

So for this reason, it is often mentioned that Orthodoxy is a tight rope. The complete turning of our being toward Christ, is what saves us also from great falls, but also from despair. Precisely as then when the Apostle Peter asked from Christ to Christ he was walking on the waters without any problem. When, however his mind began being disattached from the Lord, thinking about other things, for example, how deep the waters beneath his feet were, he began sinking.

### Our behavior

So our behavior must be an example also for those around us, so that they realize that we are His disciples. With discretion we should proceed and exercise ourselves in the virtues, keeping the commandments of God which are “medicines for the soul”. Our missionary activity should be distinguished by humility, have a pastoral aim, be in other words well aimed and winged, soft as rain and as a thin aura so that it allows Christ in front and us to follow. In this way, brethren, we will be proven worthy of our calling.

Archim. E. T.

**June 22 2014** **2nd Sunday of Matthew**, Eusebius, Bishop of Samosat, Zenon the Martyr & his servant, Zenas of Philadelphia. Anastasios the Serbian

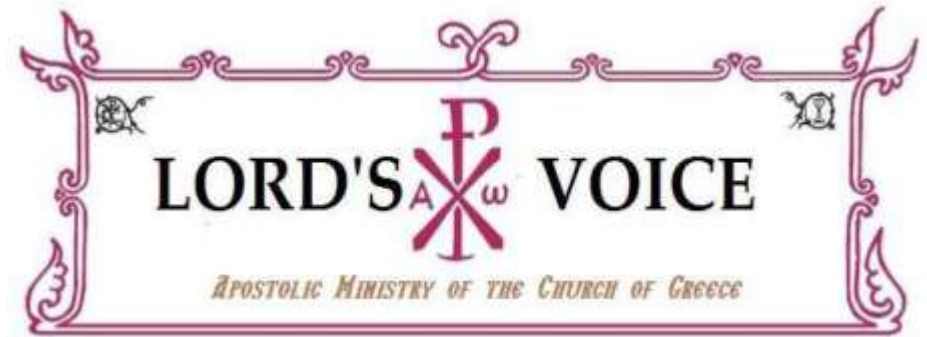
**TONE OF THE WEEK:** Tone One, Eothinon Second Eothinon

**EPISTLE St.** Paul's Letter to the Romans 2:10-16, **GOSPEL** Matthew 4:18-23

**NEXT SUNDAY JUNE 29 THE SUNDAY OF** Peter and Paul, the Holy Apostles

**EPISTLE St.** Paul's Second Letter to the Corinthians 11:21-33; 12:1-9

**GOSPEL** Matthew 16:13-19



62<sup>nd</sup> Year

June 22, 2014

Pamphlet #25 (3186)

## UNSHAKABLE RESPONSE TO THE CALLING OF CHRIST

Next to the sea, beloved brethren, Christ calls His first disciples. The word sea is very important, not only in the ecclesiastical texts, but also in the area of literature. “Our insides and the sea have no cessation,” says our national poet Dionysios Solomos, referring the sea to the natural world of man. But also the proemial psalm of Vespers refers to the magnitude and the spaciousness of the sea, as also to the undersea world of living beings, small and large, beasts and crawling creatures.

The Psalmist here is led from the sensorial sea which he beautifully describes, to the noetic sea of the heart, to the inner, infinite magnitude of the heart, which many times hides various types, all kinds of types of unnamable passions. At other times it resembles a stormy sea, when our passions are stirred up, at other times it is calm, when our passions for a time calm down.

## **2nd Sunday of Matthew**

### **The Gospel of Matthew 4:18-23**

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

---

### **Fishermen in the sea of the world**

As fishermen in the sea of the world, in another sea than that which we just described, Christ called His disciples. Here furthermore, the calling of the four first disciples by name occurs: of Peter and Andrew, of James and John, brothers in the flesh in pairs of two. They will catch people from the sea of the world and then, as rational fish, they will baptize them in the font to embody them in Christ and teach them to implement the commandments of Christ, as He Himself told them (Mat. 28:19), not only they, but also the other disciples who will be called.

It impresses us that the disciples don't "think about it too much". As soon as Christ calls them, they "immediately" leave their whatsoever occupation, and even their father and they follow Christ with "unwandering obedience". Their thought is not disturbed, nor are they concerned about what awaits them. They heard that Christ would make them "fishermen of men", it is not certain that they understood. Nor are they thinking about what and who they are leaving behind them, nor, probably the possibility of some rewards, although later on also Peter asked which would be their rewards, since they left everything for Him. The answer followed that "in the regeneration" in other words, when the world will be reborn (Pan. Trembelas) and the resurrection from the dead takes place, he who left everything and followed Christ will receive a hundredfold (Mat. 19:28-30).

### **With extremely dangerous acrobatics**

The journey of each Orthodox Christian resembles extremely dangerous acrobatics, like walking on the waters, whether he is a lay person, or a clergyman. All of us have been called by Christ to evangelize Him to people, especially the clergymen, who received, through the priesthood, the special grace for this. Because it is certain that in the journey the winds of temptations will blow, the daily spiritual struggle is necessary, so that we do not forget the honor which was given to us by God. Our life and our work must prove our faith in Christ alone. Our faith in Christ must be expressed and be concluded from our works. We should not believe also that only our works save, but only divine grace saves us.