



Message

On the Occasion of the Resurrection of Christ our Savior, 2016

Our Encounter With Our Resurrected Savior “Come, let us drink a new drink...”



Glory to Thee, Christ our God! Glory to Thee, Who hast vanquished death! Glory to Thee, our Life and Resurrection! Glory to Thee, Who hast granted unto us Thy Life-giving Cross and Thy Tomb that flows with life—these wellsprings of our resurrection, deification, and incorruptibility!

Beloved Brothers and Sisters in Christ:

Our Holy Orthodox Faith is one of glorification and thanksgiving.

At all times, but especially on Sundays and Great Feasts, the Christian people *encounters* God and the majesty of His Works—the exceedingly wondrous Works of His Economy, which He wrought for our salvation in His love for mankind.

Our every *encounter* with our Lord is a Feast and an occasion for glorification and thanksgiving. Every Feast is replete with His Presence and is an outpouring of His wondrous Glory. On every Feast we *sense* Christ



and find ourselves amidst His Light.

Christ is an unceasing Feast. His salvific Work does not belong solely to the past, nor does it constitute for the faithful a simple occasion for grateful remembrance. Rather, it is a *true relationship*, which we experience with glorification and thanksgiving in all of our Church's Mysteries, Feasts, and Worship.

In these *encounters*, our Lord unites Himself with our corrupt human nature and, by the Grace of the Holy Spirit, becomes one with us. We are *imprinted* with the property of sanctity, the mystical power of sanctification is *etched* ever more profoundly in us, and we are freed from the intensity of our corrupting passions.

By means of this union of ours with the human nature of Christ, which nature was born, was baptized, was sacrificed, resurrected, and ascended, our own spiritual birth, crucifixion, and resurrection are accomplished.

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Beloved Brothers and Sisters in Christ:

Precisely for this reason, then, our Orthodox Faith is an unceasing Feast, doxology, and thanksgiving.

The Feast of the Resurrection, however, is the culmination thereof; for our *encounter* with the Resurrected Lord, amidst the glory of His Resurrection, illumines our being and bestows upon us the *fullness* of life, liberty, and love.

We henceforth drink the *new drink* of Eternal Life, which engenders a *sober intoxication* of joy, resurrectional enthusiasm, and divine longing, that we might, with preternatural love, invite one and all to the mystical wellspring of the Tomb that held God:

"Come, let us drink a new drink, not one marvelously brought forth from a barren rock, but the Source of Incorruption, springing forth from the tomb of Christ, in Whom we are established."

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Beloved Brothers and Sisters in Christ:

May our *encounter* with our Resurrected Savior not be superficial or transient. A genuine Christian is a resurrected Christian. It is he who constantly drinks from the *new drink* of the radiant message of our Savior. It is he who has a true, profound, fervent, and unwavering relationship with Christ, amidst the Light of His Resurrection.

May the Grace of our All-Holy Mother the *Theotokos* and of all the Saints, together with the prayers of our Elder and Father, Metropolitan Cyprian of blessed memory (†2013), guide us steadfastly on the path of the Cross and Resurrection, that we might be resurrected Christians and true witnesses of the Resurrection, "that the world might believe."



Christ is Risen! Indeed, He is Risen!

The Holy Resurrection of Jesus Christ our Savior, 2016

Your humble intercessor before our Risen Lord,



Ὁ Ὁρῶπος ὁ Φυλῆς Κυπριανός

Metropolitan Cyprian of Oropos and Phyle