

### ***a. Presence of the Risen Christ***

- 241 The Risen Christ said to his apostles: "And remember, I am with you always, to the end of the age" (Mt 28:20). Christ is always present in his Church, especially in the Holy Mysteries, in the Word of Holy Scripture, in the liturgical assembly, in the lives and struggles of the saints, in their relics, and in holy icons. The risen Christ offers us the grace of rebirth and new life. As the apostle Paul teaches, the old person within us dies and a new person rises in Christ: "Though our outer nature is wasting away, our inner nature is being renewed day by day" (2 Cor 4:16). Having put on Christ in Baptism (see Rom 6), a person grows "to the measure of the full stature of Christ" (Eph 4:13) until, according to the words of the apostle Paul, one can affirm: "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20).
- 242 Through the power of Christ's Resurrection, human death becomes a passing over (pascha) to eternal life. "I fear no longer the return to the dust, Lord Christ, for in your great mercy through your Resurrection you have led me, forgotten, from the dust to the heights of incorruption."<sup>197</sup> Christ himself is the guarantee for the victory over death and corruption: "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die" (In 11:25-26).

### ***b. Union of the Earthly and Heavenly in the Glorified Christ***

- 243 The Risen Christ, who continues to abide in human history for all days, progressively draws all people and all creation to himself through the community of the Church. The consummation of this drawing to himself is the second and glorious coming of Christ; for God will unite all heavenly and earthly creation in Christ (see Eph 1:10). "[Christ] is himself a harbinger of his spiritual advent, leading our souls forward by his own teachings to receive his divine and manifest advent. He does this ceaselessly, by means of the virtues, converting from the flesh to the spirit those found worthy. And he will do it at the end of the age."<sup>198</sup>
- 244 The transfiguration of the created world will culminate in the mutual collaboration of God and the human race. Only then will the majesty of God's plan for creation be revealed. Testifying about this transfigured world, "a new heaven and a new earth" (Rev 21:1), the apostle Paul

---

<sup>197</sup> *Octoechos*, Tone 6, Sunday Matins, Canon of the Resurrection, Ode 5.

<sup>198</sup> MAXIMUS THE CONFESSOR, *On Theology and the Incarnation of the Son of God, II*, 29: PG 90, 1137.

writes that "no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him" (1 Cor 2:9).

### ***c. Resurrection of the Dead***

245 The Resurrection of the dead, just as the creation, is a manifestation of God's creative power. In the Resurrection, Christ will lead humankind out from the dominion of death and corruption.

What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.... For this perishable body must put on imperishability, and this mortal body must put on immortality (1 Cor 15:42-44, 53).

Saint Gregory of Nyssa notes: "God resurrects the humankind united with himself after the soul and body have separated and then have been reunited. This results in a total salvation."<sup>199</sup>

246 In the resurrection of the dead, "the dead will hear the voice of the Son of God, and those who hear will live ... and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation" (Jn 5:25, 29). "The dead shall rise from the tombs and all shall be gathered together from every generation. Then each one's secrets will be made manifest before you."<sup>200</sup> The resurrection of the dead is "the restoration to a blessed and divine condition, separated from all shame and sorrow."<sup>201</sup>

247 The glorification of a Christian's body already takes place in the Mystery of the Most Holy Eucharist, when it becomes one with the glorified Christ. "[The Eucharistic] breaking of one bread ... is the medicine of immortality, and the antidote to prevent us from dying."<sup>202</sup> Thus, a human being grows to become a "spiritual body" (see 1 Cor 15:44): "Our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity."<sup>203</sup>

### ***d. Divine Judgment***

248 Christ teaches: "I do not judge anyone who hears my words and does not keep them, for I came not to judge the world but to save the world. The one who rejects me and does not receive my word has a judge; on

---

<sup>199</sup> GREGORY OF NYSSA *Against Apollinarius*, 17: PG 45, 1153.

<sup>200</sup> *Lenten Triodion*, Sunday of the Last Judgment (Meatfare), Matins, Stichera at the Praises.

<sup>201</sup> GREGORY OF NYSSA, *Great Catechism*, 35: PG 45, 89.

<sup>202</sup> IGNATIUS OF ANTIOCH, *Epistle to the Ephesians*, XX, 2: PG 5, 662.

<sup>203</sup> IRENAEUS OF LYONS, *Against Heresies*, IV, 18, 5: PG 7, 1029.