

Divine Communion, in the living body and blood of the risen God, is the gift that He offers us for eternal life, He who, not tolerating death, He abolished it with His sacrifice and He restored its tarnished image. "Unto forgiveness of sins and eternal life" the priest prays during the imparting of the Immaculate Mysteries to the faithful. So let us approach the sacred Chalice for Divine Communion with respect, faith, and love, let us prepare ourselves spiritually with confession of our sins and our daily vigilance, and let us be sanctified, by partaking of the body and blood of Jesus Christ.

Archim. A. A

SUNDAY, OCTOBER 9, 2022 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.*

EPISTLE READING: *St. Paul's 2nd Letter to the Corinthians 6:16-18*

GOSPEL READING: *Luke 7:11-16*

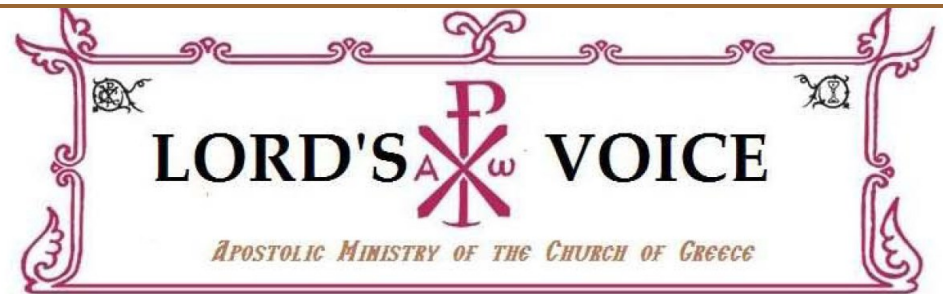
tone of the week : *Plagal Fourth Tone*

EOTHINON : *Sixth Eothinon*

SUNDAY, OCTOBER 16, 2022 SUNDAY OF THE 7TH ECUMENICAL COUNCIL, *Longinus the Centurion, The Two Soldiers martyred with Saint Longinus*

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

GOSPEL READING: *Luke 8:5-15*



70TH YEAR October 9 2022 PAMPHLET # 41 (3619)

AN UNEXPECTED VISITOR

As Jesus Christ was heading towards the city of Nain, he ended up in front of a crowd of people accompanying the body of a young man, who was the only son of a widow. Before this event, the Lord felt the woman's pain and, approaching her, He told her not to cry. Then, after touching the dead body of the young man, He resurrected him, by asking him to get up from the funeral bed. The people who were present, seeing this miracle, felt awe and gave praise, "that God visited his people".

So, we notice that our Lord was saddened, seeing the dead body of the young man, and the crowd that was with the widowed mother. His sorrow is particularly related to one of His two natures; His humanity, His human feelings, were manifested in the same way, as happens to every person who witnesses such a scene, that is, the burial of a young person. Parents and relatives are certainly inconsolable. We chant during the

THE SUNDAY GOSPEL READING : 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!".

Epitaphion Lamentation during the Matins of Holy Saturday: "Oh my sweet spring, my sweetest child, where did your set?", rendering the lamentation of the Most Holy Theotokos before the dead body of her Son. Faced with the fact of death, and indeed of a young person, it is difficult for one to ease the pain of parents. Often, just supporting the bereaved, has great value.

Christ and human pain

As far as the divinity of Jesus Christ is concerned, one could wonder why He felt grief, when as God, He knew that He could resurrect the young man. However, from the New Testament, we also know the case of the death of His friend, Lazarus. And there, our Lord,

seeing the people who mourned and the sisters of the deceased, He was so sorry that, as mentioned in the holy texts, He wept. Why did He express Himself in this way, while He knew that He could resurrect him?

His sorrow and tears are not only about His human nature, but also the divine one. The Creator of everything, the One who creates, Who blesses and sanctifies the universe, the treasure of goods and granter of life, self-life, it is not possible for Him to accept and be reconciled with death and decay. The state of createdness goes against incorruption, with which the Triune God endowed us at Creation. With original sin, decay entered creation, and the image of God was tarnished. Man was created to resemble God through communion with Him. Death is against life. Jesus Christ, before the event of the burial, was saddened because He saw that the creature, which He Himself had created, ended up in the grave because of the corruption of human nature. If we humans made something with love and zeal, something beautiful and worthwhile, and then we saw it in the trash can useless, wouldn't this cause us grief? Much more so, the same applies to God, who created everything only from love, because He Himself is love.

The certainty of eternity

Decay as a state of creation, is in contrast to the loving and salvific plan of God. Our participation in