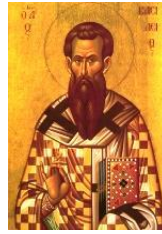


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CHRIST SOURCE OF LIFE

WE LIVE IN A SPEED-DRIVEN AGE. We look for faster ways to accomplish every task: in the office, in the kitchen, in the classroom. In our economy, speed is a source of competitive advantage. In the workplace, higher speed means greater efficiency. Today, “to build a better mousetrap means “to build a faster mousetrap.” As a result, we are increasingly intolerant of slowness. Waiting becomes more and more difficult. If we encounter a long line in a store, a bank or a post office, our impulse is to leave and come back later. Our relationships to others may be scarred or shattered by our impatience with others. Our impatience with ourselves can make it impossible for us to rejoice in or even accept life in the present.

While people with chronic illnesses or handicaps have health services available to them as never before, their greatest suffering today may be psychological: knowing that they must live with their affliction day in and day out without hope of deliverance. Some advocate suicide or mercy killing as a way out of this impasse. The Netherlands, Belgium and Switzerland have decriminalized mercy killing in certain circumstances to give people a “way out” of their hopeless conditions.

In contrast, we find the situation of the woman recoded in the Gospels whose hopeless condition exceeded anything prevalent in developed countries today. We are told that she had been hemorrhaging for twelve years. In the Torah, any contact with vital fluids such as blood rendered a person ritually impure and called for the sufferer to be avoided. “If a woman hemorrhages for many days not at the time of her period she shall be unclean as in the time of her period. Anyone who touches her shall be unclean and shall wash his clothes and bathe in water and be unclean until the evening. When she is cleansed from her discharge, she must count off seven days and after that she will be ceremonially clean” (Leviticus 15:25-28). Since this woman was still hemorrhaging, it meant that she could not have experienced any intimate contact for twelve years.

Christ Alone Brings Healing: In Mark 5:26, we read that her attempts at finding medical help had been as fruitless as they were financially draining. She had no hope until she heard of Jesus. She approached Him secretly to void defiling Him or being rejected by Him but touching the All-Pure One cleansed and purified her. Contact with the Long-Suffering One ended her long suffering.

In the New Testament physical healing and other miracles generally point to spiritual healing. Here the woman’s illness and her healing contact with Christ direct our minds to reflect on our own spiritual condition. Most Christians today look upon the idea of ritual impurity in the Old Testament manner as antiquated and not part of our spirituality. Yet, each of us is unfit for contact with the Holy One because we share a nature scarred by sin and subject to death. We need to touch the hem of Christ’s garment for our broken nature to be restored.

For us who live in the time after Christ’s resurrection, the “hem of His garment” – the physical realities which convey His divine power to us – are the Holy Mysteries. In Baptism we rise with Him from the death of our broken humanity. In the Eucharist we become more deeply one with Him in His Body, the Church. We come to Him in the various circumstances of our life - our need for physical or spiritual healing, our desire to experience His blessing on our families and our ministries –seeking to be transformed by His presence. And when we approach the water, chrism, oil or crowns with the faith of this unnamed woman in the Gospels, we are touched by the power going out from Him through them as well.

The Mysteries as “Works of the Law”: It is all too easy for us, particularly those raised in the Church, to approach the Holy Mysteries as if they were acts of ritual cleansing as described in the Torah. We can bring our children for baptism because that’s what we do with babies to “make them Christians.” We can approach the mystery of confession legalistically, so that we can get a pass to receive the Eucharist. Approaching any of the mysteries as if they were rites of passage or ritual purification – or as anything other than reaching out to touch the hem of Christ’s garment – turns them into “works of the Law.” And, as St Paul insists, “by the works of the Law no flesh shall be justified” (Gal 2:16).
(NoviLeaflets2020)

SUNDAY 7th AFTER THE HOLY CROSS
Saturday, November 7 & Sunday, November 8, 2020

WEEKLY SERVICES

Daily Liturgy: Monday-Friday 8:30AM **Holy Confession:** Monday 4-6PM
Holy Liturgy: Saturday 4:30PM, Sunday 11:00AM **Vespers:** Saturday 3:00PM
Matins/Orthos: Sunday 9:00AM **Holy Rosary:** Sunday 10:30AM

SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Archdeacon George Yany, Maggy Atallah, Jean Benoit, Nadia Casab, Jeanette Farewege, Nancy Gazzal, Daniel Klockowski, Rose Pawlinga, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection Oct 31/Nov 1: \$ 525.00 Memorial Masses: \$ 00.00

SPIRITUAL ADVICE OF THE DAY

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. Who wants all people to be saved and to come to a knowledge of the truth? For there is one God and one mediator between God and mankind, the man Christ Jesus. (1 Timothy 2:1-5)

† MEMORIAL MASSES †

THIS SATURDAY, NOVEMBER 7

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & Family
† **Julia Nassimos**, By Doris Hutchinson & Family

THIS SUNDAY, NOVEMBER 8

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & Family
† **Julia Nassimos**, By Doris Hutchinson & Family

NEXT SATURDAY, NOVEMBER 14

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & her Family
† **Julia Nassimos**, By Doris Hutchinson & Family

NEXT SUNDAY, NOVEMBER 15

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & her Family
† **Julia Nassimos**, By Robert & Laura Zaloom