

ENCYCLICAL

for the All-Glorious Resurrection of our Lord, God, and Savior Jesus Christ



Glad Tidings of Twofold Joy

**The All-Sovereign Maiden
in the Midst of Two Mysteries**



Beloved Brothers and Sisters, Children in the Risen Lord:

a. "Let us form a spiritual choir"

LET US make haste on this all-sacred, wholly festive, and all-radiant day!

Let us make haste “with joyful step”¹ to unite ourselves with those sacred hymnographers of our Savior and His Immaculate Mother, the *Theotokos*! Let us make haste to form a choir, a “spiritual troupe,”² that we might chant anthems and hymns befitting God and the Mother of God.

Today, there are glad tidings of twofold joy! **“It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord’s Pascha”!**³ **“Today is revealed the mystery that is from all eternity: the Son of God becometh the Son of man”!**⁴ **“God becometh man, that He might make Adam God”!**⁵

Let the Heavens exult; let the earth keep festival; let the creation dance for joy; let men make glad; let the Holy Angels rejoice, for today **“all things are recapitulated in Christ, both things in Heaven and things on earth.”**⁶

Let anthems, hymns, doxologies, and thanksgivings be redoubled, and let them be multiplied, for our munificent Savior and our bounteous Mother will lavish abundant preternatural and heavenly gifts and charisms upon all who theologize while chanting, and upon all who chant while theologizing.

* * *

Refulgent children of the Church, children in the Lord:

b. "Partakers of the Divine nature"

THE **Incarnation** of the Word, which we venerate with all reverence at the Annunciation of the *Theotokos*, as well as the Deification of man, which we celebrate with Divinely-inspired ardor on the Resurrection of our Lord, constitute two aspects of one and the same Mystery.

The Incarnation is the foundation of the Deification of man. The primordial and ultimate purpose (the "blessed end"⁷) of man, but also of the world, established by God's good pleasure, was, according to St. John of Damascus, that of "**the Incarnation of the Word and our Deification.**"⁸

In order that man might become God by Grace, it was necessary-as an essential presupposition-that God first become man; that is, that He be united hypostatically with human nature, to the end that the God-Man might thereafter, by His own Divine work, bring about the Deification of man.

God's entire "plan," His "**Ancient**" and "**Great Counsel**"⁹ for mankind and the world, is disclosed in the Incarnation and the Resurrection of the God-Man, these two great Mysteries, which converge on one almighty Mystery: the Deification of man.

"For to this end did He create us," says the God-bearing Maximos, **"that we might become partakers of the Divine nature."**¹⁰

* * *

Children, ye who love Christ and the Theotokos:

c. "Type of the Resurrection"

IT is a **twofold** Feast today! Today, there are glad tidings of twofold joy! And in the midst of this twofold Mystery is the All-Sovereign Daughter of God, the King of all, the Most Blessed *Theotokos*!

Our Orthodox Church, throughout the inhabited earth, daily salutes the Immaculate Mother of God:

"Rejoice, thou who makest the Type of the Resurrection to shine forth!"¹¹

Rejoice, unwedded Bride, thou who art a resplendent and animate image of how they should live who participate in the Mystery of the Incarnation and the Resurrection, who are partakers of our Risen Lord.

"We were Baptized into the death of Christ," says the Divine Apostle Paul; **"[W]e are buried with Him"**,¹² we are also risen with our Savior, and we have been given a new life, life according to Grace, the true Life, which **"is hid with Christ in God."**¹³

Let the Maiden who shines like the sun, and who has diffused unwaning Light upon the world, be our steadfast Guide in our endeavor to make manifest this *hidden life*, which was implanted within our hearts at Holy Baptism and Sacred Chrismation.

Let us invoke the aid and consolation of the Maiden who knew not wedlock in the laborious struggle for *purification*, that, through sacred prayer of the heart and communion of the Divine Mysteries, the gift of Grace might be rekindled into a Divine fire, which will renew, illumine, and deify us; and that we might become resplendent icons and “**types of the Resurrection**”;

unto the glory of the Father, Who showed His good pleasure, of the Son, Who took flesh and rose from the dead, and of the Holy Spirit, working in synergy: the Uncreated and Supra-Essential Trinity, unto Whom are due all glory, worship, and thanksgiving.

Christ is Risen! Indeed, He is Risen!

Holy Pascha for the Year of Salvation 2007

Your Supplicant Before the Risen Lord,

† Metropolitan Cyprian of Oropos and Fili,

First Hierarchy of the Orthodox Church of Greece,

Holy Synod in Resistance

-
1. Canon of Pascha, Ode 5, *Troparion* 1.
 2. Canon of the Annunciation, Ode 3, *Heirmos*.
 3. Canon of Pascha, Ode 1, *Heirmos*.
 4. Matins of the Annunciation, *Doxastikon* at the Praises.
 5. See note 4.
 6. Cf. Ephesians 1:10.
 7. St. Maximos the Confessor, “To Thalassios,”/Question LX, *Patrologia Græca*, Vol. XC, col. 621A.
 8. St. John of Damascus, “Homily VI, ‘On the Nativity of the *Theotokos*,” § 9, *Patrologia Græca*, Vol. XCVI, col. 676B.
 9. Cf. Isaiah 9:6, 25:1.
 10. St. Maximos the Confessor, “Epistle XXIV, ‘To Constantine the Sakellarios,’” *Patrologia Græca*, Vol. XCI, col. 609C; II St. Peter 1:4.
 11. *Xairetismoi* [Salutations to the *Theotokos*], *Oikos* 9.
 12. Romans 6:3-4.
 13. Colossians 3:3.