

those who ignored his preaching, turned their face away from his Crucifactory sacrifice, remained unbelievers or indifferent to his Resurrection, scorned or mocked or put down the saving work of his Church. They expect to taste the rejoicing of his love and to be satiated spiritually from his divine righteousness.

Already the wisdom of God in the Old Testament says that the righteous ones "shall be greatly benefited"

(Wisdom of Solomon 3:5) and in the New Testament the righteous ones in Christ will inherit "eternal life" (Jn. 3:15).

Already in the book of Revelation the voices of the martyrs seek justification for the blood they shed for Christ and the Church.

"Until when, holy and true Master, will you not judge and not avenge our blood from the inhabitants of the earth?" (6:10),

It is a right of the martyrs, of the monastic saints, of the righteous ones of the Church which cannot be taken away to await the coming of the Lord with a special longing and a special expectation for divine justice to be rendered to them who were so harshly deprived of it by those who did not accept "the mystery of piety", in other words the presence of the true God in the world, in the person of the Son of God, the Godman Jesus Christ.

Archim. H. N.

SUNDAY, September 22, 2013 1st Sunday of Luke, Phocas the Martyr, Bishop of Sinope, Phocas the Cyprian, Isaac & Martinos the Martyrs
26 Monk-martyrs of Zographou Monastery martyred by the Latins

Fourth Tone, Eothinon B, -Epistle First Let. Corinthians 16:13-24,
Gospel Luke 5:1-11

NEXT SUNDAY September 29 2nd Sunday of Luke

Epistle 2nd Let. to Corinthians . 1:21-24; 2:1-4, Gospel Luke 6:31-36



61st Year September 22, 2013 Pamphlet #38 (3147)

COME O LORD JESUS"

The Apostle Paul in the epilogue of his first epistle which he sent to the believers of the Church of Corinth among his precious exhortations and counsels, in expressing his fervent feelings, expresses also an important reminder and wish full of faith and expectation for the coming of Christ at the Second Coming. He says characteristically: "Maran atha", a phrase of Syriac or Aramaic linguistic origin, which means "the Lord is coming". He prays but also forewarns in the Holy Spirit from the depth of his apostolic heart that the Lord Jesus Christ will come again. It is the assurance and promise of the angels to His disciples, on the day of His Ascension to heaven: "This Jesus who ascended from among you to heaven, thus he will come again, in the same manner that you saw him going to heaven" (Acts 1:11).

The expectation and of the coming of the Lord

In today's apostolic text mainly three words are distinguished so that the expectation of the coming of Jesus would be constantly preserved in our mind, as we confess in the Symbol of faith: "And he is coming again with glory to judge the living and the dead, whose kingdom shall have no end".

SUNDAY'S EPISTLE **St. Paul's First Letter to the
Corinthians 16:13-24**

BRETHREN, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

1. The soul's fervent longing, which is aflame with divine love, is in constant and unbreakable relationship with Christ. The Apostle himself tells us that nothing can separate us from the love which Christ has for us and we for Him (Rom. 8:35-39). And because on account of this love the devil causes many afflictions to pious Christians, the longing, the expectation of the coming of Christ increases and becomes more intense.

The fervor of this divine love is poured out and influences beneficially and unifyingly the brothers in Christ of the same faith and mind also. The Apostle presents this sacred experience of love which he has both for the person of the Lord as well as for the members of the Church saying: "my love with

all of you in Christ Jesus". He prays that the love in Christ which he himself felt would be imparted also to the other believers, so as to keep them united with the bond of divine love until the Lord would come again. And he urges them to seal this common love and dedication in Christ with embraces of sincere friendship in Christ. Because as he himself says, if we are not devoted, dedicated, to his teaching, to his work, to his grace, then on our own we cut ourselves off from communion with Him.

2. The believer's spiritual readiness is comprised of wakefulness (be watchful) of soul and body for the implementation of the Gospel commandments and avoiding sin. In other words, the ascesis [exercise] of Christian virtue is performed through the sacramental life of the Church. Also in the making firm of the faith, "stand firm in the faith", in the believing heart. The assurance of the great event of the salvation of the world by Christ. A truth which will be certified with the coming of Christ on the last day. Furthermore, in spiritual courage, "be courageous", and in strong will and strengthening "be strong", for the cultivation and completion of the spiritual struggle of the believer's salvation and sanctification. According to the words of the Apostle, "I am always able in Christ who strengthens me" (Phil. 4:13). And when the Lord comes again, he will come "with much power and glory", as the gospel passage of the judgment mentions, to reward all those who with power of soul kept their confession and their virtue.

Finally, the sense of justification which possesses all those who adopted, sacrificed, dedicated their life for the love of Christ. Whoever believed in his own justification and not in the justification of men. And they await the Lord to come to judge