

Freedom sets out within us

Easy solutions do not exist. We are able however, to set out from our own self and our own people. To adopt, if we wish to be Christians in action, the triptych of “light”, “water”, “spirit”. More light of Christ in our life, with the keeping of the gospel commandments, with hope in the God-man, with prayer to Him. More water of faith, which makes us quench our thirst and share the joy that this brings to our brothers. More spirit, with asceticism, temperance and love. And then the grace of the Holy Spirit will complete what is missing and will cure our weaknesses. From the senses, we will proceed to the heart. And our hope and our thinking will become cause for others to also be illumined. Freedom, furthermore, sets out first from what is in our being. Remaining in the enslavement, as our secularized culture understands and lives it, will have broken, then. And this will be the first victory. Probably no other one is needed.,

Fr. T. M

SUNDAY, JUNE 07 2020, HOLY PENTECOST. *The Holy Prophet Eliseus (Elisha), Methodius the Confessor, Patriarch of Constantinople, Cyril, Bishop of Gortyna, The Holy Hieromartyrs of Estonia: Basil the Protospyter, John, John, and Artemios, The Holy Martyrs Martha the Presvytera, John, Theodore and Anna. .*

TONE OF THE WEEK :

EOCHINON :

EPISTLE READING : *Acts of the Apostles 2:1-11*

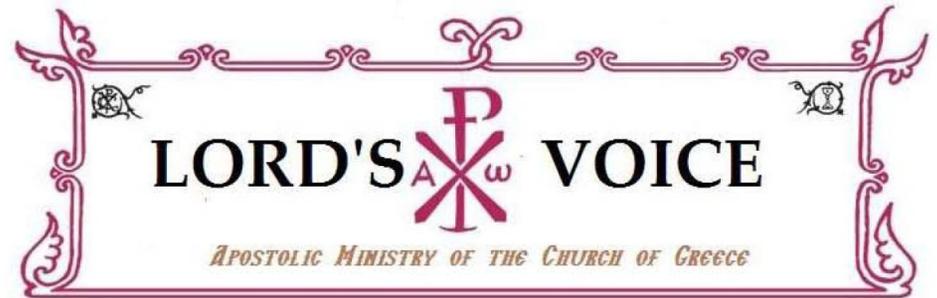
GOSPEL READING : *John 7:37-52; 8:12*

SUNDAY, JUNE 14 2020, THE SUNDAY OF ALL SAINTS .

The Holy Martyr Theodotus of Ancyra, Our Righteous Father Panagis (Paisios) Basias, Tarasios & John the Martyrs, Sebastian the Wonderworker, Zenais the Martyr.

EPISTLE READING : *St. Paul's Letter to the Hebrews 11:33-40; 12:1-2*

GOSPEL READING : *Matthew 10:32-33; 37-38; 19:27-30*



68TH YEAR JUNE 07 2020 PAMPHLET #23 (3497)

THE HOLY SPIRIT AND OUR WORLD”

“I am the light of the world” (John 8:12) Christ teaches. The question is how we understand what this Light is, and how we live it? The Church gives her answer through the presence of the Holy Spirit. The descent of the third Person of the Holy Trinity, on the day of Pentecost “in the form of fiery tongues”, but also as the sound of a strong wind, changes the way in which we see and understand the world. Whereas, we set out from our senses, which are a gift of God, to approach life, people, creation, the Holy Spirit acts within us, and makes us see and approach the world spiritually, in other words, through our heart. And then rivers of water which give life, flow from within us (John 7:38-39).

The lifegiving triptych

Light, water and spirit. Through this combination, we obtain our true destination, we experience, in other words, the “in the likeness of God”. “Light” means, may Christ be the model of our life. May the love and freedom of the God-manly Person become an attitude of life, and the experience of each person who is led to God. “Water” means the illumined person having quenched all his agonies, all his questions and be imparting faith in God, to others also, especially, to the crosses and the trials. “Spirit” means the transfiguring and sanctifying of our being.

THE SUNDAY GOSPEL JOHN 7:37-52, 8:12

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

That we know that the key for happiness in our life is not the satisfaction of our every desire, recognition from others, the orientation towards the present, but the transfiguration of spirituality, for God to be dwelling in our being, that we be thinking of God, that we be seeking and expecting the communion with Him, that the faith be established in our heart that "it is worth it, for one to be living, when he is close to God".

The world of rejects

The world today rejects this triptych. Instead of the light of the presence of Christ, he has chosen the enlightened thought of knowledge and the deified academia, the desire to control life with the criterion of "I know everything". Instead of the water of faith, he has chosen to calm down existential questions and be completely occupied with earthly things. Having deified the economy, according to the dogma "man is whatever he consumes", he is not able to give true joy, neither to himself nor to his neighbor, trapped in his own issues. And he judges the world, not with the criterion of what separates man from God, but of how he will be able to use both his fellow men and material things for his own easy life and self-contentment. Instead of the spirit, he has chosen what is temporal, with the assurance or the fear that eternity does not exist and, consequently, "he must live the one life which has been given to him".

The rejection of this triptych denotes, in the best case, the deforming of the spiritual gifts which man has received from his creation in the image of God, and in essence, the absence of the Holy Spirit from the culture of our age. The western culture to which we belong, and which we admire, and to which we give everything, even our freedom, in order to remain within it, comprises, with the peoples being trapped in Mammon, the proof of an orientation that has essentially chased out the Triune God from human daily life. Work, taking advantage, money, pleasure-loving, image, information, the buying off of goods and of consciences, the enslavement of the many for the sake of the few and powerful people, and simultaneously, the impasse of an alternate solution, comprise those signs of a secularization, from which there does not seem to be any exit.