

SATURDAY OF THOMAS WEEK

May 2, 2020 • Fourteenth day of Paschaltide



CHRIST IS RISEN!

Canticle

The myrrh-bearing women at deep dawn drew nigh to the tomb of the Giver of life. They found an Angel sitting upon the stone, and he addressing them, in this manner didst say: “Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim it unto His disciples!”

*Christ is risen from the dead, trampling down Death by death,
and upon those in the tombs bestowing life.*



AT MORNING PRAYER

from the Pentecostarion, at Orthros

Thou Who didst endure the Cross, and didst abolish Death, and didst rise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent.

Glory to Thy holy Resurrection, O Lord.

Thou Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

Glory to Thy holy Resurrection, O Lord.

Glorifying Thy God-befitting condescension, we praise Thee, O Christ; for Thou wast born of a Virgin, and yet Thou wast inseparable from the Father. Thou didst suffer as a man, and didst endure the Cross willingly. Thou didst rise from the grave as though coming forth from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee.



WISDOM OF THE HOLY FATHERS

JOHN CHRYSOSTOM

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†407

~ from his homily on First Corinthians ~

Love does not insist on its own way; it is not irritable or resentful;
it does not rejoice at wrong, but rejoices in the right.

–1 Corinthians 14:5-6

HAVING SAID THAT LOVE is *patient and kind*, the Apostle shows us also the temperament of mind of someone who exhibits this love. And what is that temperament? *Love does not insist on its own way*. A loved one is esteemed as everything to the one who loves. And one who loves only insists on his own way when he cannot free his beloved

from unseemliness; so, if the only way to free his beloved from unseemliness is to act in an unseemly manner, he does count his behavior as unseemliness. This is friendship, when the one who loves and the beloved are no longer two divided persons, but, in a manner, one single person. This can only take place when there is love. Seek not, therefore, your own good, that you may find your own. For he who seeks his own good, will not find his own. Wherefore St. Paul says, *Let no one seek his own good, but the good of his neighbor. (1 Corinthians 10:24)* For your own profit lies in the profit of your neighbor, and his in yours. He that will not seek his own profit to benefit his neighbor, will not attain unto the crowns, due to this: God Himself ordained that we should be mutually bound together.

And if you will, see this also in my case, I who address you. For my profit depends on you, and your advantage on me. Thus, on the one hand it profits you to be taught the things that please God, but with this have I been entrusted, that you might receive it from me, and therefore might be compelled to come and be taught by me; and on the other hand it profits me that you should be made better, for the reward which I shall receive for this will be great. But this again lies in you; and therefore, am I compelled to seek after you that you may be bettered, and that I may receive my profit from you. Wherefore also Paul says, *For what is my hope or joy or crown of boasting before our Lord Jesus at His coming? Is it not you? (1 Thessalonians 2:19)* The joy of Paul was the disciples, and they had his. Therefore, he wept when he saw them perishing.

If you say that each person seeks his own, I will add that only by the good of another is one's own way won. Do you see how love is extended everywhere and manages all things? But be not weary, until you have thoroughly acquainted yourself with this golden chain. For having said that *love does not insist on its own way*, he mentions again the good things produced by this. And what are these? *Love is not irritable or resentful*. See love again not only subduing vice, but not even allowing it to arise at all. For Paul did not say that love overcomes even though provoked, but rather that love is not provoked. And he did not say that love works no evil, but rather that love doesn't even think of evil, that is to say, love is so far from contriving any evil that she does not even expect it of the beloved. How then could love work any evil or be provoked?

Love does not rejoice at wrong, but rejoices in the right. That is to say, love does not feel pleasure over those who suffer ill; and not only this, but also, what is much greater: *love rejoices in the right*. She feels pleasure, according to the Apostle, with those that are well spoken of, as he points out in his epistle to the Romans: *Rejoice with those who rejoice, weep with those who weep. (12:15)* Hence, love is does not envy and is not puffed up because she accounts the good things of others as her own.

Do you see how love makes her us, her nursing children, into angels, one step at a time? For when a person is void of anger, and pure from envy, and free from every tyrannical passion, he is delivered even from human nature and arrives at the very serenity of angels.

Nevertheless, the Apostle is not content with these things only, but has something even more to say: *Love bears all things*.

Recollecting therefore in our minds these things, both those of God and of men, let us possess ourselves of the love which is above all gifts, that we may obtain both the present and the future blessings: which may we all obtain, through the grace and mercy of our Lord Jesus Christ, to Whom be glory, power, and honor, with the Father and the Holy Spirit, now and ever, and unto ages of ages. *Amen*.

