

repent". So, only then do we taste the fruits of the Resurrection of Christ from now, when we're resurrecting ourself in constant obedience to his will: resurrection for prayer, resurrection for fasting, resurrection for studying the word of God, resurrection for forgiveness and compassion to others, resurrection for keeping the divine commandments.

Only with such a resurrection of constant repentance, the resurrection of our body, which - one way or the other will happen - on the day of the Second Coming of Christ, will He complete our partaking in the joy of eternal life near Him. This constant struggle of repentance is also "the first resurrection", about which the Revelation of John speaks: "Blessed and holy is he who takes part in their first resurrection. Upon these, the second death does not have authority" (Rev. 20:5). In other words: the second death, man's final separation from God during the Second Coming, will not threaten any of those, who are struggling here and now, for the "first resurrection" in Christ. There is no more consoling prophecy than these words. Only that it is very obvious that it will not be repeated without our own free participation
Archim. B. L.

SUNDAY, , OCTOBER 7, 2018 3RD SUNDAY OF LUKE *Sergius & Bacchus the Great Martyrs of Syria , Polychronios the Martyr, Julian the Presbyter & Caesarius the Deacon, John the Hermit of Crete, Jonah of Manchuria.*

TONE OF THE WEEK : *First Tone*

EOTHINON : *Seventh Orthros Gospel*

EPISTLE READING: *2nd Letter to the Corinthians 11:31-33*

GOSPEL READING: *Luke 7:11-16*

NEXT SUNDAY, OCTOBER 14, 2018 SUNDAY OF THE 7TH

ECUMENICAL COUNCIL, *Nazarius, Gervasius, Protasius, & Celsus of Milan, Praised Ignatius, Archbishop of Methymna, Righteous Paraskeve of Serbia*

EPISTLE READING: *2nd Letter to Titus 3:8-15*

GOSPEL READING: *Luke 8:5-15*



66TH YEAR OCTOBER 7 2018 PAMPHLET #40 (3410)

THE TWO RESURRECTIONS

Before the surprised eyes of a "great crowd" of a small city, where they are burying the precious only young son a widow, a Teacher, followed also by a great crowd and his disciples, uninvited, stops those who are carrying the coffin and he tells the mother: "Do not cry"! It is probably certain that such an odd scene has not been repeated in worldwide history. And obviously the most natural reactions of those burying the young fellow ought to have been: "Who are you? Who called you? How do you dare?"

"Do not fear"

However before they manage to make such questions, Christ touches the bier and tells the dead fellow: "Young man, I'm speaking to you, get up"! And the dead fellow sat up in the funeral bed and began speaking. The Evangelist Luke – the only one who preserves the event – does not mention something about the reactions of the mother, burned by death, to whom Christ again "gave" her child. He speaks only of the crowd's reactions, which were: on the one hand, fear, and on the other hand, glorification.

"THE GOSPEL ACCORDING TO (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!"

The fear is absolutely justified. They were not seeing resurrections of dead people every day. Some centuries had passed from then when the prophets Elijah and Elisha had performed such miracles. But also in the empty Tomb of Christ, even if the angel said "do not fear" to the Myrrhbearing women, they left with such "dread and ecstasy", that they did not say anything to anyone. It is not odd, that both death as well as its abolition, the resurrection, cause a similar emotion: great fear. Fear before the unnaturalness of death and the supernaturalness of the resurrection. Fear before that which we cannot endure and that which surpasses us.

The victor of death came

In the resurrection however, of the widow's son, it is important that fear is accompanied, or rather is surpassed with a glorificational exclamation: "God has visited his people". God did not only remember us but He also visited us. And furthermore He came and he loosened our "final" problem: death. From a definitive end He made it "sleep", "dormition." He also showed

this in the resurrection of Jairus' daughter, whom the Evangelist Luke will describe in the following chapter. "Do not cry. She did not die, but she is sleeping", He told those were mourning the little girl. However, both the son of the widow of Nain, as well as Jairus' daughter, and naturally every dead person who miraculously resurrected with the power of Christ, died again. And they are awaiting together with all of us, the "common resurrection" during the Second Coming of Christ.

Here the only fruitful and saving fear is imposed: "So, am I awaiting the resurrection of the dead" with a longing to meet in the clouds my Maker and Former?" Have I repented enough and do I want, unto the end, to be repenting, so that I reach wherein is the ceaseless sound of those celebrating and the vast pleasure of those beholding the ineffable beauty of his Face?"

The resurrection of repentance

Once his disciple Peter told Saint Gregory Dialogue: "Father, I consider that the greatest miracle that can happen, is the resurrection of a dead person." And Saint Gregory responded to him: "If we see matters superficially, then truly the greatest miracle is the physical resurrection of a dead person. If however, we see things deeper and more essentially, then the greatest miracle is the repentance of a sinful person. Because in the case of physical resurrection, life returns again to man's body, which will again die. Whereas in the case of a sinner's return, the soul rises from the death of sin, in order to live eternally."

Abba Isaac the Syrian says, that "he who felt and repented sincerely and practically for his sins, is higher than he who physically resurrects the dead with his prayer". So for this reason also, when we go to commune, together with Saint Symeon Metaphrastes we pray: "Lord, you who with your three day and lifebearing Resurrection resurrected our forefather Adam, resurrect me also who slid down into sin, showing me ways to