



61st Year

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CHRIST IN OUR LIFE

According to the teaching of the Church human life is not a chance event nor a product of the biological development of kinds. The book of Genesis in the Old Testament witnesses that the first man who appeared on the earth comprises a creative act of God. And man was conversing with God and with his creatures. He had the conscience that his being was due to God and his life was again a gift of God with an eternal perspective. When however he disobeyed God and came out of paradise, then his life became poor of gifts, of divine knowledge and of the hope of the eternity. He lost his spirituality and became fleshly. As the prophet David writes, "being in honor, he did not understand and was swayed by the foolish beasts and became like unto them" (Ps. 48:13).

From this spiritual poverty Christ saved the world with His coming. In other words the fount of life came to earth in order to regive human life its spiritual character, its timeless value, to engrace it with the gifts but have to add if of the Holy Spirit.

How our life becomes the life of Christ

The Apostle Paul with one phrase explains how his life was altered into life in Christ. He tells us: "I was crucified with Christ", in other words, I have been crucified together with Christ. He adopted his will to the crucified will of Christ. He entrusted all the desires of the soul and the movements of his body to the Crucifictional sacrifice of the Lord Jesus in order to cleanse them from every passion, as the Church chants: "for undertaking soul and body he cut off the passion from each one" (resurrectional troparion), in other words, he cut off the passions of sin both from the soul and from the body, so that it could become by grace dispassionate. And this alteration occurred by the power of the Holy Spirit.

Because Christ sacredly works the salvation of men, in other words, the return of life of the world to God with the grace of His sacrifice and power of the Holy Spirit. Basil the Great says that "wherever Christ appears there the Spirit also hastens. And in the incarnate presence of Christ He was together with him inseparably.... And when the devil is abolished the Spirit also is present and our union with God occurs with the help of the Holy Spirit."

The spiritual perfection of man is life in Christ

When man is cleansed from his passions and becomes dispassionate with the help of the Holy Spirit then he passes to another life, the life of Christ, in other words he is rejuvenated. The Apostle Paul expresses this experience saying that “it is no longer I who live, rather Christ lives in me”, which means that man participates in the perfection of God even though as a man he is imperfect. Saint Ephraim writes that the dispassionate ones proceed without being satiated towards the highest longed for one (God) and they live in the grace of the perfection of God without end. In other words the Holy Spirit leads the soul with constant spiritual elevations there where it becomes all light, all eye, all spirit, all joy, all rejoicing, all love, all kindness and goodness of God (Saint Macarios). This is communion of life with Christ.

While the “Christ lives in me” of the Apostle Paul does not only and merely express disposition and eagerness, but a spiritual condition in which the life of man is united together with the life of Christ and is engraced, it becomes rich in Spirit, is sanctified and lives the eternity and goodness of the true god with the cooperation of the Comforter.

The worship life of the Church enriches the life of men

All this miracle of life in Christ the life of the church which the Apostle presents to us, takes place in the life of the Church. Because its life is the life of Christ who with the lifegiving breath of the Holy Spirit again leads man near the eternal Father God, in His grace. They make human nature again rich. They give it eternal meaning to go above material necessities. In the sacred gatherings of the Church comforter gives with his grace many gifts to the believers: some it wakes up, others it cleanses, others it comforts, others it warms, others it enlightens and wizens, however everyone it sanctifies, it covers and makes up for their imperfections and presents them to the heavenly Father “in faith perfected”.

Our live without Christ resembles an orphan without a Father. We feel alone among a multitude of people. Although many of us want to be emancipated, in an advanced, as far as other things, contemporary world with the offering of material goods and comforts without however Christ. Whereas those who seek the Lord will never feel lacking, never alone, but Christ will fill “everything in all”.

Archim. H. N.