

us to see the resurrected Lazarus, if we do not struggle to make the resurrection our own from this world, through love, simplicity, humility, and the thought of God.

Let us live Holy Week

As Holy and Great Week is beginning, let us ask ourselves about our spiritual journey, if not also for our whole life, to what degree we will choose to remain viewers, consumers, passive receivers of the messages of Christ and of the Church, attached to the things that are going on. It is time for us to choose to risk, walking the tightrope between the rejection of people, because we are struggling to love Christ, because we want to give blood and to receive spirit, because we are seeking our own resurrection of repentance, of love and of true freedom, having trust in the person of our Lord. But even if we are not able to fight, at least let us sense our weakness, like the publican, and let us seek the mercy of our Lord who is coming to the voluntary passion.

Fr. T. M.

SUNDAY, APRIL 12, 2020 PALM SUNDAY, *Basil the Confessor, Bishop of Parium Anthousa the Righteous of Righteous of Constantinople, Akakios of Kavsoakalyvoia, Sergius II, Patriarch of Constantinople*

TONE OF THE WEEK :

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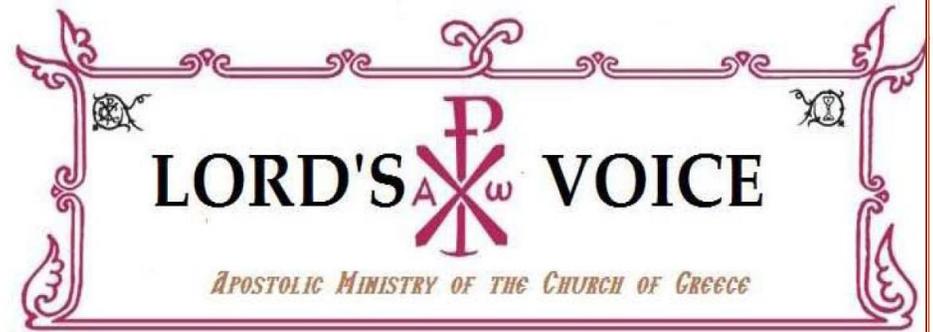
EPistle Reading : *St. Paul's Letter to the Philippians 4:4-9*

Gospel Reading: *John 12:1-18*

SUNDAY, APRIL 19, 2020 GREAT AND HOLY PASCHA, *The Holy Hieromartyr Paphnutius, George the Confessor, Tryphon, Patriarch of Constantinople, Martyrs Emmanuel, Theodore, George, Michael and the other George of Samothrace, Aelphege the Hieromartyr of Canterbury .*

EPistle Reading : *Acts of the Apostles 1:1-8*

Gospel Reading: *John 1:1-17*



68TH YEAR APRIL 12, 2020 PAMPHLET #15 (3489)

“SO THAT THEY COULD SEE ZAZARUS”

After the resurrection of Lazarus, Christ will proceed to Jerusalem. Before however, setting out, He will be a guest in Bethany, at the home of Lazarus (Jn. 12:18). A multitude of people gathered there in order to see Christ, but also with Him, to also see Lazarus, whom Christ resurrected from the dead. The miracle causes a stir. It makes people want to learn details. Their protagonists become a sight for the many. And the train of thought of the sight will continue with Christ's entrance into Jerusalem, where a multitude of people will gather in order in order to see Him who resurrected Lazarus and Whom they considered as the king of Israel.

The Jews saw the resurrection of Lazarus. However, they did not truly approach Christ. They did not discern the essence of His mission which was to defeat death and to reveal the general resurrection. They remained attached to their national desire to find a Messiah who would restore their freedom with his word, drive and personality, without they themselves toiling too much. As if he would be able to change the world without a struggle. And for this reason, they welcomed Him with the palm branches, as they welcomed kings, but they quickly crucified Him.

THE GOSPEL ACCORDING TO JOHN 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me." When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Our life as a sight

Life becomes a sight for our times also, while man, a

viewer. He likes remaining in the stands. Observing the works of others, without taking part in them. To comment, to discuss, to criticize, without risking his participation. Participation demands that each of us undertake the responsibility, to ponder and change his life. And we like remaining as we are, judging the others, admiring or amusing ourselves with them, without however, making the decision to fight.

In our iconic reality, others decide, and we passively accept. Others amuse themselves and project themselves as models, and we take our time, seeing them and supporting them financially, as consumers of the iconic world and its products, without judging what truly benefits and what does not. We do not believe that the world is able to change, and so for this reason, we do not reject in practice, whatever does not comfort us.

Viewers or strugglers?

Especially in religious life, this passivity, this choice to be viewers, is a sign of the times. We seek miracles. We seek from God to hear us. We seek from the others to be good and proper, especially the Bishops, the priests and the monastics, so that we have the good example. We consume homilies of sermons as passive listeners, we settle in the exhortation to be good and virtuous people, to believe, to show good behavior, but we do not easily decide to make the spiritual life action and cross.

However, another especially hard saying of Christ comes, in order to ground us in reality: "the kingdom of the heavens does not come with you observing" (Lk. 17:20), but "it is gained" with effort, and those who struggle, obtain it" (Mt. 11:12). It has no meaning for us to be shouting and cheering for the Lord who is entering into Jerusalem and holding the palm branches high, when we are not able to distinguish what His mission is and how we can make Him dwell in our heart. It has no meaning for