

the law, have died, since no one has kept it fully. So just as a corpse is not able to obey the commandments of the law, thus I also am not able, who am dead due to its curse. Consequently, the law itself makes us no longer pay attention to it". And the same Apostle will continue: "However the deadening that my cocrucifixion with Christ grants me, does not smell of death. It is lifegiving. I die as regards sin, but I live for God. In the end, it is no longer I who live, but Christ lives in me."

These moving words of Paul, are not at all related either with the foolishnesses concerning reincarnation nor with the supposed "delivering" unions with some impersonal "essence", theories which, in the end, abolish the human person. Each "new" person in Christ, comprises the most perfect realization of each unique and unrepeatable person, who, both in the present life, but also in the last blessedness, does not lose the unity with his body, living "in the flesh". And all these things, thanks to the love of the incarnated God, who did not love humanity vaguely, but each one of us separately and He gave himself as a sacrifice for each one of us.

Archim. B. L

SUNDAY, SEPTEMBER 15, 2019 SUNDAY AFTER HOLY CROSS, *Nikitas the Great Martyr, Philotheos the Righteous, Bessarion of Larissa, Righteous Father Symeon, Archbishop of Thessolonica, John the New Martyr of Crete, Afterfeast of the Holy Cross, Porphyrios the Actor*

TONE OF THE WEEK : *Fourth Tone*

GOETHINON : *Second Orthros Gospel*

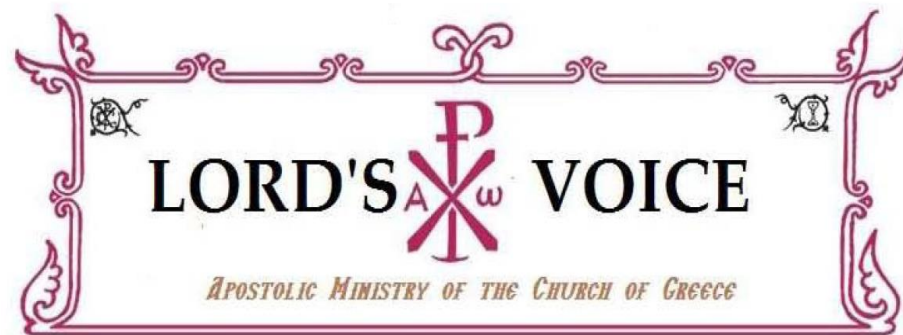
EPISTLE READING: *St. Paul's Letter to the Galatians 2:16-20*

GOSPEL READING: *Mark 8:34-38; 9:1*

SUNDAY, SEPTEMBER 22, 2019 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*

EPISTLE READING: *St. Paul's Second Letter to the Corinthians 1:21-24;*

GOSPEL READING: **Luke 5:1-11**



67TH YEAR SEPTEMBER 15 2019 PAMPHLET #37 (3459)

THE CROSS "OF HIM WHO HAS LOVED ME"

In the Salutations of the precious Cross, we call the Cross, "the world-preached the boast of the Apostles". Even if six of the holy Apostles sealed their preaching with a crucifactory death, he who more than everyone, made the glory of the Cross world-preached, is the Apostle Paul. And today, the Sunday after the Elevation of the Precious Cross, he does not simply preach the power of the Cross with saving words, but he also presents his personal experience of "cocrucifixion" with Christ, who was crucified upon it.

The Law, "a trainer in Christ"

Surely there wasn't a better manner for him to silence the Christians from a Jewish background, who were insisting on considering the keeping of the rubric regulations of the Mosaic law necessary for salvation. The former "enemy of the cross," with boldness henceforth admits "Even though we were Jews, we left the law and believed in Christ, in order to be justified by faith in Christ, and not by the works of the law. Because no one is able to be justified by the works of the law, since no one is able to keep the law perfectly". And with the golden mouth of Saint John, the Apostle explains: "We did not leave the law because it was evil, but because it was weak".

THE GOSPEL 1ST FIRST LETTER TO GALATIANS 2:16-20

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

The Mosaic law clearly is divinely inspired. It is however, a “trainer in Christ”. And when from the one degree of training, we go to the higher one, some formulative elements are kept, some are perfected, whereas some are abandoned. Thus also from the Law: 1) the foundational faith in the God of revelation, of the holy Patriarchs Abraham, Isaac and Jacob, was kept, Who “in many areas and many ways spoke in the prophets” about the incarnation of His Son. 2) the moral law was perfected and completed by Christ, giving Himself as a model “in partaking of His holiness”. And 3) the teleturgical regulations, and every type of external sacrifice, were abolished, which had a forshadowing character, since the source of the true priesthood, the Great High Priest Christ, once for all, “handed Himself down as a sacrifice to God”, becoming Himself the sacrifice and the perfect victim.

“I’m not rebuilding whatever I tore down”

So whoever insisted in having to keep these regulations, which Christ abolished with His sacrifice, and that whoever transgresses them is sinning, were led to the blasphemous conclusion that the cause of sin is Christ. “Do you see what the Judaizers are constructing?” the sacred Chrysostom asks with abhorrence. And so that we don’t think that these things concern only those ages, he grounds us with the words: “Paul doesn’t say all these things only for the Galatians, but also for all those who are suffering with the same sickness as them”, which is hypocrisy. They externally seem righteous, whereas internally they are “full of hypocrisy and iniquity”. And naturally, on their account, “the name of God is blasphemed”.

A descriptive image to understand the ingratitude, henceforth of the legal regulations, is the suggested image of the temporal shed which is set up in a field where a big edifice will be erected. It serves for the temporal housing of tools and workers and helps a lot in the construction. When however, the edifice is finished, the shed is taken away. After the edifice of the Church finished, the rubric of the Old Testament was abolished, which had “been set up” to prepare the perfect worshipping of God. The Judaizers however – not more or less – wanted not only to rebuild the “shed” of the rubric regulations of the law, but also to place it in the same position as the Church.

“I live cocrucified with Christ”

Of course, the “shed” is not only useless. It is also “deadly”. And Paul explains again, with the mouth of the sacred Chrysostom: “The law orders that everything that was written be implemented without exception. And it punishes with death, whoever does not keep them all. Therefore all of us, according to