

Hebrew | *Ha Masheeha houh quam! Be emet quam!*

Hungarian | *Krisztus feltamadt! Valoban feltamadt!*

Ibo (Nigeria) | *Jesu Kristi ebiliwo! Ezia o' biliwo!*

Indian (Malayalam) | *Christu uyirthezhunnettu!*
Theerchayayum uyirthezhunnettu!

Indonesian | *Kristus telah bangkit! Benar dia telah bangkit!*

Italian | *Cristo e' risorto! Veramente e' risorto!*

Japanese | *Harisutos Fukkatsu! Jitsu ni Fukkatsu!*

Javanese | *Kristus sampun wungu! Tuhu sampun wungu!*

Korean | *Kristo gesso! Buhar ha sho nay!*

Latin | *Christus resurrexit! Vere resurrexit!*

Latvian | *Kristus ir augsham sales! Teyasham ir augsham sales vinsch!*

Lugandan | *Kristo ajukide! Amajim ajukide!*

Norwegian | *Christus er oppstanden! Sandelig han er oppstanden!*

Polish | *Chrystus zmartwychwstal! Zaprawde zmartwychwstal!*

Portugese | *Cristo ressuscitou! Em verdade ressuscitou!*

Romanian | *Hristos a inviat! Adevărat a înviat!*

Russian | *Chrystos voskrese! Voistinu voskrese!*

Sanskrit | *Kristo'pastitaha! Satvam upastitaha!*

Serbian | *Hristos vaskrse! Vaistunu vaskrse!*

Slovak | *Christos vstal z mŕtvych! Vpravde vstal z mŕtvych!*

Spanish | *Cristo ha resucitado! En verdad ha resucitado!*

Swahili | *Kristo amefufukka! Kweli amefufukka!*

Swedish | *Kristus är uppstånden! Han är sannerligen uppstånden!*

Syriac | *M'shee ho dkom! Ha koo gam!*

Tlingit | *Krisdos kux wudigút! X'éiga kux wudigút!*

Turkish | *Hristos diril - di! Hakikaten diril - di!*

Ugandan | *Kristo ajukkide! Kweli ajukkide!*

Ukrainian | *Chrystos voskres! Voistinu voskres!*

Welsh | *Atgyfododd Crist! Atgyfododd yn wir!*

Yupik | *Xris-tusaq Ung-uixtuq! Iluumun Ung-uixtuq!*

Zulu | *UKristu uvukile! Ngempela uvukile!*

Holy Pascha - The Feast of the Resurrection

This is the starting point for our understanding of the sanctification of time. It is the Orthodox experience, which goes back to the apostles themselves, that in the center of our liturgical life, in the very center of that time which we measure as year, we find the Feast of Christ's Resurrection. What is the Resurrection? Resurrection is the appearance in this world, completely dominated by time and therefore by death, of life that shall have no end. The One who rose again from the dead does not die anymore. In this world of ours, not somewhere else, not in any "other" world, there appeared one morning someone who is beyond death and yet in our time. This meaning of Christ's Resurrection, this great joy, is the central theme of Christianity; and it has been preserved in its fullness in the liturgy of the Orthodox Church. There is much truth expressed by those who say that the central theme of Orthodoxy, the center of all its experience, the frame of reference for everything else in her, is the Resurrection of Christ.

We Orthodox living in the West are in danger of losing this resurrection spirit of Christianity. We are concerned with death much more than with resurrection, and church life sometimes is dominated by the funeral rather than the resurrection type of piety. Yet no one can understand the real structure of the liturgical

cycle of the year unless he understands that the center, the day that gives meaning to all days and therefore to all time, is the yearly commemoration of Christ's Resurrection at Pascha. Pascha is always the end and always the beginning. We are always living after Pascha, and we are always going towards Pascha. The whole spirit and meaning of liturgical life is contained in Pascha, together with the subsequent fifty-day period which culminates in the feast of Pentecost, the descent of the Holy Spirit upon the apostles. This unique Paschal celebration is reflected every week in the Christian Sunday, the day which Russians, for example, still call Voskresenie, "Resurrection." Though it may seem strange to you, it is important to realize that every Sunday is a little Pascha. I say "Little Pascha," but it is really "Great Pascha." Every week the Church comes to the same central experience: "Having beheld the Resurrection of Christ . . ." Every Saturday night, when the Priest carries the Gospel from the Altar to the center of the Church, after he has read the Gospel of the Resurrection, the same fundamental fact of our Christian Faith is proclaimed: CHRIST IS RISEN!

St. Paul says, "If Christ has not been raised then our preaching is in vain and your faith is in vain" (I Corinthians 15:14). There is nothing else to believe. This is the heart of our Faith; and it is only in reference to Pascha, as the end of all merely

natural time and the beginning of the new time, that we can understand the whole liturgical year.

Pentecost and Pascha

Pentecost is the fulfillment of Pascha. If you open a calendar, you will find all our Sundays are called Sundays after Pentecost, and Pentecost itself is fifty days after Pascha. Pentecost is the fulfillment of Pascha. Christ ascended into heaven and sent down His Holy Spirit. When He sent down His Holy Spirit into the world, a new society was instituted, a body of people, whose life, though it remained of this world and was shared in its life, took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people in meaningless time that leads to a meaningless end. We are given not only a new meaning in life, but even death itself has acquired a new significance. In the troparion of Pascha we say, "trampling down death by death." We do not say that He trampled down death by the Resurrection, but by death. And although a Christian still faces death, being in this way similar to any other man, death has for him a new significance. It means entering into the Pascha of the Lord, into His own passage from the old into a new life. This is the key to the liturgical year of the Church. Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Christian life is joy.

We speak of feasts, and the feast is the expression of joyfulness of Christianity. When you teach children, you convey to them not only certain knowledge but also the spirit which is behind this knowledge. You know that the one thing a child accepts easily is joy. But we have made our Christianity so adult, so serious, so sad, so solemn, that we have virtually emptied it of that joy. Yet Christ has said, “Whoever does not receive the kingdom of God like a child shall not enter it” (Mark 10:15 and Luke 18:17). To become like a child, in Christ’s words, means to be capable of that joy of which an adult is no longer capable, to enter into communion with things, with nature, with other people, without suspicion or fear or frustration. We often use the term grace, but what is grace? Charis in Greek means not only grace but also joy. If I stress this point so much, it is because of my certainty that our first message must be this message of Paschal Joy. When on Pascha night we stand at the door of the Church and the Priest says, “Christ is Risen,” the night in the words of Gregory of Nyssa, becomes “lighter than the day.” Here is the strength, the real root of the Christian experience. And only within the framework of this joy can we understand everything else.

Let us keep in mind that Pascha is the real beginning of our liturgical year. The year “officially” begins on September 1st; but I am speaking here in terms of its spiritual principle and

foundation, because Pascha truly opens our understanding of time. The world was dark, and Someone brought in light and warmth. The world was sad because it had become a cemetery, and Someone said, "Death is no more." This is what Christ did in this world. It was cold and sinful and cruel, and He came and said, "Rejoice!" This is the way Christ addressed His disciples. "Rejoice! Peace be with you!" Paschal joy is, therefore, the beginning of Christian experience.

Fr. Alexander Schmemmann

Holy Pascha - The All-Embracing Feast

In the Orthodox Church, the Resurrection is not merely the 'feast of feasts', but the all-embracing feast, which is the soul of all the others and is always present in them. In it we find all the divine and theanthropic powers of the Savior, which crush every sin, every death, every devil. Unceasing Resurrection, that is continuous Resurrection, is precisely what the life of all Orthodox Christians in the Church of the Savior is: it is my life, your life and that of each of us. What is the Orthodox Church? It is the risen Christ Who lives forever. So we who live in it continually overcome sin, death and the devil through the Risen Lord. In this way, we raise ourselves from every grave, led and guided always in this task by the saints whom we praise every day. These are the true victors over death, sin and the devil

through the Risen Lord and are, at the same time, those who raise us from our graves. Because, what is the aim of our Christian life? To defeat sin, death and the devil and thus to guarantee immortality and eternal life in the heavenly kingdom of the love of Christ. Because victory over any one of our sins is a victory over death, since every sin is our spiritual death. By overcoming sin and death, in reality we defeat the devil, since the devil is a being in whom sin and death are identical. But we people are human only through the Resurrection of the God/Man, Our Lord Jesus Christ, and through His form of immortality.

St. Justin Popovich

The Guarantee of the Resurrection

When he went down to the world beneath, the Lord Jesus Christ brought life to those who waited there. Read 1 Peter 3:18–4:6.

The resurrection of Christ is the foundation stone of our faith and all the hope we have as Christians. And the Church presents it to us in all its glory as the guarantee of our salvation as well as our own resurrection; for his rising from the grave marks the death of Death and, as man, Christ has become the author of life because he is the very center of the whole economy of salvation. Baptism is the door to this life. From ancient times the

opening verses of the Gospel of John were read over the newly baptized, and today over us all. “To all who received [Christ, the true light], who believed in his name, he gave power [through baptism] to become sons and daughters of God, born, not ... of the flesh, nor of man willing it [meaning not a human possibility, not a human invention], but of God.” (John 1.12) The Apostle adds this: Furthermore, if you belong to Christ you are the descendants of Abraham, which means you inherit all that was promised. (Galatians 3.26–20)

The Ethics of Resurrection

Is it not true that our mortality serves to justify our concern for ourselves, instead of our neighbors? My neighbor can be cold and hungry next door, but I feel quite justified in preserving my own standard of living and the security of my own future, because I consider my money as having been earned by me (or given to me) with no other purpose than to prolong my own life and to make it as comfortable as I can.

Moreover, even the laws of this mortal world of ours are made in such a way that their main purpose is to preserve my rights and my property. They justify violence as a form of self-defense. And the history of human society is one of conflicts and wars in which individuals and nations struggle and kill others in the name of

temporal benefits which will be destroyed by death anyway. But this is still considered as "justice."

Such is, indeed, the inevitable logic of a world, which St. Paul describes as "the reign of death."

On Easter Day (Pascha) however, we celebrate the end of this reign. Christ came to destroy it. "Death is swallowed up in victory, O death, where is your sting?" "Christ is Risen, and no one remains in a tomb." Therefore, as the Church sings, "let us embrace," "let us forgive."

This victory which our Church celebrates so brilliantly, so loudly, so triumphantly, is not simply a guarantee of "after life." Rather, it changes the entire set of our ethical priorities, even now. There is no need for self-preservation anymore because "our life is hidden with Christ in God." To love one's neighbors and to give them the "last penny" is better insurance than to "store treasures upon earth." "To lose one's soul" is "to save it."

Fr. John Meyendorff

The Gospel of Resurrection

'The preaching of the Resurrection as well as the preaching of the Cross was foolishness and a stumbling-block to Gentiles. St. Paul had already been called a "babbler" by the Athenian

philosophers just "because he proclaimed to them Jesus and the resurrection" (Acts 17:18, cf. v.32). The Greek mind was always rather disgusted by the body. The attitude of an average Greek in early Christian times was strongly influenced by Platonic or Orphic ideas, and it was a common opinion that the body was a kind of a "prison", in which the fallen soul was incarcerated and confined. The Greeks dreamt rather of a complete and final disincarnation. And the Christian belief in a coming Resurrection could only confuse and frighten the Gentile mind. It meant simply that the prison will be everlasting, that the imprisonment will be renewed again and for ever. The expectation of a bodily resurrection would befit rather an earthworm suggested Celsus, and he jeered in the name of common sense. He nicknamed Christians a "philosomaton genos", a "flesh-loving crew" (ap. Origen, Contra Celsum, V:14 and VII:36).'

Fr Georges Florovsky