

lamp stand, for it to shine "to everyone in the home" (Mt. 5:15). "I'm carrying my cross and following the Crucified Lord of Glory". On the contrary, I'm boasting for my Cross and I confess at every moment of my life, that only keeping His will am I able to be saved. The rejection of this confession will have eschatological dimensions. Because then Christ also, "when He comes in the glory of His Father", will be ashamed to confess me "His own" before His Father.

Saint Prokopios, before becoming Christian, as an idol worshipping officer, was hunting down the Christians. One night, however, outside of Apameia of Syria "he tripped" before Him whom he was hunting, as once also the persecutor Saul. A bright cross appeared to him and he heard Christ calling him to follow Him. Then, after he first made as a signpost for his life, an all golden cross, he began carrying every day more conscientiously his personal cross with such self denial, that in the end, he was granted to also die martyrically for Christ. With his intercessions, o cross of Christ, "save us".

Archim. B. L.

SUNDAY, SEPTEMBER 16, 2018 SUNDAY AFTER HOLY CROSS, *Euphemia the Great Martyr, Sebastiana, Disciple of St. Paul the Apostle, Dorotheos the Hermit of Egypt, Melitina the Martyr, Edith the Nun of Wilton Abbey..*

TONE OF THE WEEK : *Grave Tone*

EOTHINON : *Fifth Orthros Gospel*

EPISTLE READING: *Galatians 2:16-20*

GOSPEL READING: *Mark 8:34-38; 9:1*

NEXT SUNDAY, SEPTEMBER 23, 2018 1ST SUNDAY OF LUKE, *The Conception of St. John the Baptist, Xanthippe & Polyxene the Righteous, John the New Martyr of Epiros, Nicholas the New Martyr*

EPISTLE READING: *Galatians 4:22-27*

GOSPEL READING: *Luke 5:1-11*



66TH YEAR SEPTEMBER 16 2018 PAMPHLET #37 (3407)

THE IMMORTALITY OF THE SOUL

Once Christ was forced to scold a certain disciple of his, characterizing him "satan". This unheard of scolding, he didn't make to Judas, but to the later preeminent Apostle Peter, because the impulsive disciple reacted vividly, hearing Christ preannouncing His impending Passion. While Peter was intensely averting Him from death, Christ left him speechless, telling him: "Get thee behind me, satan, because you are not thinking those things which please God, but those things which please people" (Mark 8:33).

How do we think the things of God?

What "to think the things of God" means, Christ explains, continuing in the gospel passage today, the Sunday after the celebration of the Elevation of the Precious Cross. Christ thinking the things of God "did not please himself" (Rom. 15:3), but He obeyed God's will unto death, the death of the cross. Thus man can also obtain God's train of thought, only when he is following Christ, carrying with self denial, his own cross of obedience to the divine will. "Self denial" means that he is sacrificing his own egocentric will and is doubting his own

“THE GOSPEL ACCORDING TO MARK 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

egocentric judgment and train of thought. In their place, he puts and absolutely trusts the only true philanthropic will of God and His only true philanthropic wisdom, that were revealed with His crucifactory sacrifice. What other greater mark of love and medicine of healing, could a person, beaten up by his egotism, await for?

The saving sacrifice

A characteristic case of such a “haughty” person is Kazantzakis. In his book “Report to Greco” he describes a meeting of his with an ascetic on the Holy Mountain: “In order for me to tease him”, says the author, “I told him: You lost your mind, unfortunate fellow. And he told me one phrase and silenced me: I gave my mind, and took God’s. I gave a fake five pence coin, and bought paradise. And let me tell you this also, so you know: One

great king, handsome and a partier, once met an ascetic and told him with compassion: What a great sacrifice you are doing! And he answered him: Your sacrifice is greater, my king. Because I denied the apparent and temporal things, whereas you, the permanent and eternal ones”.

The wise ascetic in a descriptive manner repeated Christ’s words to Kazantzakis: “Whosoever wishes to supposedly save and enjoy his life egotistically, will lose it. He will lose its real beauty and joy. Whosoever however, sacrifices his egotistical train of thought and thus seemingly loses his life, on account of his obedience to me and my gospel, he will essentially save it and will enjoy it.” He may lose the deceptive and temporal things of the “fleshly” life, but he will gain the true and undetractable things of the “spiritual” life. “Fleshly” life, is the life enslaved to the passions, that leads to enmity towards God and thus to a final separation from Him and to death. Whereas the “spiritual” life, is the true life full of peace, drenched “in the freedom of the glory of God’s children” (Rom. 8:21).

The boast of the cross

This “spiritual” life is the - according to today’s Gospel – “soul” for which a person can give nothing in exchange, and which, if he “is harmed” and loses it, even if he gains the entire world, he has nothing to be benefitted from. And naturally this “spiritual” life is not an...immaterial “spiritual” condition after death, but a person lives it here and now with his entire being, “both soul and body”, carrying his cross and following Christ.

Carrying our personal cross and the journey “following Christ” has no relationship with individual religiosities or private “theologies”. It is an ecclesiastical event and is not able to be hidden. It is a “burning lantern”, which cannot be placed on the