

Maria Polydouri also had the same abhorrence for the light the poetess. She also saw the light as tyranny. She says in one of her poems: Oh, lower this light. Take away the light. It is the moment. In the night what does it benefit? I want it all my own. The day passed. It's enough now. Take away the light. It is tyrannizing me. The deception of a life suffices. It denies my soul.

The Light of Christ, not only does not deny, but it also "returns my soul" (Psalm 22:3). It re-gives the lost life and power. Blessed is the man who sees the calling of Christ to repentance as an opening of a window to the True Light, as an exit to the freedom of the glory of the children of God" (Rom. 8:21).

Archim. B. L.

**SUNDAY, JANUARY 14, 2018 SYNAXIS OF JOHN THE HOLY GLORIOUS PROPHET, BAPTIST, & FORERUNNER**, *Afterfeast of the Theophany of Our Lord and Saviour Jesus Christ*, Cedd, Bishop of Scotland, Fursey, Abbot of Lagny

**TONE OF THE WEEK :** *Grave Tone*

**EOTHINON :** *Tenth Orthros Gospel*

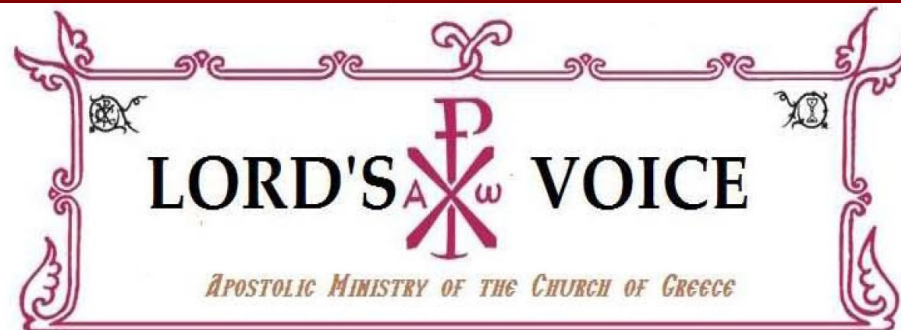
**EPISTLE READING:** *St. Paul's Letter to the Ephesians 4:7-13*

**GOSPEL READING:** *Matthew 4:12-17*

**NEXT SUNDAY, JANUARY 21, 2018 15TH SUNDAY OF LUKE**, *Maximus the Confessor, Neophytos the Martyr of Nicaea, Martyrs Neophytos, Agnes, Patroclus, Maximus the Greek and Eugene of Trebizond.*

**EPISTLE READING:** *St. Paul's First Letter to Timothy 4:9-15*

**GOSPEL READING:** *Luke 19:1-10*



66<sup>TH</sup> YEAR

JANUARY 14 2018

PAMPHLET # 2 (3372)

## OPEN THE WINDOWS OF THE SOUL

Today, Sunday after Theophany, the end of the celebration of Theophany coincides with the leavetaking of the feast. "The Savior, the Grace, the Truth" appeared. The Messiah appeared, about Whom the Prophets spoke and prepared us for. And now the greatest of the Prophets, the Precious Forerunner, was granted to baptize "the proclaimed one", after he assured us that He whom he baptized is the Son of God, he goes to seal the truth of his witness with his blood and his irreconcilable struggle against every falsehood.

### Both Crown-giver and Contestant

The Crown-giver himself takes the baton, who came out "defeating and in order to defeat" (Rev. 6:2) in precisely the struggle of truth against falsehood, of light against darkness. And Christ begins "the running" from Galilee, an area that was in greater darkness than the purely Jewish areas, due to the unbelieving pagans who dwelt in it. The Prophet Isaiah had prophesied it that from there, Christ would begin His preaching work. From a people who is sitting in darkness and in the shadow of death.

## The Gospel According to John 1:29-34

At that time, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

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In the end, darkness and death are the same thing. True Life cannot exist without the true Light. And in such a shadow of death there cannot exist any journey, any movement, any progress. They were not walking in darkness. They were sitting in darkness, notes Saint John Chrysostom. And this shows that they didn't have any hope to be delivered from the darkness. Not seeing where they are walking, they'd been overcome by the darkness, concludes the Golden-tongued one. Obviously there's no worse state for man, than to allow the darkness to overcome his heart.

Among such a people, who had sunk in darkness without any hope, the light, Christ dawned. They were not seeking Him. He himself revealed Himself to them, explains Chrysostom again. Saint Theophylaktos of Bulgaria says it even more dynamically. The Light of Christ almost pursued them. It "chased" them with its love.

## Presuppositions of giving light

However this "hunting", this pursuit, in no case abolishes their freedom. The Light of Christ does not impose itself neither with propaganda nor with brainwashing. It is a discerning calling to repentance. A sweet waking up, for participating in royal life.

And this first sermon of Christ is not something radically new. It is precisely the same with the sermon of the Forerunner: "be ye repenting. For the kingdom of the heavens has come". Up till now the friend of the Bridegroom was preaching it (John 3:29). Now the Bridegroom Himself is preaching it. Now the King of the Heavens is preaching it. "I came" He tells us." Now I am so near you. If you just stretch out your hand, you touched Me. I came, to chase away the darkness, that you allowed to be enthroned in your heart. I am the Light of the world. Allow me to become your King. Allow me to become your Liberator from the tyranny of darkness. I came, not in order to control you, but to make you fellow Kings and fellow inheritors of my Kingdom. I am your Bridegroom. I besiege your heart with my love. I'm not a tyrant."

## Does the Light liberate or enslave?

Unfortunately, however, - sometimes probably we as well - instead of Light we love the darkness. Our getting comfortable in wicked works, in the works of darkness, not only prevents us from loving the Light but also makes us fear it, sometimes even hate it. Because then, we also consider the Light, like Cavafy, as a new tyranny. Thus the poet says in his poem "The windows". Living in the darkness of his passions, on the one hand, he seeks windows to the light, and on the other hand, he trembles at the thought that he will find it. But the windows are not found. Or I am not able to find them. And probably it's better that I don't find them. Probably the light will be a new tyranny. Who knows, what new things it will show me."