



73rd Year

November 9, 2025

Pamphlet #45 (3780)

THE SUNDAY EPISTLE (Galatians 6:11-18)

The renewal of man

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

MARKS OF SACRIFICE

As he concludes his communication with the Church of the Galatians, the Apostle Paul, my beloved brothers, refers to the marks of suffering and sacrifice he obtained for the name of Jesus Christ, marks for which he felt a particular pride, as they both adorned and simultaneously tormented his body. These marks of suffering and sacrifice have characterized the lives of thousands of martyrs and lovers of Christian teaching throughout the centuries. They serve as proof of devotion, faith, and the complete dedication of one's life to the person of the God-Man.

A remedy for spiritual sloth

As the years and centuries passed, and Christian faith ceased to be persecuted and fought against, these visible marks of persecution also ceased to exist. Many Christians today justify their spiritual sloth and complacency in faith and church life, claiming that the Church, as a free expression of faith, no longer demands sacrifices from its members, nor physical suffering or marks to prove our faith. Therefore, it is easy to feel and present ourselves as good Christians without any cost or sacrifice.

However, things are not so simple. Even if today the Church and our faith are not persecuted as in the past, and the marks of suffering no longer appear on our bodies, every Christian is still called to carry his own Cross, offering his personal testimony in a spiritually sluggish and indifferent world.

We can still today bear upon ourselves the marks of Jesus Christ when we boldly testify to our Christian identity, without shame or hesitation, going against the current of indifference and doubt.

We can still today bear the marks of Jesus Christ by remaining steadfast in the traditions and principles of our Fathers, those who preserved the Gospel truth as the apple of their eye throughout the centuries, without regard for persecution or hostility.

Humility and repentance

We can still today bear the marks of Jesus Christ when we make a way of life out of the path of virtue, humility, and repentance in a world that is arrogant and egotistical, concerned only with profit and gain at any cost or sacrifice.

We can still today bear the marks of Jesus Christ when we struggle with passion and a sense of responsibility to keep our beliefs and ideals alive and uncorrupted, when we struggle with honesty and dignity against those who, from time to time, seek to uproot whatever still stands firm in our land, in the name of progress and

so-called advancement, essentially leveling everything in exchange for a mere “bowl of lentils.”

In all these ways, we can bear upon ourselves the marks of which the Apostle Paul speaks, marks not of physical suffering, but of spiritual struggle, in an age that has forgotten how to fight for lofty ideals, life values, and principles, and has surrendered without resistance to the flattening of everything. These are the forms of martyrdom we Christians possess. Let us put them into practice in our lives.

Archimandrite E. Oik.

From the publications of the Apostolic Ministry:

**ΠΟΛΥΕΥΚΤΟΣ ΦΙΝΦΙΝΗΣ, ΜΗΤΡΟΠΟΛΙΤΗΣ ΣΟΥΗΔΙΑΣ
ΚΑΙ ΠΑΣΗΣ ΣΚΑΝΔΙΝΑΥΪΑΣ (1969-1974)
POLYEFKTOS FINFINIS, METROPOLITAN OF SWEDEN
AND ALL SCANDINAVIA (1969-1974)**

1st Edition, in Greek, Size 17x24 cm, 684 pages
by Kleopa Stroggyli, Metropolitan of Sweden

An extensive archival study of the five-year (1969–1974) episcopal ministry in Scandinavia of the late Metropolitan Polyefktos. The work includes unpublished correspondence addressed to the Ecumenical Patriarchs Athenagoras and Demetrios, other Metropolitans, and political authorities, as well as additional unpublished documents. Reading these materials highlights the founding journey of the Metropolis of Sweden and the Greek Orthodox Diaspora in Scandinavia.

November 9, 2025: 7th Sunday of Luke

Martyr Onesiphorus (3rd–4th century),
Venerable Matrona, Saint Theoktiste of Lesbos († 889),
Saint Nectarios of Pentapolis, of Aegina († 1920)

Pl. 1st Tone – Eothinon: 11 – Epistle: Galatians 6:11-18
– Gospel: Luke 8:41-56

NEXT SUNDAY: November 16, The Apostle Matthew
Epistle: Romans 10:11-11:2 – Gospel: Matthew 9:9-13

New publication of the Apostolic Ministry:

COLLECTIVE SCHOLARLY VOLUME:

**ΑΥΤΟΥΡΓΙΑ, ΚΥΗΣΗ ΚΑΙ ΠΡΟΣΩΠΑ –
ΔΟΚΙΜΙΑ ΓΙΑ ΤΗΝ ΥΠΕΡΑΣΠΙΣΗ ΤΗΣ ΑΝΘΡΩΠΙΝΗΣ ΖΩΗΣ**
**AGENCY, PREGNANCY, AND PERSONS:
ESSAYS IN DEFENSE OF HUMAN LIFE**

1st Edition, in Greek, Size 17x24 cm, 432 pages
Translated from English by Polyxeni Tsaliki

This work offers a deep interdisciplinary approach to the moral value of human life, the nature of the embryo, and the ethical concept of agency in relation to pregnancy and abortion. It combines philosophy, ethics, law, and theology to create a multifaceted foundation for understanding human life and the notion of “personhood” from multiple perspectives. This diversity of voices enlightens the reader and allows for an examination of the issue beyond ideological stereotypes.

Additionally, the book analyzes the concept of “personal agency.” The notion of agency – the acting person who bears moral responsibility – is central. The book focuses on how pregnancy transforms a woman’s physical and moral autonomy and explores how we can understand this responsibility not with a punitive mindset, but with philosophical insight. Furthermore, it treats the embryo as a person, addressing one of the most contentious philosophical questions: when does human life begin to possess moral value, and whether the embryo is a “person” with rights. The authors undertake a systematic analysis of these terms and present arguments in favor of the moral equality of unborn human beings.

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