

already been put down and been defeated by the deliverer of the human race.

The permanent mistake of humanity is that it refuses to take refuge in Christ, as the abolisher of pain and giver of joy. And nevertheless, Christ Himself, addressing His disciples, spoke in the most trustworthy manner, about the joy which He Himself offers and which no one is able to take away from them (Jn 16:22). After His Resurrection He addresses them with the wish that they have joy, "rejoice" (Mt. 28:9). And as the inheritance of every person of His, He defines the unending blessedness of His Kingdom, "where there is the unceasing sound of those are celebrating and the vast delight of those beholding" the ineffable beauty of the face of Christ, defined as "the truly longed for one and the inexpressible gladness of those who love" Him.

Pain is not choked, and joy is not found in methods of human inventiveness, fantasy or even pietism. Pain is abolished and joy is shown forth in our essential relationship with the Godman Christ, who is the abolisher of pain and the cause and source of joy. So for this reason also, in whatsoever wound, in whatsoever affliction, in whatsoever storm of life, the gaze firmly affixed on Him, our absolute trust in His providence unshaken, our refuge in His love a one way path, not simply in order for us to endure the whatsoever misfortune and pain, but "so that your sadness may be altered into joy" (Jn. 16:20).

Archimandrite I. N

SUNDAY OCTOBER 9, 2016 3RD SUNDAY OF LUKE, *James the Apostle, son of Alphaeus, Andronicus & his wife Athanasia of Egypt, Poplia the Confessor of Antioch, The Righteous Patriarch Abraham and his nephew Lot.*

TONE OF THE WEEK *Plagal of the Grave Tone*

EOTHINON : *Fifth Eothinon*

EPISTLE: *St. Paul's Second Letter to the Corinthians 6: 1-10*

GOSPEL: *Luke 7: 11-16*

NEXT SUNDAY, OCTOBER 16, 2016 SUNDAY OF THE 7TH ECUMENICAL COUNCIL, *Longinus the Centurion , The Two Soldiers martyred with Saint Longinus*

EPISTLE: *St. Paul's Letter to Titus 3:8-15*

GOSPEL: *Luke 8: 5-15*



64TH YEAR

OCTOBER 9, 2016

PAMPHLET # 41 (3306)

THE ABOLITION OF PAIN AND OF DEATH

To whatever corner of the planet you turn, your eyes see pain, grief, bitterness. And these in their turn, give birth to harshness, depression, and pessimism. Man has forgotten what joy means, or rather, like so many other things, he has forgotten to live it, trying to study, analyze, and understand it. He lives however, and feels the great emptiness of its absence, to a degree that he believes that this is the unique experience of life, the only truth, the prevailing reality. He can't live outside of what he has gotten used to, so for this reason also, he does not recognize joy, even when he encounters it, rather he passes over it not believing in its graspable existence.

We have learned to live in pain as something absolutely natural. And we have been filled with so much crying, that the bitterness of the other person, even when imprinted with great intensity and expressiveness, is nothing else for most people except one more television frame, probably worthy of commentary and reward for its artisticalness. The truth is that the man of the 21st century has many causes to be embittered, infinite opportunities to be sad, and reasons difficult to count, to be grieved. But it is equally true, that many times he invents reasons. 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

3RD SUNDAY OF LUKE

THE GOSPEL ACCORDING TO LUKE 7:11-16

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!"

out 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, the only son of his mother, and she was a widow; and a large to sink into self pity, complaining even without cause, overcome by the feeling of being permanently unjustly treated. Along with these also, the sense dissatisfaction, which-despite the whatsoever achievements of our civilization-leads manipulates man under the thumb of denial, rejection, and indifference.

Christ abolishes death

In an unnotable city of Judea, Nain, a quite customary scene for those years is unfolding. A certain young man had died and, as usually happens at the funerals of young people, a multitude of people, was following the funeral procession. The tragic thing in this case, lies in the fact that the young fellow was the only son of a widow, who with his death remained all alone in life, probably also unprotected. So for this reason also, that woman had real reasons to be crying a lot, both for her only child, as well as for her own self. Probably she was the only one who was really crying, since –as happens in such cases – social conventionality, correctness, even courtesy, impose on people behaviors not always sincere, but external, probably also superficial, which are dominated, on the one hand by an emotionalism, but nevertheless with boundaries and limits. Most people, probably defending themselves

psychologically, invoke the fact «that life continues» and they hasten to forget the whatsoever grievous thing that was occurring to the other person, trapped in an egocentric viewing of the world, trying to «exorcise» the «evil» in case they suffer the same thing. Few people can be really supportive, making of the other person's pain their own, essentially suffering along with them.

And there where the funeral procession has taken the road for the cemetery, an unknown fellow stops them, addressing the mother in a commanding tone. "Do not cry». Who has called him? No one. The only philanthropic Lord has drawn near on His own, there where He was grasping the pain of His creature in order to abolish the pain. It is noteworthy that He addresses the widow mother of the dead fellow. Everyone around her was crying. And nevertheless, Christ tells only her to not be crying, probably because only she was really crying, as she was the only one who was living the pain, deep down in her soul. And He does not command her to stop, in order to address consoling words to her, but in order to do an unhoped for miracle for her, to resurrect her child and to alter her pain into a wild joy and comfort.

The Gospel does not relate the continuation to us. Beyond the fact that it notes that "he gave him to his mother" and beyond the impressions, that it describes that were created in all of Judea and its surrounding area, it does not document behaviors of gratitude of the mother and of her child to Christ. It describes the miracle of the resurrection of the son of the widow of Nain, as the abolition of pain of the widow burned by death.

The abolition of pain

If the resurrection of the daughter of Jairus occurred, in order for Christ to be shown forth as a victor of death, if the resurrection of Lazarus occurred in order to define Him as the victor of corruption, the resurrection of the only begotten son of the widow of Nain occurs in order for Him to be shown forth as the abolisher of pain, the cause of its abolition, the delivering medicine for overcoming it. Our Christ approaches Nain, and performs the miracle, merely to give a message to the universe, to each person, that pain is a reversible condition. It may seem like a beast ready to swallow each person, in reality however, it has