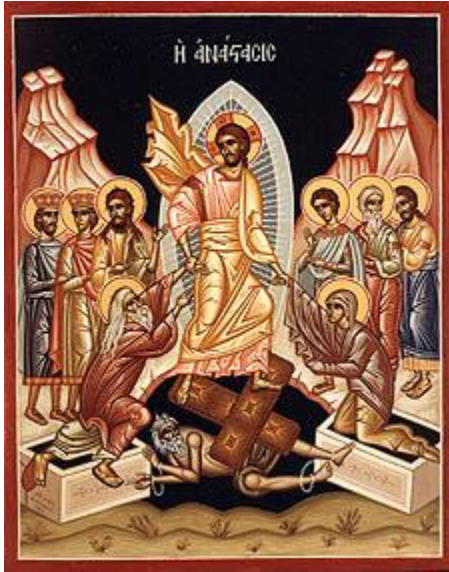


**28. APRIL. 2019. SUNDAY OF GREAT AND HOLY PASCHA.
28. КВІТЕНЬ. 2019. СВІТЛЕ ХРИСТОВЕ ВОСКРЕСІННЯ. ПАСХА.
ТРОПАР ВОСКРЕСІННЯ.**



On the Great and Holy Feast of Pascha, Orthodox Christians celebrate the life-giving Resurrection of our Lord and Savior Jesus Christ. This feast of feasts is the most significant day in the life of the Church. It is a celebration of the defeat of death, as neither death itself nor the power of the grave could hold our Savior captive. In this victory that came through the Cross, Christ broke the bondage of sin, and through faith offers us restoration, transformation, and eternal life.

The glorious and resplendent light emanating from the empty Tomb will dispel the darkness. Christ, risen from the dead, cracks the fortress of death and takes "captivity captive" (Psalm 67:19). All the limitations of our createdness are torn asunder. Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (I Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives, creates saints, and gives joy.

The Resurrection has not yet abolished the reality of death. But it has revealed its powerlessness (Hebrews 2:14-15). We continue to die as a result of the Fall. Our bodies decay and fall away. "God allows death to exist but turns it against corruption and its cause, sin, and sets a boundary both to corruption and sin." Thus, physical death does not destroy our life of communion with God. Rather, we move from death to life - from this fallen world to God's reign.

Icon of the Commemoration of Great and Holy Pascha

One of the most symbolic of the Festal Icons of the Orthodox Church is that of the Holy Resurrection. In the center of this radiant event

is Christ pulling Adam and Eve up from their tombs. The gates of the Realm of Death are broken and thrown down. Death, personified in human form is defeated, and bound hand and foot at the bottom of the scene. We recall the joyous words of St. Paul: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55)

In the background stands the host of the departed, so numerous they can not be depicted. Among them in the front of the multitude are some of the righteous dead, though now invigorated by the Resurrection. King David and his son Solomon are seen on the left wearing crowns. Near the center is Saint John the Baptist. On the other side is Abel, the son of Adam and the first man to ever die. He wears a shepherds robe and has a cane. Many icons of this subject depict large crowds with a few other recognizable prophets.

The Divine Liturgy of Saint John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of Saint Chrysostom is read, which calls upon the people to "Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free . . . O Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages."

The Scripture readings for the Divine Liturgy are: Acts 1:1-8 and John 1:1-17.

On Easter Sunday afternoon the faithful gather once more for prayer with lighted candles. All sing the hymn, "Christ is Risen from the Dead". The people greet one another joyously, saying: "Christ is Risen", the Easter salutation which is answered, "Truly He is Risen". They sing, "the dark shadows of the Law has passed away by the coming of grace", and standing in exaltation they exclaim, "Who is so great a God as our God?"

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14). The Church also states in its Creed, "The Third day He rose again."

The Good Shepherd (Prayer Book) Ukrainian Orthodox Church of Canada. 2007. P-433-477.
The Good Shepherd (Prayer Book) Ukrainian Orthodox Church of Canada. 2013. P-453-495.

TROPAR OF THE HOLY RESURRECTION.
Christ is risen from the dead, trampling down Death by death and on those in the tombs, bestowing life.
GLORY to the Father and to the Son and to the Holy Spirit.

Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував.
СЛАВА Отцю і Сину і Святому Духу.

НУРАКОЕ IN TONE – 4.

Anticipating the dawn, and finding the stone rolled away from the tomb, those who were with Mary heard from the angel: Why do you seek among the dead as mortal Him, Who abides in everlasting light? Behold the grave clothes. Go and proclaim to the world that the Lord is risen and has slain death, for He is the Son of God who saves the human race.

NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF THE HOLY RESURRECTION IN TONE – 8.

You did descend into the tomb, O Immortal One and destroyed the power of hades. You did arise as victor, O Christ God, proclaiming to the Myrrh –Bearing Women: Rejoice! You granted peace to Your Apostles and bestowed resurrection upon the fallen.

ИРАКОИ НА ГОЛОС 4 – ий.

Світання попередивши і знайшовши камінь одвалений од гробу, ті, що були з Марією, від ангела почули: Чому шукаєте серед мертвих, як людину, Того, Хто в світлі вічному перебуває? Погляньте на похоронні пелени, поспішіть й світові звістіть, що воскрес Господь, умертвивши смерть, Він бо є Син Бога, що спасає рід людський. **І НИНИ** і повсякчас, і на віки вічні. Амінь.

КОНДАК ВОСКРЕСІННЯ НА ГОЛОС 8 – ий.

Хоч і до гробу зійшов єси, Безсмертний, проте пекельну переміг Ти силу, і воскрес єси, як переможець, Христе Боже, що Жонам- Мироносицям сказав: Радуйтеся і спокій дарував Твоїм Апостолам, а впавшим, подав воскресіння.

INSTEAD OF THE TRISAGION HYMN:

“ As many as have been baptized into Christ, have put on Christ. Alleluia.”

ЗАМІСТЬ ТРИСВЯТОГО. Усі ті, що в Христа хрестилися, у Христа зодягнулися. Аلیلуя.

READER : “ **ПРОКІМЕН IN TONE-8.** This is the day which the Lord has made; let us rejoice and be glad in it.”

CHOIR : “ This is the day which the Lord has made; let us rejoice and be glad in it.”

READER : “ O give thanks unto the Lord for He is Good, for His mercy endures forever.”

CHOIR : “ This is the day which the Lord has made; let us rejoice and be glad in it.”

READER : “ This is the day which the Lord has made.”

CHOIR : “ Let us rejoice and be glad in it.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 8 – ий.** Цей день сотворив Господь, радіймо й веселімся в нім.”

ХОР. : “ Цей день сотворив Господь, радіймо й веселімся в нім.”

ЧИТ. : “ Прославляйте Господа, бо Він Благий, бо повіки милість його.”

ХОР. : “ Цей день сотворив Господь, радіймо й веселімся в нім.”

ЧИТ. : “ Цей день сотворив Господь.”

ХОР. : “ Радіймо й веселімся в нім.”

EPISTLE: Acts, 1 : 1 – 8.

1 The former account I made, O Theophilus, of all that Jesus began both to do and teach, ² 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, ³ 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.

⁴ 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; ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” ⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. ⁸ 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.”

READER : “ ALLELUIA IN TONE - 4. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Аلیلія на голос 4-ий. Аلیلія. ”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ You shall rise up and have pity on Zion. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Ти воскреснеш, і змилосердишся над Сіоном. ”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ The Lord from Heaven has looked upon the earth. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Господь із неба на землю поглянув.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL: John 1 : 1 – 17

1 In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name *was* John. ⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light. ⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him.

¹¹ He came to His own, and His own did not receive Him. ¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴ 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.

¹⁵ 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.’”

¹⁶ And of His fullness we have all received, and grace for grace. ¹⁷ For the law was given through Moses, *but* grace and truth came through Jesus Christ.

INSTEAD OF “ IT IS TRULY WORTHY.”

The angel cried to the Lady Full of Grace:
Rejoice, O Pure Virgin. Again I say:
Rejoice! Your Son is risen on the third day from the tomb, and He has raised up all the dead: Rejoice, all you people.
IRMOS. Shine forth, Shine forth, O New Jerusalem, for the Glory of the Lord has shone upon you. Exult now and be glad O Zion, and rejoice, O pure Theotokos, in the Rising of the One born of you.

COMMUNION VERSE:

“ Receive the Body of Christ, taste the Fountain of Immortality. Alleluia.”

REMiNDER:

Instead of “Blessed is he Who comes.....” (pg. 329) (335).

Paschal Tropar: “ Christ is risen from the dead, trampling down death by Death, and on those in the tombs, bestowing Life.” (1 time)

Instead of “We have seen the True Light:” (pg. 331) (337).

Paschal Tropar: “ Christ is risen from the dead.....” (1 time)

Instead of “Let our mouths be filled.....” (pg. 331) (337).

Paschal Tropar: “ Christ is risen from the dead.....” (1 time)

Instead of “Blessed be the name.....” (pg. 333) (341).

Paschal Tropar: “ Christ is risen from the dead.....” (3 times)

Dismissal:

Instead of “Glory to You.....”(pg. 337) (495).

ЗАМІСТЬ ДОСТОЙНО. “ Ангел звістив

Благодатній: Чистая Діво, радуйся, і ще раз кажу: Радуйся, Твій Син воскрес на третій день із гробу і мертвих воздвигнув; люде, веселіться.

ІРМОС. Світіся, світіся, Новий Єрусалиме, слава бо Господня над Тобою зійшла. Радій нині й веселися, Сіоне, а Ти, Чистая, красуйся, Богородице, бо Воскрес Народжений Тобою.

ПРИЧАСНИЙ СВЯТА. “ Тіло Христове прийміте, і Джерела Безсмертного споживіте. Алилуга, алилуга, алилуга.”

ЗАМІТКА.

Замість “ Благословен, хто йде в Імя Господнє.....” (ст. 328) (334).

Тропар Пасхи: Христос Воскрес із мертвих, смертю смерть подолав, І тим, що в гробах, життя дарував. (1-раз).

Замість “Ми бачили Світло Істинне.....” (ст. 330) (336).

Тропар Пасхи: Христос Воскрес із мертвих.....(1-раз)

Замість “Нихай сповняться уста наші.....” (ст.330) (336).

Тропар Пасхи: Христос Воскрес із мертвих.....(1-раз)

Замість “Нехай буде благословенне.....” (ст. 332) (340).

Тропар Пасхи: Христос Воскрес із мертвих.....(3-рази)

Priest: “ Christ is risen from the dead, trampling down death by death.”

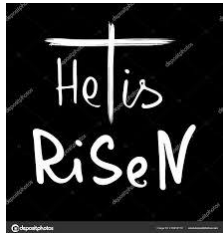
Choir: “And on those in the tombs, bestowing Life.”

Priest: “ May Christ our true God Who rose from the dead, trampling down death by death, and on those in the tombs bestowing life, through the intercessions of His Most Pure Mother and of all the saints, have mercy on us and save us, for as much as He is Good and the Lover of mankind.” **Choir:** “ Amen.”

Відпуст. (замість “ Слава Тобі.....”) (ст. 336) (494).

Following the Dismissal: “ Christ is risen from the dead.....” (3 times)

Followed by: “ And He has granted us eternal life, let us bow down before His third – day Resurrection.”



Pope Francis wishes peace to Ukrainians

Today, April 21, Pope Francis said his Easter message from the balcony of St. Peter's Basilica to Rome and the world. The Ecumenical hierarch mentioned Ukraine in his speech.

“May the population of the eastern regions of Ukraine, which continues to suffer from a continuing conflict finds solace already this Easter. Let the Lord encourage humanitarian initiatives, as well as those aimed at achieving lasting peace,” said the holy Father.

Священик. “Христос Воскрес із мертвих, смертю смерт подолав.....”

Хор. “і тим, що в гробах, життя дарував.”

Священик. “Христос що воскрес із мертвих, смертю смерт подолав, і тим, що в гробах, щиття дарував. Істинний Бог наш, молитвами Пречистої Своєї Матері і всіх Святих, помилує і спасе нас, бо Він Благий і Чоловіколюбчець.”
Хор. Амінь.

По відпусті співаємо. “Христос Воскрес.....” (3 рази).

А потім “І нам дарував життя вічне, поклоняємось Його триденному Воскресінню.”

The Pontiff also referred to the recent terrorist attack in Sri Lanka. At the end of the sermon, Pope Francis wished the resurrected Christ gives people peace and tranquility: “In the face of many manifestations of the suffering of our time, may the Lord of life not find us cold and indifferent. May He make us build bridges, not walls.

May the Resurrection, which opened wide the entrance of the tomb, open our hearts to the needs of the impoverished, defenseless, poor, unemployed, unprivileged, and those who knock at our door, seeking bread, asylum and recognition of their dignity.”

https://risu.org.ua/en/index/all_news/