

The old man, we could say that he is the man who does not let Christ recreate his being, but prefers to live far from Him, in sin and the desires that give birth to death. On the contrary, the person, who with faith, repentance and the feeling that he is a cell of the Church, he unites with Christ, he is renewed in the image of his Creator, the Lord Jesus, and he becomes a "new creation", a new man, a "partaker of the divine nature" (2 Pet. 1:4). Of course, the person born again in Christ is not something that he "is", but who is constantly striving to "become", to overcome sin, which plunges man into deep confusion and inward darkness, and to live according to God, dependent on the Spirit of God, truly free.

Let us pray to always have the living faith that God, who in the life of Jesus Christ became a man, He assumes our whole being to renew it and that He sanctifies not only each one of us separately, but also our relationships with others people.

Archim. N.K

SUNDAY, DECEMBER 17, 2023, 11TH SUNDAY OF LUKE,

Daniel the Prophet & Ananias, Azarias & Misail, the Three Holy Youths. Dionysius of Zakynthos

EPISTLE READING : *St. Paul's Letter to Colossians 3:4-11*

GOSPEL READING : *Luke 14:16- 24.*

TONE OF THE WEEK : *Third Tone*

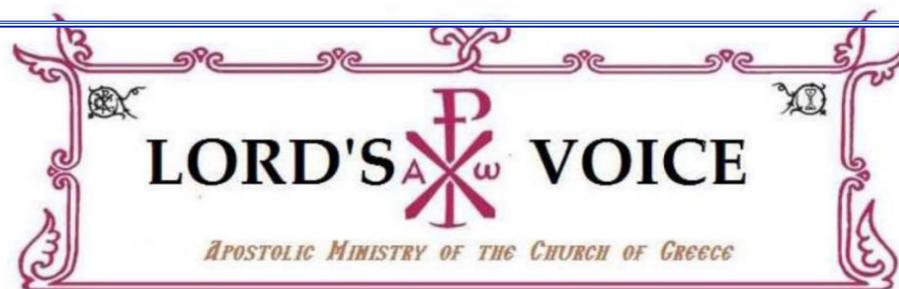
ETHINON : *Sixth Eothinon*

SUNDAY, DECEMBER 24 , 2023. SUNDAY BEFORE

NATIVITY, EVE OF THE NATIVITY OF CHRIST. *Eugenia the Righteous Nun-Martyr of Rome and those with her.*

EPISTLE READING : *St. Paul's Letter to Hebrews 11:9-10; 32-40*

GOSPEL READING : *Matthew 14:1- 25.*



71ST YEAR DECEMBER 17 2023 PAMPHLET # 51 (3681)

THE FOREFATHERS OF THE LORD

Today's Sunday is dedicated to the memory of the holy Forefathers of the Lord Jesus Christ; to those persons of the sacred history of the Old Testament, Abraham and the Patriarchs, Moses and the Prophets, who became God's accomplices in Christ's work for the salvation of men. The Forefathers are considered ancestors of the Lord, as far as His human nature is concerned, since they were forefathers of the Most Holy Theotokos. That is why in the dismissal hymn of today's feast, the Church chants: "The Saints boast in glory that from of their seed, there is a noble fruit, she who bore you seedlessly". That is, the holy Forefathers boast in the divine glory, because from their genealogical succession comes from the glorious fruit, the Most Holy Theotokos, who gave birth without seed, from the Holy Spirit, the Son of God incarnate.

The faithful are glorified in the presence of God

Therefore, the Church - in her effort to prepare us for the conscientious celebration of the Nativity of Christ, has appointed, in addition to other spiritual means (fasting, the

EPISTLE ST. PAUL'S LETTER TO COLOSSIANS 3:4-11

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

sacred forty day Liturgies, relevant hymns, etc.), that Epistle and Gospel readings be read in the Divine Liturgy that speak to us about the manifestation of Christ should be read at the Divine Liturgy. Thus, today we heard the Apostle Paul proclaim with emphasis that "when Christ is revealed, our life, then we also with him will be revealed in glory", that is, when Christ, who is our true life, will be revealed, then you too, the faithful, will appear with Him glorified in

His presence. Of course, here the Apostle is not referring to the first manifestation of Christ in the world, which he was when he was writing his Epistle to the Colossians, it was a historical event, but to His Second and His glorious Coming, at the end times, at the close of the ages.

As, however, the request of the Lord's prayer "Thy Kingdom come" means that man foretastes, he experiences in his heart, the presence of the Kingdom of God, whose final rule has not yet been accomplished, in a similar manner, he also foretastes the glorious manifestation of Christ, which will be realized in all its fullness in the future. Then when the believers will also appear together with Christ glorified in His Kingdom. That is, the complete fruit of the Nativity, of the incarnation of Christ, is found still in the future; then when the final rebirth of people and creation will take place. Then when the faithful, as glorified members of the Body of Christ, will see him as a light and will become viewers of the ineffable beauty of His Person, similar to Him (1 John 3:2); gods by grace, gods, holy, incorrupt, immortal, Christ-like, partakers of the glory of God, full of the Holy Spirit.

Man's renewal

So for this reason, when we are celebrating the Birth of Christ, we are essentially celebrating our own rebirth, whose main characteristic is kinship with God. This is realized through the incarnation of the Lord and our participation in His life, through the Mysteries of the Church and especially through the Divine Eucharist. Thus, the Apostle exhorts the believers to put off the old man and to put on the new one, which is constantly renewed in order for him to reach the true knowledge of God. In Paul's theological thought and experience, the old man is juxtaposed to the new one, the new man.