

## The birth into the Flesh of our Lord and God and Savior Jesus Christ

"Today eternity takes a beginning in time"

The meaning of the world is found in the participation of every entity in immortality (cf. Plato, Symposium). In other words, the meaning of the world consists in the participation of the living in the eternal and incorruptible Logos or Word of God, Who reveals to us the mode of existence, as well as these to live together.

The intervention of God in the history of humanity, through the incarnation of His Son, reveals a new experience of learning and a different way of being of the world and history, evaluated by a relational life, which transcends individualism as well as the abandonment of an individual and possessive interpretation of man and society; it is, finally, the realisation of existence as an event of love. This constitutes a new form of society, including the Church.

To believe in God, we must know Him and trust Him, or at least rely on the experience of credible people who really and truly know Him, and those are the Saints.

We live in a world, which has lost the meaning of life, a world that identifies life with survival. Such survival becomes suffering in the struggle for predetermined consumption, for anxiously comparing forms of prosperity. Even love has been reduced to

individual satisfaction and well-being; it is no longer a passion for life, a thirst and nostalgia for immortality.

The so-called welfare society triumphs and determines the daily reality of human life on a global scale. It determines both the meaning and priorities of human needs. It displaces our civilisation: metaphysics, art, love and morality are pushed away to the margins of human life and serve as mere supplements to 'entertainment' or psychological preferences; as an inactive superstructure on economic priorities, which have become absolute.

The message of Christianity is an ecumenical message, an invitation to true life for every human person, regardless of place of residence, culture and origin. It is the message of the transfiguration of life, which shines anew when life becomes faith, trust and love.

The Church is meaningful and arouses interest when it offers vital realities for life, such as, among others, the deepest and ineffable need to attain immortality. The Church is the proclamation of the Good News - the Gospel: that death has been conquered by death. The Good News is that it is possible for death itself, inevitable for our human nature, to be transformed into an event of communion between man as a person and the person of God the Father, in Jesus Christ, by the Holy Spirit.

The God of the Trinity discloses the mode of being of God, who is love. He exists because He loves, because "in a timeless and loving manner" (Saint Maximos) He begets the Son and sends forth the Spirit. In this way, He freely renders His being subsistent as fulfilment of a loving erotic communion.

"Come let us rejoice before the Lord and recount the mystery of this day: the wall of separation has been destroyed."

(1<sup>st</sup> stichiere from Christmas vespers)

Source: "*The meaning of reality*" C. Yannaras, Sebastian Press & Indiktos, Los Angeles 2011

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