

Here however there is talk of some other type of mourning: of that which accompanies or causes despair. When despair touches a person's heart, then the wicked spirit begins entering in, trying to overcome the soul. Then he needs intense and painful prayer in order to chase this sense away from the heart which is not godly, nor does it comprise an indication of real love for the person who reposed. On the contrary it hides a thin spirit of pride, a delicate egotism, a condition of easily being upset and of injustice by God. In this case the despairing person must understand two things: first, that God is calling us at the most appropriate time for us near Him and second that our person is better off there, we do not have the right to be seeking him here with us, even if he's not doing well!.

Archim. E. T.

SUNDAY, OCTOBER 19, 2014 3RD SUNDAY OF LUKE, Joel the Prophet, St. Varys the Martyr, St. John of Rilas, Felix the Hieromartyr & Eusebius the Deacon, John the Wonderworker of Kronstadt

tone of the week: Second- **Eothinon** Eight

EPISTLE St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-

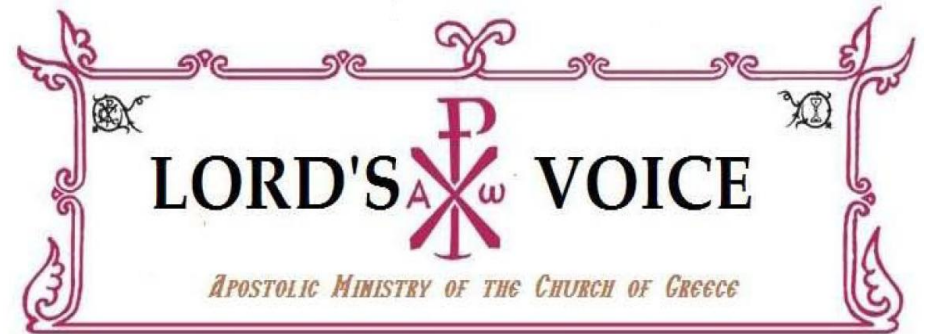
9GOSPEL Luke 7:11-16

NEXT SUNDAY, OCTOBER 26, 2014 6th Sunday of Luke

**Commemoration of the Great Earthquake in Constantinople ,
The Holy Great Martyr Demetrius the Myrrh-streamer.**

EPISTLE St. Paul's Second Letter to Timothy 2:1-10

GOSPEL Luke 8:26-39



62nd Year

OCTOBER 19, 2014

Pamphlet # 42 (3203)

CHRIST THE VICTOR OF DEATH

Christ was passing outside of the city of Nain, beloved brethren. There He met the funeral of a young man. Many people were accompanying him to his last dwelling. He was the only son of a widow, so for this reason also, his mother was crying in despair. Christ approached her and told her to not cry. Furthermore touching the corpse, he told the young man to get up. The young man got up and began speaking. Then Christ took him and offered him to his mother. All those present feared and began glorifying God, saying that He visited His people and confessing Christ as a prophet of God among them.

Death

For philosophy death is a natural event with which man must be reconciled. He is called to face it to the degree possible dispassionately. One may remember the dispassion with which Socrates drank the conium.

The theology of our Church on death is completely different. Man was not made in order to die. He was made in order to live eternally. So for this reason no one likes death either.

3RD SUNDAY OF LUKE

THE GOSPEL OF LUKE 7:11-16

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

Sin and death were the results of man's disobedience toward God's will. So death, whether we want it or not, is a crucial point of pondering for man of every age in the course of his life. Because what meaning does our life have, if it begins with the date of our birth and ends with the date of our death? Then what is the role of man upon the earth, when his joys and sadnesses, happiness, his achievements, hardships and his distresses conclude in the tomb? Is there then a more irrational and tragic creature than man upon the earth? What is the reason for him to carry the twin very heavy yoke of space and time, while he's living, in order to end up as the "food and stench of worms" into nonexistence?

The abolition of death

Christ resurrected from the dead and His resurrection became the medicine which abolishes death. To whoever trusts

Him, He granted eternal life with Him, and His kingdom unto the ages.

One might wonder saying that death is encountered daily in our life, under various dreadful and disappointing forms and manifestations. How are we speaking of abolition?

Truly it is a fact that we encounter it daily. Furthermore we all know that one day we will leave from life. As much as it is pushed back into the subconscious, this reality, this dailiness is brought very manifestly before us at every moment, so that if we would say, "in a poetical manner," that our life is rolling step by step toward the tomb we would not be at all wrong.

When, however, man comes to know Christ in the Church, he is enlivened and rejoices. This joy is not of this world, but as a wider reality it completes, gives meaning and affirms all our joys and sadnesses, in the present. It comprises the axis of giving meaning to our life and of its "opening up" to eternity. Thus, while we're sunk in the dailiness and its problems, while we're seeing death knocking daily at the doors of acquaintances, relatives and friends and we realize that it is unavoidable, it's agony does not overcome us. We know that there where each one of us will descend after more or less time, in the tomb, in other words, Christ descended before us for us. Arising He emptied the tombs, granting the reposed life. He unnerved death, taking out its poisonous sting and altered it into sleep. Thus Orthodox do not speak of places where the dead are buried, but of cemeteries [that is places where they sleep. Translator's note].

Casting despair far away

Today's Gospel impresses us in that Christ, approaching the widow tells her not to cry. It is natural however for a person to cry when he is facing the death of a beloved person. Furthermore Christ himself shed tears when His friend Lazarus reposed and He was seeing the pain of his sisters, friends and acquaintances.