



74th Year

April 12, 2026

Pamphlet #15 (3802)

THE SUNDAY GOSPEL (John 1:1-17)
Christ, the true light

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.

THE LIFE AND THE WORD

The Resurrection of the Lord is "the Feast of feasts and the Festival of festivals, in which we bless Christ unto the ages" (Canon of the Resurrection). It is the center, the summation of

the Theology of the Orthodox Church. The very event of the Resurrection, that is, how the Resurrection of Christ took place is not described by any of the Evangelists. It is a process that occurs within the mystery of God and, by its very essence, transcends human experience. For this reason, in all the related Gospel accounts, mention is made of the witnesses who saw the Risen Christ or who visited His empty Tomb. The Resurrection of Christ constitutes an explosion within history of an entirely new way of life, a life that no longer obeys the law of corruption, but lies beyond it, because it is united with the incarnate Word of God. As a result, it offers an absolutely new perspective and opens new dimensions for human existence.

Christian hope

Christian hope begins with the Incarnation of the Son of God and reaches its culmination in His Cross and Resurrection. The Apostle Paul inseparably connects the resurrection of the dead with the Resurrection of the Lord, stating that with the Resurrection of Christ, the beginning of the resurrection of all the dead has been made: “For if the dead are not raised, then Christ has not been raised... But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep” (1 Corinthians 15:12–26). For this reason, on the night of the Resurrection, we chant in the Paschal Canon: “We celebrate the death of death, the destruction of Hades, the beginning of another life – the eternal one.” We therefore celebrate the death of death, the crushing of Hades, and the beginning of another new and endless life. Indeed, as Saint Porphyrios of Kavsokalyvia used to say, with His Resurrection Christ did not lead us across a river, or a chasm in the earth, or a canal, or the Red Sea. He led us across a chaos, across an abyss that was impossible for man to cross on his own. He transferred us from death to life.

CHRIST IS RISEN!

Thus, we continue to chant in the aforementioned hymn, “Leaping for joy, we hymn the Cause, the only blessed and supremely glorious God of our fathers.” That is to say, we leap with exultation and inexpressible joy for these benefactions, and we hymn the One who caused them – the Cause, Christ – who is the God of our fathers and the only One worthy to be hymned and glorified.

A journey of resurrection

Since Christ, through His Resurrection, conquered sin and death, in a similar way the Church, which is the Body of the Risen One, journeys through the world proclaiming that Christ has incorporated us into the eternal life of God, a reality that we taste when we partake of the Body and Blood of the Lord. Therefore, our entry into the Church and into her resurrectional life is “our first resurrection” (Revelation 20:6), the victory in Christ within a world of corruption and death. Thus, the life of the Church is a continual revolution, because if the fall of the First Created was a revolution against divine love and will, the life of the truly faithful within the Church is a revolution against selfishness, against indifference to a living relationship with God and a sincere bond with one’s fellow human being; it is a revolution against sin, injustice, and even against the ultimate enemy itself – death.

The Resurrection of Christ has the power to transform the human person radically: to renew him, to regenerate him, to sanctify him. For this reason, the Church continually encourages us: “Let no one lament their sins, for forgiveness has dawned from the Tomb. Let no one fear death, for the death of the Savior has set us free.” For this reason, the Risen One calls us to rejoice with the joy of the Resurrection, not merely with emotional gladness, but because He has transfused into us His resurrected, theanthropic life.

Archimandrite N. K.

TRULY HE IS RISEN!

April 12, 2026: SUNDAY OF HOLY PASCHA

THE LIFE BEARING RESURRECTION OF OUR LORD AND GOD AND
SAVIOR JESUS CHRIST.

Basil Bishop of Paros the Confessor (8th c.) Venerable Anthousa (+801)

Epistle: Acts 1:1-8 – Gospel: John 1:1-17

NEXT SUNDAY: April 19, Sunday of Thomas
Epistle: Acts 5:12-20 – Gospel: John 20:19-31

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