

## The Science of Spiritual Medicine

### *The Theology of the Feast of Easter*

In another of his homilies St Gregory the Theologian sets out the complete theological interpretation of the Feast of Easter. Easter is a passage from death to life, an experience of the next life starting from this life. Through the resurrection of Christ, “Life is lived”. Here we shall note what St Gregory the Theologian writes in his analysis of the theology of the Feast in the homily we are interpreting.

As a true Father of the Church, he takes as his starting point the creation of the world, the making of man and his Fall. Because the holy Fathers are realists and true theologians, they look at this aspect of man’s life. Unless we examine man’s Fall and his subsequent resurrection, brought about by the work of Christ’s Economy, it is impossible for us to understand humankind. How can we perceive the value of the great remedy – the risen Christ – without first being aware of the grave infirmity afflicting human beings, brought about through the Fall?

St Gregory the Theologian speaks about the existence of God, Who is “*Light inapproachable and everlasting, without beginning or end, immeasurable, eternally radiant with threefold brightness, Who can be seen, to the extent that this is possible, by few, or perhaps not even by few.*” He also speaks about the angels, who are “*Secondary lights, rays of the brilliance of the first Light.*” God began the creation of the world with the creation of light, because, “*It was fitting for the great light of creation to begin with light.*”

Having created the whole world as a royal palace, God then created the king, man. The palace had to exist first, then man would enter it escorted by the rest of creation. “*It was fitting, as Celebrating Spiritual Renewal, According to St Gregory... he was a king, for the palace to be created beforehand, so that the king, whom all things were to serve, could be brought into it.*” If we had kept God’s commandment, we would have become immortal and drawn near to God, “*approaching the tree of life after the tree of knowledge.*”

Through the deception and envy of the devil we fell from the life of Paradise and death came into the world. “*For this reason God bore our sufferings by becoming man, and became poor by taking flesh, so that we might become rich through His poverty. This was the cause of His death, His tomb and His Resurrection. This was the source of the new creation.*”

The theological meaning of the Feast is to be found in the resurrection of fallen man, the renewal of human nature. Through the Resurrection of Christ the “oldness” of humankind is banished and we live the new creation. Now everything is new. The day of Christ’s Resurrection was the day of salvation and every time we celebrate His Resurrection, we celebrate the birthday of our salvation. Man’s salvation is dependent on the Resurrection of Christ. The risen Christ is the Author of salvation. Through Christ we gain all the good things connected with the renewal of our nature.