

(Phil. 2:7-8), thus we also.

So, for this reason also, we are celebrating in Church, not so much, or only, the birth of the Virgin Mary and of the Saints, but, mainly, their repose. Because it is the proof that even if the body is deadened, and the soul leaves from life, man does not cease existing. If we freely say the "Yes" to God, like the Most Holy Theotokos and the Saints, then the kenosis from the

T. M

SUNDAY, AUGUST 15, 2021 *The Dormition of our Most Holy Theotokos and Ever Virgin Mary.*

tone of the week : *Grave Tone*

EOTHINON :

epistle reading : *St. Paul's Letter to Philippians 2:5-11*

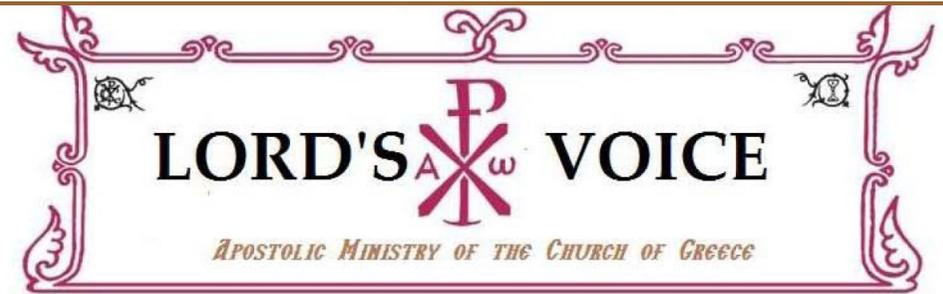
Gospel reading : *Luke 10:38-42, 11:27-28*

SUNDAY, AUGUST 22, 2021 9TH SUNDAY OF MATTHEW *The*

Holy martyr Agathonicus, Holy Martyr Anthuse, Athanasios the Hieromartyr & Bishop of Tarsus, New Martyrs Manuel and John, The Synaxis of the Icon of the Mother of God of Prusa, Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin

epistle reading : *St. Paul's First Letter to the Corinthians 3:9-17*

Gospel reading : *Matthew 12:22-34*



69TH YEAR AUGUST 15 2021 PAMPHLET # 33 (3559)

THE PASCHA OF LIFE AND OF DEATH

Death is a great mystery. Inconceivable and incomprehensible. Whereas we know that we will not escape it, we want to believe that we will be living forever. Death and life, however, are similar in one characteristic: kenosis, the emptying that becomes an exit. Life is not only survival. Life has meaning only when we are relating with the other person, the world, God. And in order for a relationship to exist, it presupposes the exit from the ego, the sharing, the opening of the being. And the more we empty from our ego, we are transfigured into beings that love.

The artist and his work

It is like the artist. When he creates, he gets his idea, its meaning, he gives it hypostasis, he makes it action, he himself empties and creates a work of art. The result of the action is his own, because he created it, and it bears his name, however, at the moment when with this he realizes an exit into the world, manifesting it, he creates the presuppositions in order to be found in communion with his fellow man. They see his work, they allow it to speak to their heart, they accept it, or they reject it, or they are

THE SUNDAY EPISTLE (PHILIPPIANS 2:5-11)

Brethren, have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

indifferent about it. Everything sets out from the kenosis, from the decision for the artist to not keep what he has inside him, only for his own self. Furthermore, whatever does not follow the path of the exit, is lost, because no one learns that it existed, no one relates with its creator. But also, when the artist dies, his work, and through this, he himself also, even if he is not able to participate physically, will remain in relation with the world and history.

Everything the past?

Death is kenosis. Only that it is definitive. After the soul's exit from the body, man ceases to act. The mind stops functioning. The senses are deadened. Everything stops definitively. And the kenosis is definitive, as we come out of time and the way that we know. Everything becomes the past. The person is unique and unrepeatable, but seems to return to "non

being". So, for this reason also, people mourn in death. Because it deprives us of the capability of communing with those whom we love. And we also fear our own kenosis. We fear the "zero". We fear the absence of a relationship. Nonexistence."

The lifebearing kenosis

Faith comes to give us another view of death. That of the lifebearing kenosis. Death is not the end of life, but the passage to another one, Pascha in eternity. The strange thing is that the kenosis continues. We study this in the persons of the Virgin Mary and all our Saints. They leave from the world, but they do not cease loving it. They mediate for us to God. They work miracles for our sake, which means that they're holding intact the relationship with us, and they are continuing through love, to act both towards God, as also to the world, for us. Their main mission continues being to deliver "our souls from death". They love us and console. They appear, they correct, they teach, they heal, making death life. Whereas they themselves "are perfected", they become, in other words, perfect, proceeding to light and to the love of God, they continue emptying themselves, leaving imprints of His own love to all of us.

With the power of the Holy Spirit, being members of the Church, we are also able to live this great mystery. So long as we believe, like the Most Holy Theotokos and the Saints, in God. That we not give up from the crosses of life. From our passions and our mistakes. From the abandonment of people. From the sense of vanity. Just as Christ first denied everything, emptying from his own self, he became a servant, he took on the form of man and being a real man, he humbled himself, voluntarily obeying unto death, and furthermore, the death of the cross"