

Gospel: the book with man's "use instructions"

Then the repentant person understands, often in a flood of tears, that all that the Sacred Gospel writes is the only truth and it all refers to himself. The result is that he creatively focuses on himself trying to keep those things which the Gospel commands, so that he doesn't perchance "ruin" as a man. The thoughts and actions of the others don't affect him at all. He has observations to make only on his own self. On the other hand, the stricter he is with his own self, the more lenient he is to the others. He justifies them since, he thinks, that they are lacking the grace of repentance which he himself has. But possibly he doesn't admire this either, as much as the specific sinners would admire it, if it had touched them. They would certainly be better than he. There is no room remaining consequently for idols of egotism to rise in a repentant heart. He has entered a blessed process of unending (without end) repentance where the more the mourning deepens due to the sensing of the sins, the more the joy also deepens due to the sense that the Lord forbears with us. This sense of joy-sadness we wish and pray will be given to us from Him, beloved brethren.

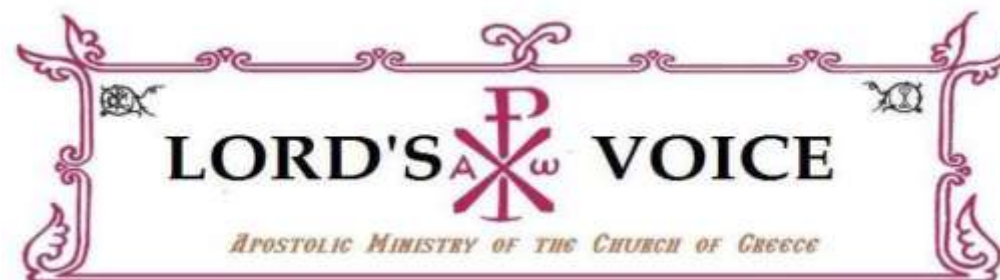
Archim E. T.

SUNDAY January 12, 2014 Sunday after Epiphany, **Tatiana the Martyr of Rome**, Martyr Mertios

Tone Fourth, **Eothinon** Seventh, - **Epistle** St. Paul's Letter to the Ephesians 4:7-13, **Gospel** Matthew 4:12-17

NEXT SUNDAY January 19, 2014 **12th Sunday of Luke** **Macarius the Great of Egypt**, **Mark, Bishop of Ephesus**, **Arsenius of Corfu**

Epistle St. Paul's Letter to the Colossians 3:4-11, **Gospel** Luke 17:12-19



62nd Year

January 12, 2014

Pamphlet #2 (3163)

THE LIFE EARNING AND LIFEMAKING REPENTANCE

In today's gospel passage, "is fulfilled" that which the Prophet Isaiah foretold, that Christ would address those who were living in the boundaries of the tribes of Zebulon and Naphtali, beyond the Jordan River, an area which he calls "Galilee of the gentiles", because many gentiles and idolatrous lived there. They were, we would say today, "a multicultural area". Truly, when he heard about John the Baptist's imprisonment by Antipas, Christ departed for Galilee, abandoning however Nazareth after a little.

Why did He abandon Nazareth? Jews lived in Nazareth. The Jews used to see God in exclusivity. As someone who chose them from all the nations, He set them up as "his chosen people." They believed that since they were selected alone, they were saved, no matter how they understood this salvation. They forgot that they had to become the cause for the other nations to learn about the true God. The prophets of the Old Testament often stressed this to them, so for this

SUNDAY AFTER EPIPHANY, THE GOSPEL OF MATTHEW 4:12-17

At that time, Jesus heard that John had been arrested, He withdrew into Galilee; and leaving Nazareth He went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

reason also, they would fall into their disfavor. So certainly one such preaching which "made God universal" would not be pleasing to their hearing. So Christ abandons them and proceeds to the areas beyond the Jordan River.

God is one for everyone

Much attention is necessary because we Modern Greeks also become outspoken preachers of Orthodoxy all over the world, but with a train of thought of "chosen people," that in other words, supposedly we differ from other peoples. We consider ourselves a new chosen people, whom to some degree God is obligated to save. It is important for one to note that especially these circles have very little or no relationship with our Church, her saving mysteries, studying the Holy Scripture. They have altered faith into an ideology which serves their national megalomania. Christ, however, becomes more than clear

through the mouth of the Apostle Paul: "there is no longer Jew nor idolater, there is neither slave nor free, there's neither man or woman. All of you are one, thanks to Jesus Christ" (Gal. 3:28). Christ received flesh, preached, worked miracles, was crucified, was buried, resurrected for all people. This love of His cannot become felt by us, unless we begin consciously relating with Him through repentance.

Repentance

Repentance (change of mind), means that man's mind is changing. It does not refer to a psycho-emotional type of superficial change of man, some change of emotions and psychology, in other words, a change of ideas or disposition, which precisely because it is moving on a natural level, it does not last. It blows in the wind without making fruit and man moves without an axis, spinelessly. Repentance means changing one's way of life, a radical change of mindset to the point where the person ascertains that he has the same eyes and he sees differently, he has the same ears but he hears differently, he has the same body and he uses it differently and moves differently, speaks differently, understands differently. It is because he is living the phrase of the Apostle Paul "while I no longer live, rather Christ lives in me" (Gal. 2:20). Then the person becomes and is free, that which the Elder Joseph the Cave Dweller and Hesychast calls a "machine of God".