



# THE VOICE OF SAINT MARK

*Podcast of the Coptic Orthodox Tradition*

Parish of Saint John the Theologian – Dijon

Episode:

## “I am the Way, the Truth, and the Life”

*Gospel of John 14:1–11 | 5th Sunday after Easter*

*Coptic Orthodox Tradition — Sunday, May 17, 2026*

### Episode Presentation

Welcome to *The Voice of Saint Mark*

On this fifth Sunday of the glorious Resurrection, the Church places before us one of the most solemn words of the Lord Jesus in the Gospel of Saint John: **“I am the way, and the truth, and the life.”**

Through this Gospel, and also through the readings of the day — the Epistle to the Hebrews, the First Epistle of Peter, and the Acts of the Apostles — we will discover how the Lord opens for mankind the way to the Father, how He sustains the faithful amid trials, and how He profoundly transforms those He calls, as He transformed Saul on the road to Damascus.

We will thus enter into the heart of this revelation of Christ: He is the **Way** that leads to salvation, the **Truth** that enlightens souls, and the **Life** that triumphs over death.

Readings of the Day: **Hebrews 10:19–38 | 1 Peter 4:6–14 | Acts 9:1–20 | John 14:1–11**

**Let us now hear the Holy Gospel.**

### Gospel — John 14:1–11

#### The Gospel of John 14:1–11

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- 1** “Let not your hearts be troubled. Believe in God; believe also in me.
- 2** In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?
- 3** And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.
- 4** And you know the way to where I am going.”
- 5** Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”
- 6** Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.
- 7** If you had known me, you would have known my Father also. From now on you do know him and have seen him.”
- 8** Philip said to him, “Lord, show us the Father, and it is enough for us.”
- 9** Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

**10** Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

**11** Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.”

## Homily — Father Roland

*✠ In the name of the Father, and the Son, and the Holy Spirit, one God, Amen. ✠*

On this fifth Sunday after Easter, Christ continues to call us to be incorporated into Him, the Risen One. And today He reveals Himself by this solemn word: **I am the way, the truth, the life.**

Christ does not merely say that He shows a way, that He teaches a truth, or that He gives life — He says **I AM**. And you know that *I AM* is the divine Name revealed to Moses at the burning bush — the Name upon which all these Sundays of the Paschal season are grafted in our Coptic Orthodox Church.

Thus in the Gospel, Christ reveals not only His mission but also His divine identity, *I AM*. He is the way because it is through Him that we go to the Father. He says: *No one comes to the Father except through me.*

He is the way because in Him humanity recovers access to the Kingdom — access to the Kingdom that had been closed since the Fall. Christ is the truth not because He would possess a truth exterior to Himself, but because He is the eternal truth of the Father. He says: *I am in the Father and the Father is in me.*

He does not say *I have the truth* but **I am the truth** — for He is the eternal Son, the second Person of the Holy and Divine Trinity. And finally, He is the life, because through His Incarnation, His Passion, His death upon the Cross, and His Resurrection, He recreates us with a new birth. And soon, after His Ascension, He will send the Holy Spirit so that this divine life may dwell in us.

Thus Christ names Himself *I AM*, and man is called to respond to this divine call. One often observes this balance in the Gospels: Christ says *I AM*, and man responds — or Christ speaks on behalf of man's response: *whoever...*

How do we truly become those who respond to Christ, particularly on this fifth Sunday of the Fifty Days? The readings of this Sunday show us that this response manifests itself in two ways: through the virtues and through grace.

### First, through the virtues.

Saint Paul, in his Epistle to the Hebrews, presents the theological virtues: faith, hope, and charity. He exhorts us to remain firm in these three virtues.

Let us draw near, he says, *with a true heart in full assurance of faith*. It is through faith that we enter into this new and living way that is Christ. Faith opens the path to the true sanctuary.

The second virtue is hope. Saint Paul says: *Let us hold fast the confession of our hope without wavering, for he who promised is faithful*. Christian hope is not a simple earthly optimism. It is the expectation of the Kingdom of heaven, the certainty that eternal life is promised to us in the Risen Christ.

Finally, the third virtue, charity. Saint Paul says: *Let us consider how to stir up one another to love and good works... encouraging one another, and all the more as you see the Day drawing near*. These three virtues culminate in charity, in love, according to the hymn of Saint Paul in his First Epistle to the Corinthians.

**But the readings of this day also speak to us of grace.**

Saint Peter tells us in the Catholic Epistle of this day: *As each has received a gift, use it to serve one another, as good stewards of God's varied grace.* The grace of God acts differently in each soul, but always to lead to salvation. Three moments of this divine action are classically discerned.

First, *the grace of calling*, by which God draws us to Himself. This is what we see in the passage from Acts today – the road to Damascus, when Saul is seized with force by the light of Christ. God calls first; He loves us before we seek Him.

Then comes *the grace of election*: the time of spiritual combat, the time of trials and perseverance. God sometimes seems to withdraw so that our faith may mature freely. This is why Paul's Epistle warns us: *Do not neglect to meet together.* In this trial, the danger is discouragement, the cooling of the heart, the gradual drifting from God that can even lead to apostasy. But it is precisely in this struggle that hope becomes more deeply anchored and faith is strengthened.

Finally comes *the grace of crowning*, the grace of the glory of the Kingdom. Saint Peter says: *Rejoice insofar as you share in Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.*

Thus, all the liturgy of this fifth Sunday of the Fifty Days reveals to us the Risen Christ who declares **I am the way, the truth, and the life**; and the holy apostles Peter and Paul teach us how to respond to this call: by remaining in the grace of God, by persevering in faith, hope, and charity, so as to be fully incorporated into Christ and to attain eternal life.

***To the Risen Christ, be honour, glory, praise and adoration for ever and ever. Amen.***

***✠ To him be glory for ever and ever. Amen. ✠***