

Christ defeated death

Christ defeated death because he defeated sin, which was its poisonous stinger. Death comes from sin (Gen. 2:17). Through the crucifactory sacrifice of Christ, sin is abolished and consequently death.

With the Resurrected Christ and His holy Church we fight a defeated enemy, the devil, much easier. Because Christ resurrected the firstborn of the dead, with the invocation of His almighty Name, the spiritual struggle and the participation in the communion of His Body and Blood, we also resurrect from the tombs of the passions and of sin: sin deadens man. When however he repents and returns with his way of life to Christ, he lives a resurrection from the dead. He sets out another life, "another lifestyle". Christ becomes for him food and drink, spiritual delight and a balsam of consolation and truly man enters into a new resurrectional relationship with the Godman, his fellow man and creation.

Archim. E. T.

CHRIST IS RISEN

Today all of nature is celebrating, all of creation is participating in the light of the Resurrection and the people pour out with the light of the Resurrection burning in the lantern of their being in the streets, in the fields, they are transporting the light to their home, to their home churches. The Resurrected Christ is the "Light of the world". In this joy "enter in, ye all". Because the Lord "receives the last even as the first.... He has pity on the last and He serves the first; He rewards the one and is generous to the other."

Agathangelos (Bishop of Phanariou). The yoke of the Gospel, homilies on Gospel passages and Feasts, Apostolic Diakonia Publ.

Archim. E. T.

SUNDAY, April 20, 2014 Great and Holy Pascha, Theodore the Trichinas, Zacchaeus the Apostle of Caesaria Gregory & Anastasios, Patriarchs of Antioch. **TONE OF THE WEEK: Eothinon Second**, **EPISTLE** Acts of the Apostles 1:1-8, **GOSPEL** John 1:1-17

NEXT SUNDAY April 27, 2014 Sunday of Thomas, The Holy Hieromartyr Symeon, Kinsman of the Lord Eulogios the Innkeeper of Constantinople. **EPISTLE** Acts of the Apostles 5:12-20, **GOSPEL** John 20:19-31



62nd Year

APRIL 20, 2014

PAMPHLET #16 (3177)

CHRIST IS RISEN TRULY!

Christ is Risen, beloved brethren! The event of the Resurrection of Christ is that which cuts History and the human multitudes: History into before Christ and after Christ, so that Christ is the center of linear time, also, as no one succeeded in up till now, in the history of humanity but also human multitudes into those who consider Him center of their life and of their being and entrust him and into those who fight Him ceaselessly, they persecute Him, they slander Him, mainly in the persons of those who are following Him.

The Resurrection of Christ comprises the foundation of our faith, a thing which the Apostle Paul proclaims very triumphantly. If there is no resurrection of the dead, neither is Christ risen, if Christ is not risen therefore our preaching is in vain, while empty also is your faith" (1 Cor. 15:13-14). Without the Resurrection of Christ, what is the reason for us to believe in Him? If our life ended up being a linear time period between one date of birth and a date of death, is there a more meaningless creature than man on the earth?

GREAT AND HOLY PASCHA

THE GOSPEL OF JOHN 1:1-17

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

There is no meaning

There is no meaning in one living, if the Godman does not give meaning to his life. Without Christ, says the great Serbian theologian and monastic saint now, Father Justyn Popovitch, space and time end up monsters for man, a fearful unbearable twin, an unbearable yoke. Only when time is inoculated in the risen Christ is it blessed, sanctified, given meaning. In short, our space and time become the Body and Blood of Christ, His Church. From the Resurrection of Christ and afterwards, all of

us are judged in the light of Christ. Nothing remained unilluminated, shady, unclear any more. The person who entrusted Christ, makes Him his friend, his brother, is not judged and, upon finishing this life, he goes "from death to life" (Jn. 5:24). The Christian tastes this experience in the Divine Liturgy: his cohabitation with Christ in his heart and the ineffable consolation of this crowding together. In the resurrectional light of Christ, the Divine Liturgy capitulates all the events of the Divine Economy, which become a part of each one's personal history.

A copy of heavenly realities

The Divine Liturgy is a copy of the heavenly realities. In the light of the Resurrection of Christ one understands the coming of Christ also in the world through the Small Entrance, and the journey to Golgotha and the Tomb through the Great Entrance, and the Resurrection through his participation in the Body and the Blood of Christ, but also of Pentecost through the triumphant hymn "We have seen the true light, we have received the heavenly spirit". The believer lives all the events of Divine Economy as phases of spiritual stages of growth in Christ in his heart, and he is from this life already, in what is beyond this life, in the beyond, or rather the coming and always present Kingdom of the Resurrected One calls us from the depths of the earth. We are living the Resurrection of Christ in every Divine Liturgy!

Injustice and violence are the characteristics of death because he (i.e. death) didn't grab Adam and Eve, but the righteous Abel, and furthermore in a murderous violent manner. However he was deceived, because he swallowed God covered beneath sinless flesh. "He was poisoned" and cast out those whom he also "ate" before Him. He emptied his kingdom Death was emptied, he lost his strength.