

The change of the building

At the beginning of our passage, the psalm passage about the end of creation (they perish) is presented, which, however, is interpreted by the word "they will change" (Heb. 1:12). In this way the right thing is given meaning and the content of the end as rebirth in the Kingdom of God, in the "new heaven and new earth" (Rev. 21,1), where God will wipe away people's tears, and death will no longer exist.

And this rebirth will take place with the power of the Lord's Resurrection. Because Jesus Christ is the beginning of everything but also the end; the re-creation of creation and man; the new life that is offered in the Church through the sacraments and her god-manly life.

Archim. N.K

SUNDAY, MARCH 12, 2023 SUNDAY OF ST. GREGORY

PALAMAS, *Symeon the New Theologian*, *Gregory Dialogos*, *Bishop of Rome*, *Phineas*, *grandson of Prophet Aaron*, *Paul Aurelian*, *Bishop of Brittany*.

EPISTLE READING: *St. Paul's Letter to Hebrews 1:10-14; 2:1-3*

GOSPEL READING : *Mark 2:1-12*

TONE OF THE WEEK : *Plagal Second Tone*

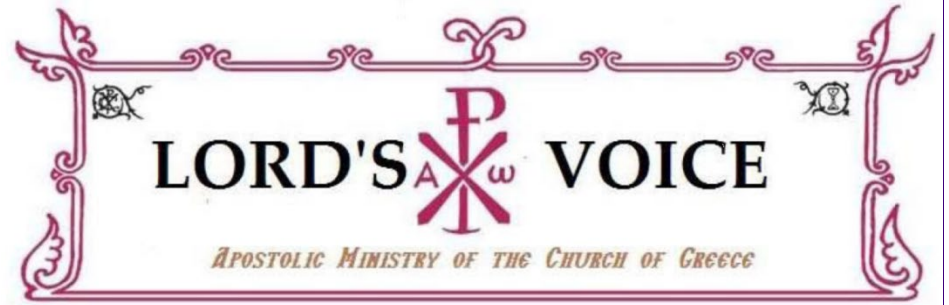
EOTHINON : *Sixth Eothinon*

SUNDAY, MARCH 19, 2023 SUNDAY OF HOLY CROSS

Holy martyrs Chrysanthus and Daria, *Demetrius the New Martyr*.

EPISTLE READING: *St. Paul's Letter to Hebrews 4:14-16, 5:1 -6*

GOSPEL READING : *Mark 8:34-36, 9-1*



71ST YEAR MARCH 12 2023

PAMPHLET # 10 (3641)

THE FAITH OF THE FATHERS OF THE CHURCH

If the previous Sunday is characterized as the celebration of the triumph of Orthodoxy, today is the continuation of this holiday, because the Orthodox faith was preserved intact by the teaching of Saint Gregory of Palamas for the deification of man "by grace" as his highest destiny.

Saint Gregory, whose memory is honored today, theologized on the basis of Church tradition and the teaching of the holy fathers. He lived in the 14th century. (1296-1359), in a restless and agitated era.

He proclaimed, with his mind enlightened by the Holy Spirit, and through his personal and sanctified experience, that the unapproachable God in His essence is a personal being. He moves towards His creation, man, He adopts him in Christ Jesus and embraces him with the uncreated grace and energy, without abandoning the unapproachable light of His Essence.

THE SUNDAY EPISTLE *HEBREWS 1:10-14; 2:1-3*

IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

The salvation of man in Christ

The Holy Scripture and the Church reveal to us that salvation in Christ is not a form of moral improvement or external cultivation of man, but the possibility of his participation in the uncreated life of the Triune God. This decisive truth for the spiritual life of the believer is highlighted in today's Epistle reading. In this, it is particularly emphasized that Jesus Christ is not a creature, a creation of God, nor one of the angels, but He is the Son and Word of the living God. The Apostle Paul uses the prophet king David (Ps. 101:26-28) to preach the faith in the divinity of Christ and his incomparable superiority over

the angels and all creation. That is why he highlights the quality of the Son of God as creator of earth and heaven, that is of the visible and invisible creation "in the beginning" (Heb. 1:10). The expression "in the beginning" is common in the Holy Scripture (e.g. Gen. 1:1. John 1:1. Math. 19:4. II Peter 3:4). With this, on the one hand, the transcendence of God is emphasized, since the Father, the Son and the Holy Spirit are beyond all authority. And, on the other hand, the fact that all beings received the principle of existence from the creative energy of God.

Therefore, only the Threefold Godhead is beginningless and everlasting and is beyond every beginning and temporality. That is why the difference between the created and Uncreated is inconceivable and indescribable.

In our passage, too, reference is made to the Son as creator with two wonderful Davidic images, which pierce to the heart with their simplicity and anthropomorphic character, while they proclaim the power of God in a majestic way.

a. The Lord is the one who lays the foundations of the earth and builds the heavens with His hands (Heb. 1:10). This image reveals God's love and providence for the creation ex nihilo.

b. And yet, the heavens will one day disappear, while God will remain forever (Heb. 1:11). Since the universes were created by God at some point in time, which is also the starting point of time, in order for them to also have an end. The end here is not something like a return to zero, but it means the perfection, the completion, the finishing of the purpose of creation.