

the way of participation and of life in this new way of life. We partake in the New Creation with faith, baptism, and the Divine Eucharist, with repentance and prayer. With fortitude, anticipation of the presence and of the light of God, through which we acquire knowledge of God, that is, true communion with God. Those who participate in the New Creation manifest the life of Christ with their lives; they radiate the gifts and the fruits of the Holy Spirit, with the main one being love. Because love for the Christian means living in the way of Christ, the life of Christ, which is a life of service, sacrifice, kenosis, of humility, trust in God.

In this way, the person of the New Creation experiences the fact that his participation in the life of Christ does not simply bring about a moral improvement, but radically renews him, and unites him with the incarnate Word. The word of creation and re-creation of man. The Word who provides His divine seal and divine wisdom to all of creation.

Archim. N.K

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*

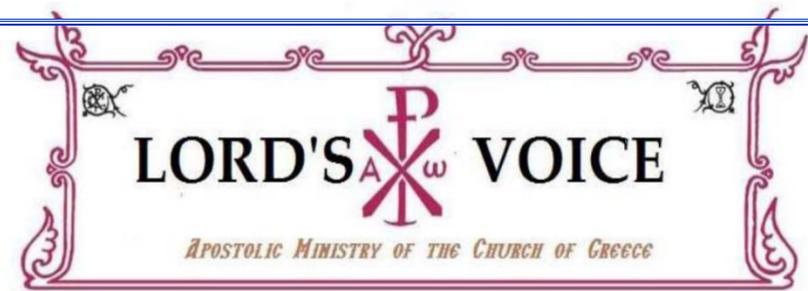
TONE OF THE WEEK : *Third Tone*

ETHINON : *Ninth Eothinon*

SUNDAY, NOVEMBER 12, 2023 8TH SUNDAY OF LUKE , John the Merciful, Patriarch of Alexandria , Nilus the Ascetic of Sinai, Leondos Styppi, Patriarch of Constantinople,, Martin, Bishop of Tours

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

GOSPEL READING : *Luke 16:19-31*



71ST YEAR NOVEMBER 5 2023 PAMPHLET # 45 (3675)

THE NEW CREATION

Today's Epistle reading comes from the Apostle Paul's Epistle to the Galatians. Apparently because of its great theological value, it is also read on the Sunday preceding the feast of the Exaltation of the Precious Cross. While it is characteristic how the Apostle points out that he wrote this letter with his own hand. On the contrary, for the other letters with the exception of the one to Philemon, we know that he would dictate them to his associates and add the last greeting at the end. Thus, we read the following; "Brethren, you see with what big letters (with such large letters) I wrote with my hand". This occurs so that the Galatians have a self written and therefore irrefutable evidence of his teaching; and first of all, to specify, with the size of the letters, the importance of what he is writing to them about their spiritual life.

Disintegration of the ecclesiastical unity

Paul is forced to write the letter in question in order to support the believers in Galatia, who were faced with problems that Christians from a Jewish background had created. More specifically, these people, despite the preaching of freedom in

EPISTLE ST. PAUL'S LETTER TO GALATIANS 6:11-18

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.

Christ that the Apostle had announced to the Church of Galatia, which he himself founded, were breaking up the unity of the Church, causing divisions and were questioning the apostolic office of Paul. They remained committed to the Jewish law and, in order to be pleasing to their fellow countrymen, they taught the Christians from a Gentile background that they are obliged to undeviatingly observe the Jewish habits and customs, as required by the Old Testament.

The Apostle vehemently preaches that Christ offers freedom from the Mosaic law, which moreover, had a preparatory character within the plan of the divine Economy, and he points out that man is justified by faith. After Christ's

sacrifice on the cross, which is his boast, no legal provision is valid. The adoption of a person by grace takes place through the incarnation, the Cross and the Resurrection of Christ. And this is what New Creation, new making means.

The foundation of the New Creation

The foundation of the new creation is the incarnation of the Son of God, of the new Adam, and progenitor of the new humanity. The revelation in Christ initiates the beginning of new life, which is depicted in the Church, and especially in the Divine Eucharist. This life will be revealed finally in all its fullness in the Kingdom of God. Corruption and death are transformed into incorruption and life. The law becomes a Word, a person, a hypostasis, which calls man to become a partaker of the divine life, and thus to become a true hypostasis. Christ is the leader of the New Creation and the center of worldwide history. Therefore, the history of Israel, as well as of the entire human history is seen and understood correctly only with the light of the revelation of Christ. Communion with Christ unites man with God and neighbor in the Holy Spirit. The Christian does not live as an isolated individual, but exists as a member of Christ. His life does not have an egocentric but a social, i.e. a genuinely ecclesiastical, character.

The way of life in the New Creation

Since Jesus Christ is the root and the spring from which the New Creation is irrigated, we should think about