

eschatological dimension of freedom in Christ. Biblical references to the Savior's resurrection demonstrate the power of our freedom as believers; it is in this freedom alone that the "great miracle" is manifested, which remains inaccessible to every oppression. "The mystery of salvation belongs to those who desire it freely, not to those who are tyrannized against their will."² Accepting the divine gift as a "transition" of the believer toward Christ is the voluntary existential response to the loving and saving "transition" of the Risen Lord toward humankind. For "without me, you cannot do anything" (Jn 15.5).

The mystery of the Lord's resurrection to this day continues to shatter the positivistic certainties of those who deny God as "the denial of human will," as well as the advocates of "the fallacy of self-fulfillment without God" and the admirers of the contemporary "man-god." The future does not belong to those imprisoned in a self-sufficient, stifling and narrow earthly existence. There is no authentic freedom without resurrection, without the perspective of eternity.

For the Holy Great Church of Christ, one source of such resurrectional joy is also found this year in the common celebration of Easter by the entire Christian world, along with the commemoration of the 1700th anniversary of the First Council of Nicaea, which condemned the heresy of Arius, who "diminished within the Trinity the one Son and Word of God," and which

² Maximus Confessor, *On the Lord's Prayer*, PG 90.880.