

poetic clarity, addressing with the words of Moses (Deut. 9:4. 30:12-14) to everyone who wants to believe, and to tell him: "Do not say in your heart "who can ascend to heaven?", that is, in order to bring Christ down. Or "who can descend to Hades?", that is, to raise Christ from the dead. But what does Moses say again? The word is near you, in your mouth and your heart. The word, that is, of faith that we preach. Because, the Apostle continues, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. So, there is no need to look for Christ in the heavens or in the abyss, because He is very close to us, within us, so long as we believe that He is the Son of God who incarnated for the salvation of man

Archim. N.K

SUNDAY, JULY 9, 2023 5TH SUNDAY OF MATTHEW ,

The Holy Hieromartyr Pancratius, Bishop of Tauromenium in Sicily, Dionysios the Orator , Metrophanes of Mount Athos, Methodios the Hieromartyr, Bishop of Lampis , Paternuthius the Monk , Euthymios of Karelia , Michael Paknanas the Gardener

EPISTLE READING : *St. Paul's Letter to the Romans 10:1-10*

GOSPEL READING : *Matthew 8:28—34 9-1*

TONE OF THE WEEK : *Fourth Tone*

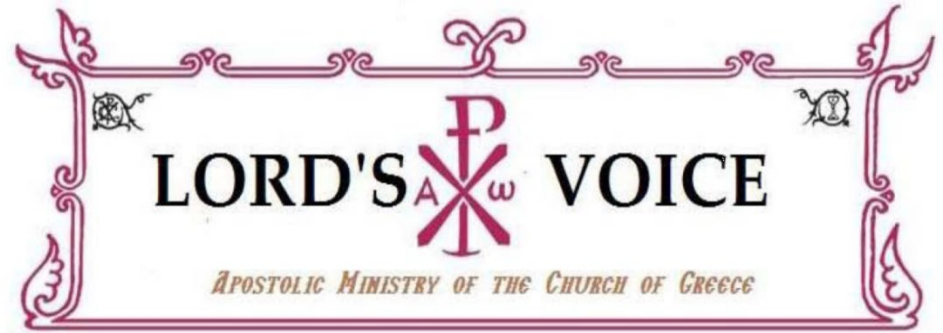
EOTHINON : *Fifth Eothinon*

SUNDAY, JULY 16, 2023 6TH SUNDAY OF MATTHEW ,

SUNDAY OF THE HOLY FATHERS OF THE 4TH ECUMENICAL COUNCIL , *Athenogenes the Holy Martyr of Heracleopolis , Julia the Virgin-martyr of Carthage, 1,015 Martyrs in Pisidia, Helier the Hermit, Martyr of Jersey.*

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

GOSPEL READING : *Matthew 5:14—19*



71ST YEAR JULY 9 2024 PAMPHLET # 28 (3658)

THE APOSTLE PAUL'S HEART'S DESIRE

In this Sunday's Epistle reading, the Apostle Paul confesses his heart's burning desire and prayer to God for the salvation of the Israelites and, of course, for all of humanity, Jews and Gentiles. The Israelites, as the Apostle emphasizes, have zeal for God, but without awareness. For this reason, they did not accept to believe in Christ, as they were ignorant that faith in Him justifies, that is, saves man. They were trying to be justified by their own works. With the prophet Moses and through the law, i.e. the transmission of the commandments, God began to educate people in order to lead them gradually to Christ, who "proved to be for us, the wisdom of God, the justification, sanctification and redemption" (1 Cor. 1:3)

**THE SUNDAY EPISTLE ST. PAUL'S LETTER TO ROMANS
10:1-10**

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

The justification of the Law and the Grace of Christ

The Apostle removes any possibility of the law's autonomy from man, when he calls it "a trainer in Christ" (Gal. 3:24). Because the manifestation of God's justice takes place in the person of Jesus Christ, with His incarnation, as grace, gift, charism, and benefaction to the person who accepts it with faith.

The limits of the law are the progress of man in the present life. However, the promise of faith is man's justification in Christ, that is, his salvation from sin and death and his participation in the eternal life and glory of God, something that exceeds the possibilities of the law.

In one sentence, we could say that justification and grace are the life of Christ within the believer, and the life of the believer within Christ. Therefore, Christ saves man by faith when He unites him to His God-man Self, His Body, the Church, and redeems him from the "wages of sin" (Rom. 6:23), the wages which sin gives, that is, death. The Lord offers man "the medicine of immortality, the antidote to not die" (Saint Ignatius the Godbearer), which is His Body and Blood, the Divine Eucharist.

In this way, the Apostle emphasizes that the end and the purpose of the law is Christ, for the justification of everyone who believes in him. Therefore, the perfection of man is ontological, and not only a moral fact. That is why Christ's commandments in the New Testament are not a law, but indicators of freedom. The moral life is the fruit of participation in the grace of the Holy Spirit.

Christ's confession

The Apostle personifies the justification that comes from faith, and he shows it with theological and.