

salvation, with our Baptism "in Christ", with the Anointing of the Holy Spirit, and with our participation in the divine Eucharist, we ought to bear Christ in our heart, mind, conscience, in our entire existence.

In other words, with prayer, repentance, the evangelical way of life and the spiritual alertness, to activate the grace of Baptism, to cooperate in the fruition of the gifts of the Holy Spirit that God grants us, to allow the Christ of the Divine Eucharist to be manifested in our lives, and to become also to us, as in Paul, light, mind, thought, feeling, will, actions, deeds, life, "all things and in all Christ" (Col. 3,11). In order that our own life also, like Paul's, should be based on our faith in the Son of God, Who loved us and willingly died for us, and to radiate the light and power of His humility and love towards everyone.

Archim. N.K

**SUNDAY, OCTOBER 29 2023** 7th Sunday of Luke,  
*Anastasia the Martyr of Rome, Our Righteous Father  
Abramius.*

**EPISTLE READING** : *St. Paul's Letter to Galatians 2:16-20*

**GOSPEL READING** : *Luke 8:41-56*

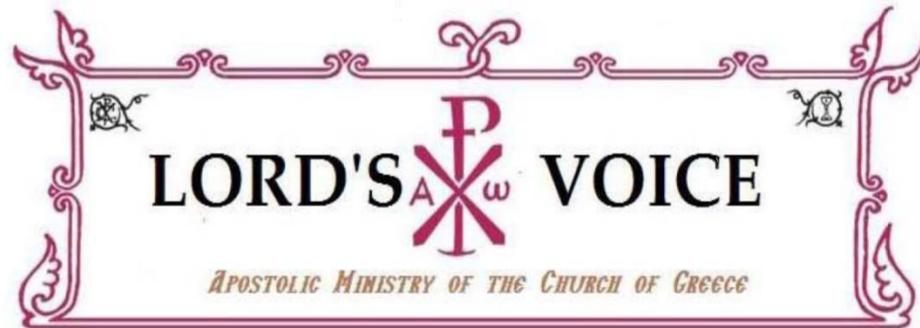
**TONE OF THE WEEK** : *Third Tone*

**Ethnon** : *Ninth Eothinon* **Sunday,**

**NOVEMBER 05, 2023 5TH SUNDAY OF LUKE,** *Galaktion &  
his wife Episteme, the Martyrs of Emesa , Hermas, Patrobos,  
Gaios, Linos, & Philologos, Apostles of the 70*

**EPISTLE READING** : *St. Paul's Letter to Galatians 6:11-18*

**GOSPEL READING** : *Luke 16:19-31*



71<sup>ST</sup> YEAR OCTOBER 29 2023 PAMPHLET # 44 (3674)

## CROSS AND LIFE

The Apostle Paul in this passage from his Epistle to the Galatians helps us to understand that the mystery of the Cross of Christ is the mystery of God's life and love for the world. "I have been crucified with Christ," he tells us. And it is no longer I who am living, but Christ lives in me. And the life I live now in the body, I live it by faith in the Son of God, who loved me and handed himself over for my sake."

Paul, by his own will, is crucified with Christ. Because the work of Christ, and especially the Cross and His death are unthinkable without respect for human freedom; and the acceptance of the teaching of Christ has freedom as a condition (Matthew 16:24). And then, the Cross and the death of Christ are not individual episodes, but events with universal and cosmic dimensions.

They abolish the world of corruption and death, and introduce the new creation, since with the obedience of Christ "unto death, the death of the cross" (Phil. 2:8), human nature was raised to the glory of God. Therefore.

## EPISTLE ST. PAUL'S LETTER TO THE GALATIANS 2:16-20

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.

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the crucifixion of Paul together with Christ, means the birth of the new man and the deadening of the old one; the manifestation of the new life in Christ and the abolition of the old one.

### **Christ, the life of man**

The possibility, the gift of Christ living in us, is the result and fruit of the incarnation of the Son of God. The Lord himself assures us that "he who is eating my flesh and drinking my blood remains in me, and I in him" (John 6:56). This is true communion and union with Christ, with His resurrected and deified Body, "unto the remission of sins and eternal life". However, what does it mean for the Apostle, that Christ lives in him?

Epigrammatically, we could say that it means to bring to fruition his apostolic work, namely, to preach the Crucified and Risen One "to all the nations" (Rom. 1:5), so that all the peoples of the earth may accept the Gospel, and so that the name of Christ may be glorified. It means, through his own weakness and illness, that the power of God be manifested in its fullness (2 Cor. 12:9) and that he rejoices for his sufferings, insults, sorrows, persecutions that he went through, for the sake of Christ. It means that the word of Paul is the word of Christ, the thoughts, the actions, the feelings are Christ's word, thoughts, actions, and feelings. It means that Paul had "the mind of Christ" (1 Cor. 2:16). Saint Maximus the Confessor, analyzing this phrase of the Apostle "while we have the mind of Christ", observes that the mind of Christ that the Saints acquire, does not abolish the human mind, but brightens it and makes it Christ-like. And he continues as follows; "For I say, he has the mind of Christ, who thinks according to Him, and through everything thinks of Him". That is, he has the mind of Christ who thinks like Christ and he who understands Christ through everything.

### **Crucified life**

In the continuation of the passage, Paul reminds the Galatians that in front of their eyes, he painted with his sermon, Jesus Christ, crucified so vividly (Gal. 3,1). That's why the faithful, by accepting the preaching of