**Sermon 71**

*(On the Lord's Resurrection, I.; delivered on Holy Saturday in the Vigil of* [*Easter*](http://www.newadvent.org/cathen/05224d.htm)*. )*

**I. We must all be partakers in Christ's resurrection life**

In my last sermon (*superest ut de resurrectionis consortio disseramus: quod ne continuato sermone et mihi et vobis fiat onerosum, in diem sabbati promissa differemus*).}-->, dearly-beloved, not in appropriately, as I think, we explained to you our participation in the cross of [Christ](http://www.newadvent.org/cathen/08374c.htm), whereby the life of [believers](http://www.newadvent.org/cathen/05769a.htm) contains in itself the [mystery](http://www.newadvent.org/cathen/10662a.htm) of [Easter](http://www.newadvent.org/cathen/05224d.htm), and thus what is honoured at the feast is celebrated by our practice. And how useful this is you yourselves have [proved](http://www.newadvent.org/cathen/12454c.htm), and by your devotion have learned, how greatly benefited [souls](http://www.newadvent.org/cathen/14153a.htm) and bodies are by longer [fasts](http://www.newadvent.org/cathen/05789c.htm), more frequent [prayers](http://www.newadvent.org/cathen/12345b.htm), and more liberal [alms](http://www.newadvent.org/cathen/01328f.htm). For there can be hardly any one who has not profited by this exercise, and who has not stored up in the recesses of his [conscience](http://www.newadvent.org/cathen/04268a.htm) something over which he may rightly [rejoice](http://www.newadvent.org/cathen/07131b.htm). But these advantages must be retained with persistent care, lest our efforts fall away into idleness, and the [devil's](http://www.newadvent.org/cathen/04764a.htm) [malice](http://www.newadvent.org/cathen/07149b.htm) steal what God's [grace](http://www.newadvent.org/cathen/06689a.htm) gave. Since, therefore, by our forty days' observance we have wished to bring about this effect, that we should feel something of the Cross at the time of the Lord's Passion, we must strive to be found partakers also of [Christ's](http://www.newadvent.org/cathen/08374c.htm) Resurrection, and “pass from death unto life” [1 John 3:14](http://www.newadvent.org/bible/1jo003.htm#verse14), while we are in this body. For when a man is changed by some process from one thing into another, not to be what he was is to him an ending, and to be what he was not is a beginning. But the question is, to what a man either dies or lives: because there is a death, which is the [cause](http://www.newadvent.org/cathen/03459a.htm) of living, and there is a life, which is the [cause](http://www.newadvent.org/cathen/03459a.htm) of dying. And nowhere else but in this transitory world are both sought after, so that upon the character of our temporal actions depend the differences of the [eternal](http://www.newadvent.org/cathen/05551b.htm) retributions. We must die, therefore, to the [devil](http://www.newadvent.org/cathen/04764a.htm) and live to God: we must perish to iniquity that we may rise to righteousness. Let the old sink, that the new may rise; and since, as says the Truth, “no one can serve two masters” [Matthew 6:24](http://www.newadvent.org/bible/mat006.htm#verse24), let not him be Lord who has caused the overthrow of those that stood, but Him Who has raised the fallen to victory.

**II. God did not leave His soul in hell, nor suffer His flesh to see corruption**

Accordingly, since the Apostle says, “the first man is of the earth earthy, the second man is from heaven heavenly. As is the earthy, such also are they that are earthy; and as is the heavenly, such also are they that are heavenly. As we have borne the image of the earthy, so let us also bear the image of Him Who is from heaven” [1 Corinthians 47-49], we must greatly [rejoice](http://www.newadvent.org/cathen/07131b.htm) over this change, whereby we are translated from earthly degradation to heavenly dignity through His unspeakable mercy, Who descended into our estate that He might promote us to His, by assuming not only the substance but also the conditions of [sinful](http://www.newadvent.org/cathen/14004b.htm) nature, and by allowing the impassibility of Godhead to be affected by all the miseries which are the lot of mortal manhood. And hence that the disturbed minds of the [disciples](http://www.newadvent.org/cathen/05029a.htm) might not be racked by prolonged grief, He with such wondrous speed shortened the three days' delay which He had announced, that by joining the last part of the first and the first part of the third day to the whole of the second, He cut off a considerable portion of the period, and yet did not lessen the number of days. The Saviour's Resurrection therefore did not long keep His [soul](http://www.newadvent.org/cathen/14153a.htm) in Hades, nor His flesh in the tomb; and so speedy was the quickening of His uncorrupted flesh that it bore a closer resemblance to slumber than to death, seeing that the Godhead, Which quitted not either part of the Human Nature which He had assumed, reunited by Its power that which Its power had separated.

**III. Christ's manifestation after the Resurrection showed that His Person was essentially the same as before**

And then there followed many [proofs](http://www.newadvent.org/cathen/12454c.htm), whereon the authority of the Faith to be preached through the whole world might be based. And although the rolling away of the stone, the empty tomb, the arrangement of the linen cloths, and the [angels](http://www.newadvent.org/cathen/01476d.htm) who narrated the whole deed by themselves fully built up the [truth](http://www.newadvent.org/cathen/15073a.htm) of the Lord's Resurrection, yet did He often appear plainly to the eyes both of the [women](http://www.newadvent.org/cathen/15687b.htm) and of the Apostles not only talking with them, but also remaining and eating with them, and allowing Himself to be handled by the eager and curious hands of those whom [doubt](http://www.newadvent.org/cathen/05141a.htm) assailed. For to this end He entered when the doors were closed upon the [disciples](http://www.newadvent.org/cathen/05029a.htm), and gave them the [Holy Spirit](http://www.newadvent.org/cathen/07409a.htm) by breathing on them, and after giving them the light of understanding opened the secrets of the [Holy Scriptures](http://www.newadvent.org/bible/index.html), and again Himself showed them the wound in the side, the prints of the nails, and all the marks of His most recent Passion, whereby it might be acknowledged that in Him the properties of the Divine and Human Nature remained undivided, and we might in such sort [know](http://www.newadvent.org/cathen/08673a.htm) that the Word was not what the flesh is, as to confess God's only Son to be both Word and Flesh.

**IV. But though it is the same, it is also glorified**

The Apostle of the [Gentiles](http://www.newadvent.org/cathen/06422a.htm), [Paul](http://www.newadvent.org/cathen/11567b.htm), dearly-beloved, does not disagree with this belief, when he says, “even though we have [known](http://www.newadvent.org/cathen/08673a.htm) Christ after the flesh, yet now we [know](http://www.newadvent.org/cathen/08673a.htm) Him so no more.” [2 Corinthian 5:16] For the Lord's Resurrection was not the ending, but the changing of the flesh, and His substance was not destroyed by His increase of power. The quality altered, but the nature did not cease to exist: the body was made impassible, which it had been possible to crucify: it was made incorruptible, though it had been possible to wound it. And properly is Christ's flesh said not to be [known](http://www.newadvent.org/cathen/08673a.htm) in that state in which it had been [known](http://www.newadvent.org/cathen/08673a.htm), because nothing remained passible in it, nothing weak, so that it was both the same in [essence](http://www.newadvent.org/cathen/05543b.htm) and not the same in [glory](http://www.newadvent.org/cathen/06585a.htm). But what wonder if S. [Paul](http://www.newadvent.org/cathen/11567b.htm) maintains this about Christ's body, when he says of all spiritual [Christians](http://www.newadvent.org/cathen/03712a.htm), “wherefore henceforth we [know](http://www.newadvent.org/cathen/08673a.htm) no one after the flesh” [2 Corinthians 5:16]. Henceforth, he says, we begin to experience the resurrection in [Christ](http://www.newadvent.org/cathen/08374c.htm), since the time when in Him, Who died for all, all our hopes were guaranteed to us. We do not hesitate in diffidence, we are not under the suspense of uncertainty, but having received an earnest of the promise, we now with the eye of [faith](http://www.newadvent.org/cathen/05752c.htm) see the things which will be, and rejoicing in the uplifting of our nature, we already possess what we [believe](http://www.newadvent.org/cathen/02408b.htm).

**V. Being saved by hope, we must not fulfil the lusts of the flesh**

Let us not then be taken up with the appearances of temporal matters, neither let our contemplations be diverted from heavenly to earthly things. Things which as yet have for the most part not come to pass must be reckoned as accomplished: and the mind intent on what is permanent must fix its desires there, where what is offered is [eternal](http://www.newadvent.org/cathen/05551b.htm). “For although by hope we were saved” [Romans 8:24](http://www.newadvent.org/bible/rom008.htm#verse24), and still bear about with us a flesh that is corruptible and mortal, yet we are rightly said not to be in the flesh, if the fleshly affections do not dominate us, and are justified in ceasing to be named after that, the [will](http://www.newadvent.org/cathen/15624a.htm) of which we do not follow. And so, when the Apostle says, “make not provision for the flesh in the [lusts](http://www.newadvent.org/cathen/09438a.htm) thereof” [Romans 13:14](http://www.newadvent.org/bible/rom013.htm#verse14), we understand that those things are not forbidden us, which conduce to health and which [human](http://www.newadvent.org/cathen/09580c.htm) weakness demands, but because we may not satisfy all our desires nor indulge in all that the flesh [lusts](http://www.newadvent.org/cathen/09438a.htm) after, we recognize that we are warned to exercise such self-restraint as not to permit what is excessive nor refuse what is necessary to the flesh, which is placed under the mind's control. And hence the same Apostle says in another place, “For no one ever [hated](http://www.newadvent.org/cathen/07149b.htm) his own flesh, but nourishes and cherishes it” [Ephesians 5:29](http://www.newadvent.org/bible/eph005.htm#verse29); in so far, of course, as it must be nourished and cherished not in [vices](http://www.newadvent.org/cathen/15403c.htm) and luxury, but with a view to its proper functions, so that nature may recover herself and maintain due order, the lower parts not prevailing wrongfully and debasingly over the higher, nor the higher yielding to the lower, lest if [vices](http://www.newadvent.org/cathen/15403c.htm) overpower the [mind](http://www.newadvent.org/cathen/10321a.htm), slavery ensues where there should be supremacy.

**VI. Our godly resolutions must continue all the year round, not be confined to Easter only**

Let God's people then recognize that they are a new creation in [Christ](http://www.newadvent.org/cathen/08374c.htm), and with all vigilance understand by Whom they have been adopted and Whom they have adopted. Let not the things, which have been made new, return to their ancient instability; “and let not him who has put his hand to the plough,” [Luke 9:62](http://www.newadvent.org/bible/luk009.htm#verse62) forsake his work, but rather attend to that which he sows than look back to that which he has left behind. Let no one fall back into that from which he has risen, but, even though from bodily weakness he still languishes under certain maladies, let him urgently desire to be healed and raised up. For this is the path of health through imitation of the Resurrection begun in [Christ](http://www.newadvent.org/cathen/08374c.htm), whereby, notwithstanding the many accidents and falls to which in this slippery life the traveller is liable, his feet may be guided from the quagmire on to solid ground, for, as it is written, the steps of a man are directed by the Lord, and He will delight in his way. When the just man falls he shall not be overthrown, because the Lord will stretch out His hand. These thoughts, dearly-beloved, must be kept in mind not only for the [Easter](http://www.newadvent.org/cathen/05224d.htm) festival, but also for the sanctification of the whole life, and to this our present exercise ought to be directed, that what has delighted the [souls](http://www.newadvent.org/cathen/14153a.htm) of the faithful by the experience of a short observance may pass into a habit and remain unalterably, and if any fault creep in, it may be destroyed by speedy repentance. And because the cure of old-standing diseases is slow and difficult, remedies should be applied early, when the wounds are fresh, so that rising ever anew from all downfalls, we may deserve to attain to the incorruptible Resurrection of our [glorified](http://www.newadvent.org/cathen/06585a.htm) flesh in [Christ Jesus our Lord](http://www.newadvent.org/cathen/08374c.htm), Who lives and reigns with the Father and the [Holy Ghost](http://www.newadvent.org/cathen/07409a.htm) for ever and ever. [Amen](http://www.newadvent.org/cathen/01407b.htm).

**Sermon 72**

*(On the Lord's Resurrection, II.)*

**I. The Cross is not only the mystery of salvation, but an example to follow**

The whole of the [Easter](http://www.newadvent.org/cathen/05224d.htm) [mystery](http://www.newadvent.org/cathen/10662a.htm), dearly-beloved, has been brought before us in the [Gospel](http://www.newadvent.org/cathen/06655b.htm) narrative, and the ears of the mind have been so reached through the ear of flesh that none of you can fail to have a picture of the events: for the text of the Divinely-inspired story has clearly shown the treachery of the [Lord Jesus Christ's](http://www.newadvent.org/cathen/08374c.htm) betrayal, the judgment by which He was condemned, the barbarity of His crucifixion, and [glory](http://www.newadvent.org/cathen/06585a.htm) of His [resurrection](http://www.newadvent.org/cathen/12789a.htm). But a sermon is still required of us, that the [priests'](http://www.newadvent.org/cathen/12406a.htm) exhortation may be added to the solemn reading of Holy Writ, as I am sure you are with [pious](http://www.newadvent.org/cathen/12748a.htm) expectation demanding of us as your accustomed due. Because therefore there is no place for [ignorance](http://www.newadvent.org/cathen/07648a.htm) in faithful ears, the seed of the Word which consists of the preaching of the [Gospel](http://www.newadvent.org/cathen/06655b.htm), ought to grow in the soil of your heart, so that, when choking thorns and thistles have been removed, the plants of [holy](http://www.newadvent.org/cathen/07386a.htm) thoughts and the buds of right desires may spring up freely into fruit. For the cross of [Christ](http://www.newadvent.org/cathen/08374c.htm), which was set up for the [salvation](http://www.newadvent.org/cathen/13407a.htm) of mortals, is both a [mystery](http://www.newadvent.org/cathen/10662a.htm) and an example : a sacrament where by the Divine power takes effect, an example whereby man's devotion is excited: for to those who are rescued from the prisoner's yoke Redemption further procures the power of following the way of the cross by imitation. For if the world's wisdom so prides itself in its [error](http://www.newadvent.org/cathen/05525a.htm) that every one follows the opinions and habits and whole manner of life of him whom he has chosen as his leader, how shall we share in the name of Christ save by being inseparably united to Him, Who is, as He Himself asserted, “the Way, the Truth, and the Life,” [John 14:6](http://www.newadvent.org/bible/joh014.htm#verse6)? the Way that is of [holy](http://www.newadvent.org/cathen/07386a.htm) living, the Truth of Divine doctrine, and the Life of [eternal](http://www.newadvent.org/cathen/05551b.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm).

**II. Christ took our nature upon Him for our salvation**

For when the whole body of [mankind](http://www.newadvent.org/cathen/09580c.htm) had fallen in our first [parents](http://www.newadvent.org/cathen/11478c.htm), the merciful God purposed so to succour, through His only-begotten [Jesus Christ](http://www.newadvent.org/cathen/08374c.htm), His creatures made after His image, that the restoration of our nature should not be effected apart from it, and that our new estate should be an advance upon our original position. Happy, if we had not fallen from that which [God](http://www.newadvent.org/cathen/06608a.htm) made us; but happier, if we remain that which He has re-made us. It was much to have received form from Christ; it is more to have a substance in Christ. For we were taken up into its own proper self by that Nature (which condescended to those limitations which loving-kindness dictated and which yet incurred no sort of change. We were taken up by that Nature), which destroyed not what was His in what was ours, nor what was ours in what was His; which made the person of the Godhead and of the Manhood so one in Itself that by co-ordination of weakness and power, the flesh could not be rendered inviolable through the Godhead, nor the Godhead passible through the flesh. We were taken up by that Nature, which did not break off the Branch from the common stock of our race, and yet excluded all taint of the [sin](http://www.newadvent.org/cathen/14004b.htm) which has passed upon all [men](http://www.newadvent.org/cathen/09580c.htm). That is to say, weakness and mortality, which were not [sin](http://www.newadvent.org/cathen/14004b.htm), but the penalty of [sin](http://www.newadvent.org/cathen/14004b.htm), were undergone by the Redeemer of the World in the way of punishment, that they might be reckoned as the price of redemption. What therefore in all of us is the heritage of condemnation, is in Christ the [mystery](http://www.newadvent.org/cathen/10662a.htm) of godliness. For being free from debt, He gave Himself up to that most cruel creditor, and suffered the hands of [Jews](http://www.newadvent.org/cathen/08399a.htm) to be the [devil's](http://www.newadvent.org/cathen/04764a.htm) agents in torturing His spotless flesh. Which flesh He willed to be subject to death, even up to His (speedy) resurrection, to this end, that [believers](http://www.newadvent.org/cathen/05769a.htm) in Him might find neither [persecution](http://www.newadvent.org/cathen/11703a.htm) intolerable, nor death terrible, by the remembrance that there was no more [doubt](http://www.newadvent.org/cathen/05141a.htm) about their sharing His [glory](http://www.newadvent.org/cathen/06585a.htm) than there was about His sharing their nature.

**III. The presence of the risen and ascended Lord is still with us**

And so, dearly-beloved, if we unhesitatingly [believe](http://www.newadvent.org/cathen/02408b.htm) with the heart what we profess with the mouth, in Christ we are crucified, we are dead, we are buried; on the very third day, too, we are raised. Hence the Apostle says, “If you have risen with Christ, seek those things which are above, where Christ is, sitting on God's right hand: set your affections on things above, not on things on the earth. For you are dead, and your life is hid with Christ in [God](http://www.newadvent.org/cathen/06608a.htm). For when Christ, your life, shall have appeared, then shall you also appear with Him in [glory](http://www.newadvent.org/cathen/06585a.htm)” [Colossians 3:1-4](http://www.newadvent.org/bible/col003.htm#verse1) . But that the hearts of the faithful may [know](http://www.newadvent.org/cathen/08673a.htm) that they have that whereby to spurn the [lusts](http://www.newadvent.org/cathen/09438a.htm) of the world and be lifted to the wisdom that is above, the Lord promises us His presence, saying, “Lo! I am with you all the days, even till the end of the age” [Matthew 28:20](http://www.newadvent.org/bible/mat028.htm#verse20) . For not in vain had the [Holy Ghost](http://www.newadvent.org/cathen/07409a.htm) said by Isaiah: “Behold! A [virgin](http://www.newadvent.org/cathen/15458a.htm) shall conceive and shall bear a Son, and they shall call His name [Emmanuel](http://www.newadvent.org/cathen/05404a.htm), which is, being interpreted, God with us” [Matthew 1:23]. Jesus, therefore, fulfils the proper meaning of His name, and in ascending into the heavens does not forsake His adopted brethren, though He sits at the right hand of the [Father](http://www.newadvent.org/cathen/06608a.htm), yet dwells in the whole body, and Himself from above strengthens them for patient waiting while He summons them upwards to His [glory](http://www.newadvent.org/cathen/06585a.htm).

**IV. We must have the same mind as was in Christ Jesus**

We must not, therefore, indulge in folly amid vain pursuits, nor give way to [fear](http://www.newadvent.org/cathen/06021a.htm) in the midst of adversities. On the one side, no [doubt](http://www.newadvent.org/cathen/05141a.htm), we are flattered by deceits, and on the other weighed down by troubles; but because the earth is full of the mercy of the Lord , Christ's victory is assuredly ours, that what He says may be fulfilled, “Fear not, for I have overcome the world” [John 16:33](http://www.newadvent.org/bible/joh016.htm#verse33) . Whether, then, we fight against the ambition of the world, or against the [lusts](http://www.newadvent.org/cathen/09438a.htm) of the flesh, or against the darts of [heresy](http://www.newadvent.org/cathen/07256b.htm), let us arm ourselves always with the Lord's Cross. For our Paschal feast will never end, if we abstain from the leaven of the old [wickedness](http://www.newadvent.org/cathen/05649a.htm) (in the sincerity of [truth](http://www.newadvent.org/cathen/15073a.htm)). For amid all the changes of this life which is full of various afflictions, we ought to remember the Apostle's exhortation; whereby he instructs us, saying, “Let this mind be in you which was also in Christ Jesus: Who being in the form of God counted it not [robbery](http://www.newadvent.org/cathen/14564b.htm) to be equal with [God](http://www.newadvent.org/cathen/06608a.htm), but emptied Himself, taking the form of a bond-servant, being made in the likeness of [men](http://www.newadvent.org/cathen/09580c.htm) and found in fashion as a [man](http://www.newadvent.org/cathen/09580c.htm). Wherefore God also exalted Him, and gave Him a name which is above every name, that in the name of [Jesus](http://www.newadvent.org/cathen/08374c.htm) every knee should bow of things in heaven, of things on earth, and of things below, and that every tongue should confess that the [Lord Jesus Christ](http://www.newadvent.org/cathen/08374c.htm) is in the [glory](http://www.newadvent.org/cathen/06585a.htm) of [God](http://www.newadvent.org/cathen/06608a.htm) the Father” [Philippians 2:5-11](http://www.newadvent.org/bible/phi002.htm#verse5) . If, he says, you understand the [mystery](http://www.newadvent.org/cathen/10662a.htm) of great godliness, and remember what the Only-begotten [Son of God](http://www.newadvent.org/cathen/14142b.htm) did for the [salvation](http://www.newadvent.org/cathen/13407a.htm) of [mankind](http://www.newadvent.org/cathen/09580c.htm), have that mind in you which was also in [Christ Jesus](http://www.newadvent.org/cathen/08374c.htm), Whose humility is not to be scorned by any of the rich, not to be thought shame of by any of the high-born. For no [human](http://www.newadvent.org/cathen/09580c.htm) [happiness](http://www.newadvent.org/cathen/07131b.htm) whatever can reach so great a height as to reckon it a source of shame to himself that [God](http://www.newadvent.org/cathen/06608a.htm), abiding in the form of [God](http://www.newadvent.org/cathen/06608a.htm), thought it not unworthy of Himself to take the form of a slave.

**V. Only he who holds the truth on the Incarnation can keep Easter properly**

Imitate what He wrought: [love](http://www.newadvent.org/cathen/09397a.htm) what He loved, and finding in you the Grace of [God](http://www.newadvent.org/cathen/06608a.htm), [love](http://www.newadvent.org/cathen/09397a.htm) in Him your nature in return, since as He was not dispossessed of riches in poverty, lessened not [glory](http://www.newadvent.org/cathen/06585a.htm) in humility, lost not [eternity](http://www.newadvent.org/cathen/05551b.htm) in death, so do ye, too, treading in His footsteps, despise earthly things that you may gain heavenly: for the taking up of the cross means the slaying of [lusts](http://www.newadvent.org/cathen/09438a.htm), the killing of [vices](http://www.newadvent.org/cathen/15403c.htm), the turning away from vanity, and the renunciation of all [error](http://www.newadvent.org/cathen/05525a.htm). For, though the Lord's [Passover](http://www.newadvent.org/cathen/11512b.htm) can be kept by no immodest, self-indulgent, [proud](http://www.newadvent.org/cathen/12405a.htm), or miserly person, yet none are held so far aloof from this festival as [heretics](http://www.newadvent.org/cathen/07256b.htm), and especially those who have wrong views on the Incarnation of the Word, either disparaging what belongs to the Godhead or treating what is of the flesh as unreal. For the [Son of God](http://www.newadvent.org/cathen/14142b.htm) is [true](http://www.newadvent.org/cathen/15073a.htm) [God](http://www.newadvent.org/cathen/06608a.htm), having from the Father all that the Father is, with no beginning in time, subject to no sort of change, undivided from the One [God](http://www.newadvent.org/cathen/06608a.htm), not different from the Almighty, the [eternal](http://www.newadvent.org/cathen/05551b.htm) Only-begotten of the [eternal](http://www.newadvent.org/cathen/05551b.htm) Father; so that the faithful [intellect](http://www.newadvent.org/cathen/08066a.htm) believing in the Father and the [Son](http://www.newadvent.org/cathen/14142b.htm) and the [Holy Ghost](http://www.newadvent.org/cathen/07409a.htm) in the same [essence](http://www.newadvent.org/cathen/05543b.htm) of the one Godhead, neither divides the Unity by suggesting degrees of dignity, nor confounds the Trinity by merging the Persons in one. But it is not enough to [know](http://www.newadvent.org/cathen/08673a.htm) the [Son of God](http://www.newadvent.org/cathen/14142b.htm) in the Father's nature only, unless we acknowledge Him in what is ours without withdrawal of what is His own. For that self-emptying, which He underwent for man's restoration, was the dispensation of compassion, not the loss of power. “For, though by the [eternal](http://www.newadvent.org/cathen/05551b.htm) purpose of God there was no other name under heaven given to men whereby they must be saved” [Acts 4:12](http://www.newadvent.org/bible/act004.htm#verse12), the Invisible made His substance visible, the Intemporal temporal, the Impassible passible: not that power might sink into weakness, but that weakness might pass into indestructible power.

**VI. A mystical application of the term Passover is given**

For which reason the very feast which by us is named *Pascha\**, among the Hebrews is called *Phase*, that is Pass-over , as the [evangelist](http://www.newadvent.org/cathen/05645a.htm) attests, saying, “Before the feast of Pascha, Jesus [knowing](http://www.newadvent.org/cathen/08673a.htm) that His hour had come that He should pass out of this world unto the Father,” [John 13:1]. But what was the nature in which He thus passed out unless it was ours, since the Father was in the Son and the Son in the Father inseparably? But because the Word and the Flesh is one Person, the Assumed is not separated from the Assuming nature, and the [honour](http://www.newadvent.org/cathen/07462a.htm) of being promoted is spoken of as accruing to Him that promotes, as the Apostle says in a passage we have already quoted, “Wherefore also God exalted Him and gave Him a name which is above every name” [Philippians 2:9]. Where the exaltation of His assumed Manhood is no [doubt](http://www.newadvent.org/cathen/05141a.htm) spoken of, so that He in Whose sufferings the Godhead remains indivisible is likewise coeternal in the [glory](http://www.newadvent.org/cathen/06585a.htm) of the Godhead. And to share in this unspeakable gift the Lord Himself was preparing a blessed passing over for His faithful ones, when on the very threshold of His Passion he interceded not only for His Apostles and [disciples](http://www.newadvent.org/cathen/05029a.htm) but also for the whole [Church](http://www.newadvent.org/cathen/03744a.htm), saying, “But not for these only I [pray](http://www.newadvent.org/cathen/12345b.htm), but for those also who shall [believe](http://www.newadvent.org/cathen/02408b.htm) in Me through their word, that they all may be one, as You also, Father, art in Me, and I in You, that they also may be one in us,” [John 17:20-21](http://www.newadvent.org/bible/joh017.htm#verse20) .

**VII. Only true believers can keep the Easter Festival**

In this union they can have no share who deny that in the [Son of God](http://www.newadvent.org/cathen/14142b.htm), Himself [true](http://www.newadvent.org/cathen/15073a.htm) [God](http://www.newadvent.org/cathen/06608a.htm), man's nature abides, assailing the health-giving [mystery](http://www.newadvent.org/cathen/10662a.htm) and shutting themselves out from the [Easter](http://www.newadvent.org/cathen/05224d.htm) festival. For, as they dissent from the [Gospel](http://www.newadvent.org/cathen/06655b.htm) and gainsay the creed, they cannot keep it with us, because although they dare to take to themselves the [Christian](http://www.newadvent.org/cathen/03712a.htm) name, yet they are repelled by every creature who has Christ for his Head: for you rightly exult and devoutly [rejoice](http://www.newadvent.org/cathen/07131b.htm) in this sacred season as those who, admitting no [falsehood](http://www.newadvent.org/cathen/05781a.htm) into the Truth, have no [doubt](http://www.newadvent.org/cathen/05141a.htm) about Christ's Birth according to the flesh, His Passion and Death, and the Resurrection of His body: inasmuch as without any separation of the Godhead you acknowledge a Christ, Who was [truly](http://www.newadvent.org/cathen/15073a.htm) born of a Virgin's womb, [truly](http://www.newadvent.org/cathen/15073a.htm) hung on the wood of the [cross](http://www.newadvent.org/cathen/04529a.htm), [truly](http://www.newadvent.org/cathen/15073a.htm) laid in an earthly tomb, [truly](http://www.newadvent.org/cathen/15073a.htm) raised in [glory](http://www.newadvent.org/cathen/06585a.htm), [truly](http://www.newadvent.org/cathen/15073a.htm) set on the right hand of the Father's majesty; whence also, as the Apostle says, “we look for a Saviour [our Lord Jesus Christ](http://www.newadvent.org/cathen/08374c.htm). Who shall refashion the body of our humility to become conformed to the body of His [glory](http://www.newadvent.org/cathen/06585a.htm),” [Philippians 3:20-21](http://www.newadvent.org/bible/phi003.htm#verse20) . Who lives and reigns, etc.

\*- Pascha (Greek: Πάσχα), also called Easter, is the feast of the Resurrection of the Lord. Pascha is a transliteration of the Greek word, which is itself a transliteration of the Aramaic pascha, from the Hebrew pesach meaning Passover. A minority of English-speaking Orthodox prefer the English word "Pasch." [https://orthodoxwiki.org/Pascha].