



73rd Year

November 2, 2025

Pamphlet #44 (3779)

THE SUNDAY EPISTLE (Galatians 2:16-20)

Salvation in Christ

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.

LIFE IN CHRIST

Addressing the Galatians, Paul confesses that in order to live with God, he had to put to death within himself the ordinances of the Mosaic Law, since Christ was the fulfillment of the Law and therefore superior to it. This clarification arose in response to the prevailing view among the early Christians, especially those from the Jewish world, that adherence to the religious obligations and rituals prescribed by the Law was a necessary prerequisite for a new member to enter the Church.

The Apostle proclaims that through Baptism, he was crucified for Christ, and now Christ lives within him. Paul clearly refers to the life in Christ, which he experiences within the Church, a life we are all called to live consciously as members of it.

The value of Holy Baptism

The question is: how can Christ be formed within us so that we may experience life in Christ? The answer is given by the multitude of Saints, whose lives reveal to us the mysteries of life in Christ. On their behalf, Saint Gregory Palamas teaches that “the beginning of life in Christ is Holy Baptism, which represents the burial and Resurrection of the Lord.” Baptism is the Mystery that introduces a person into the new reality in Christ. It is the essential prerequisite for participation in the sacramental life of the Church, especially in the Mystery of the Divine Eucharist, through which union with God is achieved. Baptism is the foundation of this union. It is the sacrament that “frees from sins, reconciles man with God, makes man a son of God, opens the eyes of the soul, and gives the sense of divine light, in short, it prepares one for the future life” according to Saint Nicholas Cabasilas.

The middle state in the acquisition of virtues

Saint Gregory Palamas also teaches that in the life in Christ, “the middle state is the life of virtue and the Gospel life.” The acquisition of virtues is not an end in itself, but a means for living the life in Christ. This clarification is necessary because often there arises the impression that a person must work to multiply virtues within himself, something that even a non-Christian can do simply by following the dictates of his conscience to become a good person. However, in the Orthodox understanding, virtues help Christ to be formed within us. As preserved in the “Evergetinos,” “virtue is not the display of many and various acts performed through the body, but the content of a wise heart, which is supported by hope in God. This heart is connected to God-pleasing works by a correct purpose.”

This purpose is the experience of life in Christ, which, according to Palamas, “is perfected through spiritual struggles and victory over the passions.” He himself points out the cause that generates the pathological condition within us, in order to help us confront it: “The cause of all passions is the deception of the world. This clings the mind of man to created things, heaps up passions upon him, and, having made him full of afflictions, separates him from the dispassionate God. For as soon as a person opens the door of his mind to the passions, the mind becomes scattered and wanders constantly among carnal and earthly things, to every kind of pleasure and to passionate thoughts, which are provoked by them.”

The experience of life in Christ depends on the experience of the sacramental life, on the experience of virtues, and on our spiritual struggle against passions. This life of Christ within us is life with Christ. This is the living demand of our difficult times – to live as true people and to become loving toward all, because we will have succeeded in forming Christ Himself within us. Amen!

Archimandrite E. Oik.

From the publications of the Apostolic Ministry:

**Ο ΜΗΤΡΟΠΟΛΙΤΗΣ ΚΙΕΒΟΥ ΙΩΑΝΝΗΣ Β΄ (†1089)
ΚΑΙ ΟΙ ΚΑΝΟΝΙΚΕΣ ΑΠΟΚΡΙΣΕΙΣ ΤΟΥ
METROPOLITAN OF KIEV JOHN II (†1089)
AND HIS CANONICAL RESPONSES**

1st Edition, in Greek, Size 14x21 cm, 208 pages
by Panagiotis Tzoumerkas, Professor at the University of Thessaloniki

The third volume of the series “Library of Greek Nomocanons” constitutes a very interesting work of Canon Law, as the Canonical Responses of Metropolitan John II of Kiev (1076–1089), originally from Constantinople, represent the first nomocanonical text composed in early Christian Russia. It is essentially an effort to transfer and adapt Canon Law and the Byzantine legal tradition to the Russian state. In the Appendix, both the Russian and Greek texts of the canons are presented.

November 2, 2025: 5th Sunday of Luke

Martyrs Akindynos, Pegasios, Aphthonios, Elpidophoros, and Anembodistos († 341–345). The three new martyrs of Agrinio († 1786).

4th Tone – Eothinon: 10 – Epistle: Galatians 2:16-20
– Gospel: Luke 16:19-31

NEXT SUNDAY: November 9, 7th Sunday of Luke
Epistle: Galatians 6:11-18 – Gospel: Luke 8:41-56

From the publications of the Apostolic Ministry:

Η ΖΩΗ ΜΕΤΑ ΘΑΝΑΤΟΝ
ΚΑΤΑ ΤΗΝ ΟΡΘΟΔΟΞΗ ΠΑΡΑΔΟΣΗ
LIFE AFTER DEATH
ACCORDING TO THE ORTHODOX TRADITION

1st Edition, in Greek, Size 15x22 cm, 408 pages
by Jean-Claude Larchet

A unique and original study concerning death, according to the Orthodox tradition, authored by the internationally renowned patrologist Jean-Claude Larchet. This work presents a thorough theological perspective on the nature of death, the spiritual trial that its arrival entails for the dying and their loved ones, the teaching about the soul's trial by the tollhouses from the 3rd to the 9th day, the soul's entrance into the other world and its partial judgment on the 40th day, the intermediate state of the soul until the final judgment, the Orthodox refutation of the Roman Catholic doctrine of purgatory, the relationships between the living and the departed, and the necessity of supplications and prayers for the dead, the teaching on the final judgment, the resurrection of the dead, and eternal life, and connects these with the Christian view of life as spiritual preparation for death and eternal life.

The author cites numerous relevant biblical and patristic passages and places great emphasis on the Orthodox tradition concerning death and the liturgical life of the Church. An outstanding study offering Orthodox answers to all the reader's questions about death.

Follow the Program of the Radio Station of the Church of Greece:

www.ecclesia.gr

VOICE OF THE LORD, a weekly pamphlet of Orthodox faith and life of the "Apostolic Ministry of the Church of Greece". Iasiou 1, 115 21 Athens. Publisher – Director: Metropolitan of Phanariou, Agathangelos. Editorial office, tel. 210.7272.331. Processing, tel. 210.7272.388. Through the holy churches, it is distributed free of charge. From the Printing Office of the Apostolic Ministry.

The *VOICE OF THE LORD* worldwide via the Internet:

www.apostoliki-diakonia.gr
