

58). You approach me and honor me only with your lips, whereas “your heart is very far from me” (Is. 29:13). I however, want this heart of yours. This heart of yours “give me, my son” (Prov. 23:26).”

The hemorrhaging woman gave her heart, full of faith, when she secretly bowed to touch the garment of Christ, risking to be “cast out” by Christ and by the crowd, as impure. And instead of this, she heard Christ “embracing” her with the words: “my daughter, have courage! For you I’m surrounded with true flesh and I trampled upon every haughtiness” (Saint Cyril) accepting to become so tangible and approachable to people”. And the Church, honoring this champion of faith, when She calls us to His Communion, not only the tangible and approachable, but also the edible Christ, she prepares us with the prayer: “Accept me as...and the hemorrhaging woman. For the one, on the one hand, having touched the edge of Your garment easily received the healing... While I, the wretched one, daring to accept Your whole body, may I not be burned up”.

Archim. B. L

SUNDAY, OCTOBER 28, 2018 7TH SUNDAY OF LUKE ,
THE HOLY PROTECTION OF THE THEOTOKOS, *Holy*
Martyrs Terrence and Eunice , Our Righteous Father Steven the
Sabbaites , Arsenios and Athanasios of Androusa in Messenia,
Patriarchs of Constantinople . Angelis, Manuel, George, & Nicholas,
New Martyrs of Crete , Rostislav, the Great Illumined Duke of
Moravia .

TONE OF THE WEEK : *Plagal of the oh the First Tone*

EOTHINON : *Eleventh Orthros Gospel*

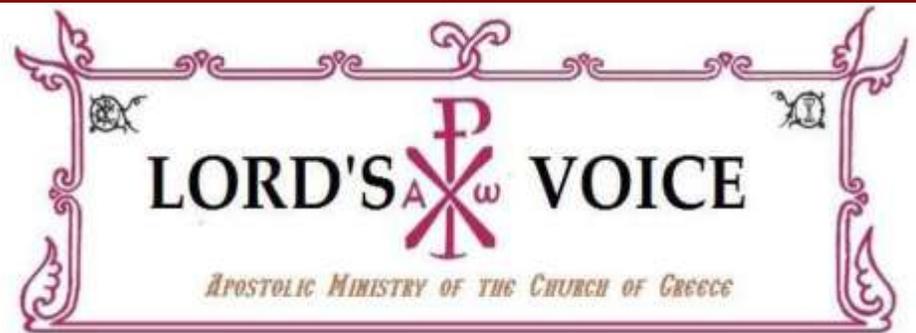
EPISTLE READING: *Letter to Galatians 6:11-18*

GOSPEL READING: *Luke 8:41-56*

NEXT SUNDAY, SUNDAY, NOVEMBER 4, 2018 5TH
SUNDAY OF LUKE , *Joannicius the Great , The Holy Hieromartyrs*
Nicander, Bishop of Myra, and Hermias the Presbyter , Porphyrios the
Mime, Emperor John Batatzes, the Merciful, George Karslidis of Pontos.

EPISTLE READING: *Ephesians 2:4-10*

GOSPEL READING: *Luke 16: 49-31*



66TH YEAR OCTOBER 28 2018 PAMPHLET #43 (3413)

THE HEALTH OF THE SOUL

“Health first” is the most customary wish that we say when we greet with others. This priority is very justified, from the moment when – after the disobedience and the fall – corruption, sickness and death entered our life.

The mark of health

And, yes, on the one hand, Christ “went about benefactoring and healing” very many sick people, but the primary goal of His incarnation was not the effective organization either of a “wordwide system of health” or of an exemplary ministry of social care. His aim was not to raise the average life expectancy, but to give people true and eternal life, which He Himself defined as knowledge of His Father, the only true God, and His messenger Jesus Christ (John 17:3).

So, justly, Saint Theophylactus of Ochrid, commenting Jairus’ movement to fall at Christ’s feet, in order to ask for his daughter’s healing, says that the basic indication of man’s health is “the knowledge and worship of the godhead of Christ, not only under the pressure of some affliction or trial”, but also in sun-drenched days. O woe, if faith and prayer ended up “umbrellas”, that we open, only when “it rains afflictions” and afterwards we close them and put them in the corner of spiritual indifference.

THE GOSPEL ACCORDING TO (LUKE 8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened..

A champion of faith

In such "a rainy" period of their life, the hemorrhaging woman and Jairus came to know Christ as well. It is obvious however, that the hemorrhaging woman did much better in the "exams of faith" than the ruler of the synagogue. The interpreters

note that she had surpassed (1) the shame for her specialized illness, (2) the fear to manifestly touch Christ "being prevented by the law", since she was impure, and (3) the suspicion that "maybe being made known, she be cast out by the crowd" for the same reason. The cost of her faith was huge, and the risks were great, in which she put herself. Truly unshakable faith in Christ's power and the philanthropy were demanded, in order for her to surpass these truly great obstacles. So for this reason also, Christ first calmed down "her soul's dread, by saying 'take courage daughter'" (Saint Theophylactus), He called her with familiarity, His "daughter", and He glorified her as a model of faith throughout the ages. Before everyone, of course, her faith benefited "not moderately, the ruler of the synagogue", as Saint Cyril of Alexandria says, supporting him in the hope that Christ is able to save his daughter, furthermore, even from death. In any case, the hemorrhaging woman's chief glory is Christ's admission about her: "someone touched me"! Probably there is no more stunning way to praise human faith, than these three words of Christ. The certainly glorificational phrases "great is your faith" and "neither in Israel have I found such faith" are heard relatively weak, before this deafening admission: "someone touched me with such flaming faith, that I realized that miraculous power came out of me". It is an admission, which the intervention of the expressive Apostle Peter, gave birth to, on the one hand, but simultaneously he allows the very bitter complaint of Christ to show, for those who "surround him and crush him" either with their indifferent and freezing cold approaching, or with their hypocrisy.

You are very far from me

This complaint has begun from very early on, to be expressed by the mouth of the holy prophets: "You crowd around me with the "new moons" and your feasts which my soul hates, with your hands lifted up in pharisaical prayers, from which I turn my eyes away, with your hypocritical fasting, wearing sackcloth, and throwing ashes on your heads, but "I have not chosen such a fasting" (Is. 1 and